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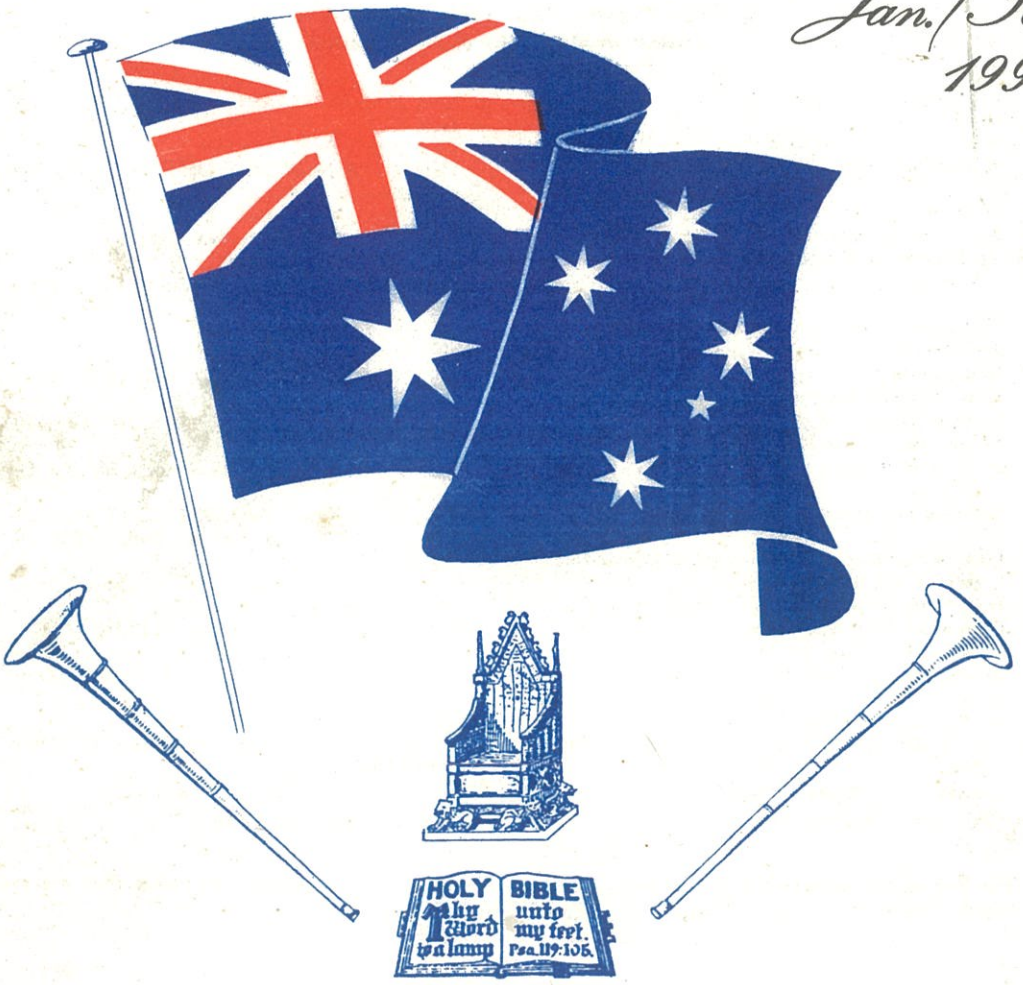
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The Kingdom Herald

Jan./Feb.
1991



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC
AND KINDRED PEOPLES AS GOD'S SERVANT NATION
AND THE IMMINENT REIGN ON EARTH
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.	Gen. 12:2; 18:18; Deut. 4:7,8.
Named 'Great'.	Gen. 12:2.
The chief of the nations.	Gen. 27:29; Deut. 7:6; 15:6.
A maritime nation, having command of the seas.	Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
A company or commonwealth of nations.	Gen. 35:11; 48:19; Eph. 2:12.
A missionary nation.	Gen. 22:18; Isa. 43:21; 49:6; 66:19.
The custodian of God's Word.	Psa. 147:19, 20; Isa. 59:21.
A just nation.	Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
God's instrument in destroying evil.	Jer. 51:20; Dan. 2:34,35.
An undefeated nation.	Isa. 54:17; Micah 5:8,9.
Blind to their identity.	Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Have an island home north and west of Palestine.	Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Occupy islands and coastlands.	Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Possess the gate of his enemies.	Gen. 22:17, 24:60.
Have multitudinous seed.	Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Colonize and spread abroad.	Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Lose first colony and then expand, demanding more living space.	Isa. 49:20.
Irrigate the deserts and build the waste places.	Isa. 35:1; 43:19, 20; 58:11, 12.
Possess the wealth of the earth.	Gen. 27:28; 49:25, 26; Deut. 33:13-16.
Possess the heritage of the heathen.	2 Sam. 22:44; Psa. 2:8; 111:6.
Receive strangers and refugees.	Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8;Zech. 8:22.
Set free slaves and prisoners.	Psa. 72:4; Isa. 42:7; 49:9; 58:6.
Have a descendant of King David reigning over them.	2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.
Lose all trace of their lineage.	Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
The power of the Holy People is to be broken.	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

It looks as though 1991 has begun with a bang. The unpredictability of these last days shows again how unstable the politics of man can be. The uncertainty of events shows how we must seek understanding and truth , even if it appears as heresy.

I am sure that even within the Federation worldwide there exists 2 opinions as to whether we should be involved or not, in the present Middle East crisis. There is one thing I am sure, we can all agree upon, and that is, the cause of the present crisis did not begin 6 months ago. It is not just over oil. As one country newspaper said in its editorial; if Kuwait had been exporting bananas we would never have arrived at the present situation. The inhumane acts would never have been mentioned. It is quite obvious that the invasion of Kuwait and the oil issue has been pushed to the front.

Whilst we can not accurately predict the outcome of this conflict, there is one thing I am sure will happen. The Western Nations will be the poorer and the money power will be the stronger. The New World Order will be further entrenched and the nations of the world will have become more answerable to a central control.

The military might of America is still very obvious. She has not been weakened enough to allow the forces of evil enough confidence to believe that if they did attack, the Western Nations would surrender soon after conflict started.I know that this is an awful scenario, but I do believe we have to be shocked out of our complacency.

Reports coming out of Russia tell us that Gorbachev has now gathered unto himself more political power than Stalin. Just when he will use that power is another unknown. As usual, whilst the eyes of the world are turned towards the Middle East, Russia will be creating havoc elsewhere.

Just as the camel rider most come down from his saddle, and the camel must crawl through the eye of the needle (a small gate used for trade in the Jerusalem wall), so the modern Israel nations must be humbled into submission. The camel was used to transport goods and it

is in this context that the trading activities of modern society must be overhauled in the light of God's Holy Laws. We are told that one day the merchants will weep and howl. Our western leaders and the cartels have yet to realise that the earth belongs to God and that it is the God of Israel who provides the wealth. Associated with this concept was the law that the productive land was never to be sold or bought, only leased. Instead the leaders of Israel have listened to the scrupulous conspirators who plan to destroy His people.

It is no good pointing the finger at Sadaam or Gorbachev and blaming these beguiled people for our pitiful condition. We are the ones who have lost our vision and desire for wisdom and understanding. It is their aspirations that are coming to pass according to plan. Of course they do not realise that they have dug their own pits into which they all will fall.

The scriptures clearly tell us that where there is no law there can be no sin. The church will tell you otherwise, as usual.

People who live in nations who have a different national law or code of ethic can not be judged by the same standards as ourselves who have a long history of association with the Laws of God. This is another reason why the Israel nation was never to establish diplomatic agreements or pacts with non-Israel nations. If there did exist some trade agreement it was to be very restricted. Interest could be charged to a non-Israelite but not to an Israelite. The scriptures emphasise separation not unification.

The conditions underwhich the Israel nations prevail today only exist because we have turned from serving the God of Abraham, Isaac and Jacob. Instead of blessings we experience the wrath of Mammon. At the moment man is sold in the market place for a bowl of pottage.But there is coming a time when every man will be seen as a valuable unit in the plan of God. The tables will be turned and we will become willing servants in a society where equity will be the order of the day. Whilst it is not commonly accepted, God has not only got events under control, but that God has an eternal plan for this earth and its inhabitants. May we come to realise that plan in our hearts and in the nation. AMEN.

Truth - Great Separator

Courtesy - " Covenant Message "

By Rev. W.G. Finlay

"For the word of God is quick, and powerful, and sharper than any two edged sword . . . ."
Hebrews 4:12.

Notwithstanding the prodigious propaganda in respect of the subject of separation, it is a Biblically attested fact that God, through His Only Begotten Son, is the greatest Separator of all time. He separated light from darkness (Gen. 1:18); the land from the seas (Gen. 1:9); both land and people from each other (Deut. 32:8 and Acts 17:26); the seed of Adam from the seed of the serpent and thus good from evil (Gen. 3:15); Abraham from his kith and kin (Gen. 12:1); and Israel, the literal progeny of the covenanted patriarchs, from all other nations (Deut. 7:6). Any protest that these facts are entirely different to the principle of apartheid or separate development is indicative of the application of the despicable practice of hypocritical double standards invariably employed when truth is found to refute philosophical convictions based on impractical idealism. Further, any denunciation of the verity of the scriptural facts quoted above immediately divorces the antagonist from Christ for they are the record of His Work (John 1:3) on behalf of the Father (John 1:18) and of which He spoke with the authority of experience when He said: 'thy word is truth' (John 17:17).

Humanity, and specifically Christianity, has indulged in the most incredible ramifications when it purports to give expression to faith in terms such as 'New Testament Christians', 'Gentiles' and 'Gentile Church', etc., little realising the Biblical implications of coining and using such phrases in their application to themselves. One, more often than not, hears Christians defining themselves as 'gentiles' and the Christian Church as the 'Gentile Church' little realising that the phrase is so contradictory to its modern application as to make one wonder if any word in the English language means what it says. It is interesting to note that the word 'gentile' was coined by the translators of the Authorised Version of the Bible who, ignorant of the whereabouts of the Israel nation and completely biased in their individualistic concepts, merely saw the Jew as Israel and all other people as 'gentiles'. They took the greatest liberties in their handling of the Greek word *ethnos* translating it *gentiles* 93 times, *heathen* 5 times, *nation* 64 times and *people* twice. The Greek word *Hellen* they also indiscriminately translated as *gentile*.

The collective word *ethnos* means a *nation* and by no stretch of imagination could an individual be called a nation – the idea that a person can be called a *gentile* stems from the gross error of mistranslation of the original word. It is more than interesting to note that the English word *gentile* has its origin from the Latin *gentelisis* and the French *gentil*, both derived from the root stem *gens*, a Latin word meaning a clan or race from the same stock in a collective sense. From these facts it is clearly obvious that phraseology is in common use which has little or no meaning in the context in which people use it.

From the error in the use of the word *gentile* one passes on to the phrase 'New Testament Christians'. This term is used to denote the adherent's rejection of the Old Testament Scriptures as irrelevant to faith in Christ Jesus the Lord. The great apostle Paul would be the first to admonish such a contention for while many New Testament Christians quote his reference 'I determined not to know any thing among you, save Jesus Christ, and him crucified' (I Cor. 2:2), he would immediately point out that, without the Old Testament Ordinances, no one can know anything about Jesus Christ Crucified. He would also point out that without a knowledge of the Old Testament, the subject of Salvation would be more than somewhat obscure. He would indicate that, in the Bible context, Salvation was granted by the Lord *before the Crucifixion* and that it was granted to Zacchaeus when he repented and embraced the Law of the Lord (Luke 19: 1-9). The fact that Salvation was dispensed prior to the Crucifixion should make New Testament Christians wonder as to the necessity of the Crucifixion and find the answer entirely lacking in the New Testament. It is only through a study of the Old Testament Laws and Ordinances that one can become fully conversant, as was Paul, with the subject of Jesus Christ and Him Crucified.

Another to enter the ranks of those who would immediately admonish any contention that the Old Testament is irrelevant, is none other than the Lord Jesus Christ Himself. It has already been noted that He stated of the Word of God – at that time being the Old Testament Scriptures, the New Testament still being in the process of enactment prior to recording – 'thy word is truth' (John 17:17). The unconditional Covenants of the Old Testament – those great national charters of blessing – all these were His Work as was the creation of the nation Israel in which these charters were vested (John 1:3). Paul states categorically that Jesus came to confirm (not repudiate) the promises made unto the fathers (Rom. 15:8) which is an amplification of the statement by the Lord Himself when 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). This statement alone should suffice to cause the protagonists of the term of New Testament Christians, to reconsider the phrase and its implications. All that which the Father had commanded and done is recorded in the Old Testament – 'the Lord God will do nothing, but he revealeth his secret unto his servants the prophets' (Amos 3:7) – and as the Lord claims that He changes not (Mal. 3:6), it

is more than ludicrous to suggest that the Son, with His self-imposed limitations, would say one thing and mean its opposite.

The above is too incredible to be seriously entertained by thinking men and women, so one must look deeper for the meaning of the phrase 'New Testament Christians'. Notwithstanding all that has been written above, one is led to understand that the phrase indicates those who hold that individual personal salvation is the sum total of God's desire for man. While this is undoubtedly the first essential, it is by no means the point of stagnation at which place many Christians appear to have stopped. Hebrews 6 establishes this as the starting point from which one must progress along Divinely revealed lines and which lead to the Kingdom of God. The reason for this is obvious. One has but to note the history of Israel-Britain over the last twenty or so years to become aware of the need for more than evangelism as it is understood today. Britain has been subjected to the most intense campaigns of Gospel preaching under Billy Graham that any country could possibly have. The Harringay Crusade, the All Scotland Crusade, that at Manchester, Wembley, Earl's Court and the All Britain Crusade backed by prodigious television coverages have made no lasting impression and certainly provided no evidence of a national turning to God. The opposite appears to be the general trend with the Socialist welfare state embracing a state of atheistic materialism. Is it not obvious that something more than the evangelism, as conceived and taught today, is required? What is indeed required is a national return to the Law of the Lord the efficacy of which, even in these so-called modern times, is as binding as ever.

The Rev. David E. Gardner, in a remarkable treatise on the subject of Britain today, and under the title *A Warning to the Nation*, has shown that one cannot divorce the Law of the Lord from the nation. In this book he quotes Ezra 8:22: "The hand of our God is for good upon all who seek him, and the power of his wrath is against all who forsake him." From this point, the author draws attention to the Law which, *every seven years*, should be read publicly within the communities of Israel and observed by all. As a preface to the reading of the Law, one finds the principle of "The hand of our God is for good upon all who seek him" amplified by the words: "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will *set thee high above all nations of the earth.*"

It is surely obvious that Britain, the scene of the aforementioned intense evangelism, is not set high above all the nations of the earth although the Lord God of Israel did set her on high before she yielded to the destructive machinations of those who sought Israel's ruin (Psalm 83:1-5). In these days of the end, Israel-Britain has been too busily engaged in fulfilling the words of Isaiah, the prophet, to see that she has ignored the basic mechanism which was designed for national blessing – the Law (Deut. 4:6). "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy

strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: In the day shalt thou make the plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow."

The day of 'grief and desperate sorrow' is of such a nature that one is amazed that the 'shepherds of Israel' have not shouted it from the hilltops. Note that amazing pointer to Israel's failure to keep the only mechanism for national well-being which the Lord God gave to her. Over the last three years, a number of specific calamities have been experienced which fulfil the portion of Ezra 8:22, ". . . and the power of his wrath is against all who forsake him." *Foot and mouth* disease struck Britain and by the beginning of 1968 had reached dimensions of a national disaster. Cattle were killed by the thousands – ". . . . your oxen shall be slain before your eyes, and you shall not eat of it" (Deut. 28:31). Unprecedented gales and storms tore across Scotland followed by violent storms in the West Coast in which thousands were rendered homeless with houses ruined – ". . . you shall build houses but you shall not dwell in them" (Deut. 28:30). In the Spring of 1968, a roaring red hurricane swept across the whole of the eastern Counties creating a dust storm in the process of which top-soil and planted seed was swept out into the North Sea – ". . . you shall carry much seed into the field, but shall gather little in" (Deut. 28:38). In Norfolk, and in September of 1968, a team of scientist. were called in to investigate a form of blight and mildew, the nature of which had never been known before. The unharvested cornfields were suddenly smitten by this – "The Lord will smite you with blasting and mildew . . ." (Deut. 28:22). These are a few of the many pointers which indicate why the nation cannot prosper in spite of the intense concentration of what man conceives to be the cure for national ills.

The truth of the matter of today is that the modern development of Israel in Anglo-Celto-Saxondom is suffering a frustration which is born out of the struggle between its inherent spiritual nature and the materialistic pressures brought to bear on her statesmen. "We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night . . ." (Isa. 59:10). Here again is the consequence of Israel's departure from the Law of the Lord – "The Lord will send upon you curses, *confusion and frustration* in all that you undertake to do, until you are destroyed and perish quickly, on account of the evil of your doings, because you have forsaken me" (Deut. 28:20). Is it not true that almost everything Britain attempts today is accompanied by confusion and frustration? However, within all this, one notes that there is a measure of resistance to the incursions of detrimental factors as it has always been in the history of the Israel nation. It will be noted that there have always been those within the nation who have retained a knowledge of what the Lord requires of the nation. In the time of Ahab and Jezebel when the nation Israel forsook the worship of God and engaged in the gaiety and licentious character of Baal worship, the Lord advised Elijah that there were

seven thousand who had not succumbed to the subtlety of the satanic trap for Israel. Today, and as the Lord is ever faithful to His Word, there are still those who know what is required of the nation. Unfortunately truth does not enjoy the patronage of the majority and one finds that those who hold the Truth of God are invariably subjected to a campaign of general hostility which does not even consider the sanctity of the home.

It is becoming quite common to find families divided against themselves because of principle and faith. This is as the Lord Jesus Christ said it would be: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother . . . And a man's foes shall be they of his own household" (Matt. 10:34-36). The Lord spoke here from bitter experience for his own brethren (according to the flesh) opposed Him in His public Ministry of Truth (John 7:5). Truth separated the Lord from His brethren and the same Truth is separating families and nations in Israel today.

However, at the commencement of the Millennium Reign, the Truth, in the Person of the Returned Lord Jesus Christ will separate the sheep from the goats (Matt. 25:32) and inaugurate the true Kingdom evangel in which "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17).

*** *** *** *** ***

Poem by the late Miss F. Darling, a Scottish poetess:—

The tumult and the battle dies,
And Israel's scattered hosts take heart;
Proud science pales, and wisdom cries:
I know Thee, Jesus, Who Thou art—
'Mid changing creeds and time's decay—
Thou Son of God and Victory.

For only Love could live so long,
In radiant youth through ages grey;
Ear hath not heard Thy worlds of song,
Time cannot hold Eternity;
But, glorious as the rising day,
He comes on clouds to Victory.

Miss I. F. Darling was born October 5th, 1861 in the little village of Stone, in the parish of Cambusnethan. She was a child of the bleak uplands of Lanarkshire, Scotland.

—

THE RIDDLE OF SAMSON

W. Robertson

'ANSWER my riddle, and I'll give you each a new suit'—so the young Samson, with twinkling eye, seated in the middle of his wedding guests, propounds the problem as he raises to his lips the most succulent dish of the feast: *'Out of the eater came forth meat, out of the strong came forth sweetness.'*

How we all love a conundrum, but hate to be baffled too long. Poor Philistines—we can sympathize with their determination to arrive at the solution; but let us beware of resting content with the husk of the answer, which may be well enough for Philistines (who see on the outside only, and 'having ears, hear not'), but can never satisfy true Israelites. No, as Christians and real Bible students, we must penetrate to the kernel of the explanation.

Three times in the Bible story is a birth announced by angelic messenger: firstly to Abraham and Sarah, promising Isaac; secondly to Manoah and his wife, promising Samson; and thirdly to Mary, announcing the birth of Jesus: enough surely to put us on guard against any facile or superficial reading of the events of Samson's life, and providing us immediately with a double link—*backward* to the seed of promise, and the antitype Isaac prefiguring the 'Great Sacrifice', and *forward* to the Promised Seed, Christ, Who performed the Great Sacrifice.

It would appear, then, that as Isaac's life prophetically symbolized aspects of the Redeemer's Life and Work, study should reveal an even richer antitype in the life of Samson. Let us, therefore, examine any parallels that exist between the lives of Samson and of Jesus.

In so much that is prefigured and paralleled we have the clue to that inner meaning which still eludes the 'Philistines'. And truly we find a great prophecy concealed in the answer. What is stronger than a lion?—if that Lion represents the tribe of Judah; and what sweetness compares with Jesus, the true Lion of Judah? Who came as an eater and drinker? The Son of man surely; and Whose flesh is 'meat indeed'? Could the coming Messiah be more succinctly prophesied, or the nature of His 'Sacrifice'?

SAMSON	JESUS
(*a*) Promises change of raiment to those who answer the riddle.	(*a*) Promises a clean robe to those who 'see, hear, and overcome'.
(*b*) His intended bride betrays and deserts him.	(*b*) Ancient Israel, the intended bride of the Lord, betrayed and deserted Him.
(*c*) Loves a traitress, who sells him for silver into the hands of his enemies.	(*c*) Loves a traitor who sells Him for silver into the hands of sinners.
(*d*) Is temporarily cut off from his strength —made weak as other men.	(*d*) Is temporarily cut off from His 'Father in heaven', made 'a little lower than the angels'.
(*e*) Makes sport for his enemies while captive.	(*e*) Makes sport for His enemies while captive.
(*f*) Pulls down and destroys the pagan temple with his death.	(*f*) Destroys the domination of paganism with His death and resurrection.

SHOULDEST THOU HELP THE UNGODLY?

Pastor Karl F. Schott,

Courtesy - " Thy Kingdom Come "

"Now Jehoshaphat had riches and honor in abundance, and joined affinity (made an alliance) with Ahab. And after certain years he went down to Ahab in Samaria." (Ahab was King over the Ten Northern tribes, and Jehoshaphat was king over the two southern tribes, Judah and Benjamin.)

"And Ahab killed sheep and oxen for him in abundance, and for the people whom he had with him, and persuaded him to go up with him to Ramoth-gilead." (i.e. to join Ahab in going to war against Syria). And Ahab, the king of Israel said unto Jehoshaphat, king of Judah, wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people, and we will be with thee in the war.

"So the King of Israel and Jehoshaphat, the king of Judah, went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to battle; but put thou on thy robes. So the king of Israel disguised himself, and they went to the battle.

"And it came to pass when the captains of the chariots saw Jehoshaphat, that they said, it is the king of Israel. Therefore, they compassed about him to fight. But Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him.

"For it came to pass that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him."

"And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the armor. Therefore, he said to his chariot man, Turn thine hand, that thou mayest carry me

out of the host; for I am wounded. And the battle increased that day; howbeit, the king of Israel held himself up in his chariot against the Syrians until evening; and, about the time of the going down of the sun, he died.

"And Jehoshaphat, the king of Judah, returned to his house in peace in Jerusalem. And Jehu the son of Hanani the seer, went out to meet him, and said unto king Jehoshaphat, **"SHOULDEST THOU HELP THE UNGODLY, AND LOVE THEM THAT HATE THE LORD?** Therefore, there is wrath upon thee from before the LORD." (2 Chronicles 18:1-3, 28-34, 19:1-2)

As we consider what transpired between these two Israelite kings...one a godly king who feared the Lord, and the other an ungodly king who did not fear nor honor the Lord...we need to realize that this historical account was included in the narrative, not only to record history, but also as a lesson for those of us who live today. The Apostle Paul clearly points this out in his epistle to the brethren at Corinth, where he states: "Now all these things have happened unto them for our examples, and they are written for our admonition (or warning) upon whom the end of the world (i.e. ages) is come." (I Cor. 10:11)

This event between Jehoshaphat, king of Judah, and Ahab, king of the Ten tribes of Israel, took place approximately 2700 years ago. One important factor which stands out in this incidence between these two kings is that the LORD does deal in the affairs of men and of nations. Each king was dealt with according to the lifestyle that he led. Jehoshaphat, who was a godly man for the most part, was blessed and prosperous, and had great honor as long as he followed after the LORD and obeyed His commandments. Ahab, King of Israel, on the other hand, was an evil and wicked ruler for much of his life, and the time came when the Lord saw that it was expedient to remove him. He did so by what might

be called a freak accident by those who still are blinded to God's intervention in the affairs of men and of nations.

After Ahab was slain, and the war was over, we read in Chapter nineteen, Verses one and two, that Jehoshaphat returned in peace to Jerusalem. Upon his arrival home, Jehu, a prophet of the Lord, with great courage, and moved by the Spirit of the LORD, went out to meet him and said: **SHOULDEST THOU HELP THE UNGODLY, AND LOVE THEM THAT HATE THE LORD?"** After he leveled this charge, he went on to say to Jehoshaphat: "Therefore, there is wrath upon thee from the Lord."

We may ask why Jehoshaphat agreed to consummate such an alliance with Ahab when he knew that Ahab was an evil and corrupt individual...a wicked king who did not honor the LORD His God. It could have been due to the great riches and honor that Jehoshaphat enjoyed, since these things can at times blind us to what is right. But, I think that there is another reason, and we find that reason in Verse two of Chapter eighteen where we read: "And after certain years Jehoshaphat went down to Ahab in Samaria. And Ahab killed oxen and sheep for him in great abundance, and for all the people whom he had with him, and PERSUADED HIM (Jehoshaphat) to go to war with him at Ramoth-gilead.

Jehoshaphat not only made this unwise alliance with ungodly Ahab, the king of Israel, but he went to war with a people who were not his enemies.

Notice that Ahab put on a grand banquet in honor of King Jehoshaphat and for all the people who were with him...making him feel obligated to do as he asked. Ahab knew that wining and dining Jehoshaphat in such a royal manner (fit for a king) would increase his chances of having Jehoshaphat agree to help him in this battle. Well, it worked for Ahab, just as it has for many others like him down through history. This is why the Apostle Paul writes that Bible history is written for our learning.

As we consider the early history of America...the land where a representative number of the twelve tribes of Israel (Anglo-Saxondom) have regathered, do we see any of God's people indicating that Bible history, and Bible prophecy has made a difference?

When we consider the emphasis that the Pilgrims, Puritans, and early settlers put on honoring God's Word, we can most definitely say that the Scriptures indeed had a tremendous influence upon America. Some two hundred years ago there was a considerable difference in the moral climate of the country from what we see today. This is attested to by what was said by Thomas Jefferson, the third President of the United States. Considering the moral climate of his day he wrote the following: "Crime is scarcely heard of." And, as he was enumerating some of the virtures of the early Republic he went on to say: "breaches of order (are) rare, and our societies, if not refined, are rational, moral and affectionate at least."

However, within one hundred years from that time justice, honesty, morality, and all that goes with it had begun to decline until today crime and immorality has become part of everyday life in America.

The Christian principles which our forefathers honored and applied in civil government, as well as in their daily lives, are greatly lacking in our country today.

Because of this we find that our leaders (Presidents, congressmen, Governors, Judges, etc.) seem completely oblivious to the fact that we are not to "help the ungodly, nor love them who hate the LORD."

For well over forty years those who have been at the helm in America have forsaken the way of the LORD our God. That we have been helping Communist nations and their leaders is all too obvious to those who have even the slightest concern about what

our country is doing. Most of you who are reading this are aware that there are powerful forces directing the course of our Ship of State that now seems heading for dangerous reefs and rocks which are designed to sink us into slavery in the hands of the one-worlders. Thank God that He knows our plight and will yet intervene on our behalf!!

And then we have another interesting and strange situation relating to the little state of Israeli. For going on forty-one years we find that the preaching and teaching of the Christian faith in that country has only been permitted on a very limited basis. And yet, we have some of America's best known Evangelists encouraging that the United States of America support this newly created Zionist state of Israeli. We are even being warned that we must support them if we want God to bless America.

Thinking such as this is based on an erroneous view of who the Israelites are today. therefore, Genesis 12:1-3, where the Lord said to Abraham, "I will make of thee a great nation, and will bless thee, and I will bless them that bless thee, and curse him that curseth thee; for in thee shall all families of the earth be blessed", is being misapplied. Many of those who make this mistake are well-meaning but, nevertheless, they are wrong, and do much injustice to God's true servant people today.

As we consider the past forty years, what has happened here in the United States during this time we've been pouring billions of dollars every year into this little state of Israeli? Has America been blessed?

It is obvious to any thinking person that we, here in America, have not been blessed during this time, but quite to the contrary. Never in the history of America have such terrible conditions existed among our people. Crime, immorality, sodomy, the use of drugs and alcohol on a scale never before dreamed of are the norm today, not to mention the financial and economic bondage that

now have sapped the peoples of America. (Except for the small group of tremendously wealthy people who control our beloved land of America.) What has happened, and why does not the Lord bless America as these blinded evangelists have preached to our people? Could it be that the LORD our God has His hand in the matter and is judging, rather than blessing, us because we have forgotten the principles taught in the story of Jehoshaphat and Ahab?

Today we need men of God like Jehu to proclaim to God's people Israel (Anglo-Saxondom), **"SHOULDEST THOU HELP THE UNGODLY AND LOVE THEM THAT HATE THE LORD?"**. Since we are failing in this matter we are seeing the second part of Jehu's message coming to pass wherein he states: **"THEREFORE, THERE IS WRATH UPON THEE FROM BEFORE THE LORD."**

Because we have rejected the Lord's admonitions concerning alliances with those who hate the LORD Jesus Christ, the wrath of the LORD our God is upon America, and all of the house of Israel (the nations of Christendom). We are now passing through this time of Jacob's Trouble, prophesied by the prophet Jeremiah who warns: "Alas for that day (our time) is great so that none is like it." (Jeremiah 30:8) But thank the LORD for His grace, for we read in Verse Nine "For it shall come to pass, saith the Lord, that I will break his yoke (i.e. the enemies of the Lord and Christendom) of bondage, and strangers (Edomites) shall no more enslave them...or hold them in bondage."

Until the Lord God of Israel moves upon the enemies of Christendom, let us remember the words of James 5:7,8. "Be ye patient, therefore, brethren unto the coming of the Lord. Behold the farmer waiteth for the precious fruit of the earth, and has long patience for it. Be ye also patient, and establish your hearts; for the coming of the Lord draweth near."

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Israel's Acclamations

Courtesy - " Facets of the Great Story "

H. R. Tourtel

THE way in which the people of different nations give expression to their feelings, whether of joy or sorrow, alarm or triumph, cannot fail to be of interest.

In the case of Israel, Scripture gives certain information by which we may recognise the characteristic expressions of national emotion.

The fierce patriotism of a nation in exile, with its misery and despair, can be discerned in a passage like that of Psalm 137: 1-6: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Here harp and voice are silent of joy, there is only the dirge of despair that rings in our ears.

It is, however, with expressions of joy and gladness, triumphant exultation, that we are here chiefly concerned. This is particularly manifested in two ways, by the sound of a trumpet and by the lifting up of the voice.

There are several words translated "trumpet" in our English Bible, but three of them are used only once each, and need not concern us. Others are: *chetsotserar,* usually associated with the silver trumpet; and *shophar,* the "ram's horn," used to express gladness or triumph.

In Leviticus, chapter 25: 9, 10, we read: "Then shalt thou cause the trumpet (*shophar*) of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make

the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

This was a glad time of reunion and repossession, a year of holy days!

The sounding of a trumpet and the shout of joy and triumph were often associated, in the history of Israel, as recorded in the Bible.

The fall of Jericho springs to mind. "Ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." (Joshua, chapter 6: 3-5.)

It was not the shout nor the blast of the trumpets that caused the destruction, but they were the means divinely prepared beforehand to give expression to the joy and gladness of triumph.

What was that shout?

Rev. James McIntosh, a vicar of the Anglican Church in England over sixty years ago, as reported in *The Banner of Israel,* drew attention to this matter of the "shout" as an identification of Israel with the British race. He said *inter alia*: "It does seem strange, if the British are not Israel, that we should have the same shout as Israel of old made use of. To ascertain the origin of the word 'Hurrah' we must seek for its root in the Hebrew tongue. Upon careful consideration of various authorities respecting the derivation of this common and well-known word, we find there is no certain derivation of it, but most lexicographers trace it to a Scandinavian source, and then confound it with 'Huzza.' This

latter word they derive from 'Hosannah,' a Hebrew compound, signifying 'save now,' which was used on the occasion of our Lord's triumphal entry into Jerusalem, and is therefore equivalent to the British 'Hurrah'."

He then proceeds to show how that, among the Hebrew words translated "shout" in our English Bible, is one which has many different forms, such as "Horreeu," "Yoreeu," "Horea," "Hariu," etc. They come from the Hebrew root "Rua" . . . "Te-ruah." They are all easily recognisable in our English word "Hurrah." Thus when the shouting is one of joy or triumph, it generally takes one of these forms, as in Old Testament usage.

When Balaam says that he was commanded to bless Israel, and could not reverse it, he declares: "The Lord his God is with him, and the shout of a king is among them" (Numbers 23: 21). The word "shout" is one form of this same Hebrew word. As Mr. McIntosh says: "The British cheer is recognised throughout the world as a shout of victory."

In Psalm 89, the psalm of the Davidic Covenant, we read (verse 15): "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." "Joyful sound" is the same term as Balaam used for the "shout" of a king.

In Psalm 27, verse 6, we have the determination of Israel: "I will offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." The word "joy," says Mr. McIntosh, is the British cheer.

In Psalm 100, verse 1, the word is again repeated. "Make a joyful noise (*Hariu*) unto the Lord." Instances might be multiplied.

One very remarkable text must be noticed, to which our author calls attention. It is Zechariah, chapter 9, verse 9: "Rejoice greatly, O daughter of Zion, shout" (*Harii*) "O daughter of Jerusalem." There follows the familiar passage which was fulfilled when our Lord entered Jerusalem in His "triumphal entry": "The prophet exhorts the people to 'hurrah,' and the 'Hosanna' is wafted along on joyful lips."

The Ark of the Covenant held a prominent and important place in the life of Israel. When it was brought by the elders of Israel in their fight against the Philistines, we read: "When the Ark of the Covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again" (1 Samuel 4: 5). When it was brought back from the Philistine camp, it was placed in the house of Abinadab, in Kirjath-Jearim, where it lay for twenty years. Then David gathered the people together to bring up the ark from Kirjath-Jearim, and "David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals and with trumpets." (1 Chron. 13: 8.) No doubt this was a "triumphal march," composed by one of the great musical composers of the day.

Again, David gathered the people together and brought the Ark from the house of Obed-Edom to Zion. "So David and all the house of Israel brought up the Ark of the Lord with shouting, and with the sound of the trumpet . . . And they brought in the Ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord" (2 Sam. 6: 15, 17).

Solomon, when the Temple was built, brought the Ark to its final resting place in the land, and "drew out the staves." "It came even to pass . . . the trumpeters and the singers were as one, to make one sound to be heard in praising and thanking the Lord . . . they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord" (2 Chron. 5; 13). In the previous verse (12) we are told that there were one hundred and twenty priests "sounding with trumpets" (the silver trumpets) a veritable "fanfare" of joy and triumphant gladness at this historic event.

Another series of great occasions, when trumpets and shouting were used to celebrate joy, was at the coronations of the kings. When Saul was appointed first King of Israel, the people shouted "God save the king!" There is no mention of trumpets then. Trumpets at coronations seem to have "come in" with the Davidic

line, at the coronation of Solomon, and to have been used at Davidic coronations ever since!

"And let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the trumpet, and say, God save King Solomon . . . . And Zadok the priest took an horn of oil out of the tabernacle and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them" (I Kings, chapter 1: 34, 39, 40). *Ringing cheers!*

Again, in the account of the coronation of Joash, who had been hidden in the temple for six years during the usurpation of Athaliah, Jehoida, the High 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." (Clapping of hands is another great characteristic of the British.) 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, and all the people of the land rejoiced, and blew with trumpets . . ." (2 Kings, chapter 11: 12, 13, 14).

To give one more instance, there was an occasion of great yet joyous solemnity, at the cleansing of the Temple in the time of King Hezekiah. "Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David, king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished (2 Chron., chapter 29: 27, 28).

So ancient Israel in the Land and the British in the "appointed place" carry on the same tradition, express their emotions in the same way, use their trumpeters on like occasions, shout "hurrah" and clap their hands to greet their sovereign on all great occasions,

as well as to express their pleasure on lesser ones. Above all, "God Save the King" (or Queen), their National Anthem, is unique, and comes down to us from Israel's kings. Other nations may laud their country or acclaim their martial prowess, but the British Commonwealth, like the ancient Israel, expresses its national aspirations in prayer for the monarch. Truly, the prayer, the trumpets and the shout "Hurrah," all point one way, and proclaim that we are the chosen people, chosen because we are Israel from of old for the service of God in the world. We may well continue to say "Hurrah," till we cry at the *Second* Coming of the Lord, "Hosannah, blessed is He that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosannah in the highest" (Mark 11: 9, 10).*

Then, too, will be the "shout," "the voice of the archangel, and . . . the trump of God." Not an alarm, but a paeon of joy. "They shall be Mine, saith the Lord of Hosts, in that day when I make up my jewels" (margin, *special treasure*), "and I will spare them, as a man spareth his own son that serveth him" (Malachi: 3, 17). Hallelujah! Hosannah! Hurrah! "Blessed is He that cometh in the name of the Lord."

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*In *The Gospels Translated into Modern English,* J. B. Phillips renders two passages from the Gospels as follows:

"God bless Him. Hurrah for the Man who comes in the name of the Lord. Hurrah for the King of Israel" (John 12: 13).

"God save Him. God bless the One who comes in the name of the Lord. Hurrah for the coming Kingdom of our father David. God save Him from on high" (Mark 11: 9, 10).

THESE THINGS SHALL BE.

By John Addington Symonds.

These things shall be! a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould,
And mightier music fill the skies,
And every life shall be a song,
When all the earth is paradise.

The Second Exodus

Courtesy - " The Kingdom Empire " (By C. W. CLIFT.)

The Exodus of Israel from Egypt left an indelible mark upon the twelve Tribes.

The wonders which accompanied their release from bondage, the mighty power exhibited by God in liberating them, resulted in that event being classed with those of the Creation. Thus in Psalm 95, the Venite of the Book of Common Prayer, we are invited to sing unto the Lord, maker of the sea and of the dry land, for He is Israel's God and they are His people. As such, they are exhorted to hear His voice, and not harden their hearts as they did at the time of the Exodus. Again in Psalm 136, thanksgiving is offered to God Who alone does great wonders. Who made the Sun, the Moon and the Stars; but Who also smote Egypt in their first-born and brought out Israel from among them. Clearly then, Israel's poets recognised the power of God then exercised on their behalf, and Prophets and Psalmists make frequent reference to it.

Yet, in Jeremiah 16, the Almighty indicates that a time will come when Israel will no more refer to the first Exodus but to a second one. "Behold the days come, saith the Lord, that it shall no more 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."

This passage implies that a second exodus will occur in which the mighty power of God will be displayed more grandly than in the days of the Pharaohs. Thus in Isaiah 11:11, we read that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from

Assyria, and from Egypt. Bishop Ellicott's commentary at this place says: "The first time, implied in the words second time, is obviously that of the Exodus. Then, as from a state of extremest misery, they had entered on their life as a natioon, and what had been in the past, should be reproduced yet more wonderfully in the future."

That this future deliverance is from oppression caused by other nations is shown by the context. Thus Ellicott comments: "The Seer has had revealed to him the glory of the Messianic Kingdom as a restored Eden, full of the knowledge of Jehovah, the Gentiles seeking light and salvation from it. Suddenly he blends this with anticipations that belong to the feelings and complications of his own time. He sees Philistines, Moabites, Ammonites, in that far future. They will be then, as they were in his own time, the persistent foes of Israel, but will be, at last, subdued."

It is one thing to be victorious over opposing nations, quite another to be delivered from their power as overlords. The comparison of one Exodus with another, yet to come, would suggest that Israel becomes, in some way, emmeshed, if not enslaved. This is implied also by the words "Come out of her, My people" (Rev. 18:4). If Israel, God's people, are not within the power of the Bablyonian Succession of Empires, she could scarcely be commanded to come out. Again, in Rev. 11, Israel, God's witnesses (Isaiah 43:12) is depicted as being symbolically dead for a short period of time, during which their enemies rejoice. This state is described as being figuratively, in Egypt. But from this state Israel revives by the entry of the Spirit of Life from God.

For Israel to be in the power of her enemies, she must become subject to them in some way. One feels that if Britain should enter the E.E.C., there would be a possibility of the conditions of entanglement occurring, which are suggested by

the Scriptures quoted. Especially is this the case when one recalls that some years ago, our own N.Z. Reserve Bank Bulletin, commenting upon the then recently formed Schumann Plan, said that the Controller of that organisation need not be either French or German. Presumably a like condition could occur in the proposed United States of Europe.

Truly this is the time of Jacob's Trouble, but he shall be saved out of it, for Israel yet shall seek the Lord, the Root of Jesse, which standeth for an ensign of the people, and His resting-place shall be glorious.

AN INTERESTING LETTER FROM A SUBSCRIBER IN ENGLAND.

I-kaya,
BATHAMPTON, Som.
5/1/48.

Dear Mr. Eastman,—

Greetings for 1948 if not too late. These few lines are in reference to your "Midnight Hour"—and my own interest in this date—6th December, 1947.

When in Church I suddenly remembered that on Friday night, on 5th—at midnight, the wireless gave news of the Partitioning of Palestine.

I also remembered that the Prayer Book lesson for 8th December (1917) was 31st chap. of Isaiah—"As birds flying, so will the Lord of hosts defend Jerusalem: defending also He will deliver it; and passing over He will preserve it," so I looked up to see what the lesson was for 6th December (1947), and found it was the 29th chap. of Isaiah—"Woe to Ariel (i.e., Jerusalem), the city where David dwelt . . . I will distress Ariel, and there shall be heaviness and sorrow."

I think you will agree that the newspapers for 7th and 8th, and even since, have confirmed all that Isaiah prophesied.

I am referring to this in our little B.-I. Bulletin in the next number.

They are very interested in this at the London H.Q., and thanked me for bringing it to their notice.

With kindest regards.

Sincerely yours,
(Signed) Noel C. Harbutt, A.R.P.S.

The Glory of the Lord

By Rev. H. A. Edwards, L.TH.

Courtesy - " The Kingdom Empire "

PART TWO

The story of the events following the capture of the Ark by the Philistines (to be considered below) gives further evidence regarding this aspect of the Shekinah Presence; and provides, by contrast, sharp emphasis on the precautionary measures ordained by God for the protection of those who were privileged to stand in His immediate presence.

Space does not permit of further investigation into this matter, though it is perhaps not beside the point to draw attention to the instructions as to the four layers of curtains which formed the covering of the Tabernacle. These were to be (from inside to outside) (1) of Linen, (2) of Goatskin, (3) of Rams' skins *dyed red*, and (4) Badger skin. The red layer was invisible both from within and without, and it is at least probable that the colouring (which otherwise would seem to be purposeless) was actually intended as a filter to prevent the escaping of certain rays which might have had a disastrous effect upon those inhabiting tents in the vicinity. This supposition is strengthened by the fact that the curtains were to cover not the roof merely, but also the sides and ends of the Tabernacle. In the Temple, on the other hand, the same object was no doubt achieved by the lining of the entire structure with pure gold. It is of interest to note here that the operating rooms of hospitals where X-ray treatment is given, are always lined with lead; gold would be even better, since it is of greater density. In most modern X-ray theatres where short wavelengths of from 5 to 20 metres are used (as for instance the one at Penzance), the operating room, as well as the passages surrounding it, are all coloured red.

Let us follow for a moment the very curious sequence of events which took place at the first departure of the Glory of the Lord from Israel.

The country had fallen on evil days. I am inclined to think that we are in somewhat similar days ourselves. The Lord's Commandments were not being kept. The lamp in the Temple was allowed to go out, in spite of the regulation forbidding this. Moreover, the High Priest's sons were leading profligate lives, and causing the services of God's worship to be loathed and detested by reason of their sin. As a result of this the children of Israel were defeated before their enemies the Philistines and they seemed by this time to have come to regard the Ark of the Testament as some sort of fetish, or kind of totem; and they said, Let us send and fetch the Ark into the camp and then we shall win; we shan't be able to be defeated. So they sent and fetched the Ark into the camp, and the Israelites raised a tremendous cheer.

The Philistines heard it and said, "What is all this?" and when they were told, they said, "Woe unto us, for such a thing has never happened before. They have brought the God of Israel into their camp." They made the same mistake, they thought the Ark was a kind of god. The battle went against the Israelites and the Ark was taken; but notice the significant sequence of events that happened when the Ark was taken.

We are distinctly told in the Book of Samuel, prior to these occurrences, that the Word of the Lord was precious in those days; there was no open vision. I don't know what you understand by an open vision. I don't consider the visions of the prophets that are recorded for us in the Scriptures, such as Ezekiel, Isaiah and Jeremiah, were open visions. It seems to me that those were very special private visions. One feels that those people were extraordinarily privileged to have those visions. But surely, seeing the Shekinah Glory in the door of the tabernacle, seeing the shining of that Glory in the cloud over the tabernacle, might be called an open vision. All the members of the congregation had the privilege of actually seeing the Presence

of God, when that Presence was actually there on the Mercy Seat of the tabernacle.

There was a visible emanation at such times; and the members of the congregation had nothing more to do but to come and stand in the doors of their tents and look towards the tabernacle, and *know* that God was with them. I think that is what is meant by "open vision."

We are told that in these times of Samuel there was no open vision. In other words, I take it that the disobedience and the gross sin of the priests and the people of that day had driven Almighty God from His tabernacle, because it seems unthinkable that the Holy Presence of God can dwell in the midst of flat disobedience and rebellion.

It seems reasonable, therefore, to suggest that in regard to the Ark, if one may put it so, the Mercy Seat had not been visited for a long time by the stimulating Presence of the Almighty. Therefore, the Ark itself being perfectly earthed, the power it had had in it would have run away to earth, and there would not be any power stored in it. It was taken captive by the Philistines, and nobody suffered any damage; and they put it in the house of Dagon their god. Now the house of Dagon would, of course, have a floor. The tabernacle had no floor. They set the Ark in the house of Dagon, where it would not be properly "earthed," and it looks as if God in His wisdom decided to teach these Philistines a lesson, to show them the the idol Dagon which they worshipped was not so supreme as they thought.

I take it that the Almighty had visited the Mercy Seat while the Ark was in the house of Dagon, and such a charge of power accumulated in that vessel that it discharged itself (like a Leyden jar); and when the Philistines came in the morning, Dagon was overthrown. They set him up, and the next day it had happened again, and his head and hands had come off. Further, they were afflicted with grievous plagues. So the Philistines of Gath, where this temple was, decided to send the Ark to another city of

theirs, but wherever the Ark went, destruction and suffering resulted, until finally they decided, after consulting with their soothsayers and wise men, to send it back. They placed it on a cart drawn by two milch kine that had never been yoked, and sent it on its way, unattended, watching until they saw the kine take the road to Beth-shemesh, where for a moment we must leave them.

There happened to be in Israel at the time of the battle in which the Ark was taken, an expectant mother about to be delivered, who gave birth to a son just as the news of the disaster arrived. She named it "Ichabod" because, she said—"The glory is departed from Israel." Of course there was only one Glory she was speaking of, and in Psalm 78:60-61, which refers to this same disaster, it says that God "gave His glory into the enemy's hand."

We have seen what happened when the Ark was in the enemy's hand up to the time that the kine took the road to Beth-shemesh. When it came to Beth-shemesh, I take it that that being a place where it was not properly earthed (it was put upon a new cart made of wood which was not a conductor and would not earth it), there would be a certain amount of energy in it. The men of Beth-shemesh, who ought to have known better (they should have known that no one ought to approach it without special preparation), opened it to look inside, and again there was a discharge, and a number of them were struck dead. They decided to house it for the time being in the home of a man of the proper tribe, the tribe of Levi, and it was put into the house of Abinadab. All this story it to be found in 1 Samuel, chapters 4, 5, 6 and 7. We read that they sanctified Eleazar, Abinadab's son, before he was made keeper of the Ark; that is to say, he took the proper precautions ordained in the Mosaic law laid down by God. As a result, the Ark remained in the house of Abinadab for twenty years, and he suffered no harm, but rather the reverse.

After twenty years' time King David decided to bring the Ark into the tabernacle and so he sent down to have it brought

up. Once again they put it on a new cart, a wooden cart that would not be a conductor, so that again it would not be properly earthed. As they were going along one of the oxen stumbled and Uzzah, who was one of those who was driving it, put forward his hand to touch the Ark, which he had no business to do, and immediately received a violent shock that killed him. David was discouraged and decided not to continue with the enterprise, and the Ark was taken into the house of Obed-edom, again a properly qualified person, where it remained, and no harm or damage occurred, but on the contrary his whole household was blessed.

Let us take a brief look at the final departure of the Glory of the Lord. Ezekiel gives us the visions of that. It is mentioned in Ezekiel 9:3, where he says the Glory of the Lord departed from the Holy Place and the Holy of Holies, and the Shekinah Presence takes His stand at the theshold of the House; and then in the 10th chapter, verse 18, the Glory of the Lord is lifted up from the House and is visible over the City of Jerusalem. Then in the 11th chapter, verses 22-23, the Glory of the Lord departs from the City, and is last seen on the top of the mountain East of Jerusalem—that is, the Mount of Olives.

Our Lord tells us that when He comes again He will come with Power and great Glory.

He will come with His Glory. He will not come as a little babe; His Glory will not be veiled so that it cannot be seen; and we are told that in that day His feet shall stand upon the Mount of Olives. In other words, the Glory of the Lord, when it does return to Palestine, will return exactly to the same place whence it left. The return is clearly foretold in Ezekiel chapter 43, verses 1-9, and chapter 44, verse 4.

It seems reasonable to suppose that before we can hope for a return of the Glory of the Lord there must be a complete change of heart amongst us. Repentance is essential—not merely a sense of disapproval which complains but does nothing, but deep sorrow of heart on the part of every one of us, which will profoundly move us to return to God. We must be sincere

about it; let us, like Daniel, bewail in the privacy of our chambers the fact that we as a people have departed from God. We must share the blame, for our leaders only follow policies which they believe will be acceptable to us. Had we been really jealous for the honour of God, these things could not have happened. Let us make no mistake about it—we are deeply to blame as a people and, till we acknowledge our fault, how can we expect God to forgive us?

The glorious presence of God is due to return, both Old and New Testament writers agree in proclaiming that He will come again in power and great glory—"But who may abide the day of His coming?"

It is surely obvious that if protective measures were necessary to ensure the safety of those venturing into the immediate Presence of God, under the old dispensation, so, we too, as long as we are clothed in frail and mortal flesh, cannot hope to endure that Presence, except we likewise are granted protection. It is therefore with unspeakable thankfulness that we find in the New Covenant mediated by our Saviour, that this has been provided for all those who will avail themselves of the gracious offer.

We must be born again, so that "our vile bodies may be made like unto His glorious body." We are brought face to face with the old question as to salvation, "What must I do to be saved?" and the answer is the old answer, given once for all—"Believe on the Lord Jesus Christ."

There is a new system of protection laid down by God under the New Covenant to provide safety in the Divine Presence. Under the Old Covenant there were those precautions laid down to which I have already referred. In Jeremiah, God says that in the latter days, "I will make a new covenant with the House of Israel and with the house of Judah, not according to the covenant I made with their forefathers, which my covenant they brake, though I was an husband unto them." There is a new covenant by which we may be rendered safe when the Glory of the Lord appears. There is a new method ordained by Almighty God Himself by which we may be preserved intact when His

glorious Majesty shall be revealed; and that method and that way is by faith in the atoning Blood of the Saviour, Jesus Christ our Lord; by Whom only we can be preserved safe. There is none other Name under heaven by which we can be saved but the Name of Jesus only.

Let us not fail to make sure that we obey that statute and that we hide ourselves under the shadow of His Wings, and make ourselves secure in the Redemption for which He died in order that we might obtain, so, and so only, shall we be able to "abide the day of His coming"—that great day which appears to be coming upon us so rapidly, as Scripture after Scripture is fulfilled before our eyes; of which it is written—"and the Glory of the Lord shall be revealed, and all flesh shall see it together"!

Nothing that has been impregnated with selfishness and sin can come near the Presence of "the exceeding Great Glory" without being destroyed. Our bodies must be changed; either by death or, if we are living at the time of His appearing, by that instantaneous change which St. Paul describes as taking place in the twinkling of an eye.

Only those so protected will have the indescribable bliss of working with the returned King when He comes to set up His righteous rule upon the earth. The Throne will be in Jerusalem, and the law will go out into all the world from thence. The Glory of the Lord will once again be visible in the city, and the resurrection bodies of those whose duties call them there will be vibrant with the divine emanations. Nothing will disturb or hinder their joyous service; for it is written:

"It shall come to pass that he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem. And the Lord will create upon every dwelling place in Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory, shall be a defence." (Isaiah 4:3-5)

If only we could realise it—the visible sign of God's presence upon every house! and upon our assemblies—upon the schools,

places of worship, legislative buildings.

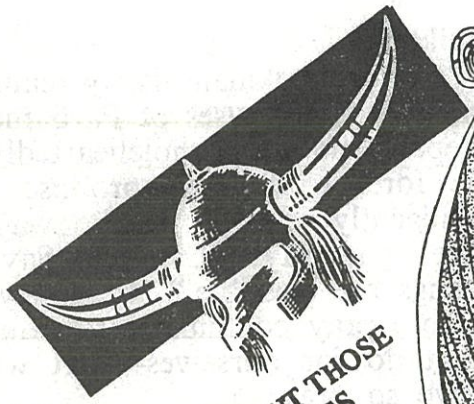
What would we not give to see the Shekinah visibly manifest over St. Paul's, over the Abbey, over the Houses of Parliament? Oh, that we would nationally repent and turn wholeheartedly to God; that we might be done forever with compromise and expediency and set ourselves diligently to walk in the way of His commandments. Impossible, you say? Let the Saviour answer you—"with God, all things are possible." It is beyond the power of man; let us therefore pray continually to Him to do that for us which we cannot do for ourselves—that which He has promised to do when we so pray:

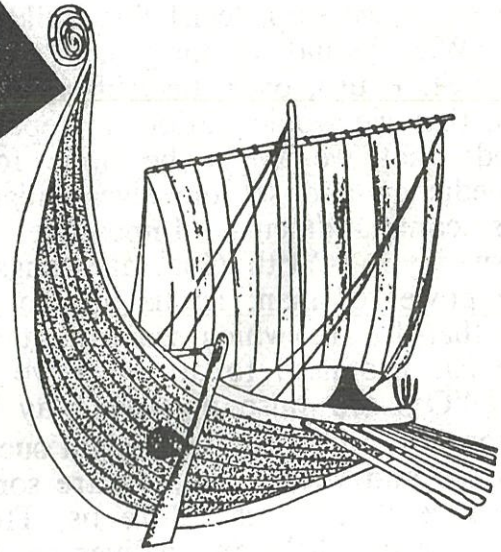
"O Lord raise up (we pray Thee) thy power, and come among us, and with great might succour us; that whereas, through our sin and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; who, with the Father and the Holy Spirit, livest and reignest, one God, world without end. Amen."

Prayer for the Month

O Lord our God, Who through the Redemption accomplished on Calvary hast provided Thy People with a rallying point that we may indeed be one as Thou and Thy Son are one. Unify us in the Bond of Thy Purpose that we, though in different parts of the world, may know that 'Unity is Strength' when this is sealed by Thy Holy Word.

Give to each and every one of us a wider vision and deeper conviction that we may endure the signs of the times and in enduring, witness to the coming of Thy Kingdom upon the earth. Make us worthy O Lord, to be called by Thy Name and make us to know the responsibility which goes with this calling. These, and all Mercies we ask in the Name of our Lord, Saviour and Coming King, Christ Jesus the Lord. Amen.





THE TRUTH ABOUT THOSE SAVAGE VIKINGS

More traders than raiders, they were the dynamic businessmen of their times

by Robert Wernick

Without doubt, the Vikings were violent. They burned Hamburg, Paris, Seville. They demolished London Bridge with grappling hooks. They pelted the Archbishop of Canterbury to death with ox-bones and stones, and tore out the lungs of Aella, King of Northumbria. But modern historians are discovering that the Vikings, who lived in a violent age, surprisingly had another side to them. The huge, shaggy-haired marauders of the history books, far from spending all their time fighting, were brilliant organisers and peaceful settlers.

In the 250 years up to 1066, the Vikings made a lasting imprint on Western civilisation. Indeed, British historians Peter Foote and David Wilson, co-authors of an authoritative book on these early medieval Scandinavians, entitled it *The Viking Achievement*. "Britain's heritage is inextricably entangled with that of the Scandinavians," says Wilson, Director of the British Museum in London. To point up what he calls "the roots of this common experience, a thousand years ago," the Museum hosted *The Vikings* exhibition which showed a lifesize re-creation of a Viking town-house interior and brought together for the first time, a unique international collection of Viking relics.

Who were the Vikings? They were Scandi-

navians, mostly sturdy farmers, eager for fortune and adventure, who set out a-Viking (probably from the Old Norse, *vik* meaning a creek or inlet) eastward from Sweden, westward from Denmark and Norway, homelands that had become over-populated. Their encampments to the east grew into flourishing cities such as Novgorod and Kiev. In the west, waves of Vikings landed in Ireland in the ninth and tenth centuries. Irish annals portray them as howling savages who burned monasteries, but this is only part of the story. The Vikings built the country's first towns – Dublin, Limerick, Cork, Waterford and Wexford. They minted Ireland's first coins.

Brave explorers, in undecked, uncomfortable, but supremely seaworthy longships, the Vikings ventured into the North Atlantic. In Iceland they established the world's oldest surviving parliamentary democracy. They colonised Greenland. And just before A.D. 1000, half a millennium before Columbus, they discovered America. Two sagas record this amazing feat, and hold a clue to the Vikings' true nature. They tell how the Vikings immediately began to trade with the inhabitants, exchanging cheap red cloth for lustrous furs which they knew would bring princely sums in the markets of Europe.

The Vikings, in fact were really more traders than raiders. It was when they realised that violence could win extra wealth that they exploited their fearsome reputation. They carved terrifying dragon heads on their ships' prows. In close-fitting leather or metal caps – the Vikings, intensely practical, never wore anything so cumbersome as a horned helmet in battle – they boasted about their cruelty. The effect was magical. In A.D. 991, England's Ethelred the Unready paid a Viking fleet 10 000 pounds in silver to go away. Frightened, he paid them a further 24 000 pounds – nearly six million silver coins – in 1002 and 48 000 pounds in 1012. Still the Vikings weren't satisfied. They chased Ethelred into exile and crowned their own leader King of England.

In France, the Northmen, or Normans as the French called them, created the Duchy of Normandy, powerfully blending Viking energy with French administrative efficiency. When the Normans conquered England, they brought their skills with them. As a result the successive kings of England had a firmer grip on their subjects than any fellow-rulers on the Continent – an inheritance essential in Britain's rise to greatness.

Says David Wilson: "The word 'law' is Viking in origin. Many British place-names, too – such as Derby, Kirkwall, Alderney, Swansea, Grimsby and Anglesey – are redolent of the Vikings." Words like "husband" – just one of hundreds borrowed from the Scandinavians – suggest that the Vikings and English lived peacefully together. For often the Vikings' main object was to settle as farmers. The Orkney and Shetland Islands, and the broad moors of north-east England, provided cattle pasture.

Although the official history of York – capital of a Viking kingdom that lasted some 75 years – is a dismal record of carnage, today's archaeological evidence is dramatically different. Viking York (or Jorvik, as it was called) thrived on commerce, its 10 000 Viking and Anglo-Saxon inhabitants occupying houses along lanes that still

bear names ending in "gate" – Old Norse for "street". At a dig in Coppergate, Britain's most important Viking site, I saw combs fashioned out of deer antlers, amber beads, horse-bone ice-skates.

"Now let me show you something widely used in the Viking age," said archaeologist Arthur MacGregor. It was a small bronze rod with two long arms on which small copper pans could be suspended: scales for checking the weight of gold and silver coins. The Viking merchant who carried them represents the most significant aspect of his era. He kept trade routes open, goods on the move, and money in circulation. If economic life in Europe was revitalised in the tenth and eleventh centuries after the Dark Ages, it is largely because the Vikings had burst on the scene like go-getting businessmen. They made their mark on history less with bloodstained battle-axes than with delicate scales.

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THE PILOT'S PSALM

By CAPT. JOHN H. ROBERTS.

The Lord is my Pilot, I shall not drift,
He lighteth me across the dark waters,
He steereth me in deep channels,
He keepeth my log.
He guideth me by the star of holiness,
For His name's sake.
Yea, tho' I sail 'mid the thunder and tempests of life,
I will dread no danger, for Thou art with me;
Thy love and Thy care, they shelter me,
Thou preparest a harbour before me in the homeland of eternity,
Thou anointest the waves with oil; my ship rideth calmly.
Surely sunlight and starlight shall favour me
On the voyage that I take,
And I will rest in the port of my God for ever.

—

The Essential Heretic

Courtesy - " Christian Identity Ministries "

P. Bunch

(Part I of 2)

"Wait a minute! Shouldn't that just be 'The Heretic' instead of 'The Essential Heretic'? After all, aren't heretics BAD PEOPLE?"

No, the title is not wrong. "The Essential Heretic" correctly implies a surprising but true definition. The essential heretic, as you will see, is *the individual who stands against the establishment.* He is history's unsung hero. He is the one who represents the oppressed. He finds unwelcomed truths and holds them before us. He demands independence, and disdains politicians and slick preachers.

The word, "heresy," by itself, is inherently neither good, nor evil. It is only by the context in which it is used that it picks up a moral value – either good or bad. So, when speaking of heresy, one must know the context in which it is used before he can know if it is used in a negative sense, or a positive sense.

It is used both ways in the Bible, as the following examples show.

HERESY AGAINST TRUTH

The Bible gives specific instruction regarding heresy against truth:

1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction.

2 Peter 2:1

In this verse, the literal Greek rendering for "damnable heresies" is "destructive sects." These were small sects comprised of "groupies" who gullibly followed this man, or that man, instead of following Christ.

10. A man that is an heretick after the first and second admonition reject;
11. Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Titus 3:10-11

In other words, reject those who willfully separate from Christ. Again, in Galatians 5:

19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
20. Idolatry, witchcraft, hatred, variance,

emulations, wrath, strife, seditions, heresies (separations).

Galatians 5:19-20

Obviously, these heresies were not good. Separatism (heresy) from Christ amounts to rejection of man's only salvation. But separatism, of itself, is not a bad word when used in other contexts. Heresy is separatism; heretics are separatists.

17. Wherefore come out from among them, and be ye separate saith the Lord...

2 Corinthians 6:17

Historically, the word "heresy" is almost wholly associated with the church. Therefore, for more than a millennium, those who disagreed with the authorized, canonized doctrines of the established church were branded "heretics." They were sometimes called "protesters" or "protestants." But, in retrospect, they are not usually considered "bad guys."

HERESY AGAINST INSTITUTIONALIZED ERROR

"Rebellion to Tyrants is Obedience to God"

–Thomas Jefferson

"Heresy," among men, implies a minority opinion. But minority opinions are not necessarily wrong. For example, when the Supreme Court renders a verdict on a case, there are two opinions rendered: 1. The majority opinion, and 2. The minority opinion. The majority opinion (the one with the most votes) is the one that receives sanction by the authority of the Supreme Court. The minority opinion (the one with the least votes) is rejected – but it remains on record. Those judges who voted for the minority opinion are then, by definition, heretics. Their opinion is heretical because it was not sanctioned.

This curiosity is paralleled in church history by the church councils held to determine "orthodoxy" and authorized doctrine. In each council there were debates on doctrines, each doctrine having proponents on various sides of the argument. After the council considered the arguments for and against the different views, and after they had voted the winners, all the various dissenting opinions were declared "heresies" and the dissenters were allowed (demanded) to confess the newly authorized "truth" – or be declared "heretics." Needless to say, many forced confessions were less than sincere.

But, what man, or group of men, can ultimately decide what is truth – or change it at his/their discretion? And, when a truth is changed, what of the "heretics" who were already burned at the stake because they disagreed with the "former truth" – which has now been changed? Are they still heretics even though the church has changed

its mind about the issue for which they were condemned? Or was the church wrong and thus murdering innocent men? Or, does the majority rule when it comes to defining "truth"? And, if truth changed, does that mean God changed too? What if one person defines truth differently than another? Or, what if one disagrees with the centralized church establishment – or government? Is it heresy when the common man points out that the emperor is wearing no clothes?

Well, it depends upon which side of the issue you find yourself. One man's heresy is another man's truth.

In Acts 24, the Bible describes Paul as a heretic. In this passage, Paul had been arrested for spreading what the establishment termed "sedition." Prior to Paul appearing before King Agrippa, Ananias (the high priest) and the elders hired a professional speaker to present their case against Paul in a preliminary hearing before Governor Festus. This, in part, is what the speaker said:

> 5. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the SECT of the Nazarenes:
>
> Acts 24:5

Paul, on the other hand, testifying without a professional advocate, said:

> 14. But this I confess unto thee, that after the way which they call HERESY, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:
>
> Acts 24:14

The two words "sect" (verse 5) and "heresy" (verse 14) are both translated from the Greek word: *hairesis* "They" refers to the centralized group; the established church and the Roman government. Together, "they" legislated "truth" for the people in their domain. Paul stepped on their toes when he expressed a separate opinion about who was king, and a separate belief about the raising of the dead. This opinion didn't fit into the official church/state definition of "truth." Therefore, to the State, Paul was a "heretic" (a separatist) and his teachings were "heresies." But what does this mean to us?

It is important to distinguish between the two types of heretics, otherwise you may lose sight of one of history's heroes – *the independent thinker*. If you are programmed to believe that anyone who thinks independently of the establishment is a heretic you should think again. Don't judge too hastily, and don't get indignant too quickly towards someone who stands alone against established opinion. It might be that the establishment is in error and the heretic is right.

> 13. Enter ye in at the narrow gate: for

wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
14. Because narrow is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matthew 7:13-14

To more clearly understand how a heretic can be a good guy, let's look closer at the meaning of the Greek word for "heresy":

HAIRESIS (Strong's #139, noun form): *a choice (i.e., a private decision or opinion)*
HAIRETIZO (Strong's #140, verb form): *to make a choice.*

Thus, we see that heresy is simply a choice to be separate from the established norm. So, why did "heresy" change from meaning *a choice* to meaning *a false doctrine*? Webster's 1828 Dictionary gives us the answer in the definition for the word, "heresy":

...in countries where there is an established church, **an opinion is deemed heresy when it differs from that of the church.** ...as men differ in the interpretation of scripture, an opinion deemed heretical by one body of christians, may be deemed orthodox by another. In scripture and primitive usage, heresy meant merely "sect," "party," or "the doctrines of a sect," as we now use "denomination" or "persuasion," implying no reproach. *(emphasis added)*

Notice that there was no sense of reproach with the original meaning of the word! You can see by Webster's definition that it was only through the eyes of the Church Establishment that "heresy" and "heretic" came to mean something bad. The new usage came from the perspective of the controllers. They didn't want SEPARATISM to exist. THEY DIDN'T WANT PEOPLE TO BE ABLE TO CHOOSE OR THINK FOR THEMSELVES. THEY WANTED TO CONTROL PEOPLE AND REMAIN IN POWER OVER THEM. Thus, the charge of heresy is to the church as the charge of sedition is to the central government: i.e., tools of control.

Thus, we find another case where the public, instead of having the good sense to distrust the church, acted irresponsibly and allowed others to do their thinking for them. They gullibly sided with the church against the independent thinkers – the separatists who only wanted the freedom to follow their own conscience. The establishment has always been the enemy of the people, and "heretics" have always been enemies of the establishment. Heretics were the good guys – the heroes who stood against all odds in confronting the powerful establishment. We have been taught to think negatively about heretics, but that was

wrong. With the correct definition of "heresy" we can understand that it is NOT right to suppress independent thought. We should not support the establishment (any establishment) which suppresses the freedom of conscience. And we should be grateful to all the heretics who had the guts and moral courage to stand against this tyranny in the past.

THE VILLAINS*

The word "villain" is another product of redefinition from the perspective of priestcraft. In the 14th century, Catholic priests were known as "monks" and "friars," and their immorality was rampant. They got away with their immorality because the Roman Catholic Church controlled the civil government.

Along with the barons and the king, the priests preyed on "the villains." The barons were the rich elite and the villains were the poor common people who lived in "villages" and worked for a living. Villains (i.e., villagers) were serfs who couldn't own land and had no rights or liberties. The barons held them in subjugation.

At the time, there was no sense of reproach attached to the word "villain." Later, the priests began using it in a negative sense to mean "a bad guy" because they began to perceive the villagers as a potential threat because they might rebel against their captors. As prison guards perceive prisoners as potential threats, so it was with the church establishment and their subjects. This corresponds to our modern-day police and courts who fear and oppress the public while ostensibly claiming to protect them. We are viewed as the potential enemy to their empire. If the villain (the common man) gets away with being a heretic (having a separate opinion aside from the state) then truth and liberty might spread and their established hierarchy might lose power.

Today, the "essential heretic," or the person who dares go against the establishment and the herd, is also considered "a villain" – for the same reason.

*("villain" and "village" both derive from "villa" a house. Thus, villages were where villains dwelt.)

THE INQUISITIONS

By the 11th century, the Roman Catholic Church had become so powerful that its Canon (ecclesiastical law) was also civil law (the law of the land). Just as in the Apostle Paul's time, the ability to make a separate choice and have an independent opinion was a sin against the state. Freedom of conscience, i.e., freedom to form moral opinions, has always been the meas-

ure of a free society. The lack thereof is tyranny. And, while this process of forming personal opinions cannot be completely stopped in every person, it can certainly be suppressed in great measure. It is done through intimidation, brainwashing and superstition coming from church-sanctioned "authorities" or priests.

This evil must be guarded against in each generation. Such leaders plot to gain power by forming a coalition of priests and by destroying others seen as threats or "competition."

The famous councils of the Roman Catholic church were conspiracies of priests to politically monopolize a movement. They began in 325 AD with the Council of Nicea. Looking back we can see that it's purpose was to unify a priesthood to overpower their church members and guard against separatism. They conspired together and formed a powerful coalition (federation) of voices to suppress dissent and independence, and thus they destroyed freedom of conscience in the lands they dominated.

This pattern of greed and avarice reappears time and time again in religious and political circles. The motive is to squash the independent people and force unification under a coalition (conspiracy) of priests or politicians. In business it is called "monopoly." In churches it is called "unity." In society it is called "government." Everyone who doesn't conform to the "central authority" is declared a heretic and destroyed if possible.

In 1231, Pope Gregory IX instituted the papal Inquisition for the apprehension and trial of "heretics." His inquisitors eventually became known as "The Holy Office" and served not only as a control device over the people, but also as a money-making device for priestcraft. If a person was accused of being a heretic he had to pay the inquisitors for his own trial – much like an accused person has to pay the inquisitors (lawyers) of today's "justice" system.

During the 13th century, the monk, Thomas de Torquemada, became the epitome of the evil inquisitor in the Spanish Inquisition. People were considered heretics if they said anything against the Pope, the Church, or refused to confess (i.e., subjugate themselves) to the priests. They were even considered heretics if they read the Bible on their own for that led to opinions and independent thinking.

For instance, in the 1500's – the time of Martin Luther – anyone who refused to accept the doctrine of "transubstantiation" (i.e., that the communion bread and wine were the actual flesh and blood of Jesus) would be branded a "heretic" by the church and could be burned at the stake. Thus, heretics became public outlaws as portrayed by Church and State. Independent thought was suppressed; learning

was stifled; freedom was crucified on the cross of "church authority."

HERESY AGAINST THE STATE

Today, heresy against the church establishment still exists in more than one way. Even though people have been duped into believing otherwise, there is really no separation of Church and State in America. The State Church has simply shed its trappings of religion and is now known as the Central Government. The state religion is still there under the guise of faith in its Constitution. In order not to be a heretic against the State Religion you are expected to venerate its Constitution, its founding fathers, its flag, etc. You must accept the "America: Love it or Leave it" mentality. And, to think of questioning the system or suggesting that we need a different one – one that doesn't murder and rob its people – is "unpatriotic."

A recent addition to this American religion is that of the holy sacraments of earth worship. Anyone who refuses to parrot the media hype, or who questions global warming, or the depleted ozone, is a heretic. Dissent is viewed as blasphemy or heresy against orthodoxy.

It is ironic that in America, a land supposedly based on liberty and independence, questioners (independent thinkers) are frowned upon. Thinkers and questioners generate Independence. Independence generates separatism. Yet separatism is frowned upon in this country, even by Christians – people who should know better. Instead, they encourage the herd mentality – socialism and unity through intimidation, obligation and incorporation.

HERESY AGAINST JUDEO-CHURCHIANITY

Church-minded people are sometimes unable to recognize the value of heretics. We see it when people fall prey to preachers and organizers who convince the people to unify under the priests. The priests, then, conspire together to squash what they perceive as "competition." They view it as "turf wars." It occurs on large scale and small; in the formation of church groups, camps and conferences. Inevitably, the essential heretic will appear, be identified, and then disfellowshipped while the priests smile and pat each other on the back. Like the Pharisees of old, they don't realize that their rejection of independent thinkers seals their own fate along with the Babylonian establishment.

Inevitably, the priest points a finger at the heretic who questions traditional beliefs. The heretic is looked upon with suspicion, and the people all re-

peat, "He must be a bad guy or else no one would have accused him of anything." And the heretic is rejected ostensibly because of doctrine, but in reality it was because he refused to join, and thus sanction, their conspiracy. The doctrinal issues in question are not allowed to be questioned because truth is not their objective – rather, they seek power through political conspiracy and unity. That is the way of church priesthoods and government politics. This, of course, stops all forward progress resulting in chronic dependency upon politicians and priests.

FAITHFUL HERETICS

HEBREWS: *those who cross over (i.e., separatists; heretics)*

God loves the essential heretic because he stands against an overgrown, oppressive establishment. The heretic Abraham dismissed the gods of his fathers and SEPARATED himself to another land looking for *a city whose builder and maker is God.* The heretic David stood up, all by himself, against Goliath who represented the establishment. Martin Luther was a heretic. Patrick Henry was a heretic. Galileo, Copernicus, Marconi, and Tesla were heretics. And what about John Wycliffe who was such a heretic that the church exhumed his bones, after lying in the grave for years, and burned them publicly in order to establish his heresy against the church. Henry Ford was a heretic. The Apostles of Christ were all heretics. And the greatest heretic of all time was Jesus Christ. Where would we be without our heretics of history?

Like tax protesters, heretics are the hated heroes of our race. But, religious unionizers want conformation — not information. This mind set is so well rooted that the old traditional habits can still persist even among those who are breaking away from the churches. They still can't grasp the simple fact that churches have been the root of all our problems; the spawning grounds of persecution and enforced ignorance. They still run in their ruts of comfortable doctrine. When some person or some teacher comes up with a new thought which runs counter to the rut they are in, they don't know how to handle it. Instead of searching the scriptures themselves and carefully considering all the arguments, they resort to superstition and hackneyed phrases like:

"He's demon possessed!"
"He's a Jew!"
"He's an agent!"
"He's causing division!"
"He's being influenced by someone!"
"He's using human (i.e., understandable) logic!"
"He's denying the mystery of

God!"

"He's blaspheming!"

"God's curse is upon him, and anyone who is close to him."

The Christian way to handle it would be to point out your point/s of disagreement and carefully explain your position. But these phrases, and others like them, are used by the "priesthood" to accuse and intimidate. The scenario is not limited to the Roman Papacy and Judeo-Protestantism. It is not limited to Government and corporations. This model shows up everywhere men try to control and use other men. We must guard against it at all levels.

FELLOWSHIP

The British Israel World Federation (N.S.W. Branch) extends a warm welcome to anyone wishing to join our Sunday fellowship.

We meet on the 2nd, 3rd & 4th Sunday of every month at 2-30pm at our Headquarters:

2nd. Floor Merchant Pacific House

127 York Street, Sydney.

Phone (02) 267 1520

A range of interesting speakers combined with a close fellowship makes this time a vital part of our ministry. Although small, we are Christ-centred and Kingdom-oriented Instruction and fellowship around Christ's soon return is encouraged. All our readers, friends and associates are welcome. We would love to meet you all sometime.

For Further Information please contact The British Israel World Federation at the above address or Chris Newnham (02) 489 0196 or Jack Wallace (02) 636 9798.

Supper Provided

If Jesus Came to Your House

If Jesus came to your house to spend a day or two,
If He came unexpectedly, I wonder what you'd do.
Oh, I know you'd give your nicest room to such an honored Guest,
And all the food you'd serve to Him would be the very best —
And you would keep assuring Him you're glad to have Him there,
That serving Him in your home is joy beyond compare!
But when you saw Him coming, would you meet Him at the door,
With arms outstretched in welcome to your Heavenly Visitor?
Or would you have to change your clothes before you let Him in,
Or hide some magazines and put the Bible where they'd been?
Would you turn off the radio and hope He hadn't heard —
And wish you hadn't uttered that last, loud, hasty word?
Would you hide your worldly music and put some hymn books out?
Could you let Jesus walk right in, or would you rush about?
And I wonder — if the Saviour spent a day or two with you —
Would you go right on doing the things you always do?
Would you keep right on saying the things you always say?
Would life for you continue as it does from day to day?
Would your family conversation keep up its usual pace?
And would you find it hard each meal to say a table grace?
Would you sing the songs you always sing and read the books you read,
And let Him know the things on which your mind and spirit feed?
Would you take Jesus with you everywhere you'd planned to go,
Or would you, maybe, change your plans for just a day or so?
Would you be glad to have Him meet your very closest friends,
Or would you hope they'd stay away until His visit ends?
Would you be glad to have Him stay forever on and on,
Or would you sigh with great relief when He at last was gone?
It might be interesting to know the things that you would do
If Jesus came in person to spend some time with you.

—

The Divine Message for Today

GOD'S HIDDEN 'TIMES'

Gladys Taylor

Courtesy - " National Message "

IN THE STUDY OF BIBLE prophecy, the time aspect can be both fascinating and tantalising. But, as in all other considerations of God's word to man, we need to remember that it is the Divine Mind which is revealing these matters to us and we must be suitably humble, realising that it is what God chooses to give us that He unfolds and that it is a privilege to receive it. Consequently, no cleverness of man will be able to uncover that which is hidden by Him. Some have fallen by the way, predicting dates which God has not given, thus misleading their hearers.

Two Kinds of Timing

We cannot over-emphasise the fact that God uses different 'time' methods according to the subject in hand. Many schools of thought have come into being on the assumption that one clearly fulfilled prophecy sets the pattern for all others. But why should God be bound by rules which man chooses to lay down? We could point to numerous different methods, both of presentation and fulfilment. It is clear that we have to learn, by diligent application, any understanding we may achieve. It will not be given to us 'on a plate'.

Where a prophecy is 'timed', there are two methods used in Scripture, which are quite distinct. Some are timed with such precision as to indicate the actual year of fulfilment; others give a group of signs for which we must watch. In either case, the nearness of the event can be seen, but only in the first group can the actual year be anticipated. We see, from experience, that the necessary clues to the times are not given until God wants us to be ready for the event. For instance, the great theme of the *Seven Times* remained in the Scriptures, unperceived, for many centuries, though under consistent fufilment, stage by stage. But not until Dr. Grattan Guinness uncovered the astronomical clues pointing to 1917 as the year of Jerusalem's release from 'treading down' under Gentile rule, did Bible students realise the dramatic significance which at last resulted in thousands of British Christians waiting with great anticipation as General Allenby approached the Holy City.

Since 1917, we have realised how vital that fateful year was in marking the final period of Gentile power, after which the aggressors would begin to accomplish 'their last end' and showing their true nature with such clarity that the last half-century has seen the 'goats' of Christ's prophecy separating themselves from the 'sheep' in such clear fashion as to be self-condemnatory.

The theme of God's plan—and also of Satan's plan for his counterfeit kingdom—is shown in broad issues, gradually developing and equally gradually declining. But there are notable turning points, where we can determine just where a process begins or ends. These are not always marked by events which the historian values; but always there is something significant *at that time* which can be seen by the Christian who is watching.

God's Values and Man's

The prophet Esdras (Ezra) was given instructions regarding God's 'times'. Some people seem afraid to measure these, but he was *told to do so.* Even so, this does not give us *carte blanche* to put whatever constructions we choose upon them. Rather are we to study them in the light of God's will and purposes, accepting the same principle that we are to hold, in the study of prophecy generally, that it is *after fulfilment* that their significance will be seen. Notice what the angel messenger said to the prophet, in the record of chapter 9 of the *Second Book of Esdras*: 'Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before, then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.' The Revised Version gives it, 'the very time, wherein the Most High will visit the world which was made by him'.

This could have been interpreted as pointing to our Lord's first Advent, and many would see it in that light, at that time. No doubt God intended them to do so, for it is not the only prophecy with this dual significance. They can only be recognised by the fact that these dual prophecies contain something concerned with the Second Advent which is not fulfilled at the first. We should never under-estimate God's unquestionable methods and values. His thoughts are as far above ours as 'the heavens are higher than the earth'.

Just before this vision was received by Esdras, the prophet Daniel had been given a truly remarkable timed prophecy which led, by a series of significant stages, to the Lord's first Advent. Esdras would know these words very well: thus he and all who followed him among the remnant of Judah, would obey the injunction to measure these times. At the time of His birth there were many who, like the aged Anna and Simeon in the

Temple, were looking for the Redeemer. The limited mind of man may regard that as the end of the prophecy, but it is not the case.

Following upon the words already quoted from this *Apocrypha* book, which bears the stamp of authority by the fact that *our Lord quoted from it*, we are given some potent signs of the End of the Age, 'And when there shall be seen in the world earthquakes, disquietude of peoples, devices of nations, wavering of leaders, disquietude of princes, then shalt thou understand, that the Most High spake of these things from the days that were aforetime from the beginning.' (R.V.)

The Times for our own Day

We have certainly seen the 'disquietude' of princes in our own time. It is our generation which has seen the 'thrones cast down', as in Daniel's vision and taking place in Europe. Only the nations of Israel—or predominantly so—were permitted to retain their kings. No prophecy should be removed from its context. It is significant that the casting down of thrones is followed immediately by the ending of the career of the prophetic 'Beast' system of empires, as the *books of judgment* were opened before the Divine throne. This is not pointing to any period in past history, for the empires symbolised as beasts have had their day. Even the iron system of Rome and its successors has passed, as the lesser 'horns' of authority which succeeded it have ceased to be. This is the end of the age—the winding up of human power.

What follows is of such exquisite beauty and significance that only the words of Scripture will suffice: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'

The timing is perfect, but in this case it is the fulfilment of events that is so potent. Relate it to the Seven Times of Gentile authority, defined by Jesus as the 'Times of the Gentiles' and it naturally follows that the casting down of thrones and winding up of human authority must follow after 1917 in the Divine timetable.

Signs that cannot be Ignored

We must not leave the vision of Esdras without taking note of verses 5 and 6, where we read, 'For like as all that is made in the world hath a beginning and an end, and the end is manifest: even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs.'

To the student of Bible prophecy, the terminals are as important as the periods. They prove to be turning-points in history, to a greater or lesser degree. The important ones are so underlined by God that even the world of men cannot ignore them. The greatest one of all, our Lord's Incarnation was so vital that it brought a change in the calendar.

1917 must surely be the next great turning-point, for a remarkable number of signs were fulfilled then. It was the only precise *time-mark* actually given by our Lord during His ministry —the treading-down of Jerusalem 'until the times of the Gentiles be fulfilled'. When the seven times upon Jerusalem ran out in 1917, not only was it the anticipated year, but it was also the day in the Hebrew calendar which is three times mentioned in the short *Book of Haggai* in connection with the destiny of Jerusalem. We cannot deal with all the relevant prophecies here, but the 'coincidences' were beyond imagination. Even Turkish sayings, going back to some past Moslem seer, pointed to the waters of the Nile flowing in—through the building of the pipeline; also the deliverance by 'Allah'nebi'—obviously Allenby.

God certainly gave the Holy Land to true Israel-Britain, but such was our blindness that we not only shrugged off our responsiblity: we let in the wrong people.

This was a turning-point not to be ignored. Too many events converged as if to remind us that this was the beginning of that *End* period when the bankruptcy of human affairs must be witnessed. While all eyes were on Jerusalem, we almost missed what was taking place *at the same time* in Russia —the most horrifying and widespread revolution of all time, when the whole world was to be troubled by its terrible aftermath for more than half a century. The 'casting down of thrones' began there, to spread among those already disturbed by the Great War which had begun with a royal assassination. Some students of modern affairs assume that, in view of this pattern of disaster in Europe, our own throne and those of our neighbours in the Israel nations must also fall, but they reckon without the Divinely-given promises to the royal house of David.

The Time that is Hidden

There is one supremely important date that is securely hidden from us. It is 'the day of the Lord', the actual day of His Second Advent. Although He gave us the most wonderful panoramic views of events yet to come, a detailed account of the seige of Jerusalem, which was to come a generation later and perfect pictures of the perils of our own time, yet He declared emphatically, concerning His return which He had also described, 'of that day and hour knoweth no man, no not the angels of heaven, but my Father only'.

As He was walking the earth as man at that time, it is clear that He, who knew so much that was beyond human knowledge, did not know that all-important date. If *He* did not know it, then obviously we should not wish to know, for we only know that which He reveals. There must be an important reason and it is not far to seek. If, when He inhabited a human body on this earth, He had known this top secret, Satan would have known it too. The arch-enemy, as an angelic being—even a fallen one—can read the thoughts of men and uses that faculty in order to tempt mankind.

Satan is not to know this top secret and so it is not revealed either to man or angel. We know that he is going forth in fury 'knowing that he hath but a short time', but God keeps him guessing as to how short.

Let us not read into our Lord's statement more than is there. He spoke in the present tense. It must surely be that, residing now in the glorious place of the Divine Presence, where Satan cannot enter, that He will now know just when He is to return and is at this moment making preparations for the greatest event in the history of mankind.

We can but obey His solemn warning, 'what I say unto you I say unto all, Watch', and 'Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh'.

—

Hymn for the Month

Judge Eternal, throned in splendour,
Lord of lords and Kings of kings,
With Thy living fire of judgement
Purge this realm of bitter things;
Solace all its wide dominions
With the healing of Thy Wings.

Still the weary folk are pining
For the hour that brings release;
And the city's crowded clangour
Cries aloud for sin to cease,
And the homesteads and the woodlands
Plead in silence for their peace.

Crown, O God, Thine Own endeavour;
Cleave our darkness with Thy sword;
Feed the faint and hungry heathen
With the richness of Thy Word;
Cleanse the body of this Empire
Through the Glory of the Lord.

CANON HENRY SCOTT HOLLAND (1847-1918)

—

'THE PIT"

A man fell into a pit and couldn't get himself out,

A SUBJECTIVE person came along and said, "I FEEL for you down there".

An OBJECTIVE person came along and said, "It's logical that someone would fall, down there".

A CHRISTIAN SCIENTIST came along: "You only THINK that you are in a pit".

A PHARISEE said, "Only BAD people fall into a pit".

A NEWS-REPORTER wanted the exclusive story on his pit.

A FUNDAMENTALIST said, "You DESERVE your pit".

CONFUCIUS said, "If you would have listened to me, you would not be in that pit".

BUDDHA said, "Your pit is only a state of mind".

A REALIST said, "That's a pit".

A SCIENTIST calculated the pressure necessary (lbs/sq. in.) to get him out of the pit.

A GEOLOGIST told him to appreciate the rock strata in the pit.

A TAX-man asked if he was paying taxes on the pit.

The COUNCIL INSPECTOR asked "if he had a permit to dig a pit".

An EVASIVE person came along and avoided the subject of his pit altogether.

A SELF-PITYING person said, "You haven't seen anything until you've seen my pit".

A CHARISMATIC said,"Just CONFESS that you're not in a pit".

An OPTIMIST said, "Things COULD be worse".

A PESSIMIST said, "Things WILL get worse".

JESUS, seeing the man, took him by the hand and LIFTED HIM OUT of the pit.

Courtesy - " That's Country "

The Almighty Power of the Coming Christ

A. G. Eastman

There is a growing fear in the hearts of many people to-day that we are on the brink of a world calamity of the first magnitude, which will completely destroy our civilisation, and end in the utter ruin of the world. Well, to a certain extent these fears are not groundless, for we are on the threshold of the greatest destruction ever to come on the earth since the time of the Flood; which will completely destroy our present civilisation; but not so that barbarism and evil shall control the earth, but that the glorious system of the Kingdom of God can be established here under the reign and rule of Jesus Christ in Person.

An extraordinary example of this hopeless outlook came through in a despatch to the "Sydney Daily Telegraph" from London. This is what it said: "Dr. C. E. M. Joad told an audience of schoolboys in London today to enjoy themselves because most of them would probably never grow up. Dr. Joad, head of the Department of Philosophy at Birkbeck College, London University, is a frequent speaker on the B.B.C. Brains Trust. He told the boys at a schoolboys' exhibition: "There will be another war before we know where we are. I think you will be lucky if you live to the age of 21, the world being the way it is."

What a hopeless teaching to say the least! What negative advice! Is that the only message which the Department of Philosophy can give out? Why not tell these schoolboys instead that great destruction is coming on the earth, but that Jesus Christ left a message for us, yes, we Israel-British people in charge of His Kingdom, that when we saw this destruction coming we were to look up and lift up our heads, for it meant that our redemption was at hand from this evil world order by the actual return of Jesus Christ to take over control of His Kingdom on earth. My advice to these boys is, therefore, to prepare themselves for the new world order coming.

Paul warns us of these philosophers who take no notice of Christ. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily." (Col. 2:8-9).

Think of the power and the glory of the coming Ruler of this world! "In Him dwelleth all the fulness of the Godhead bodily." Only the Man Jesus, the Christ of God, can carry

out this immense work in the earth, and yet the philosophers of to-day and of yesterday, take no notice of Him, or if they do they just speak of Him as Jesus the Son of man, which He certainly was and is: but they never mention Him as the Christ the Son of God as well. "In Him dwelleth all the fulness of the Godhead bodily."

The destruction which is to come will completely clean out all such philosophies which refuse to give to the Lord Jesus Christ the full glory and power which are His. "For Thine is the Kingdom the power and the glory."

The greatest need in the British Commonwealth to-day is for men to teach and preach to our people the truth of God's plan and purpose in the earth for the re-establishment of His Kingdom on earth through Jesus Christ. This great plan does not finish with the Gospel of Salvation, but goes right through to the great climax described in the Gospel of the Kingdom, in which the same Jesus Christ, Who was resurrected from the dead, and is alive for evermore, is returning to this earth as King over His Kongdom.

Imagine the effect this great plan would have on the minds of these schoolboys, if it was explained to them; and they were shown conclusively that the British people are God's people Israel, and are thus in charge of His Kingdom, and that even if they do not live to 21 in their present mortal bodies, if they have accepted Jesus Christ as their Saviour, they will be resurrected at the moment of His coming to live on this earth again with Him, and carry on their work in the new world.

Instead, these boys are advised to go out and enjoy themselves, lets eat, drink and be merry, for to-morrow we die sort of attitude. Can one wonder if such boys fall into all sorts of temptations and immorality, and the responsibility for such action rests on the shoulders of those advising them.

Our adversary, the Devil, works in the most subtle ways, and in many cases he uses man-made philosophies with beautiful ideas and ideals, which speak of Jesus as the Son of man, but deny the whole essential of life everlasting, that Jesus is also Christ the Son of God, and a personal Saviour. It is this which, from the satanic viewpoint, men must not accept, for if they do, they are freed from Satan's death grip, and have the free gift of everlasting life instead.

The world to-day is filled with violence and evil, for Satan, knowing that his time is short, has let loose his legions of demons from the bottomless pit to corrupt and destroy mankind; and muster his evil forces both in the spiritual and human realms in a last desperate effort to defeat God's plan for establishing the Kingdom on earth under Jesus Christ.

Communism is one of these evil philosophies of Satan: but in this case it is outwardly hostile to Jesus Christ; there is no beating about the bush here; it is avowedly anti-Chris-

tian, and thus also anti-British-Israel.

Satan is well aware that we British people are Israel, but he doesn't want us to know this amazing truth; he's pulling wool over our eyes with the idea that the Jews are Israel; and also in certain christian church circles he makes out that the church has taken over the work of national Israel.

It is a very easy matter to disprove these satanic lies, for they are entirely contrary with the statements of God's word in regard to Israel, which was to be a nation so long as the sun, moon, stars and sea existed. (Jer. 31:35-37). The Jews are not a nation, neither is the church. There are scores of identification marks in God's word which prove without a shadow of doubt that the British people are national Israel, and it is because of this fact that Satan is mustering his forces now to destroy us. There is no chance whatever of his doing so! He has tried many, many times before, but has always come up against the power of God, which has thwarted his evil intentions. This time Satan is mustering the greatest forces ever known, for by his subtlety he has corrupted the minds of so many British people that they have no faith left in God, they are completely disarmed spiritually: but our God never fails us, and in spite of all that Satan has done to us and is still doing, our God looks upon us as a righteous people because of the redemption which Jesus Christ paid for us in His own life blood.

"Blessed be the Lord God of Israel for He hath visited and redeemed His people . . . that we should be saved from our enemies and from the hand of all that hate us." (Luke 1:68-71). That is something which Satan himself cannot overcome. Our righteousness comes from Jesus Christ, our national Redeemer, that is why God has said to us: "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." (Isaiah 54:17).

Every weapon, spiritual or material, which is forged for our destruction, must inevitably fail: and every tongue that shall condemn us for any wrongdoing we have done we are to silence: not because of our own righteousness, for of ourselves we have none: but solely because Jesus Christ died to redeem our nation, our Israel-British nation. We call ourselves a sporting people, but I guarantee that if the average man in the street who calls himself a sportsman, was to realise what Jesus Christ has done for us, he would kick himself for his, to say the least, unsporting behaviour, in despising and rejecting a Man Who has given us so much at the cost of His own life blood. "Greater love hath no man than this, that a man lay down his life for his friends."

Gradually the powers of evil are completing their plans for their final and greatest attack against us—the Communist attack led by Gog, the chief leader in Moscow. This man, whoever he may be, is likely to be

revealed to the world very shortly, and he will be completely possessed and energised by Satan, to make war against Jesus Christ and His people of Israel-Britain.

This confederation of people from all nations under the Communist banner of the Hammer and Sickle will be a confederation of the people of all nations of the old Gentile Babylonian succession of kingdoms and dictatorships, a gigantic organisation all seeing with one mind, the mind of Satan to destroy the Kingdom of God.

This united confederation of Gentiles is described by John in the Revelation, where we read: "These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen and faithful." (Rev. 17:13-14).

Who were these called and chosen ones? The seed of Abraham, through Isaac and Jacob-Israel, the British people of to-day. In addition, we must remember that any individual of any other nation who has accepted Jesus Christ as the Son of God and their personal Saviour, becomes one of Abraham's seed on the chosen line, being grafted into Israel by grace, and they will be standing with the Israel-British racial stock alongside of Jesus Christ as He meets this attack from the power of evil: and, as we see, Jesus Christ will overcome them, for He is Lord of lords, and King of kings, for "in Him dwelleth all the fulness of the Godhead bodily." What immense power is at the disposal of The Lord Jesus Christ—the full power of the Godhead.

Is it any wonder that Satan and all his hosts will be overcome and destroyed by this gigantic power of the Creator Himself, for we read: "For by Him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him: and He is before all things, and by Him all these consist. And He is the head of the body, the church: Who is the beginning, the first born from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell." (Col. 16-19).

That is the power which God the Father has given to His Son Christ Jesus, Who is about to return to this earth as King of kings and Lord of lords, after this coming war is over, and Satan and all his hosts destroyed.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. 3:5-6).

A WARNING THAT WAS IGNORED

". . . and— I know the blasphemy of them which say they are Jews and are not, but are of the Synagogue of Satan." (Rev. 2:9).

Excerpt from the journal of Charles Pinchey, of South Carolina, of the proceedings from the Constitutional Convention of 1789, regarding the statement of Benjamin Franklin at that Convention concerning Jewish immigration. (Original of this copy is in the Franklin Institute of Philadelphia.)

There is great danger for the United States of America. This great danger is the Jew. Gentlemen, in whichever land the Jews have settled, they have depressed the moral level and lowered the degree of commercial honesty. They have remained apart and unassimilated. They have created a state within a state, and when they are oppressed they attempt to strangle the nation financially as in the case of Portugal and Spain.

For more than seventeen hundred years they have lamented their sorrowful fate, namely, that they were driven out of their Motherland, but, Gentlemen, if the civilised world to-day should give them back Palestine and their property, they would immediately find pressing reasons for not returning there. Why? Because they are vampires, and vampires cannot live on other vampires—they cannot live among themselves. They must live among Christians and others who do not belong to their race.

If they are not excluded from the United States by the Constitution, within less than one hundred years they will stream into this country in such numbers that they will rule and destroy us and change our form of Government for which we Americans shed blood and sacrificed life, property and personal freedom. If the Jews are not excluded within two hundred years our children will be working in the fields to feed the Jews while they remain in the counting-houses gleefully rubbing their hands.

I warn you, Gentlemen, if you do not exclude the Jews forever, your children and your children's children will curse you in your graves. Their ideas are not those of Americans even when they have lived among us for ten generations. The leopard cannot change his spots. The Jews are a danger to this land, and if they are allowed to enter they will imperil our institutions—they should be excluded by the Constitution.

(This warning applies equally to Australia.)

Historical Gleanings

Coronation Procedure

C. W. Clift

In 957 A.D. the English north of the Thames revolted against Edwy, and chose his brother Edgar as King.

Edgar recalled Dunstan from the Flemish abbey of Blandinium in Ghent, and made him Bishop of Worcester.

In 959 Edwy died and Edgar became King of England. In 960 Dunstan was appointed Archbishop of Canterbury. For sixteen years the two men laboured to administer equal justice between rich and poor, between Dane and English. (See Patterson's History of the Church of England).

Sir Arthur Bryant writes: "It was at Edgar's Coronation that the earliest form of the Service still used at the Crowning of England's Kings was read by its author, the Mystic Saint and Musician, Archbishop Dunstan.

Behind the solemn rites — the Royal prostration and oath, the Archbishop's Consecration and Anointing, the Anthem "Zadok the Priest", linking the Kings of the Angles and Saxons with those of the ancient Hebrews, the investiture with Sword, Sceptre, and Rod of Justice, the shout of recognition by the assembled lords — lay the idea that an anointed King and his people were a partnership under God. After that Sacramental Act loyalty to the Crown became a Christian obligation. The idea of patriotism first began to take shape in men's minds, superseding the older conception of tribal Kinship." (The Story of England p. 135).

We are indebted to the Rev. J. H. Satchell, B.A., for the following interesting note:—"You have all heard of the seven Kingdoms and Kings of England, known as the Heptarchy. Now, one and all of those Kings, according to the Anglo-Saxon Chronicle, claimed that they were the descendants, not of Japhet, but of Shem. If that is a true contention, if the Kings of the Anglo-Saxons were of the race of Shem, we may be pretty sure that people over whom

they ruled were also for the most part, descendants of Shem. Thus again we find, at that very early period, that is to say, at the very inception of the English nation, the belief that our Saxon ancestors belonged to the same family of nations that Israel belonged to.

I do not know whether you have ever read the Coronation Service of the Saxon Kings. If not, I should very much like to read one little portion of what was said — one of the prayers and the concluding one used on those occasions. Whenever a Saxon King was crowned we find that the people prayed for their King that he might receive what was practically the blessing of Joseph, and in such a way, and so in detail, that it would certainly seem as though the Anglo-Saxons had a sort of subconsciousness that they were Israel, i.e. The House of Joseph. This was the prayer:—"May the Almighty Lord give thee, from the dew of Heaven, and the fatness of the earth, abundance of corn, wine and oil! May the people serve thee and the tribes adore thee! Be the Lord of thy brothers, and let the sons of thy Mother bow before thee! He who blesses thee shall be filled with blessings, and God will be thy Helper. May the Almighty bless thee with the blessings of the Heaven above, and in the mountains and the valleys; with the blessings of the deep below; with the blessings of the suckling and the womb; with the blessings of grapes and apples; and may the blessings of the ancient fathers, Abraham, Isaac, and Jacob be heaped upon thee!

"Bless, Lord, the courage of this prince, and prosper the work of his hands; and by Thy blessing may his land be filled with apples, with the fruits, and the dew of Heaven, and of the deep below; with the fruit of the sun and moon; from the top of the ancient mountains, from the apples of the eternal hills, and from the fruits of the earth and its fulness! May the blessing of Him who appeared in the bush come upon his head, and may the full blessing of the Lord be upon his sons, and may he steep his foot in oil; with his horn, as the horn of the rhinoceros, may he blow the nations to the extremities of the earth; and may He who

has ascended to the skies be his auxiliary for ever!"

Can you conceive of a wonderful prayer like that if there were no reality behind it? If there were nothing to justify such a prayer asking for all the blessings of Joseph to descend upon the head of each Saxon King as he was crowned?"

History records that seven Saxon Kings were crowned upon the Stone which can still be seen in Kingston-on-Thames in Surrey.

Very many more Kings, of the Zarah-Judah line, were crowned upon Lia Fail, the Stone of Destiny, which, as is well-known, was brought from Palestine to Tara by Jeremiah the Prophet and Baruch, his scribe, at the time Princess Tamar Tephi, escorted by Jeremiah and Baruch also arrived in Ireland. From the marriage of Zedekiah's daughter Tamar Tephi to Eochaidh, the Ardagh or head King of Ireland, there are 49 rulers listed as preceding Princess Earca.

Earca was the sole heiress of King Murtough and she married Muireadhach the Milesian or Scottish sub-king of North Eastern Ireland. Their son, called after his mother because she was of the main royal line, was Feargus More MacEarca. He founded the Kingdom of Argyll in Caledonia and for his coronation sent for the Stone of Destiny and was crowned upon it in the holy Island of Iona. It was here, in 487 A.D., that he was "hallowed as King", for he was a Christian.

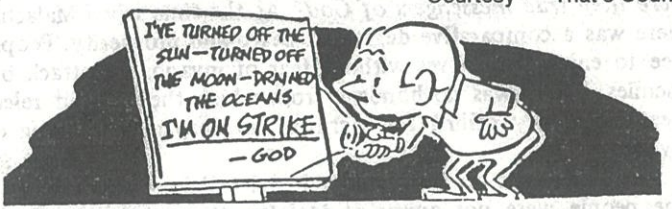
Presumably this was the date when North Britain was called Nova Scotia. In ancient times Scotia meant Ireland — see Canon Isaac Taylor's "Words and Places" page 186.

Feargus founded Dumstaffnage, where the Stone was deposited for about 350 years.

When Kenneth MacAlpin became the first King of all Scotland 836-858 A.D., he removed the Stone to Scone, near Perth and there it remained until July 1296 when Edward I removed it to London. Since then it has been used at the Coronations of all the Sovereigns of England, except that of Mary Tudor.

The custom of crowning Kings upon the stone has its origin in the days when the monarchs of David's Line were crowned, as in the time of Joash, as recorded in 2 Kings 11:12-14, where we read — "the King stood by a ('**the**' in the R.S.V. and Dr. Young's Literal Translation) pillar, as the manner was, and the princes and the trumpeters by the King, and all the people of the land rejoiced, and blew with trumpets . . . . ."

Courtesy - " That's Country "



If God Should Go on Strike

How good it is that God above has never gone on strike
Because he was not treated fair in things he didn't like.
If only once he'd given up and said, "That's it, I'm through"
"I've had enough of thee on earth, so this is what I'll do.

"I'll give my orders to the sun, cut off the heat supply,
And to the moon give no more light and run the oceans dry.
Then just to make things really tough and put the pressure on,
Turn off the vital oxygen till every breath is gone.

You know he would be justified, if fairness were the game.
For no one has been more abused or met with more disdain
Than God, and yet he carries on, supplying you and me
With all the favours of his grace, and everything for free.

Men say they want a better deal, and so on strike they go,
But what a deal we've given God to whom all things we owe.
We don't care who we hurt to gain the things we like,
But what a mess we'd be in if God should go on strike.

--Author unknown

"Where is Mine Honour?"

Courtesy - " Covenant Message "

Malachi means "my messenger" and suggests God's need and method of communicating with His people. Listen to this prophet in the sixth verse of his first chapter: "A son honoureth his father and a servant his master; if then I be a father, where is mine honour?"

Here was the characteristic by which all the prophets were judged. *Were they true messengers of God?* At the time when Malachi spoke there was a comparative degree of peace and prosperity. People were free to enjoy themselves without fear of invasion or attack by their enemies. There was no bondage from which they sought release, no great emergency calling for sacrifice, no desperation crying out for divine aid.

The times also marked a moral and religious ebb tide in Judah. The people were not guilty of idolatry, they were not worshipping Baal, they had not denied nor deserted the religion of their fathers; but the tide of their spiritual conviction and enthusiasm had gone out, and like the church at Ephesus, they had "lost their first love".

Prophet's Message Necessary

The foregoing situation required the message of the prophet, whose charge against the people was a disclosure of definite evidence of their weakness. His charge named the priests, who had failed to honour their God by offering polluted bread upon His altar and by performing their duties in a weary, half-hearted manner. As further evidence, he charges that the people have robbed God. The charge is serious, and the people question their guilt, saying, "Wherein have we robbed God or stolen from his treasury?"

Malachi then becomes more specific, explaining that they have robbed God not by what they have taken away but *by what they have kept back!* Like Ananias, they had kept back part of their tithes. And another charge against the people was discovered in their attitude toward their duties. They were asking what gain or profit was to be found in the performance of their obligations. Does it pay? What temporal gain is there to be found in th service of the Lord?

How worldly-wise, how prudent, how business like it sounds when we hear these standards applie to our religious activities – by those who hold tha it is waste unless they are able to trace adequat returns for every moment of time and every cen that is spent in the Lord's cause. But spiritua activities cannot be weighed on the balances o Mammon, and those who attempt to do so hav joined the class of Judas, who objected to th generosity of the woman – "Why this waste?" - while the Saviour declared that she had wrought good work on him which should be rehearsed a far as the gospel is proclaimed. For when anythin done for God is managed merely as a busines proposition, the soul is stifled and the prudenc of Judas prevails.

Sins of Omission

The people were guilty of the sin of omission

which is characteristic of religious lassitude and indifference. The messenger of the Lord was attempting to awaken the people to the seriousness of that which they had omitted and which was lacking in their lives. It was the sin of omission: a difficult lesson to teach or comprehend. If there had been some heinous sin, some positive wrong, some glaring outbreak against the law of God and man, guilt would readily be established. Here, however, was no positive wrong, but merely the *absence of what was right*. The fault lies not in what the people have, but in what they lack, not in what they have done, but in what they have left undone! They have omitted to bring tithes into the storehouse. They have omitted the proper sacrifice. They have omitted to honour the father.

It has been our custom to excuse and pass lightly by these sins of omission and judge ourselves and our neighbours not by what we have omitted but by what we have done. We have forgotten that there is such a thing as criminal negligence, that our country holds us responsible not merely for what we do, but for our failure to perform our duty, and that our God likewise holds us responsible, not merely for what we do but fail to do. To him that knoweth to do good and doeth it not, to him it is sin. "He that knew his Lord's will and did it not, shall be beaten with many stripes."

"Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me." Here is one of the most subtle and enticing sins of our time and the beginning of all others. It is the failure to live up to our light, to bear the burden of our responsibility, to listen to the still, small voice of the Spirit of God – until our spiritual vision has become blurred and our hearts have become hardened to spiritual realities! As trees show their first signs of decay at the top, so the first evidence of moral and intellectual decay in any people appears in the barrenness of the topmost bough of their spiritual development.

Revealing God

The prophet here intimates that God is a Father to His people. He was first revealed as the Creator of all things, including man, who was made in His image. Next He appears to His people in the capacity of law-giver in the time of Moses. In the era of the kings He was announced as King, "The Lord he is king". Who is the king of glory? "The Lord of hosts, He is the king of glory." The Fatherhood of God was first discovered by a few of the prophets who announced faint rays of light in the heavens, presaging the dawn of a new age. It remained, however, for the full orbed splendour of the new day to break upon the eyes of the people in the person and message of the Lord Jesus Christ, in whom they beheld the only begotten of the Father, full of grace and truth. No man knoweth the Father but the Son, and he to whomsoever the Son willeth to reveal Him. He had more to tell us of the Father than all who went before Him, and His followers still repeat and ponder his disclosure. The prophet said, "If I be a father unto you" – but the Saviour removed the thought of any condition when He taught us to say, "Our Father!"

The sin of the people is described by Malachi as a failure to honour God. "If then, I be a father, where is mine honour?" It is not a question of whether God is our Father – a truth which is written on well nigh every page of Holy Scripture, the truth of which the Lord was the living exponent – but a question as to the honour, the respect and obedience He receives from His children. It is not a question as to how our heavenly Father will treat His children, but how we earthly children treat our Father Who is in heaven.

Reverence and Honour

Provision was made for the honour of our parents in the command, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord, thy God, giveth thee". This command has been more strictly observed by other races than by our own people. If it be our duty to honour our earthly parents, *how much greater is our obligation to honour our Heavenly*

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).

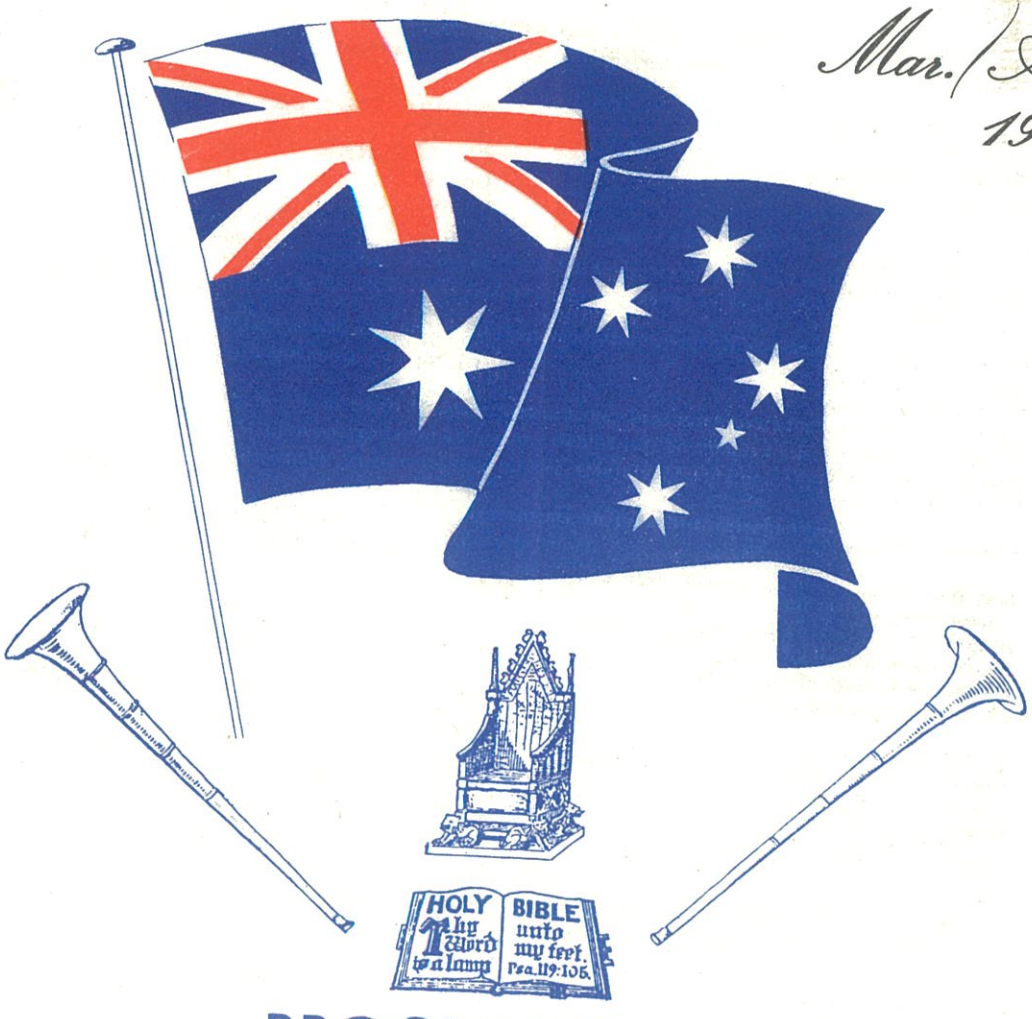
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 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 ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

Mar./Apr.
1991



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC
AND KINDRED PEOPLES AS GOD'S SERVANT NATION
AND THE IMMINENT REIGN ON EARTH
OF OUR
LORD JESUS CHRIST

Registered by Australia Post Publication

Marks of Israel

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

A great and mighty nation.	Gen. 12:2; 18:18; Deut. 4:7,8.
Named 'Great'.	Gen. 12:2.
The chief of the nations.	Gen. 27:29; Deut. 7:6; 15:6.
A maritime nation, having command of the seas.	Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
A company or commonwealth of nations.	Gen. 35:11; 48:19; Eph. 2:12.
A missionary nation.	Gen. 22:18; Isa. 43:21; 49:6; 66:19.
The custodian of God's Word.	Psa. 147:19, 20; Isa. 59:21.
A just nation.	Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
God's instrument in destroying evil.	Jer. 51:20; Dan. 2:34,35.
An undefeated nation.	Isa. 54:17; Micah 5:8,9.
Blind to their identity.	Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Have an island home north and west of Palestine.	Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Occupy islands and coastlands.	Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Possess the gate of his enemies.	Gen. 22:17, 24:60.
Have multitudinous seed.	Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Colonize and spread abroad.	Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Lose first colony and then expand, demanding more living space.	Isa. 49:20.
Irrigate the deserts and build the waste places.	Isa. 35:1; 43:19, 20; 58:11, 12.
Possess the wealth of the earth.	Gen. 27:28; 49:25, 26; Deut. 33:13-16.
Possess the heritage of the heathen.	2 Sam. 22:44; Psa. 2:8; 111:6.
Receive strangers and refugees.	Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8;Zech. 8:22.
Set free slaves and prisoners.	Psa. 72:4; Isa. 42:7; 49:9; 58:6.
Have a descendant of King David reigning over them.	2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.
Lose all trace of their lineage.	Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
The power of the Holy People is to be broken.	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

During recent weeks at work, I have had the opportunity of listening to some talkback radio. Whilst I would say these talkback times are a wasted time, as far as solving the problems of the nation, they do show a number of interesting aspects.

Most people would say that we live in a free society. Of course, it would be said that these programmes on radio are examples of such freedom of speech and expression. But in reality, is this so.

I have been amazed at what people consider important issues. The lives of a big majority are filled with minor interests. After listening to many hours of such programmes, I am convinced that whilst people express concern about the nation's problems there is not much more than talk.It is quite obvious that the Biblical issues are not considered. Are we not told that the stories in the Old Testament are for our correction and guidance. We must be able to learn from history, especially the mistakes that we have made. It is largely due to the teachings from the church that the laws from the Old Testament are thought to be irrelevant.

The message of Christ pertaining to New Wine in New Bottles and a New Cloth constantly comes to mind. It is my opinion that whilst there is a genuine desire for peace and justice, our social engineers (including radio announcers) only desire such high ideals via man's efforts only. Many conservative organisations desire the same via similar methods.

The so many different ideas about how to solve the nation's problems only accentuate the false view that there exists a "right wing" and "left wing" point of view. In reality all these opinions are only recipes for disaster and controlled chaos. The many different ideologies are only attempts to patch up a piece of old cloth. This is merely another example of adulteration. Christ required a completely new system; a system with heavenly designs but with an earthly aspect.

Throughout the world there is a cry for Democracy. The general feeling is that if a country works towards a Democratic Election, then that country will be a long way towards solving the problems of that respective country. This push for Democracy is another area where the people have been deceived. The right to vote is used as the criteria for a free society or a society where there exists a totalitarian state. The people have not been told that in Athens, the birthplace of Democracry, very few had the right to vote. It appears that the Greeks were more honest about elections than present day politicians.

So many of the people listening to these programmes appear to hang on every word uttered by the radio announcer. These self opinionated few have also become social engineers. They are in a very powerful position to influence the thinking of many people. They constantly have the last say. As so often happens they can cut off the person ringing in on a particular subject.

No one likes to think that they have been deceived. We all like to think that we have some reasonable intelligence to make correct decisions. To a large extent these announcers depend upon the ego of man. They build up the audience by flattering them. One particular announcer says that he gets most of his information from his audience. By being the "nice guy" he appeals to the gullible side of human nature. The reference to God at the conclusion of one of the programmes gives an atmosphere of acceptance to the moral majority. Whilst none of us are perfect there is an underlying double standard when these people say that they are only interested in truth.

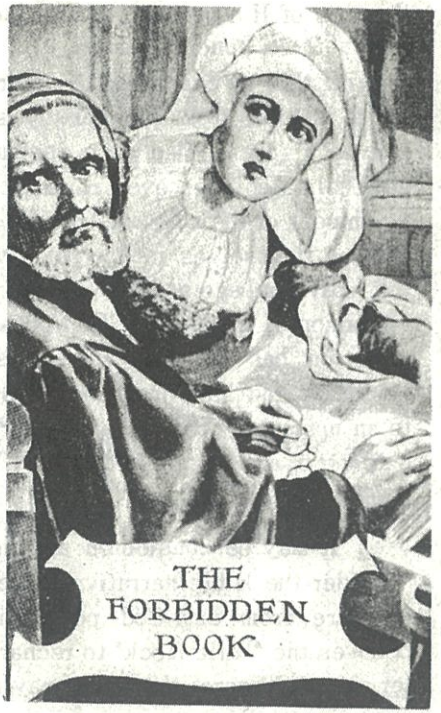
The utter foolishness of man's endeavours becomes quite obvious. Man does not seem capable of learning from his mistakes or at least from history. Just because a problem is presented in a different environment or another time in history, it is felt necessary that the solution is different. For example the national debt is looked upon as an impossibe task to solve. The more complicated the attempts to solve this problem, the more Mr Average feels inadequate to put forward suggestions. The end result is that you leave it to the "experts". To suggest that there is an easy solution, only infers that we are all fools.

Everything is couched in technical terms. The same problems arise with the matter of production and distribution of goods. Why is there so much poverty, amidst a world of so much plenty? The economists and bureaucrats will give all types of technical answers as to the reason for the "haves" and "have nots". These and many other matters are all referred to in the Scriptures. If this be the case why don't the churches mention them and become involved in the affairs of this nation. Is it because they are afraid to confront the power of the banks with the possibility that no more credit will be forthcoming. Just who rules: God or Mammon? One of the main reasons why God's Laws are not applied is because the solution will be taken out of man's hands. Man needs unsolved problems to help keep the system grinding on into the future. It becomes a vicious circle. The question of full employment then becomes a real problem.

The real issue at stake is belief or faith. Many great engineering achievements have become a reality because of the belief or faith by a few men and women. Nothing was going to stop them, not even governments. Ideas became reality. Such great wonders were achieved when the laws of physics and chemistry were respected and acted upon. The building of our own Harbour Bridge is surely a great example of the vision that inspired a few people. I am sure many said, "It could not be done".

If the people believed in these God given laws and went about their daily tasks in the belief that the God of our Fathers desires to bless us and not curse us, then we would see abundant wealth flowing from our efforts to the point that there would be no poor amongst us. The effort required to bring about such national wealth would allow all of us to live in a society where creative leisure would take up more time than work as we know it.

There are many professional people today who live off the curses of disobedience to God's Laws. In God's Kingdom they would have very different duties. What I speak of here is no fanciful thinking, but will become reality. We have been promised in His Word that all things will be made new. The duties of mankind will turn from serving the State to one where the State will be subservient to mankind. With the epitomy of Truth ruling the nations, Israel will help to replenish the earth to its original order. May that day come soon.



STRANGERS TO THE TRUTH

Courtesy - " Covenant Message "

By Rev. W.G. Finlay

"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name" (Psalm 138:2)

John Wycliffe, William Tyndale, Hugh Latimer and Thomas Cranmer are names which are fast fading from human memory and, if presented on a modern quiz programme, it is doubtful if the context in which these men lived, would be known. Modern 'pop' stars and their contribution to the cacophony of noise which passes for modern music are well known but men who, under God, dragged the Book of Life from the dark chambers of priestly prerogatives and brought it into the light of day, are utterly forgotten. These men, striving with every resource available to them – even giving their lives for their dedication – gave the Book which is magnified 'above all the Name of God' to the people of the Book that they might 'read, mark and inwardly digest the Directives of the God Who had formed them for His praise (Isa. 43:21).

The Reformation was a tremendous epoch in history for it marked, not only the Reality

of God, but it showed His concern for the national things of the world. His Promises concerning national things were suddenly transformed from the sphere of faith into the living experience of the Anglo-Celto-Saxon and kindred nations for, arising out of the era of the Open Book, these people developed on the stage of world history precisely as the Promises of God had indicated that Israel would develop.

However, after living for four centuries in the Light of the Word of Life, the people of the Book, in spite of their involvement in the demonstration of the Faithfulness of God to His Promises, were and are ill-equipped to cope with the insidious eroding processes of the anti-God conspiracy which marks the end of the age (Matt. 24:11-12). This is indeed paradoxical for it is inconceivable that generations, steeped and indeed saturated in Bible experience, should be inadequately equipped to meet the challenge posed by the 'powers of darkness' (Eph. 6:12) at the end of the age.

"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" (Isa. 42:19-20). The mighty demonstration of God's national Purpose in the earth was not recognised and the call of the prophets of Israel was not heeded for 'the mystery of iniquity' (II Thes. 2:7), already at work in apostolic and post-apostolic times, had laid the foundation of unbelief and so diverted the Truth of God into the stream of nebulous human speculation. While the words of the Lord Jesus Christ were still ringing in the ears of His hearers – *'Thy kingdom come, Thy will be done on earth . . .'* – men were refuting this by changing the centre of gravity, so to speak, from the earthly scene to the heavenly sphere. Men were encouraged to forget their identities even repudiating these as a reminder of their former 'carnal' selves, thus burying themselves in doctrines which gratify the individual ego and which deprive the greater portion of the Word of God of meaning. This situation has obtained for almost seventeen centuries and has, in these days, intensified to an unprecedented magnitude for the express purpose of destroying God's Holy Word and the people of His Book.

It may be considered as 'old hat' to reconsider the Bible narrative in general but as pressure from anti-God powers increases, it behoves the 'little flock' to recharge their batteries, as it were, that they may not be found wanting at the appearing of the Lord Jesus Christ Who comes as King of kings and Lord of lords

When one considers the Bible as a whole, i.e., both Old and New Testaments, for it must be remembered that the Old is as important as the New, one finds that the national message, in proportion to that of the individual message, commands attention. A simple exercise of the intellect will reveal and confirm this.

In the first instance, the structure of the Bible, i.e., the history as it is unfolded by the canonical Books of the Holy Scriptures, shows an amazing pattern of emphasis on the national aspect of its narrative. The mighty works of

Creation, that of all living things up to the establishment of man, 'male and female' are told in one chapter of thirty-one verses. Brevity is the keynote here as it is in respect of Adam, his fall and God's promised redemption. All in all, three chapters suffice to narrate the events which led to the first recorded Promise by God in His Word.

A further eight chapters are devoted to the history of Adam's progeny, their suicidal integration with the 'Nephilim' or 'giants of old' (Gen. 6:4), the great Flood, God's second Promise and the family line of Noah reaching down through the line of Shem to Abraham. Two hundred and ninety-nine verses are taken up by way of focusing attention on the point where God's first Promise of shattering Satan's impact on Creation (Gen. 3:15) begins to crystallize. The remaining thirty-eight chapters of the first Book of the Bible and the further thirty eight Books of the Old Testament deal exclusively with the covenanted progeny of Abraham, Isaac and Jacob.

All this, it is claimed, is irrelevant as it happened some four thousand years ago and so has no bearing on events today. This is precisely what Satan would like all people to believe for it very effectively confuses the issue of the covenant people's relationship with other people – an issue which today contributes to the downfall of Anglo-Saxondom. In these 'irrelevant' scriptures the story is told of God in action creating and forming a national nucleus (Isa. 43:1) – not choosing one already in existence – to accomplish His Purpose in the earth. "This people have I formed for myself; they shall shew forth my praise" (Isa. 43:21). It is all too obvious that in the process of 'formation', the Lord very carefully selected the foundation stock on which this national nucleus would be formed, for Ishmael, the first son of Abraham, was rejected as was Esau born to Isaac by Rebekah. No amount of procrastination can alter these facts – Ishmael was not equal to God's Purpose nor was Esau – hence their rejection.

A nation was formed and moulded into the role of the Servants of God – a role which was the basis of continual reminders by the Lord through His servants the prophets. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; *thou art mine*" (Isa. 43:1); "Remember these, O Jacob and Israel; *for thou art my servant*" (Isa. 44:21). Time and again this phraseology is used and the nations round about were fully conversant with the fact that Israel was indeed God's servant nation.

To Cyrus, the Medo-Persian king, the Lord promised vast treasures because of what he, the king, would do "For Jacob my servant's sake, and Israel mine elect" (Isa. 45:4). Being the servant nation of the Lord and specifically *His servants* did not entail adopting a servile attitude to the nations of the world – this latter would confer Deity on the nations which, in some strange way, has happened in the context with Anglo-Saxondom selling her birthright in acquiescence to the demands of the nations of the world. This, of course, is

the whole crux of the matter. Israel was made to conform to the role of *servants of the Living God* but because of national blindness to identity, the genetic factors which dictate national behaviour and which have been passed from father to son since the days of the patriarchs, have been misunderstood and misapplied, being directed to the service of the nations of the earth.

The Law of the Lord given to Israel at Sinai was the Directive of God Who, having created the nation with such meticulous care, knew the pitfalls and dangers which Israel would encounter in their future existence. In this, He made provision for the nation's conduct and the 'Law of relationships' figures very prominently in this. Very broadly, this makes provision for people of the *same race* to participate in all national privileges while those of mixed or spurious origins, together with those of another race, are not, under any circumstances, to have any part in the Israel body.

From the historical record of the subsequent happenings in the land of Canaan, it is all too obvious that this factor of relationships with the 'stranger' contributed to the downfall of the nation, the leaders of which were unable to cope with the extreme fascination of Israel for others. The nation was removed from the land and set on the long course of corrective punishment (Lev. 26:27-45). As is well known, a very small remnant of the remnant of the tribes of Judah and Benjamin returned to the land and here, too, the old story is retold with the 'strangers' or 'foreigners' eventually taking over control of affairs even to the adopting of the name Israel without any resistance from true Israel.

This, very briefly, is the story told in the last thirty-eight Books of the Old Testament and it cannot be denied that the national story of Abraham's covenanted progeny dominates the record. Before leaving this history, it will be noted that in the last Books of the Old Testament the Lord accepts responsibility for and assures national continuity to the Israel people. In this, the Lord guarantees His oath-bound covenant and projects His Plan and Purpose in Israel into the future in such a manner as to preclude any thought of termination of this or, for that matter, any interpretation which suggests a change in His course of action. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal.3:6). Thus, the overwhelming evidence of the Old Testament is that the national Message dominates whether in respect of Israel or the nations of the world.

In passing into the New Testament, one should ever bear in mind that God, apart from guaranteeing national continuity to Israel, had assured of a redemptive work in which Israel would pass into a more intimate relationship than that of servants. While the 'servant' characteristic would continue to obtain, this would operate within the new status of sonship for at the time when Israel passed into captivity and, through the rejection of God's Directives for them, became 'not my people' (Hos. 1:9), the Lord intimated the new status. ". . . 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*" (Hos. 1:10).

The New Testament commences its record with attention drawn once again to Israel, for in the annunciation of the archangel Gabriel to Joseph of the Davidic line (Matt. 1:20), he pinpoints a prophetic statement made by Isaiah and which was spoken within a purely Israelitish context (Matt. 1:23 and Isa. 7:14). In a similar discourse with Mary, also of the Davidic line, Gabriel makes his pronouncement in terms which leave no room for ambiguity. The Son Who was to be born to her was to be called 'the Son of the Highest' Who would be given 'the throne of his father David' from which He would 'reign over the house of Jacob for ever' (Luke 1:32-33).

Immediately prior to the promised Birth, Zacharias, the father of John the Baptist, under the inspiration of the Holy Spirit (Luke 1:67), drew Israel into the events which would shortly unfold. "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 . . . 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). Unless words have lost their meaning, this statement is devoid of individual application. They are, however, most specific in their reinforcement of the Old Testament assurances of national Israel continuity.

As one passes to the Birth of the Lord Jesus Christ, it will be noted that when Joseph and Mary had brought the Babe to Jerusalem, a certain righteous man called Simeon was present – a man who was expecting the mighty event of *'the consolation of Israel'* (Luke 2: 25). It was within this expectation that he took the Babe in his arms and, under the Holy Spirit, pronounced the fulfilment of this in the words: "mine eyes have seen thy salvation (Greek, *soterion*; safety and soundness), which thou hast prepared before the face of all people; A light to lighten the Gentiles (Greek, *ethnos*; nations, not heterogeneous individuals) and the glory of thy people Israel" (Luke 2:30-32). Thus the national implication, attendant on the events when the Word was made flesh, is unmistakable.

In terms of the Law of Service pertaining to the things associated with the Tabernacle, the minimum age for this was thirty years (Num. 4:3,23,30,35,39) and one finds that at the age of thirty, the Lord Jesus began His Ministry. At the outset of this, it will be noted that He categorically stated that His Mission was not the negation of the Law nor the words of the prophets – He had come to fulfil that which was incomplete and which, according to Hebrews 9:11-15, was centred in the sacrificial shedding of the blood of bulls and goats.

By way of confirming His denial of abrogation of those national things which dominate the Old Testament scriptures, He immediately sent His chosen disciples to the 'lost sheep of the house of Israel' (Matt. 10:6). It was shortly after this that He occasioned to once again mention His Mission and in this, He

categorically stated: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). In the light of this it is rank dishonesty to deny the projection of the national things of Israel into the New Testament.

Returning for a moment to the Old Testament narrative, Abraham, in the full realisation of the magnitude of God's Purpose laid on his covenanted progeny, asked for a sign of confirmation (Gen. 15:8). This was given to him in such a manner as to make all students take serious note of it. An avenue of death was prepared by Divine Instruction (Gen. 15:9-10) after which a 'smoking furnace and a burning lamp' passed through this avenue as a sign to Abraham that all of God's Promises would be ratified in an act of 'passing through death'.

A question asked by so many today is answered in this sign. Ever since the Word of God became an Open Book, men have pondered the reason for the agonising Death on Calvary for, as is plainly revealed in the Scriptures, salvation was dispensed by the Lord when sincere repentance became evident in actions (Luke 19:9). However, the Lord knew full well that He had to 'pass through death' and rise again in order to ratify the Promises of the Father made to Israel. It is clearly evident that the Lord knew of this fact hence His references to His Death and Resurrection which punctuate many of His Discourses. "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge and to crucify him: and the third day he shall rise again" (Matt. 20:18-19); "For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him" (Mark 9:31-32).

It was only after He had risen – having passed through death – that He explained the Scriptures to them and 'beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). The starting point is significant for this was the Law to which had been added the sacrifices and which were a temporary covering of the consequences of transgression of the Law. Having thus opened their understanding that they might understand the Scriptures (Luke 24:45) it was a natural sequence in events that these same disciples should ask: "Wilt thou at this time restore again the Kingdom to Israel?" (Acts 1:6). The nation Israel is thus once again forcibly thrust into the picture and the national Message given place immediately prior to the Ascension into heaven.

Throughout the remainder of the Acts and running through the Pauline Epistles, one finds references to Israel but, in general, it would appear that the national Message gives way to individualistic doctrinal issues in which national things have no place.

However, in passing on to the Epistle to the Hebrews, one finds that the pendulum once

again swings back to Israel for the Aaronic priesthood is superseded by the order of Melchizedek of which the Lord Jesus Christ is the One and Only High Priest (Heb. 7). The oath-bound covenant with Abraham is again mentioned (Heb. 8:8 and Jer. 31:31).

James continues the theme in writing to Israel – all twelve tribes – not in Judaea, but 'scattered abroad' (James 1:1) and reminds them that in the Lord Who made them, there 'is no variableness, neither shadow of turning' (James 1:17) thus confirming 'Moses and all the prophets'. Peter follows in the same vein, pinpointing the locality in which 'scattered' Israel was to be found (I Pet. 1:1) and, as though to reinforce James' reminder to the nation, comments on the projection of Israel's role in God's Plan into the New Testament and post-New Testament times. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). By comparing Exodus 19:5-6 and Hosea 1:6-10, one is able to see the full significance of this statement with the national Message once again coming to the fore as the Bible begins to close its account.

In the Revelation of the Lord Jesus Christ given to John, the Message concerning Israel is once again given prominence. The transference of the nation to the 'place appointed' (Rev. 12:6 and 14 and Deut. 32:8 and II Sam. 7:10) is followed by the mighty panorama of history which culminates in the establishment of the New Jerusalem and saved nations living and moving in the light of this (Rev. 21:23-24). The Word of God closes with a prayer for the speedy Coming Again of the Lord Jesus Christ and which Return, according to the Lord Himself, is the commencement of His Kingly Ministry (Matt. 25:31;32). Unless Gabriel was mistaken, this Ministry is associated with 'the throne of his father David' (Luke 1:32) and the 'throne' inseparable from the house of Jacob (verse 33). Unless one is deliberately dishonest and insists on spiritualising these things, one can come to no other conclusion than that it establishes Israel as a nation at the end of the age.

In the light of all this, it is perhaps understandable why the anti-Christ enemies of true modern Israel are making such a concerted effort to relegate the Book of books to the limbo of dusty shelves. In the main, they have been successful in making the true Biblical development of ancient Israel strangers to the truth of their origin, mission and destiny. The only way to keep them in this state and thus accomplish their demise as a nation, is to cover all traces of the evidence which points to their relationship to God and His Purpose – and this is being done with tragic success. It is commonly taught and accepted in Anglo-Celto-Saxondom that the Bible is not a Book of literal history but a work full of allegories from which principles of behaviour and lessons in conduct may be learned. This, of course, makes provision for a very nebulous faith – one which is dictated by the mood of the moment and the peculiar emotional state resulting from this. Israel, God's servant nation, raised

to the status of 'sons and daughters of the living God' are the main casualties in this insidious propaganda and THE faith which characterised the patriarchs of the race has become the fickle, ever-changing but neverthe-less futile hope that all men are equal in integrity and faith. Being strangers to the truth, it is not at all surprising that the Lord Jesus asked, "When the Son of man cometh, shall he find faith in the earth?"

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OBITUARY

It is with considerable sadness that I must bring to your notice the passing away of a great saint in Israel. Her name was Mrs. O. Laidley of Lepington, N.S.W.

For those who knew her she was the essence of meekness and strength. From a human point of view, her gentleness and kindness towards others was most obvious.
From humble beginnings she became a most loved missionary amongst the Aboriginals of Australia. Her loyalty to the church that she attended will be greatly missed.

Her uncomplicated and yet uncompromising belief in the Identity Teaching was her main stay. Many of us listened to her words of advice and wisdom. Mrs Laidley was a lady who was not affected by the rush and bustle of this world. Whilst her time of reward is yet in the future, we who knew her have already been blessed by being just in her presence.

Book List

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A Pre-Raphaelite SPEAKS

Courtesy National Message

HOLMAN HUNT

THE AGE which produced Carlyle, Thackeray and Dickens, and bestowed upon Wellington victory over the greatest military emperor of modern times, produced, too, among a host of glittering names, William Holman Hunt, painter: an artist with a passion for exactness of expression and who became, perhaps, the finest exponent of faithful reproduction on canvas.

THIS FOUNDER of the Pre-Raphaelite Brotherhood *and painter of the world-renowned picture,* The Light of the World, *undertook, at a meeting in the Exeter Hall, London, in* 1900, *to explain why, in view of his devotion to accuracy of expression, he had failed to depict the Saviour with 'Jewish' features.*

HIS REPLY, and his paintings, express for the world of Art what scholars have all along said in the field of Ethnology—and, incidentally, what this journal has said in the realm of Biblical exposition—that the Israelites of Bible times were in fact a fair-haired, light-eyed people. The significance of this, in the light of THE NATIONAL MESSAGE*'s treatment of Prophecy, will be evident.*

THE question has been asked why, in my picture of *The Light of the World* and later pictures of the Saviour and of the Jews connected with Him, I represented them of what, in general terms, may be called a fair complexion, and not strikingly like the Jew as we know him in the West.

In the case of the first picture, which



***Detail from* The Light of the World**

I finished and exhibited in 1854, it was an important point to me to leave no doubts in the spectator's mind that the figure represented was intended as a spiritual representation of the Saviour.

I had to consider, therefore, whether I should follow the traditional type adopted by painters, a figure with grey or blue eyes and chestnut hair, or whether I should represent Him of the type generally known to us as the Jewish.

From all that I could discover at the time I saw no reason to depart in respect of complexion from the traditional type, and I therefore with no further question represented the Saviour of the traditional complexion.

Sir Gardner Wilkinson

In the later picture, *The Finding of the Saviour in the Temple*, I had to represent not the spiritual Saviour but the human Christ; and, as I wanted to avoid any traditional treatment that was not justified after the closest observation, I took pains to consult every authority that I could that would prepare me for my Eastern work. Amongst other books that I studied diligently was Sir Gardner Wilkinson's *Ancient Egyptians*. With your permission I will tell you what he says:

'They [Jews depicted in Egyptian sculptures at Karnak] are represented as a white people, like others from Asia introduced into the paintings, and some have blue eyes and red hair, which are also given to the people of Rot-ñ-n in this same tomb.

'Indeed if I were disposed to think them Jews, I should rather argue it from many of these figures *not* having the large nose and dark eyes and hair we consider as Jewish types; for some of these brickmakers are painted yellow, with blue eyes and small beards. . . .

'The Saviour's head, though not really a portrait, is evidently a traditional representation of the Jewish face, which is still traceable at Jerusalem.

'No real portrait of Him was ever handed down; and Eusebius, of Caesarea, pronounced the impossibility of obtaining one for the sister of Constantine; but the character of the Jewish face would necessarily be known in those early days (in the fourth century), when the first representations of Him were attempted; and we should be surprised to find any artist abandon the style of features thus agreed upon for ages, and represent the Saviour with those of our Western Jews. Yet this would be perfectly correct if the Jews of His day had those features; and such would have been, in that case, His traditional portrait.'

The Fair Jew

Now the value of this as evidence is that it was written with no intention of supporting any theory whatever.

I had the additional advantage of speaking to people before I left England, of speaking to great authorities who had lived in the East, like Sir Henry Layard, who was a great friend

of the Jews, and other travellers who had been in other parts of the East, and they all agreed in saying that the general type of Jew, as they found him in the East, was fair.

Hunt in the East

When I arrived in Egypt I observed with the greatest diligence, and found that their observations were supported by the facts before my eyes.

Going further to Jerusalem, I looked with great attention at all the Jews I found there, and although there were a certain proportion dark, and who were readily recognizable to an Englishman as Jews, there were some, the greater number, who were fair, and who might have passed without being so recognized.

When I brought my picture home, many people expressed surprise at the fact that many of the figures were not strikingly like Jews as they knew them in England; but I found that people who had been in the East defended me, and before long the picture was admitted to be in that respect quite correct.

Now, before committing myself to this treatment I felt it was very necessary indeed to try, if possible, to arrive at some conclusion as to what the type and complexion of the ancient Jew was.

So Frank, So Exact

You will probably be prepared for the fact, that while the Bible is so frank and so exact in its history of people, it spends no words at all upon the outer aspects of its heroes, however important they are.

We get no description of Abraham, none of Jacob, nor with two exceptions, and then incidentally, of any of the characters in the Bible. This observation applies to the Gospel history also. We know what Socrates was like, we know what Plato was like fairly well; we know what Alcibiades was like; and even of others of whom there are no busts, we have a general idea of their appearance from the descriptions. But we have not any description of Jesus Christ, of Whom, if of any being, other than Jewish historians would certainly have given exact accounts.

Incidentally, I said there were exceptions, and these, in my opinion, are important.

Bible Red-heads

Isaac is not described, but, while Jacob is not described, Esau, his brother, is reported as being 'red and hairy'. Now, both of these particulars are very important, because in loose records Orientals are sometimes described as having long-flowing beards, and they are not hairy. The Arab, generally, has a very sparse beard, and it is this that tends to mark the difference between him and the fairer races.

There is a long gap before any other person is incidentally described; but we come to a most important character in David, and of him it was said that he

was fair—taking our version—and ruddy, but in the original it is 'fair and red-haired'.

These are very important pieces of evidence about the complexion of the original Jews, because a perfectly dark race does not have fair children. Persons called dark in England often have fair children; but a person of pure Asiatic or African type never has fair children. The children are as dark when they are born as they are in adult years.

Now we must remember that the Jew (Israelite) was a stranger in the land; he was unlike the people about him, and from the beginning of the history to the end, he is always spoken of as belonging to a peculiar people, that is to say, that he was different from the people about him.

You find this corroborated by the fact that when Abraham's son grew up old enough to be marriageable, he called Eliezer to him and made him swear that he would go back to his own race; for he said: 'What shall it profit me if my son marry a daughter of Canaan?' And then we find Eliezer brings back Rebecca for Isaac to marry.

Now, when his sons grow up, Isaac has evidently become an invalid, and Rebecca is very anxious about the one son she has the greatest affection for, and she says: 'What will it profit me if my son marry a daughter of Heth?' And she sends him back also to Padan-Aram to find a wife of his own race.

For the most part the people about them were dark people, not dark in the English sense merely, but with dark blood and the characteristics of a dark race.

You may assume that there was some outward mark of difference, and I think the facts lead us to conclude that this outward mark of difference was that they were a fairer people than those about them.

Implements of Peace

WHEN the Kingdom of the Lord is established over kingdoms and is exalted above all governments, the nations will then be attracted to its righteousness and, as a result, the prophet declares that then: "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." *(Isa. 2: 4.)*

The Essential Heretic

Courtesy - " Christian Identity Ministries "

P. Bunch

(Part 2 of 2)

UNITY AND THE HERD MENTALITY

People can get locked into a canonized set of doctrines, or church creed, rather than reading the Bible for themselves. They may lose interest in hearing anything but a few pet subjects. When that happens there is no forward movement and people stop growing. Choosing to espouse the security of denominational protectionism, all efforts are spent defending a creed approved by the hierarchy. Such a creed may be called "the tradition of the elders".

The priests discourage individual thought in their followers and suppress personal Bible study by saying such things as:

"Only the priests have the authority to determine truth!"

"You can't explain it. You can't understand it. Just believe it!"

"You must have faith in the church and not question us."

Or scare tactics like:

"If you believe this or that doctrine you will be disfellowshipped and lose your salvation."

"If you don't accept this doctrine you will go to hell."

This is the way a movement can be turned into a church denomination. When a group of leaders begin to conspire together to intimidate, politicize and form a union of ministers – the next step is central-church government and a board of controllers (i.e., a priesthood or a general conference of ministers).

One is naturally prone to ask, "What are they afraid of?" "Why is open examination offensive?" The question is, will the people blindly accept priestcraft, or will they think for themselves? The Bereans had the audacity to question things they didn't understand – to use their thinking abilities:

> 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, WHETHER THOSE THINGS WERE SO.
>
> Acts 17:11

The Bereans didn't just receive

words mindlessly; they searched the scriptures daily to see if the message they received was true. When you search the scriptures, you do it because you are questioning things you don't understand, and you are trying to find answers to your questions. You are questioning if certain "things are so." This shows you are thinking independently. **You are living up to the true definition of "heretic" by allowing Christ, rather than the priest, to lead you into truth and away from error.** When you prove things for yourself, asking Christ to guide you personally, you are an ESSENTIAL HERETIC and will not be tossed to and fro by every wind of doctrine and every two-bit preacher that comes your way.

When a preacher demands that you not question what he tells you, or insinuates that you are incapable of intelligently questioning something, **watch out!** He is telling you that you have no right to your own thoughts. He is telling you that you are not qualified to question HIS doctrine. He is saying that Jesus does not show <u>you</u> truth, and that only <u>he</u> (the preacher) can discern truth. This is priestcraft!

NEW LIGHT FOR THE LIVING

The Word of Yahweh is not a stagnant thing that is captured, bottled and patented by one generation. The revealing of truth continues. It cannot be stopped by greedy priests. The Bible is a living message. Thus, we see the Divine hand of God in the Bible. Man cannot exhaust it. There is always more to learn.

Pastor John Robinson in his charge to the Pilgrim Fathers in 1620 reminded them of this:

"Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; for I AM VERY CONFIDENT THAT THE LORD HATH MORE TRUTH AND LIGHT YET TO BREAK FORTH OUT OF HIS HOLY WORD. For my part, I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw, and the Cal-

vinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received."

Robinson knew that interpreting God's word is no easy task. It is an ongoing work with each generation. You can't just look for your answer in some simple index. You certainly cannot leave it to the churches. You have to pray about it and work at it. And you can't take another man's word for it – especially not a council of priests who look upon the people as ignorant inferiors. But Pastor Robinson was above greed when he described this common failing of Christians – a failing that is still prevalent in our times – that of the Christian who stops learning and ceases to be vigilant.

For instance, there are those who, in the 1960's, learned a new truth called "Identity" and then refused to learn anything more. Today they still preach or believe the same thing they did 20 years ago, shamefully neglecting to carry the torch on in the battle for truth.

Then there are those who have recently discovered "patriotism, law and the Constitution" and now they refuse to hear anything more. Years from now they will still be going in circles, unwilling to step out of their rut. It's like a builder who constructs the foundation of his house and then retires without completing the structure.

Christians stop thinking for themselves (and stop growing) when they build their theological security around the principle that all they have to do is protect a few select doctrines and never entertain anything further. Christians who won't search with open minds prevent themselves from obtaining new light.

The Bible describes the Christian who stops learning as NOT HAVING EARS TO HEAR:

23. If any man have ears to hear, let him hear.
24. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall MORE be given.
25. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Mark 4:23-25

Priestcraft works in such a way as to discourage people from hearing out a matter (i.e., having ears to hear), demanding that they pass judgment with-

out examining the issues. Sometimes hearing a matter might take time.

10. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

Isaiah 28:10

13. He that answereth a matter (returneth a word) before he heareth it, it is folly and shame unto him.

Proverbs 18:13

SEPARATISM AND HERESY

Jesus Christ was an essential heretic because He was one man standing up AGAINST the establishment. He preached and taught a message that was unacceptable to the state religion. His message taught separatism rather than unity.

51. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:
52. For from henceforth there shall be five in one house divided, three against two and two against three.
53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Luke 12:51-53

When you read the story of Jesus Christ's life, you find He remained true to His plainly-stated purpose of causing division among people. Everywhere he went people became separatists as a result of His preaching. Some believed Him and some rejected Him. The result was that truth was separated from falsehood. The ruling priesthood of His day thought of Him as a heretic against the state because He was teaching contrary to what they had pre-defined as truth. Because of this they crucified Him.

But why would Jesus advocate separatism when unity would seem more appealing? It was because Jesus preferred the spirit of independence and the way of Truth. He understood that when unity and political control is the preeminent goal, then everything – including truth and independence – is sacrificed for the sake of preserving the empire. Jesus knew that men have not the answers to life! To admit that one man is one sinner is to admit that a group of unified men is a group of sinners. A group of sinners is no better than just one sinner. In fact, when sinners organize they are worse than an individual sinner – and less likely to find the right answers.

But Paul also states another reason for separatism:

11. For there must be also HERESIES (separations) among you, that they

> which are approved may be made manifest among you.
>
> 1 Corinthians 11:19

We must conclude that separatism is a natural thing in the purpose of Yahweh, because it provides freedom to discriminate between truth and error. Furthermore, separatism is a natural part of our Hebrew heritage and our faith from Abraham.

THE ENEMIES OF FREEDOM

It is a tough step to take – admitting that churches have been the worst enemies of truth and Christian freedom. Churches are institutions created by priests to prey upon the people. The "church" is not to be confused with THE ECCLESIA (the correct New Testament word) which means *the called-out (separate) people*. Ecclesias are not institutions for creating governmental positions to control people. Ecclesias are actually units, or branches, of Christ's kingdom. Christ is their high priest, and men do not control men. In an ecclesia, leaders LEAD; they don't CONTROL AND ENFORCE!

But, churches have been enemies of freedom. They have sought to establish man-made creeds and then defend them against those who continue to seek and question.

Not too many years ago, the church "authorities" taught that the earth was the center of the universe, and that the whole universe spun around the earth every 24 hours. Efforts to investigate the obvious questions concerning this matter were looked upon as heresy. The abundant natural evidence to the contrary was suppressed to the point of imprisoning or banishing anyone who dared question the church's position.

St. Augustine insisted that insomuch as the earth would soon disappear from creation according to the prophetic utterances of the Bible, all effort to study its nature and the phenomena of the heavens was a worthless waste of time. Man should study the Bible only. Nature could teach him nothing of any interest.

When Copernicus had the courage to tell the truth about Earth's position in the solar system, the church called it sacrilege. The Bible was used against Copernicus – and thus against truth – by an evil establishment which used God's Word to suppress freedom and knowledge. They chided Copernicus:

> "People give ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is of course the very best. This fool wishes to reverse

the entire science of astronomy; but Sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth."

Here is the fearful Pronunciamento of the Holy Inquisition against the discoveries and consequent astronomical theories of Galileo:

"The first proposition, that the sun is the centre and does not revolve around the earth, is foolish, absurd; false in theology, and heretical, because expressly contrary to Holy Scripture; and the second proposition, that the earth is not the centre, but revolves about the sun, is absurd, false in philosophy, and from a theological point of view opposed to the true faith."

Thus, those who would control men pervert the very *word of truth* itself and use it to suppress truth instead of strengthen it. Thus, priestcraft exposes itself if you know what to look for. By the same token, the essential heretics can be discovered by watching for the separatists standing in opposition to priestcraft. However, the priests are not always called "priests," so you must recognize them by their actions. The classic church authoritarian approach to suppressing freedom of conscience is somewhat predictable. It usually follows the typical pattern:

1. The defenders of the church are usually ambitious, charismatic types who place a lot of importance upon titles and "authority." They consider the people inferior.

–The essential heretic is unassuming, un-charismatic and un-political.

2. The defenders of the church will not tolerate dissension, independence or challenges to its position. They collect to themselves colleagues whom they consider incompetent and unable to challenge their authority.

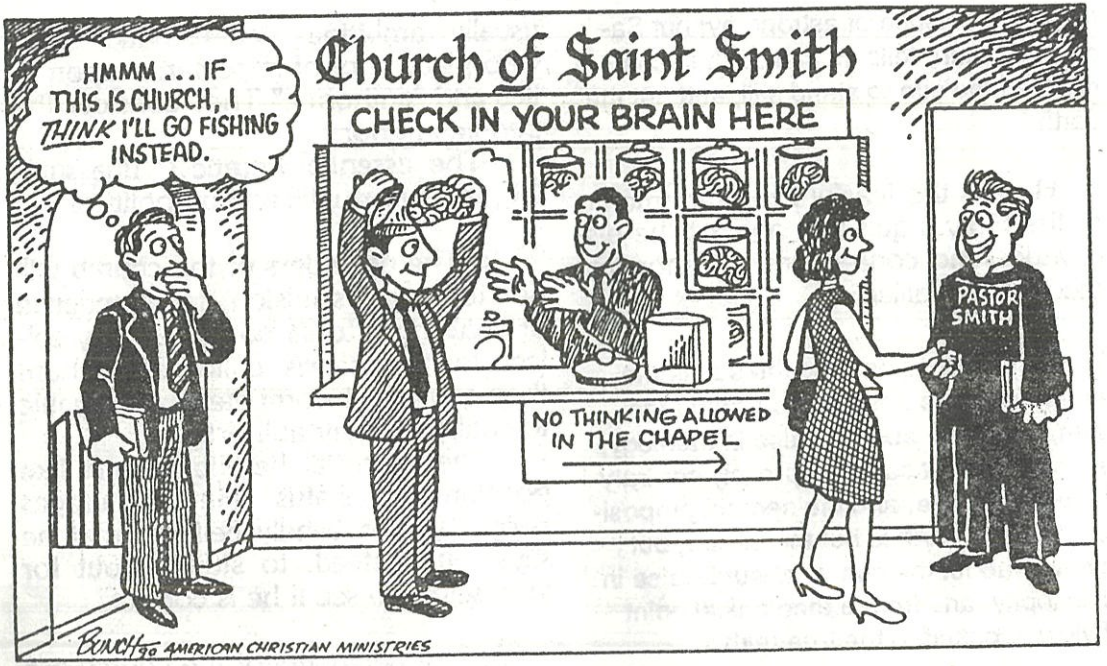
–The essential heretic doesn't like positions of status. He encourages people not to blindly believe what he says, but instead, to study it out for themselves to see if he is correct.

3. The defenders of the church are concerned with power, prestige, and the size of their ministries more than truth. Pride is their motivating force.

–The essential heretic is concerned with truth, even if it means rejection by colleagues and friends.

4. The defenders of the church have "no ears to hear." In other words, they don't have a good attitude about learning new light from the Bible. They do not take criticism well, and find it very difficult to admit they are wrong. Their decisions are "truth" – end of discussion!

–The essential heretic is not always right, but he is truthful and fair. He is open to new concepts, criticism and



ideas from others. He is willing to admit he was wrong and abandon long-standing tradition if it is incorrect.

5. The defenders of the church, in response to an essential heretic's arguments, use typical Priestcraft tactics instead of honest rebuttal:

a. They scare their followers by telling them they will lose their salvation, or they will be destroyed, etc.

b. They threaten excommunication (one of the weapons of unification) and demand that their colleagues and followers shun the essential heretics.

c. They insult people and tell them they are unfaithful for listening to the "heresy."

d. They use emotional arguments, lies, and name calling. They won't honestly address the questions that are posed. They further hope their slander will discourage other people from examining the arguments.

–The essential heretic, on the other hand, does not coerce his listeners. He makes no demands. He is not afraid to consider questions the churches pose. He does his best to give logical, honest answers.

ONCLUSION

Sometimes heresy ceases to be omething you read in a history book. t hits right at home. Maybe heretics aren't being burned at the stake, but reputations are slandered and friendships are shattered over accusations of heresy. You could suddenly find yourself on one side or the other in a doctrinal dispute between two schools of thought, or two sects. Allegations of "heresy" could ensue.

If you ever have a hard time telling which side is right in this sort of dispute, you first need to determine which form of heresy you are dealing with. Is it a case of "heresy against truth," or "heresy against institutionalized error"?

A few simple observations should expose the priestcraft if it is present. Priestcraft tries to stifle separatism and independent thought. The essential heretic, on the other hand, tries to encourage it. The essential heretic may not be totally correct in his conclusions, but he honestly seeks truth, and encourages others to seek it, rather than defending blind tradition of an oppressive establishment.

Political and religious demagogues (priests) are not concerned about truth and justice. They seek only power. Most politicians and preachers are still of this ilk, so don't trust them – especially when they pretend to have personal interest in you. Keep one hand firmly on your pocket book! Don't abandon your personal freedom of conscience!

And, if someone calls you a "heretic," don't feel bad. You're in good company. Heretics are usually the good guys! ❑

It has been conclusively demonstrated that Irish legends concerning the origins of the Scoto-Milesian dynasty that reigned at Tara are related to the history of Egypt during the period of the XXVIth Dynasty, when Milesians were known to have garrisoned Tahpanhes at the very time that the prophet Jeremiah and the "king's daughters" were in sanctuary there. ■

AMOS

By Winifred Matthews



Courtesy - " Covenant Message "

Amos was a herdsman. We are told that he was not a prophet – "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit" (7:14). So he was not trained in the school of the prophets. He was simply called by God "in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel" to prophesy to Israel and not to Judah, his own country – "And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel" (1:1 and 7:15).

He was born at Tekoa on the hills above Bethlehem and, naturally would be proud of his birthplace. Was it not the place where David had tended his sheep and was 'the habitations of the shepherds'? (1:2). Although he was not a professional prophet, he stands in succession to Abijah, Elijah, Elisha and Michaiah. At the time, Israel was prospering, but morale was very low. Religion was practised, but morality forgotten. Prosperity led to luxury and luxury to licence. Moral laws were set at nought. Injustice, oppression, dishonesty and lust prevailed. We have the same conditions today. Justice is rarely seen to be done, crime goes unpunished, the criminal gets off lightly, the greed for power is rife, dishonesty is not regarded as wrong, stealing seems to be regarded as a normal thing, sex is abused due to a 'permissive' society. In those days 'success' was the prelude of doom. Today, our 'never had it so good' attitude presages 'doom'!

Amos' high calling was to warn the people. His simple life made him suspicious of any dishonest dealing between man and man. His dealing with others was upright and righteous. His call came at a time when ritual

religion was merely paying 'lip service' to God. Israel was failing to fulfil her part in the Divine Covenant relationship, as she is today. Amos believed *one* God Whose Power was revealed in the course of human history, especially of the Hebrew people. Their deliverance from Egypt, their wanderings in the desert, etc. He believed that the relationship between God and the Nation whom He had chosen from among all nations should be righteous in their national life. This was missing in the life of Israel then – they believed in the various deities of the Canaanites – and it is the same at the present time in the life of modern true Israel. 'Righteousness' on the part of the nation today is not practised. We have a form of worship, but righteousness is far from being evident. Because of this, we cannot expect God's approval. Israel looked forward to the 'Day of Jehovah' in which God would defeat His and their enemies, a day in which they would triumph and the beginning of the Golden Age. They forgot that they would be judged with the other nations and the 'Day of the Lord', far from being an occasion of Glory, would be 'humiliation' for Israel. Amos' warning was needed, just as today we need an Elijah to warn modern Israel.

The first two chapters of Amos are an introduction and perhaps the exposure of the sinfulness of Israel's enemies would give him an attentive hearing. These enemies of Israel would not go unpunished for their offences against Israel. Israel was God's chosen vessel and any crime committed against her would merit God's judgment. However, Israel herself was guilty of wrong against God and was deserving of punishment. There was absolutely no excuse for *her* behaviour; for had not God cared for her ever since she left Egypt? He had destroyed the Amorite, who, we are told in verse 9 of chapter 2, was as strong as the oaks, for her sake. "Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite" (v.10). In addition to this, God "raised up of your sons for prophets, and of your young men for Nazarites" (v.11). But how did they repay Him? They gave "the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not" (v.12). The law of the Nazarites was that no wine should be taken (Num. 6). Israel was due for punishment and nothing could save her, apart from repentance – not even those who could handle the bow or the swift of foot. Even the "courageous among the mighty shall flee away naked in that day, saith the Lord" (vv.15,16).

In chapter 3, the prophet continues his judgment against Israel, or, to be more correct, God's judgment of them, through him.

He reminds them that of all the families of the earth, they are the chosen and he is speaking to the whole family. He warns them of punishment for their iniquities (3:1,2). Then he asks, "Can two walk together except they be agreed?" (v.3). For complete harmony it is necessary for agreement! Then follow some pertinent questions (vv.4.5) suggesting that there is always the law of cause and effect. The prophet, however, assures them that the "Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (v.7) and "that God hath spoken, who can but prophesy?" (v.8). Israel's condition is considered in Ashdod (Assyria?) and they see the violence and robbery which is going on. "For they know not to do right, saith the Lord, who store up violence and robbery in their palaces"

(v.10). "Therefore, thus saith the Lord God; an adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled" (v.11). The prophet makes the statement that not only will God "visit the transgressions of Israel upon him, but in that day, I will also visit the altars of Bethel" (v.14), signifying that their false worship will not save them. How true all this is today! Can we not see the Adversary seeking to weaken modern Israel and finding great satisfaction in so doing? And, modern Israel, we find, signing agreements to ensure peace!

Chapter 4, according to some commentators, refers to women as 'Bashan Kine'. The nation is corrupted by luxury living which the prophet traces to women. How true it is that in the hands of a woman, often lies the fate of a man! How sad it is that today men and women are often indistinguishable. God made them very different – let them remain so. Another cause is religious failure in worship – worship is confused with ritual. God attempted to teach them by a number of calamities, but they refused to return unto Him. Has not the 'organised' Church failed today? She is obsessed by her desire for a man-made unity and, in an attempt to popularise worship, compromises with the world. But God is warning us – we are experiencing a series of tragedies, to which we turn a blind eye!

In chapter 5 the prophet shows God's lamentation over Israel. Israel has fallen and God, through Amos, warns that it will be useless to seek Bethel – false worship and that the only way of escape will be a return to God. He accused them of taking bribes and afflicting the just, etc. Today, all is a bid for money at the expense of others. In verses 14 and 15 they are told to "Seek good and not evil, that ye may live: and so the Lord, the God of Hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph."

From verse 21 we notice that the prophet shows that God despises false worship – "Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts" (v.22). Judgment is bound to come to those who would not listen to just complaints and accepted bribes, etc. – "Therefore the prudent shall keep silence in that time; for it is an evil time" (v.13). Those that rebuke are hated – "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly" (v.10). The last part of this chapter refers to 'The Day of the Lord' and doom is forecast. Those who look forward to the day as something of a 'Red Letter' day will be disillusioned. It will be a day of catastrophe and no good will be done by trusting in their solemn assemblies which the Lord hates (v.21). Unless they repent they will go into captivity.

Chapter 6 is a warning to those 'at ease'. Those who should be leading the Nation, but who, in reality, are *mis*leading them. They are living in luxury and fancy themselves secure. However, they will be the first to suffer. The second verse compares Israel with other cities and the prophet asks "be they better than these kingdoms?" History repeats itself and today Britain is looking to the European cities and is copying them. We can ask the same question – 'Are they better than ours?' Israel's

boasting will be short-lived (v.13). God is raising up an invader – "But behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of Hosts; and they shall afflict you from the entering in of Hemath, unto the river of the wilderness" (v. 14). The same thing is happening today. Our 'trust' in ourselves will be short-lived for judgment is coming.

In chapter 7 Amos sees a swarm of grasshoppers which nearly make an end of the land. But he intercedes – "O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small" (v.2).

God, in His mercy, repents and stays the calamity (v.3). In verses 4-6 the prophet again has a vision. He sees a fire which God summons. It is about to consume the dry land, but Amos asks, "by whom shall Jacob arise? for he is small." Once more God repents (v.6). How we need intercedors today! The next few verses show that God is about to test Israel. He shows Amos a plumbline. A plumbline decides whether a wall is out of alignment or not. The vision closes with a picture of Israel's downfall (v.9). Now we notice that the prophet is accused, by the priest of Bethel, of conspiracy against the king of Israel, Jeroboam. It is clear that Amaziah wants to be rid of Amos and warns him to, "flee thee away into the land of Judah, and there eat bread, and prophesy there" (v.12). His prophetic utterances would be more acceptable there than in Israel. It is obvious that Amaziah is troubled by Amos' predictions. However, Amos makes it quite clear that he is no professional prophet – "but I was an herdman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people, Israel" (vv. 14,15). He then denounces Amaziah and prophesies, "Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land" (v.17).

In the next chapter (8), Amos has a vision of a basket of summer fruit. This signifies the end of Israel and the next few verses show the case against her. The passage is addressed to the wealthy who are bent on exploiting the poor. They falsify the balances by deceit and cannot wait until the new moon has gone, so that they can continue with their profiteering. Amos warns that for such wickedness – "Shall not the land tremble for this, and everyone mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up all sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day" (vv.8,9, 10). A worse evil will come upon them – "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (v.11). This has happened today – there is undoubtedly, a famine of the Word of God. In spite of the fact that the Church has the most wonderful news that the

world will ever be privileged to hear, she is missing out in declaring it and we find young people seeking earnestly here and there for something they cannot find! Tragically, in some cases, this has ended with a wrong idea of our Lord and we have such blasphemy as the film 'Jesus, Super Star'!

We now come to the last chapter (9) which gives a vision of the wrath of God. Amos sees the Lord standing upon the Altar with the worshippers gathered to offer sacrifices. But the one sacrifice that alone can please Jehovah, they cannot present. It is true that the altar speaks of mercy because of judgment executed upon an interposed sacrifice, but when altar and sacrifice are despised, the altar becomes a place of judgment. The Lord bids Amos smite the Temple that it may crush all that are assembled within it. None shall escape – wherever they hide, God will search them out. Even though they go into captivity, they will not escape and it is useless thinking that because they are Israel, they will have gentler treatment. They are of no greater consequence to Jehovah than the Ethiopians.

It is true that God brought them out of Egypt, but He also brought the Philistines from Caphtor and the Syrians from Kir. It is a gloomy picture – Israel has sinned and must be destroyed – "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord" (v.8). But for the mercy of God they would become extinct. But in the next verse (9) God promised, "For, lo, I will command and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Though Israel was to be lost among the nations, God would sift them and not one grain would be lost upon the earth. This prophecy has been fulfilled, for Israel has been preserved. Her long trek across Europe was overlooked by God Himself and the next verse (11) has been confirmed. The promise of the restoration of the Davidic Throne and the promise of fruitfulness is assured. God has planted them in a 'Place of Safety' and, "they shall no more be pulled up out of their land which I have given them, saith the Lord, thy God" (v.15). It but remains for modern Israel to repent and "enquire of the Lord" before she can realise the significance and wonder of those words of Ezekiel (chapter 34) – "And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid" (v.28).

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GENERAL WILLIAM BOOTH, founder of the Salvation Army, prophesied long ago "THE DANGER OF THE 20th CENTURY WILL BE.....POLITICS WITHOUT GOD....." What foretelling, this!

THE EVILS OF THE MODERN BANKING SYSTEM

Courtesy " Victorian B.I.W.F " E. B. Clements

1. This is a brief history of banking control in the United States of America from 1750 to 1813, or 'how the International Bankers got economic control of U.S.A.' The following is a precis of an article by Alain Pilote from "News and Facts"

"In 1750 there was not yet a United States of America, thirteen colonies on the American continent forming "New England", belonging to the mother country England. Benjamin Franklin wrote of them "Impossible to find a happier and more prosperous population on all the surface of the globe." When he went to England to represent their interests, he was asked how he accounted for their prosperity, while England had so much poverty. "Simple", Franklin replied. "In the colonies we issue our own money called 'Colonial Script'. We issue it in proportion to make products pass easily from producers to consumers. In this manner creating ourselves our own paper money, we control its purchasing power and we have no interest to pay to anyone."

When the English bankers were informed of that, they had a law passed by the British Parliament prohibiting the Colonies issuing their own money and ordering them to use only gold or silver debt-money that was provided in insufficient quantity by the English bankers. The circulating medium of exchange was thus reduced by half. Franklin stated that "the conditions were so reversed that the era of prosperity ended and a depression set in to such an extent that the streets of the colonies were filled with unemployed."

Then the revolutionary war was launched against England, followed by the Declaration of Independence in 1776. Our school books erroneously teach that it was the tax on tea that caused the American Revolution. But Franklin clearly stated "The Colonies would gladly have borne the little tax on tea and other matters had it not been the poverty caused by the bad influence of the English bankers on the Parliament; which has caused in the Colonies hatred of England and the Revolutionary War."

The founding fathers of the United States, bearing all these facts in mind, and to protect themselves against the exploitation of the International Bankers, took good care to expressly declare, in the American Constitution, signed at Philadelphia, in 1787, Article 1, Section 8, Paragraph 5" Congress shall have the power to coin money and to regulate the value thereof".

The Bankers did not give up. Their agent, Alexander Hamilton, secretary of State (Minister of Finance) in George Washington's cabinet, advocated the establishment of a Federal Bank to be owned by private interests, and the creation of debt money (with false argument such as "a national debt, if it is not excessive, will be to us a national blessing . . . The wisdom of the government will be shown in never trusting itself with the use of so seducing and dangerous an expedient, as issuing its own money.") And he convinced them into believing that only the debt-money issued by private banks would be accepted in dealing abroad.

2. (The Evils)

Thomas Jefferson, Secretary of State, was strongly opposed to that project, but President Washington was finally convinced by Hamilton's arguments. A Federal Bank was thus created in 1791, the "Bank of the United States", with a twenty year charter. It was more really the "bank of the bankers" since it was not owned by the nation, but by individuals holding the bank's stocks, the private bankers. (The name was purposely chosen to deceive U.S. citizens that they were the owners of the bank, which was not the case. In 1811 Congress voted against renewal, thanks to the influence of Thomas Jefferson and Andrew Jackson.

Jackson said "If Congress has a right under the Constitution to issue paper money, it was given them to use by themselves, not to be delegated to individuals or corporations." Nathan Rothschild from the Bank of England issued his ultimatum "Either the application for renewal of the Charter is granted or the U.S. will find itself in a most disastrous war." Nathan Rothschild issued orders "Teach these impudent Americans a lesson, bring them back to colonial status". The British Government launched the war of 1812 against the U.S. . . . Rothschild's plan was to impoverish the U.S. through this war to such an extent the legislators would have to seek financial aid . . . which of course, would be forthcoming only in renewal of the Charter for the Bank of the U.S. . . . Thousands were killed, but what does it matter to Rothschild? He has achieved its objective. The U.S. Congress granted the renewal of the Charter in 1816. (Extract from W. G. Carr's book "Pawns in the Game". p.52)

In 1862, President Abraham Lincoln, in full conformity with the provisions of the American Constitution, caused $450 million of debt-free greenbacks to be issued, to conduct the Civil War. Re-elected in 1864, he promised to attack the powers of the bankers, as soon as the war had finished. In 1865, Lord Goschen, the spokesman for the financiers, wrote in the "London Times", "If this mischievous financial policy, which has its origins in North America, shall become endurated down to a fixture, then that government will furnish its own money without interest. It will

pay off debts and be without a debt. It will have all the money necessary to carry on its commerce. It will become prosperous without precedent in the history of the world. That government must be destroyed or it will destroy every monarchy on the globe". (The monarchy of the moneylenders.)

Lincoln was assassinated April 14th of that year, and a tremendous restriction of credit followed, organised by the banks. (The currency in circulation in the country, which was, in 1866, $1907 million (representing 50.46 dollars for each American citizen) had been reduced to $605 million in 1876, representing $14.60 per capita. The result: in ten years, 56,446 business failures (a loss of $2 billion), and if that was not enough, the bankers reduced the per capita currency in circulation to $6.67 in 1887!

In 1896, the Democratic Presidential candidate was W. J. Bryan, with Lincoln's same banking policy. School books inform us it was a good thing he didn't become President "for he was against bankers' 'sound money' ". (The money created by creating a debt.)

Finally, on 23-12-1913, Congress voted the Federal Reserve Act which was taking away from Congress the power to create money, and handing over this power to the Federal Reserve Corporation. The aviator, Charles A. Lindberg's father (a Congressman) said concerning this Act "When President Wilson signs this Bill the invisible government of the Monetary Power will be legalised" and referred to it as "the legislative curse of the ages".

How right he was! U.S.A.'s national debt is now thousands of millions of dollars owed to the banks largely owned by the families of members of the Rothschild and Rockefeller families.

As John Adams wrote to Thomas Jefferson in 1787, "All the perplexities, confusion and distress in America arise not from defects in the Constitution, not from want of honor or virtue, so much as downright ignorance of the nature of coin, credit and circulation.

Henry Ford, more recently stated "If the people of the nation understood our banking and monetary system, I believe there would be a revolution before tomorrow morning!"

We are all in 'hoc' to a vicious Satanic system which only the soon return of Jesus Christ Himself will solve!

E.B.C.

What is 'Righteousness'?

Doreen Rennyson



Courtesy - " National Message "

MANY PEOPLE seem to think that the term 'righteousness' belongs to the religious side of life, but had they taken the trouble to look up the word in a dictionary the definition would have given them a shock—or at least proved to them that their ideas were hazy—for this is what they would have read:

Righteousness—justice, virtue, holiness and equity. When these in turn are examined, we find *justice* is defined as—integrity, impartiality, retribution; *virtue* as—strength, moral goodness, efficacy; *holiness* as—moral purity, sanctity; and *equity* brings us back to justice and impartiality.

From these definitions it is easy to see that they refer to more than what is termed 'religion'; they have a bearing on everyday life.

The Word in Scripture

IT may be of interest to know that the words 'righteous' and 'righteousness' together occur five hundred times in the Bible. This is no small number, so they must be of importance in the Plan of God, and are first mentioned in *Genesis* 7: 1. 'And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen

righteous before me in this generation.'

It is not intended to go through all the five hundred references, but there are a few that can be mentioned. The rest we commend to further study by the reader.

In *Deuteronomy* 4: 5-9 we read (referring to the statutes and judgments that God had given to Moses, for the newly-formed nation Israel), 'Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.'

That in the process of time Israel did depart from these statutes and judgments, we can learn from the reading of the history following, till in *Ezekiel* 18: 30-31 we read a most moving appeal by God to Israel to return, all the time making a provision whereby they could return and observe these laws: 'Therefore I will judge you, O house of Israel, everyone according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away

from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?'

The failure of Israel as the Lord's 'demonstration nation' must have caused Him grief, for this same cry, almost of anguish, is repeated in *Ezekiel* 33: 11, 'Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?'—for the Lord knew how much better it would be for the nation to keep these laws and knew all the manifold disasters that could have been averted by obedience and observance of them.

In the course of time, their idolatry and wrongdoing brought upon them the punishment predicted—captivity and dispersion. What a change this must have been but the lesson evidently must have been learned, for at the end of that period we read (2 *Esdras* 13: 41), 'But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land.' And so began the trek across Europe to the 'Appointed Place', the Isles of the West, the British Isles.

Looking back over these evidences of failure, and the prosperity that once was Israel's, it is amazing to think that, as a people, Israel could be so blind to the immense benefits to be had under God's laws—the most perfect laws ever made, covering every feature of life. And, more wonderful still, the laws are ageless. They could be in operation in this our day and generation, to the benefit of all mankind, for there is no problem that could not be solved by the observance of them. We know that

the basis of what we term the Common Law of Britain is founded on these laws, but our statesmen have so superimposed other laws on them as to make them almost invalid. This was never God's intention. Man was to administer *His laws*, not make their *own* laws.

The Laws in Operation

IF these laws *were* operating, there would be every reason for other nations to say as of old, 'Surely this great nation is a wise and understanding people', for we read in *Proverbs* 14: 34. 'Righteousness exalteth a nation' —when we follow all the lines of thought that come from studying these wonderful laws that God laid down, we can see that any nation that kept them would be truly 'exalted'.

That such a time will come to our nation seems almost to be an impossibility; but believing as we do that the British peoples are the literal, present-day Israel, we read in *Isaiah* 60: 21, 'Thy people also shall be all righteous'; and in chapter 61: 9, 11, 'And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed . . . so the Lord God will cause righteousness and praise to spring forth before all the nations.' 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name' (*Isa.* 62: 1, 2).

The reference to Zion and Jerusalem in these verses is

significant in relation to the laws—'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest'—for what reason? *Micah* 4: 2 says, 'For the law shall go forth of Zion, and the word of the Lord from Jerusalem', and if we read the preceding part of *Micah* 4 we can see the reason. *Isaiah* 2: 3 gives the same message almost word for word but verse 5 reads, 'O house of Jacob, come ye, and let us walk in the light of the Lord'; surely that light comes from an understanding of the full implication of these righteous laws, and their bearing on our lives, as *Proverbs* 6: 23 says, 'For the commandment is a lamp; and the law is light', and in *Psalm* 119: 105, 'Thy word is a lamp unto my feet, and a light unto my path'. If the law is light and the Word of the Lord is a lamp, we get this inference from *Micah* 4: 2—a light will shine from Zion and a lamp will be established in Jerusalem.

This point of view, taken into consideration alongside the parable of the Ten Virgins and their Lamps is rather interesting; all the virgins had lamps (the Word of God), but half of them were without oil, without which the lamps could give no light. What is this oil that is so necessary? Surely it is the knowledge of Israel identity in prophecy, for Israel is symbolized as an olive tree, and the produce from olives is oil; therefore, Israel furnishes this oil to light the lamp of the Word of God.

In other words, knowledge of the British-Israel identity gives the clue to the whole story of the Bible, Old and New Testaments, without which we walk in darkness—a darkness of doubt and uncertainty; but when once the idea is grasped that Britain, with all her faults and failings, is fulfilling the task assigned to Israel of the

Latter Days, then light begins to dawn upon the mind, and many things come to be seen that before were hidden.

Light for the Last Days

IN the preparation of the Tabernacle (*Exod.* 25), there was to be made 'Oil for the Light'; and in chapter 27: 20 we read, 'And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always'—there were seven lamps used, and it is significant that in *Revelation* we read that the seven candlesticks represent seven churches, each typifying a period of time and activity; but each in turn receives condemnation: the last church is Laodicea, the type represented by the present period of time, and in the words of Scripture (*Rev.* 3: 18), 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.' What is the eyesalve? *Psalm* 19: 7, 8 says, 'The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.' So the Church, to see clearly, must understand the Commandments, which brings us back to the law of Righteousness.

That we in this day and generation are far from understanding them, as God would have us do, is very easily seen; but nevertheless it does seem that we have reached a stage in our British-Israel history when God is overruling and, through the failures of our own laws, superimposed upon God's laws, we shall eventually be forced

to try God's methods of administration.

There is a passage in *Jeremiah* 23: 5-8 which is for a time yet future: 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land.'

That this refers to the second coming of our Lord to take the Throne of David is very evident, for it is linked up with the promise made to Mary that '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' (*Luke* 1: 32-33). Also, it had to happen after the migration of Israel had brought them to this north country.

So we can look forward to this coming time, when our Lord will return to rule in righteousness, and the laws of God will be administered as they should, the results of which we cannot even imagine; for we are told (1 *Cor.* 2: 9-10), 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed

them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.' III

FELLOWSHIP

The British Israel World Federation (N.S.W. Branch) extends a warm welcome to anyone wishing to join our Sunday fellowship.

We meet on the 2nd, 3rd & 4th Sunday of every month at 2-30pm at our Headquarters:

2nd. Floor Merchant Pacific House

127 York Street, Sydney.

Phone (02) 267 1520

A range of interesting speakers combined with a close fellowship makes this time a vital part of our ministry. Although small, we are Christ-centred and Kingdom-oriented Instruction and fellowship around Christ's soon return is encouraged. All our readers, friends and associates are welcome. We would love to meet you all sometime.

For Further Information please contact The British Israel World Federation at the above address or Chris Newnham (02) 489 0998 or Jack Wallace (02) 636 9798.

Supper Provided

Why Prayers for Peace are Quite Useless

A. G. Eastman

Before the last war, the churches and other religious organisations were holding special prayer services for peace.

I felt it my duty then to broadcast a warning that such services were not only useless, but were liable to break the faith of many people, who earnestly desired and prayed for peace; because, when war broke out, as all British-Israel believers knew it must, those who prayed were liable to turn round and say that God does not answer prayer. God does answer prayer, but if what is asked for is not in accordance with His will and plan, as laid down in His word, the Bible, He will answer, NO! It is of the utmost importance, therefore, that we fully consider and understand His plan and purpose first, before we go to prayer. If that warning was necessary then, it is doubly necessary now, for there are many sincere Christians who, seeing the dangers of war between Anglo-Saxondom and Soviet Russia, are holding special services of prayer for peace; and when that war does come, as come it must, as anyone with any faith and understanding of God's word will know, those people are again liable to lose their faith in God. There are no people who desire peace more than the British people, but let us remember who our adversary is—he is Satan, or t Devil, with all his hosts of fallen a gels, or demons, under his comma There can be no compromise, agreement, with Satan; just biti and relentless warfare, until su time as he is completely vanquish and removed from the earth, whi we see from the Bible will take pla immediately after the battle of th great day of God Almighty, or, as is often popularly but incorrectly r ferred to, as the Battle of Armage don.

Jesus Christ is the Prince of Peac and there can be no peace until H comes. As Prince of Peace He coming to make war against the powers of evil first, for there can no peace until they are vanquished

"And I saw the heaven opene and behold a white horse: and H that sat upon him was called Fait ful and True, and in righteousne He doth judge and make war . . . A I saw the beast, and the kings of th earth, and their armies, gathered t gether to make war against Him th sat on the horse, and against H army . . . And I saw an angel con down from heaven, having the key the bottomless pit, and a great cha in his hand. And he laid hold on th dragon, that old serpent, which is th Devil, and Satan, and bound him

usand years . . . that he should eive the nations no more." (Rev. 20).

t is obviously a waste of time the rches calling for prayers for ce, when Jesus Christ, the Prince Peace, is coming to make war. iat the churches should do if they re alive to the world situation to-, and understood the truth that British people are God's servant tion of Israel, would be to call our ople to prayer and repentance; aying that God's will may be done, d that His Kingdom rule may come earth, as it is in heaven, and pre-ring our people for the battle of at great day of God Almighty and e coming of the Lord in glory—s, His coming back to this earth ain as a Man in His glorified re-rrection body of flesh and bones; t His mortal body of flesh and ood, of course, for that body was anged after His life blood had been ed as an atonement for sin.

The Soviet has just been boasting the anniversary of the Red Army, at they are an invincible force, and at they are going to defend Soviet ssia against Anglo-Saxon Imperial-n. This, of course, is a blind, this lk of defence, for they know only o well that they are planning war gain world domination; and be-ad all the Soviet plans is the evil aster mind of Satan or the Devil, natever term you like to use for m, plotting the overthrow of God d Israel. Satan is a spiritual be-g, mind you, a very real being, o, with very great power; but, of urse, with very insignificant power compared to the almighty power of God the Creator.

It is because of this unseen evil spiritual power of Satan and his hosts, that Paul urges us, yes us—we British-Israel people, to arm ourselves with spiritual armour, not to go in a weak trembling manner on our knees, asking God for peace; but to stand up and fight as Christians against these evil anti-christian hosts.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Satan, that cunning subtle devil, is hoodwinking millions of our people, preaching pacifism, communism and appeasement; and even making out that he doesn't actually exist at all. This, I think, is one of the cleverest moves he has made, and thousands have fallen for this lie. I beseech you, my fellow Australians, to be strong in the Lord, and put on the whole armour of God, so that you will no longer be a prey to the trickery of our adversary, for as Paul says, "We westle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

With this spiritual evil and darkness which we are up against, and which is controlling every move of our physical enemies, it is quite useless to depend for our protection and safety on material weapons, such as warships, planes, guns, etc.; we must put our trust and faith in the power and might of the Lord God of

Israel. But how shall we do this nationally if our people have drifted so far away from God; have no faith in His word, and haven't the remotest idea yet that we are His people Israel, whom Jesus Christ placed in charge of His Kingdom on earth, until He returns to take the Throne of David as King? Only by united prayer by all those whom God has enlightened through the Holy Spirit praying that our people may be awakened to our great responsibility and to our glorious destiny, through the outpouring of the Holy Spirit on this great British-Israel nation.

O Lord God of Israel, we pray that you will open the eyes and the hearts of your people through the Holy Spirit; that we may nationally know and understand the true facts of the Kingdom; and realise our great British responsibility on the earth as your people Israel, and so turn our hearts back to you, our God, Who hast redeemed us through your Son Jesus Christ our Lord. Amen.

We British people are approaching the toughest days of all our long history, for God is now breaking the bonds of this present evil world order of Babylon, and preparing us for our new role in the Kingdom. The road will not be easy; in fact, it will be the hardest stretch we have ever had to travel; but let us keep our faith strong, let us keep our heads high, for we march to war against these powers of darkness under the banner of Christ's Kingdom, the grand old Union Jack, with its crossed crosses denoting the Covenants God has made with our nation; the Abrahamic, the Sinai, and the New, in the blood of Jesus Christ, our Savio Redeemer and King.

"Onward Christian soldiers, marc

ing as to war,
With the Cross of Jesus going before;
Christ, the Royal Master, lea against the foe,
Forward into battle, see His ba ners go."

"Wherefore, take unto you whole armour of God, that ye may able to withstand in the evil day, a having done all to stand. Sta therefore, having your loins g about with truth, and having on breastplate of righteousness; a your feet shod with the preparati of the gospel of peace; above all, ta ing the shield of faith, wherewith shall be able to quench all the fie darts of the wicked. And take t helmet of salvation, and the sword the Spirit, which is the word of Gc praying always with all prayer a supplication in the Spirit, and wat ing thereunto with all perseveran and supplication for all saint (Ephes. 6:10-18).

That is the equipment with whi we must be armed. We must see it that we have the girdle of tru What is truth? Jesus said, "I a the way, the truth and the life." is truth; therefore, we put on girdle when we arm ourselves..

Next, we put on the breastplate righteousness. That again we g through our Royal Master and Kir Who leads against the foe; a through the redemption of our Isra

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herited from Adam, through a lie of Satan's. In our right hand we take the sword of the Spirit, which we are told is the word of God.

What a mighty weapon, indeed, is the word of God—the Bible! With this great power in our hand we can, indeed, confound and destroy all the lies of Satan. Naturally, our adversary does not want us to arm ourselves with this mighty weapon, for in its pages it lays bare his lies and deception, and seals his fate, and also the salvation which is ours through Jesus Christ our Lord.

Are you going to be fooled by Satan any longer? Don't you think that with the coming warfare it would be strongly advisable to put on this armour and protection which Jesus Christ our Royal Master and King offers us? His army is open for recruits now. Why not join up to-day, for, by so doing, you are not only protecting yourself, but also bringing strength and power to this great Kingdom-Empire, which some people imagine to-day is finished, whereas actually the role of the British people is just about to begin; for the word of God clearly shows that the destiny of the British Empire is the Kingdom of God on earth established in righteousness and peace under the Lord Jesus Christ, King of kings, and Lord of lords, and Prince of Peace.

The Bondage of Corruption

By the Rev. RUPERT C. THOMAS, D.Litt.

Courtesy - " The Kingdom Empire "

Looking down the centuries, the prophet Isaiah (chapter 24) describes the present state of humanity and the consummation of the follies of human civilization.

'The earth mourneth . . . the world languisheth . . . the haughty people of the earth do languish . . . The earth also is defiled . . . the inhabitants of the earth are burned, and few men left. . . . Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. . . . The earth shall reel to and fro like a drunkard, and shall be removed like a cottage. . . . '

Thus, in the vivid and dramatic language of prophetic symbolism, the prophet describes the breakdown of the structure of human society and the consequent chaos as it is in our day. It is a chaotic disintegration that affects every stratum of human society. The whole political, religious and economic life of man is affected by the chaos and no one escapes.

' . . . it shall be, as with the people, so with the prince (margin); as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.'

THE DUAL APPLICATION OF PROPHECY.

There are two factors in prophetic interpretation. The first is that, beyond the immediate localized application of the prophecy, there is, invariably, the future and more universal application. Thus, in the case of this prophecy of Isaiah, we have the dual application. Although, primarily, the prophecy has an immediate partial application to Palestine and its inhabitants

contemporary with the prophet; it also has a future and general application to the present time and mankind universally. This is confirmed by the language of the last three verses of the prophecy, which refer to events associated, elsewhere in this prophecy and in other prophecies, with the outcome of the present chaos in the time of the end — that is, in our own day.

'And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as with the gathering of prisoners in the dungeon (margin), and shall be shut up in the prison, and after many days shall they be found wanting (margin). Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously.'

Secondly, there is, in the historical experiences of Israel, a mystic symbolism of the wider experiences of the whole human race, demonstrating the failure and the causes of failure, in its self-efforts at government and civilization.

AN INDICTMENT OF OUR CIVILIZATION.

Thus we see in this prophecy a clear indictment of our own civilization and an unmistakable reading of the effect of the disintegrating force inherent and operating in it.

Yet, we may well ask, why should these things be? Why have the affairs of man reached the state described by the prophet and as we now find them? The same prophecy gives the answer in three cogent reasons.

'The earth also is defiled under the inhabitants thereof,' because:

1. They have 'transgressed the laws.'
2. They have 'changed the ordinance.'
3. They have 'broken the everlasting covenant.'

As with past civilizations, so the present civilization has been built up by legislation which has taken cognizance of a part only of the laws of the universe. It has been largely governed by a

materialistic conception of the universe, so that the foundations and the superstructure are permeated by this concept. Consequently the structure of human society is out of harmony with God, Whom it either ignores or banishes to the outer limits of His universe; and out of harmony with essential fundamental cosmic laws established for the equitable running of the universe, of which this earth and man upon it are a part; and out of harmony with the essential basic needs of man, because it either does not recognize or does not give adequate scope for his spiritual nature.

Man is held in a machinery of his own making, which causes him, individually and collectively, constantly to transgress laws the operation of which are essential to his proper development; to the right valuation of his material environment and its properties; to the right valuation of man; and to the right and proper relationship between man and man, man and the universe, and man and God. It is a machinery that has produced what the Apostle Paul calls 'the bondage of corruption,' under which the whole creation groans and travails. It is the restricting bonds of humanly-devised systems of human society which cut men off from the recognition and operation of those laws which are implicit in the universe and are essential to the full and balanced development of mankind.

There are ordinances which were coeval with the creation of the universe and were established to guide the manner of life of man so that he may move freely within the complete observance of all the laws of the universe. These ordinances have been despised, changed, or completely ignored because their value is lost upon purely materialistic minds. They have been buried by the super-imposed structures of human civilizations, so that at the best they are esteemed as ancient traditions of no value to modern society.

TOWARDS A SOLUTION.

In consequence of the transgressions of these basic laws and the changing of essential ordinances the everlasting covenant relationship between man and God has been broken. That

covenant, coeval with the creation of the universe and man, established the necessity of complete harmony of man and all his activities with God and the laws of His universe. As surely as the universe, in general, is kept in perfect equilibrium and beneficence of activity by the essential Spirit of God; so surely is it necessary for man, as a part of that universe, perpetually to enjoy, in particular, the same direction and control of the same Spirit in all his activities if the same balance and beneficence is to be maintained in human society Because this everlasting covenant relationship has been and is being broken, the earth is defiled under the inhabitants thereof. This continual defilement is responsible for all the ills of humanity, the cause of all the paradoxes and tragedies of life and the infinite mystery of the enigmas which perpetually baffle the mind of man. It has brought the ever-recurring cycle of disaster to the nations of the world and is basically responsible for our present plight.

What is the solution? Obviously the solution to the problem will be found in an order of society the laws of which are an expression of all the essential laws of the universe. Laws, the operation of which will bring man, and maintain him, in harmony with God and the laws of the universe. Yet, since man, in the process of millennia, has only just begun to skirt the edge of the vast and complex laws of the universe by his own researches, and but faintly comprehends the significance of a few of the ordinances of the universe, it would appear that before he can reach a comprehensive grasp of the universe and frame laws that will effectively harmonize the life of man to the universe and its God, many more millennia will have passed. Even then, were it possible for man ultimately to arrive at such knowledge and attain an ability to render the knowledge useful to him, it would seem that mankind must pass through many ages of evolution, during which an ever-recurring cycle of disaster must follow his ignorance and incompetence.

REVIVAL IN THE ISLES OF THE WEST.

The prophet Isaiah thinks differently. For, while he fore-

casts the consummation of the folly of man in our day, he also indicates the remedy and the place from which will come the beginnings of the movement that shall effect the remedy.

'When thus it shall be . . . they shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea (west, R.S.V.). Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.'

Thus the prophet points to islands — and there is reason to believe that the islands in question are the British Isles — as the place wherein shall begin that spiritual awakening out of which will come the solution to mankind's problems.

But why should he point to these islands? Answer may be given that it is because these islands have become the habitat of the modern descendants of ancient Israel. The answer would be true, but not all the truth. Why should the descendants of this one race be more instrumental to the salvation of mankind than any other? It is most certainly not because of their history, for it is a path strewn with the evidences of grievous failures. Moreover, Britain is as guilty as the rest of the nations of philandering with the principles of a system which has wrought the present chaos. Then why should these islands and their inhabitants be singled out by the prophet as the centre of the movement for a new civilization? It is because there has been deposited in this nation a treasure such as no other nation has received or possessed. God dealt with the forefathers of our nation as He dealt with no other nation, in that to them was given a codification of law for the good government of man and the ordering of human society, such as no man or body of men, in any age or all the ages, could conceive.

In that code of law — the commandments, statutes and judgments of the Lord — expression is given to the principles of all the essential basic laws of the universe. By that code of law — the code which Jesus Christ ratified and declared should all be fulfilled — is to be found a medium whereby man can establish a manner of life which will bring and maintain him in perfect harmony with God and the universe. By that code scope is given

for the full development of the whole of man — his spirit and his soul and his body. Therein is he given the means to establish a true relationship with God, with his fellow-man and with his material environment.

In these islands are the people who, in the midst of the destructions that are now threatened upon the earth, and while they arm for the preservation of their own and others' liberty, shall at this very time return to a full recognition of the majesty of the Lord as the only wise and true potentate, the King of kings, and Lord of lords: Who, alone, is able to legislate for man so that all the laws and ordinances of God's universe are obeyed, and the everlasting covenant enjoyed. As the nucleus for the establishment of the Kingdom of God on earth, the people of these islands must, according to this prophet, at this time return to the Lord as the King Who will actively participate in the affairs of the nation. A return to God must entail a return to the constitution, the laws, the statutes and judgments of the Kingdom of God. By such a return the foundations will be laid for an order of human society that cannot fail, and humanity will be saved from certain self-destruction.

THOSE WHO, EITHER FROM DELIBERATE DESIGN OR MISTAKEN APPRAISAL, ATTEMPT TO DISCREDIT THE SINCERE WARNING OF THIS PERSECUTED CHRISTIAN ARE CLEARLY PLAYING THE KREMLIN GAME



The Seventh-Day Cycle of Rest

Courtesy - " Facets of the Great Story "

H. R. Tourtel

IN Genesis we read: "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." (1: 31, 2: 1, 2.)

Thus the *principle* of "one day in seven" was established; the day of "rest" from "work"; a day hallowed by the special blessing of God, a day "sanctified," or "set apart" from the other days of the week; a *Cycle of Rest.*

It is important to notice that this principle, established at the very beginning and thus revealed as inherent in creation, and a part of the very constitution of nature, was incorporated in the Law which God gave to the people of His choice, the Israel nation. This Law, like all the other Laws in that sacred Code we call the "Ten Commandments," was really a precious gift of God to Israel. The Separated Day was given to a Separated People; the "Holy Day" to a "Holy Nation."

It is sometimes overlooked that the incorporation of the commandment to "keep holy the Sabbath Day" in the Moral Law means that it has a moral significance as real as that of all the other laws — those against blasphemy, murder, adultery, theft and so on. The "cycle of rest" is imperative for the whole world in God's plan and purpose. Hence, when it became necessary, owing to the defection of mankind as a whole from obedience to the Creator, for God to create a special nation to receive and execute His will, this Divine principle could not be excluded from it; it was of necessity embodied in that Code which expresses the mind and will of God for man.

"Remember the Sabbath Day, to keep it holy" (Exodus 20: 8). It is clear from the word "remember" that this principle had been handed down right through the selected line from Shem to Abraham and to Abraham's seed, the children of Israel. Moses mentions it in connection with the giving of the manna *before* the arrival of the Tribes at Sinai and the "giving of the Law" (Exodus: 16; 22-30). But now the real significance and purpose of its embodiment in the Mosaic Law becomes apparent. The Sabbath was to hold a special and peculiar meaning for the Israel People. It was to be in a special way a "sign" between God and the nation.

"Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Exodus 31: 13). *That ye may know that I am the Lord that doth sanctify you.* The separated day was to be a sign to the separated people. The sanctified and "holy" day was to signify the relation between God and His chosen race as a "holy nation."

As we read through the history of the people, in the Bible, we are struck with the tremendous importance of this principle in the sight of God.

"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and keep My sabbaths; I am the Lord your God." (Lev. 19: 2, 3.)

"Ye shall keep My sabbaths, and reverence My sanctuary: I am the Lord." (Lev. 19: 30.)

"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." (Deuteronomy 5: 15.)

The Ninety-Second Psalm is called a "Psalm or song for the Sabbath Day."

Isaiah declares for the prosperity even in material things of those who keep the sabbath holy and dedicated to God. "If thou

turn away thy foot from the sabbath, from doing thy pleasure on My Holy Day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: 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." (Isaiah 58: 13, 14.)

Ezekiel tells us how God, recalling the giving to the nation of His statutes and judgments when He brought them up out of Egypt, says, "Moreover also I gave them my sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them" (chapter 20: 12). While in the following verses He declares that though the House of Israel had walked not in His statutes, but polluted His sabbaths, yet His eye spared them from destroying them, and exhorted them "walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God" (vv. 13,14, 19, 20).

Orthodox Jews to-day still observe the "seventh day," the day of the Mosaic Code, because they still adhere to the Old Covenant, which, *as a Covenant,* has been superseded by the New Covenant. But with the coming of Christ, and the institution of the New Covenant, the Sabbath becomes "the Lord's day," the first day of the week. It should be remembered that *God's seventh day,* wherein He "rested," was the *first day* of man's created life as a being made in the image and likeness of God. Thus it is right and fitting, one might even say inevitable, that as a "new creation in Christ Jesus" his "Sabbath" should be the "first day" of the week, the day wherein our Lord was raised from the dead, and the inauguration of the New Covenant.

Thus the "cycle of rest" is preserved and maintained, and it is still the "sign" between God and His regenerated and reconstituted people. Hebrews, chapter 4: 9, shows the failure of the old and the promise of the new in those memorable words: "There remaineth therefore a rest" (margin, "keeping of a Sabbath"), "to the people

of God."

In view of all this, is it without any meaning or significance that the nations which, under the New Covenant, have a Sabbath Law for Sabbath observance, are those of the Anglo-Saxon-Celtic race, such as the British Commonwealth and the United States of America, and that these nations have a "Sunday Observance Act" upon their Statute Books?

As Canon R. G. D. Waddington, M.A., wrote in his book *Predestination*: "On the Continent the Greek and Latin Churches are certainly open for worship, but so are the shops and the theatres. You may go into any Continental city, and you will find people ready to trade, to traffic, to work, to go to any show or amusement. No one can pretend for a moment that there is any attempt made at Sunday observance, nor is there a single society on the Continent whose object is the preservation of the Sunday."

The late Dr. Ryle, Bishop of Liverpool, adds this testimony: "I assert without hesitation that the only countries on the face of the globe in which you will find a true observance of the Sabbath are Great Britain and her Colonies. No other nation but Great Britain can possibly be said to fulfil this sign."

But perhaps the most pregnant comment is that of the great French arch-infidel, Voltaire: "Whether Englishmen know it or not, it is the English Sunday which makes England what England is."

It may be objected that the above testimonies have lost some of their relevance, in view of the widespread laxity in the observance of Sunday as a day of rest and worship, which has been so manifest during the past generation or so. It might be sufficient answer to point out that even in the days of Israel of former times, the violation of the Sabbath was by no means unknown, else why the repeated warning and complaint which God makes against His people in this regard? The point is that the Law of the Sabbath remained and was still in force; and the same can be said of the Sunday Observance Laws of our British Commonwealth and the United States of America. Individual violations, even a weakening of the law itself, have not rendered it non-existent.

Yet there are healthy signs of a return to a more serious view, and a greater desire to "keep holy the Sabbath Day." Recent Press reports have stated, "Many young people in Britain who have known only a pleasure-hunting type of Sunday, with its games, bathing and cinema, are finding the old-fashioned Sunday of quiet and church-going both novel and refreshing . . . People who were urged to insist on their freedom and have a good time on Sundays were getting more uneasy that the good-time idea might spread to such an extent that the Sabbath's rest and quiet might be almost wholly destroyed."

Let us thank God that the tide is beginning to turn, and for this additional evidence that the "sign" of the Sabbath still maintains its influence in our British Israel.

PRAYER FOR BRITAIN

O Lord most High, we blush to lift to Thee
Our hearts and hands in importunity
Stained as they are with sin. Oh wilt Thou hear
Since we have flung aside Thy holy fear
In headlong haste for pleasure? On our shelves
Lies Thy blest Book, fast closed; we please ourselves,
Neglect Thy House, and desecrate Thy Day;
Almost have we forgotten how to pray.
Lawlessness, vandalism, greed and strife —
Yes, here in Britain! — sap our national life,
For in the sunshine of our prosperity
This favoured Isle has turned her back on Thee.

Yet now in our deep need, mid grave alarms,
Help us to seek the shelter of Thine Arms,
Those Arms stretched out in death long years ago
To save from greater peril, deeper woe,
Which since, not once or twice have saved our Land
From vengeful foe and caused us to withstand . . .
Not for our worth but of Thy grace we pray
Give us repentance, Lord, in this our day;
Pour out Thy Holy Spirit from on High,
Forgive our sins — Thy great Name glorify.

F.M.E

The Promise of National Regeneration

(By B. L. BATESON, F.Ph.S., M.R.S.L.)

(I) (Part 1 of 2)

In dealing with this subject it will be advisable firstly to define the terms which are to be used. Regeneration is represented in the Holy Scriptures principally by such phrases as 'born again,' 'born of God,' 'born of the Spirit.' It is the term used to describe the operation of the Holy Spirit where by He implants in the soul a new life principle, thereby making the recipient a son of God, imparting to him a new nature and implanting a new impulse. The Bible teaches that the moment a man or woman, believing in the claims of the Lord Jesus Christ, receives His as Lord and Saviour, that man, or woman, is 'born of God.'

Regeneration is always accompanied by Justification, and this is the term used to designate the judical act of God, by which He releases the sinner who believes on the Lord Jesus Christ from Divine condemnation and restores him to Divine favour. It is essentially a forensic act. The sinner is acquitted by the Divine Lawgiver, not because of any merits or deserts on his part, but because of the merits of Christ's righteousness which are imputed to him.

Regeneration is never to be regarded as a terminus ad quem, but rather as a terminus a quo, a point of departure from which, under Divine Grace, the believer presses forward towards the ultimate goal which God sets before him. In Regeneration the Holy Spirit enters the heart of the believer, this is clearly taught by St. Paul, who declares that the believer is a temple of the Holy Spirit. It is His work to bring about the entire Sanctification of the believer, conforming him

into the image of Christ. This is the terminus ad qurem of the Christian life.

At this point certain questions must be asked 'Can a a nation be born again?' 'Is there such a thing as National Regeneration?' 'Can a nation be justified by faith?' 'Does the Holy Spirit ever take up His abode within the heart of a nation?' Quite possibly many Christian people would, without the slightest hesitation, answer each of these questions with a most emphatic negative. Yet, a careful study of the Holy Scriptures reveals that these questions must all receive an affirmative answer. In fact, the Bible guarantees the Regeneration of the nation Israel, her Justification, the presence and operations of the Holy Spirit in her life, and her ultimate Sanctification.

The wonderful Book of the prophet Hosea, the prophecies of which are almost exclusively devoted to the Ten-Tribed House of Israel, contains the assurance that the children of Israel shall become 'sons of the living God,' that is to say, a regenerate or Christian people.

'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' (1: 10).

It should be quite obvious that this prophecy was not fulfilled in Old Testament times. There was no restoration of the Ten-Tribed House of Israel before the Advent of our Lord Jesus Christ, and since that glorious event there is only one way whereby people can become 'sons of God,' and that is by faith in the Lord Jesus Christ. What is the prophecy of Hosea, then, but a promise of Israel's Regeneration? As the Speaker's Commentary states, 'This surely is a description of Christian blessedness.'

The prophet Isaiah declares that Israel shall be a justified nation: 'In the Lord shall all the seed of Israel be justified, and shall glory' (45:25).

The prophet Ezekial promises that God will put His Spirit within the nation Israel:

'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' (36:26, 27).

Ezekial also declares that God will sanctify Israel:

'My tabernacle also shall be with them: yet, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel when My sanctuary shall be in the midst of them for evermore! (37:27, 28).

In the light of the above quotations from the Word of God it must be admitted that National Regeneration, National Indwelling of God's Spirit and National Sanctification are not foreign to the Holy Scriptures but that all these blessings are promised to the nation Israel. Where, it may be asked, are these blessings to be enjoyed by Israel? Are they to be associated merely with Israel's dwelling in Palestine, or do thy begin to be fulfilled to her during her absence from Palestine and culminate with her final and representative return to the land and the full outpouring of God's Holy Spirit? Surely they began to be enjoyed many, many years ago, but will find their ultimate and complete fulfilment in the future.

Jeremiah, prophesying concerning the Ten-Tribed House of Israel, declares:

'Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest' (31:2).

Hosea, in the second chapter of his prophecy, declares that God will allure Israel into the wilderness and speak

comfortably to her. The Hebrew word for 'wilderness' is 'midhbar,' and it does not imply a barren desert. As Cruden states in his Concordance:

'The Hebrews give this name to all places that are not cultivated, but which are chiefly destined to the feeding of cattle, and on which trees grow wild. So when wilderness is mentioned in Scripture, we are not always to imagine it to be a place forsaken, abandoned, void of cities or inhabitants.'

It would seem that Israel was, therefore, to be allured by God into some open country, outside of Palestine, where she would find Grace and be restored to His favour. British Israelites believe the geographical situation of this open country to be the 'Isles of the West,' the British Isles. It is their conviction that the glorious promises of God have been, and are being, fulfilled in His work of Grace amongst the people of the British or Celto-Saxon race. They look for the culminating fulfilment in the future.

GOD SPEAKS COMFORTABLY TO ISRAEL

(2)

Through the prophet Hosea God had declared that He would 'speak comfortably' to Israel—literally 'speak to her heart.' What is to be understood of this promise? Surely the only words of comfort which God would speak to the heart of His cast-off and divorced people Israel would be words of Grace, of Forgiveness and of Salvation. In the Communion Service of the Church of England are recited what are called the 'Comfortable Words':

'Come unto Me all that travail and are heavy laden, and I will refresh you.

'So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

'Hear also what Saint Paul saith. This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

'Hear also what Saint John saith. If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins'

It will be observed that these are the very words which speak so eloquently of Grace and Salvation. Surely such words as these would be God's message of comfort to Israel. We should therefore expect that God's blessed Gospel of Salvation would be sent to the place where the people of Israel were being allured by God, and proclaimed amongst them as they gathered there.

In the earliest days of the Christian era the missionaries of the Gospel reached the British Isles; many of the Britons received the Christian faith and from that time the Spirit of Christ began to move and work in the life of the British people. Tertullian, about the end of the second century, wrote of districts in Britain 'inaccessible to the Roman arms but subdued by Christ.'

True it is that, with the arrival of further detachments of peoples of the same stock, the pagan Jutes, Saxons and Angles, in the fifth and sixth centuries, an attempt was made to destroy the Christian Church in Britain. This was, however, unsuccessful and, although the light of the Gospel was extinguished in some parts of England, it continued to shine in the west, as well as in Wales, Ireland and Scotland. Eventually the pagan Anglo-Saxons came under the sound of the Gospel of the Lord Jesus Christ and in due course the whole nation became Christian.

It is sometimes objected that Britain is not a Christian nation, in view of her many national sins and shortcomings and especially in consideration of the fact that there are thousands of unbelievers within the nation. Alas! it is all too true that there are multitudes of unconverted people: yet the fact remains that Britain is a Christian nation, with

established Churches and many sister Churches; she has a king who acknowledges his right to reign as from God, a Parliament whose proceedings are opened with prayer; cities whose dignitaries have their appointed chaplains. In other words, Britain makes a public, official and national confession of her faith in the Lord Jesus Christ in spite of her appalling sins and shortcomings, which we must deplore and lament. The authors of 'The Christ of the English Road' rightly stated:

'The English State is the creation of Christ's influence. There was no England until the power of Christ in the lives of our forefathers brought it into existence, and when it came into existence, this Christian England, it was by that same mystic power in the lives of our fathers that it held on its way, advancing from strength to strength, growing with every age in fresh understanding of Christ's demands on man's moral nature, falling into danger and losing ground only when it forgot those demands and endeavoured to live as though it owed no allegiance to the invisible and the eternal.'

The authors of that excellent book might with equal propriety have used the words 'Great Britain' and "Christian Britain,' for what is true of Christ's influence upon England is equally true of His influence upon the whole of Britain. Again they declared:

'English character is the creation of Christ's ceaseless influence on the English mind; and since character is the determining factor in a nation's history, the true history of England is the response of the Englishman to Christ's influence.'

The implanting of the new life principle in man in Regeneration does not mean that the old nature, commonly called 'the flesh' in Paul's Epistle to the Romans, is dead. On the contrary, there ensues a conflict between the new

nature implanted by God and the old sinful, fallen nature. The old nature, the self-life, has to be overcome, crucified and utterly destroyed that only the Divine life may prevail. The analogy between the individual and the national aspects of Regeneration is remarkable. When the Spirit of God enters the life of a nation and the Gospel seed is planted there, precisely the same thing happens. The subsequent story is one of internal conflict between the truth implanted by God and human philosophy, error and sin. As the authors of 'The Christ of the English Road' also declared:

"If we consider the full flow of our national history, seeing it as one mighty movement of the English spirit from the days of Alfred until now, we shall perceive, as Robert Browning perceived so rejoicingly, that it represents a never-ending conflict between goodness and badness, and that, while badness has had it victories, they have always been with goodness in the end.'

Yet again, these same writers declared:

"There is no other cradle of the English race than the manger of Bethlehem, and from the moment the English nation began to walk it was the spirit of Christ which held its hands and guided its steps.'

GOD'S PURPOSIVE INTERFERENCE IN BRITISH HISTORY

(3)

The progress of the Divine purpose is like the incoming tide upon the seashore. As the waves sweep over the sands and shingle they sink back once more; yet each wave carries the tide further in until, at last, high tide is reached So is it with the operations of God in history; the sin of men and nations has stood against the advancing tide of

God's purpose, yet that tide has ever been advancing. So is it too in the life of the Israel nation: the forces of evil have resisted the tide of God's Grace and goodness and delayed the fulfilment of His plan; nevertheless that Divine purpose is being, and will be, fulfilled in our national life.

With the coming of the pagan Anglo-Saxons in the fifth and sixth centuries, and their attempt to destroy the Christian faith, it looked as though God's plans were to be frustrated; yet, before many years had passed, the Gospel had triumphed and the pagan Anglo-Saxons had been converted.

As the centuries passed and the Dark Ages drew on, it looked once more as though God's purposes would be foiled. Through the spread of superstition, ritualism, idolatry and priestcraft the Word of God became a closed book, and it appeared that darkness might triumph and the light of the Gospel be extinguished. The tide was apparently receding, but once again, however, it swept forward. The spirit of God raised up John Wycliffe, who courageously defied a foreign and false church and set to work to give the people the Word of God in their own tongue. His efforts had prodigious consequences, though many years elapsed before his work bore full fruition, in the glorious Reformation of the sixteenth century. Here was a further great advance of the purpose of God. John Richard Green, the English historian, wrote of the era following the Reformation:

'Elizabeth might silence or tune the pulpits, but it was impossible for her to silence or tune the great teachers of justice and mercy and truth who spoke from the book which she had again opened for her people. One dominant influence told on human action; and all the activities that had been called into life by the age that was passing away were seized, concentrated, and steadied to a definite aim by the spirit of religion. The whole temper of the nation felt the change. A new conception of life and of man super-

seded the old. A new moral and religious impulse spread through every class'.

The eighteenth century saw the waves apparently receding once more, but again they resurged in the great Evangelical Revival.

At the beginning of the century the Bible was still an open book and Protestantism still the acknowledged truth but, alas these vital things had lost their hold upon the people. Of the leading statesmen of the day, most of them were unbelievers in any form of Christianity and they were distinguished for the grossness and immorality of their lives. Purity and fidelity to the marriage vow were sneered out of fashion. The people of Britain were backsliding as rapidly as possible. Once again, the Spirit of God moved and, through the work of John Wesley and others, there came the great Evangelical Revival. What a change it brought to the life of the nation. The Christ Who was now revealed to the people was a Christ Who could work miracles in human life; He could turn the bad man into a good man, no matter how bad he might have been. The message was an intensely individual and personal one and what countless lives were transformed by it. Elsewhere in Europe religion was falling into ruins under the assaults of scepticism and political revolution, but here it was gaining new life and developing an energy recalling that of first century Christianity.

The Evangelical Revival brought in its train the most sweeping social changes. A new moral and religious enthusiasm again spread through every class. The foulness which had infested literature disappeared, together with the profligacy which had disgraced the upper classes. Whereas, at the beginning of the century, the nation had appeared spiritually dead, at the end of the century it was very much alive again and, in the years which followed, the people began to act as though they had a mission for God in the

world. There sprang into existence the great missionary societies; between the years 1793 and 1824 were founded the Baptist Missionary Society, the London Missionary Society, the Church Missionary Society, the Methodist Missionary Society and the Church of Scotland Missionary Society. Sunday School, were established by Robert Raikes of Gloucester at the end of the century, and were the beginnings of popular education. The British and Foreign Bible Society was founded in 1804, and was followed by the National Bible Society of Scotland in 1809 and the Trinitarian Bible Society in 1831.

The Spirit of Christ created within the nation a social conscience. The finger of God pointed accusingly at the various social evils which disgraced our national life—at the women crawling in darkness with chains round their waists, dragging trucks of coal through the mines; at lads, beaten by their masters to force them up London chimneys; at boys and girls from the workhouses fainting in the suffocating atmosphere of Lancashire cotton factories; at men and women from all parts of the country driven like sheep to the felon ships which were to transport them to the Antipodes for slight offences; at prisons which were inhuman and evil; at slavery under the British flag in all parts of the world. As a result of the Evangelical Revival, Christian philanthropy was born and all these social evils had to go.

Of all the achievements none was more spectacular than the abolition of slavery. In 1776 a definite and earnest agitation was commenced for the suppression of the slave-trade. Some ten years later the Society for the Suppression of the Slave Trade was formed and henceforth Wilberforce, Clarkson and others conducted the active campaign resulting in the rousing of the moral conscience against the nefarious traffic, which led to an Act of Parliament, introduced at the instance of Lord Grenville in 1807 to abolish the slave trade. The trade in slaves was then made illegal, but slavery itself

still continued until another Act was passed in 1833 which finally abolished the institution. Under this Act it was provided that all slaves in British colonies were to become free on August 1st, 1834, whilst compensation was paid to the slave-owners to the extent of £20,000,000 by the British Government.

Britain began to fulfil the injunction of Isaiah 58:

'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' (verse 6).

G. M. Trevelyan, our leading contemporary historian, describes the agitation against Negro slavery as one of the turning events in the history of the world and, speaking of the influence of Evangelicalism as a whole, he says:

'It is right to praise highly the influence of Evangelicalism on our politics in days when no other even partially enlightened doctrine could get a hearing. Evangelicalism brought rectitude, unselfishness, and humanity into high places, and into the appeal to public opinion.

A study of our national history should give to every student an overwhelming sense of God's purposive interference in British history, and convince him that every blessing which we possess has come down to us because of the response of British men and women to the Divine power and influence of the Lord Jesus Christ.

"If Britain is Ephraim, then I see the (Bible) prophecies fulfilled in our midst. If not, there is no such people as described, nor has there been, nor is there any promise of such a people appearing."

— Rev. Mark Guy Pearse
The Kingdom Empire
Wellington, New Zealand

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, hat 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).

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

THE 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.

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).

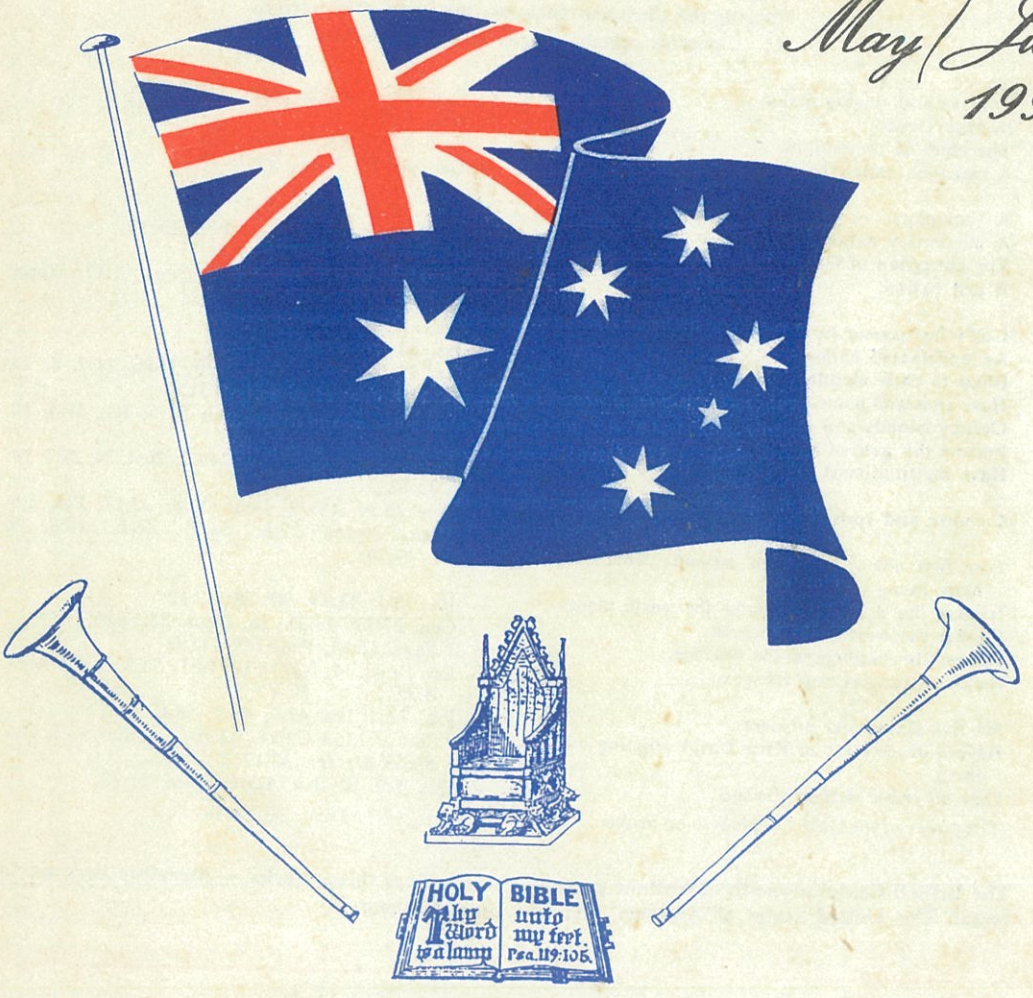
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 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 ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

May/June 1991



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC
AND KINDRED PEOPLES AS GOD'S SERVANT NATION
AND THE IMMINENT REIGN ON EARTH
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.	Gen. 12:2; 18:18; Deut. 4:7,8.
Named 'Great'.	Gen. 12:2.
The chief of the nations.	Gen. 27:29; Deut. 7:6; 15:6.
A maritime nation, having command of the seas.	Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
A company or commonwealth of nations.	Gen. 35:11; 48:19; Eph. 2:12.
A missionary nation.	Gen. 22:18; Isa. 43:21; 49:6; 66:19.
The custodian of God's Word.	Psa. 147:19, 20; Isa. 59:21.
A just nation.	Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
God's instrument in destroying evil.	Jer. 51:20; Dan. 2:34,35.
An undefeated nation.	Isa. 54:17; Micah 5:8,9.
Blind to their identity.	Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Have an island home north and west of Palestine.	Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Occupy islands and coastlands.	Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Possess the gate of his enemies.	Gen. 22:17, 24:60.
Have multitudinous seed.	Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Colonize and spread abroad.	Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Lose first colony and then expand, demanding more living space.	Isa. 49:20.
Irrigate the deserts and build the waste places.	Isa. 35:1; 43:19, 20; 58:11, 12.
Possess the wealth of the earth.	Gen. 27:28; 49:25, 26; Deut. 33:13-16.
Possess the heritage of the heathen.	2 Sam. 22:44; Psa. 2:8; 111:6.
Receive strangers and refugees.	Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8;Zech. 8:22.
Set free slaves and prisoners.	Psa. 72:4; Isa. 42:7; 49:9; 58:6.
Have a descendant of King David reigning over them.	2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.
Lose all trace of their lineage.	Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
The power of the Holy People is to be broken.	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

Dear Identity Reader

The recent State Elections for N.S.W. showed again the uncertainty of events. Predictions by the many experts were not considering the reality of the situation. The hopes and aspirations of the Kingdom Believer will not be realised whilst we retain the present party political system.

Whilst I was reasonably confident that the Premier would be returned to office, I was very surprised at the closeness of the election. Due to the need to depend upon some Independants I am sure he will achieve his intentions. I do not believe that the people realised his main purpose for the election, namely control of the Upper House and to obtain a YES vote in the referendum. The Premier achieved both these aims. In view of our disobedience to God's Laws we as a people deserve the consequences of our leaders' decisions.

On the Federal scene there is greater disarray. The reelection of our Prime Minister and the appointment of a new minister to Industrial and Agricultural matters will add to the decreasing confidence and assurance that the people can look to some distant "silver lining". All the designs for a disastrous decade are obvious. In all areas of life the people are looking for answers. In God's plan, I am sure he will allow us to dig ourselves into deeper holes of debt and despair.

It is my opinion that we as a chosen people need to be humbled a lot more. The stranger (nokriy and zuwr; see Strong's) that is in our midst has to rise higher in the politics (not just Party Politics) of this nation. The distinction between the head and the tail is to be more explicit. The holes that the enemy within has dug for the Israel of God need to be dug deeper. Those that strive against the Lord will fall into their own pits and snares.

No conservative party or ideology of returning to the "good old days" will save the day. Any efforts of man will not turn the tide of evil. The only solution is to be found in the Gospel of the Kingdom of God on earth. Any other suggestion even if based on sound monetary rules or decent morals will only slow the process of evil down, not rid us

of that evil. This whole battle of cleansing involves a spiritual battle that is beyond the realms of this earth. Even we His Chosen have to appreciate our own insignificant role in the plan of Restoration. Christ did say that He could raise up Israel out of the very stones beneath His feet. The majesty and magnitude of God is surely shown in the fact that this earth is merely the footstool, upon which God places his feet. This surely shows that we are not only mere mortals but dust. God who is the master of His own plans can raise up and cast down whoever He pleases.

As we travel through time the failure of man's endeavours is to become more real. For those who believe in the Kingdom of God on earth teaching, I am sure will become more faithful to this understanding as a result of these failures. The Kingdom of God teaching includes a people, a land, a law and a King. It is these 4 aspects and how they intereact that will be the answer to our ills. During recent Church history the vision of restoration of the Kingdom has been left out of most teaching. Restoring the Kingdom to true Israel has not been left out of God's plans. Israel will not be consumed even though our leaders are pursuing a policy of self destruction. An example of what I am saying is seen in the Dept. of Tourism. We appear more willing to learn about Asian culture, mysticism and spiritual beliefs than our own Christian origin and history. Why? What have these religions and cultures to offer us? If we rediscovered our origins and looked to the rock from whence we were hewn, we would learn a lot more. Christ and His Gospel can offer more tranquility than any mysticism of the East.

The issues raised in the recent State Election are only a reflection of a wider world plan. Because of the result we have been told that the problems of the other Labour states were not reflected in the issues of this state. I believe it was more a case of the Liberals failing the electorate rather than any hope in the Labour Party. Only the died in the wool Labour/Liberal supporter would suggest that any of the two would bring about equity in society if they were not frustrated in their legislation. These people represent a very small minority.

There is no doubt that everyone desires peace and justice. When you suggest that such ideals are impossible under the present monetary

system there is a good chance you will be called a pessimist or even a false prophet. Just think for a moment how the prophets in the Old Testament felt when they warned the people of pending danger. How dare they upset their routine on daily trade and commerce. The people said to them tell us only nice things. Tell us how good we are. Tell us how we are progressing with the times. Is it any wonder that the prophet was cast out of the city.

There have been many cycles in history. We are now at the end of another cycle. Maybe a few years remain. The people have learned to live with their chains. Every imagination of man is coming to fruition. Yet amidst this clamour for daily survival, the seed of the Kingdom Message flourishes. The God of Israel will always have a remnant who will remain faithful. The many Kingdom groups around the world are often working independent of each other. Even though we be misunderstood and laughed at we must remain faithful to the higher calling. It is not our role to change the world system. Our future role is to help in the Restoration of the Kingdom. May we in the mean time prepare ourselves for this glorious task.

Heredity

One of the curious features of these curious times is the constant repetition of statements such as "all men are born equal," by which it is intended to convey the idea that race and heredity as mere superstitions—or "Fascism." This phantasy does not, of course, apply to animals—the buyer of the pedigree bull in Scotland, recently, for about £14,000, would not have agreed to take delivery of the same weight in beef-on-the-hoof from any of half a dozen dairy herds within a few miles of Perth, where the aristocrat was sold.

The only agrument ever adducted in regard to human beings in this relation, which bears a superficial veneer of plausibility, is that marriage is purely haphazard, whereas cattle breeding is not. The premise, of course, is that all the subtle forces which, more particularly up to the nineteenth century, influenced human selection, are recognised and understood. Only a generation bemused with Darwin-on-a-postcard, neatly mixed with London School of Economics materialism, would have the assurance to believe that. —*The Social Crediter*, July 20, 1946

Elijah!

Courtesy - " Covenant Message "

W. G. Finlay

When one thinks of the vision of 'the Son of man coming in his kingdom' (Matt. 16:28) as seen by Peter, James and John (Matt. 17:1-3), the recorded sequel to this experience becomes, not only thought-provoking, but most illuminating. As the three disciples came down from the Mount of Transfiguration, they were told: "Tell the vision to no man until the Son of man be risen again from the dead" and even this incredible statement appeared to pass over their heads for they ignored it and asked: "Why then say the scribes that Elias must first come?" (Matt. 17:9-10). The perplexing figure in that sequence of events was that man Elijah and in His reply, the Lord said: "Elias is come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer them" (Matt. 17:11-12). There can be very little doubt that the Lord was emphasising what He had earlier said, namely, that John the Baptist was the personification of Elijah. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come" (Matt. 11:12-14).

While one cannot be sure, it is quite possible that the disciples were finding it most difficult to equate John the Baptist with Elijah – a name which was associated with much more than was accomplished by John the Baptist plus a situation which to them was an enigma. By reason of appealing to the 'scribes' who were not the orators in that day, they were appealing to that which had been written in the Scriptures and they were familiar with the promise: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5-6). As the context in which this promise was made had to do with Israel and the Law and as Israel was not in the proximity of John's teaching, those three disciples found it most difficult to equate John with Elijah.

It is more than likely that they were totally ignorant of what the angel of the Lord had told Zacharias concerning John the Baptist for, before birth, it was said of him that he would turn many in Israel to the Lord their God and that, 'in the spirit and power of Elias' (Luke 1:17), he would 'make ready a people prepared for the Lord'. This, had the disciples known it, was the key to understanding the mission of John the Baptist for, far from being the reincarnation of Elijah, John the Baptist functioned in the 'spirit and power' of the prophet and did turn the heart of many to the Lord God of Israel. However, while the recorded ministry of John the Baptist was *equated* with Elijah, the situation in which the Elijah promise was made, was certainly not evident in those days. This being so, it would serve at this point to turn back the pages of Scripture and take another look at Elijah the man as he lived when Israel lived in a situation which is not too dissimilar to that which exists in Anglo-Saxondom today.

Elijah in Conflict with the King

The first appearance of Elijah in the history of events is when he met Ahab, the king of the northern

kingdom of the house of Israel, and said: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (1st Kings 17:1). While many may not realise it, Elijah's first appearance was associated with an indictment against a king in Israel for Law-violation. Significantly, Ahab was the first in a generation of Israelites who lived under the statutes of *his* father Omri (Mic. 6:16) who had abolished the Law of the Lord in favour of those which he drew up. If one considers the first of God's Promised blessing for Law-obedience, it will be noted that He said: "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 . . . " (Lev. 26:3-4). Thus, in his opening words to the then reigning king in Israel, Elijah aligned himself with the Law of the Lord by warning of a punitive measure of that Law which was about to fall in the three year drought.

Ahab was of course, the product of the new dispensation engendered by his father and which gave expression to a characteristic which had, and still dominates the Israel story since its inception as a nation. If one looks at that history, it will be seen that while the Lord God emphasised and re-emphasised the separateness of Israel from all other people and demanded this as a continuing discipline, they would not leave the other people alone. There appeared to be an obsessive fascination where other people and their gods were concerned – a fascination which led to the downfall of Israel in Biblical times and which, tragically, is the major weakness in Anglo-Saxondom today. When the message of Israel identity is taught today one question always dominates the general reaction and centres on: "What of the other people?" It was these same 'other people' who, in Biblical times, were responsible for Israel's rejection of God as King (1st Sam. 8:5) and it was these same 'other people' whose infusion within the Israel polity caused the division in the Israel family when Solomon allowed forbidden women into his harem thus resulting in apostasy at the highest level in the nation (1st Kings 11:1-8).

In the divided kingdoms of Israel and Judah which resulted directly from Solomon's disobedience to the Law (1st Kings 11:11-13), one finds a slow drift away from the Directives of God until, within the northern kingdom and after fifty years of separation, the Divine Constitution with its strict laws precluding the 'stranger', was no longer considered an appropriate instrument for government. When Omri, the eighth king in the northern kingdom presented *his constitution* for national administration, there was no public outcry and one can only assume that consideration for, and the infusion of other people made the constitutional change an acceptable act in the eyes of the people. This feature is fast becoming a characteristic in modern times for the various constitutions in the modern Israel nations, imperfect as they were and are, do not make provision for racial aliens who are flooding into these countries and who are demanding, as their right, a participation in the instruments of government. Constitutional changes are again being demanded by the 'others' and the lesson of history passes unnoticed by the majority.

When Ahab, Omri's son, married the Phoenician Jezebel, as far as is known, there was no public outcry at this blatant violation of the Law of Moses (Deut. 7:3-4) and still less reaction was recorded when this woman *ruled* the nation while her husband *reigned*. Having gained the ascendancy over her weaker partner, Jezebel assumed uncontested authority over Israel in direct violation of the Law which stated: " . . . thou mayest not set a stranger (Heb: *nokrÿ*, foreign, non-relative) over thee, which is not thy brother" (Deut. 17:15). Having now arrived at a time when Israel considered God's Law as a 'strange' thing (Hos. 8:12), the introduction of Phoenician gods meant little or nothing to the people.

One wonders however, if there was not a lingering doubt in the mind of Ahab when he saw the

Phoenician idolatry taking such a hold on the people for despite the changing circumstances plus the new dispensation of the 'statutes of Omri' (Mic. 6:16), the pattern of events within both sections of the divided Israel family were following a pattern amazingly akin to the prescribed punishments for Law transgression as given by Moses. Added to this, there were still Israel prophets in the land who were warning of the consequences of national Law transgression. As though in defiance of what the prophets said, Ahab sponsored a temple and altar to Baal-Melcarth, the Phoenician storm-god as well as providing a 'grove' for the diabolical orgies of Astoreth (1st Kings 16:29-33). In this, one could almost see the way in which the mind of Ahab worked. If the old Yahveh of Israel still had power and could withhold 'rain in due season' – which no doubt formed the basis for the warnings by the prophets – he could invoke Baal-Melcarth, the storm-god, who would then invalidate the drought promised by Yahveh. Thus, secure in this delusion, Ahab was quite content when his wife Jezebel imported four hundred and fifty prophets of Baal and four hundred of Astarte (1st Kings 18:9) to replace the prophets of the Lord who were either killed or forced into hiding in caves (1st Kings 18:4).

Elijah Appears Before the King

It was into this situation that Elijah was intruded with the God-sponsored statement concerning the coming drought. If one were to attempt to gauge the impact of this announcement on the people, one has but to consider what would happen today within Christian circles if someone insisted that the changes in weather and general national misfortunes were the direct result of law-violation. Such a contention would be – and is – castigated as totally incompatible with current Christian theology which insists that the Law of the Lord has no power in this modern age and in fact, was abolished some two thousand years ago. Despite evidences to the contrary, people are quite prepared to believe what is told to them and without researching the subject for themselves, they find it convenient to accept *what they want to believe*. Ahab and his people did exactly the same but, while sheltering behind the theology of his day with all the assurances of the prophets of Baal, they found – as is in evidence today – that philosophical religion is no substitute for God's Holy Law.

After Elijah's initial announcement of the impending drought, such was the reaction against him that he was forced to flee from Samaria, leaving both the king and the people to watch as a very real drought took its toll in both resources and people. After three and a half years (James 5:17) he returned to a scene in which both horror and famine dominated the experience of the people and as he appeared before the king, he was accused of being responsible for the national catastrophe. In his reply to this charge, he said: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (1st Kings 18:18). This was of course, the key to the situation – Israel had departed from God's Law and was learning, at considerable national cost, that all the verbal repudiation in the world cannot invalidate the national Instrument which God had given to His People.

Elijah and His Work

Throughout the history of Elijah's mission, it will be seen that the emphasis was on the national departure of Israel from God Himself. He showed, as is evident in the story of Mount Carmel (1st Kings 18:25-41), that the Lord God of Israel was no figment of the imagination and that the national need, despite the prevailing attitude of the king, was for the people to return to the One True God and His Law. Elijah was encouraged in this when, fleeing from Jezebel, he sought refuge in the cave on Mount Horeb and feeling that he was totally alone in Israel



Elijah taking leave of Elisha

in his fight was stimulated to know that there were 'seven thousand' who 'had not bowed unto Baal' (1st Kings 19:18). Working with Elisha whom God had appointed as his successor (1st Kings 19:16), Elijah literally wore himself out in the task of calling Israel to repentance.

If the closing account of Elijah's mission is considered it will be found that he knew that the time was coming when he would have to lay down the burden and hand over responsibility for this to Elisha and on several occasions he tried to escape from Elisha to the solitude which he loved so much. Elisha however, was reluctant to part from him, but when this did happen, a strange story is told which has given rise to much speculation today.

Elijah and the Whirlwind

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal . . . And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2nd Kings 2:1,11). *The point to note here is that Elijah did*

not go into heaven in the chariot and horses of fire. In the same chapter it is stated *twice* that he would ascend into heaven through a whirlwind – literally a hurricane – and not through any other agency.

Arising out of this account one finds an incredible story developing in the minds of people which centres on what is called the 'translation' of Elijah. The first point which strikes the researcher, is that nowhere in the Scripture is it stated that God had promised to 'translate' Elijah i.e. take him into heaven where he would have life everlasting. If this had happened, the Lord Jesus Christ, some 900 years later was in error when He said: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). The only way in which these two statements can be reconciled is to consider the word 'heaven' as this is used throughout the Scriptures.

To fully appreciate the implication of what the Lord said, the story in the Epistle to the Hebrews should be considered in which He, the Lord, the 'high priest for ever after the order of Melchizedek' (Heb. 6:20) ascended into heaven to become seated on the right hand of the throne in the heavens (Heb. 8:1). If one proceeds with Hebrews 8, it will be seen that attention is drawn to the priesthood and the Tabernacle which was patterned on that in *the* heaven (Heb. 8:5). With regard to the Tabernacle in Israel, only the high priest could enter which is precisely what lay behind the statement by the Lord concerning no man ascending into heaven save He that came from heaven. The Lord Jesus Christ is the only One to enter *that* heaven, having come from there and having re-entered as the 'High priest after the order of Melchizedek'.

What then, it may be asked of 'other' heavens in the Scripture? The 'heaven' into which men, through their technology, have entered is the universe above for in Psalm 8:3, it is stated: "When I consider thy *heavens*, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man . . . " It would be impossible for anyone – even Elijah – to be carried into that 'heaven' on a whirlwind and therefore one searches further for another meaning to the Biblical usage of the word. In the first chapter in the Bible it is stated of "fowl that may fly above the earth in the open firmament of *heaven*" (Gen. 1:20). As Elijah did not ascend into the heaven where only the High Priest had gone it is logical to conclude that, having been taken up in a whirlwind, Elijah was deposited somewhere else *on the earth* which is certainly vindicated if the events subsequent to Elijah's departure are noted.

Elijah's departure took place immediately before or alternatively on the ascension of Jehoram, Ahab's son, to the throne in Israel (2nd Kings 3:1). While the Authorised Version of King James confuses the issue by inter-changing the name Jehoram with Joram, the Septuagint writes the name of Joram throughout the passages where this son of Ahab (Achaab) is mentioned. In the fifth year of Joram's reign as king of Israel, Jehoshaphat, king of Judah, allowed *his* son Jehoram to reign with him (2nd Kings 8:16). The point to note here is that when *this Jehoram* joined his father on the throne in Judah, Joram had been ruling in Israel for *five years*. If one considers the account in 2nd Chronicles 21:4 it will be seen to relate to the things which this Jehoram in Judah did when he came to the throne not the least of which was the murder of all his relatives who could aspire to his throne. It has been estimated that when Jehoram murdered his relatives, *ten years had elapsed since the departure of Elijah.*

Bearing in mind that Jehoram had determined to murder his relatives and had actually carried this out, attention is focussed on the strange account recorded in 2nd Chronicles 21:12. While most Bible commentaries simply gloss over this by stating that it was the last letter written by Elijah *before his translation*, if one considers the Jehoram to which it was written, it will be seen that while it *was* the last letter written by Elijah, it was written some ten years after his so-called 'translation'. "And there came a writing to him (Jehoram) from Elijah the prophet, saying, Thus saith the Lord God of

David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah . . . " Another feature which contributes to the strangeness of this letter is that it is the only recorded communication of Elijah to the ruling house in the kingdom of Judah for his efforts were exclusively directed to the northern kingdom. It cannot be stated that this letter had been written before Elijah's removal in a whirlwind and that it had been delayed in transit for the prophet made mention of the king murdering his relatives (2nd Chron. 21:13) which certainly took place almost ten years after Elijah's departure from the scene.

The 'translation' theory concerning Elijah, has been accepted by most Christians without so much as a thought to its implication. Ignoring these implications as they involve the Lord's statement about 'No man hath ascended into heaven', they wait expectantly for the return of Elijah the man. It is more than a little obvious that men such as James – again some 900 years after Elijah – did not anticipate a physical return of the prophet for in dealing with the subject, he wrote: "Elias was (note the tense) a man subject to like passions as we are . . . " (James 5:17). If the Greek text is considered, it will be seen that James wrote that Elijah, like all men, was equally affected in all the things of life and as 'it is appointed unto men once to die' (Heb. 9:27), it follows that he too died. It is true that there is no record of his death, but it is equally true that he cannot today be alive and in heaven awaiting the time of his return.

What then, it may be asked, of the Transfiguration account in Matthew's Gospel when Elijah and Moses were seen talking to the Lord? The first point which strikes one is that Moses was dead and as the resurrection of the dead had not taken place, he was still in that state. The next point is that the Lord stated very plainly that what Peter, James and John had seen was a *vision*, and as a vision is not *material reality*, but a picture supernaturally projected into the vision, that which was seen by the Apostles was a future event which would have substance when the Son of man established His Kingdom in the earth (Luke 1:32-33).

The Elijah Story Continues

It is rather significant – to those who have eyes to see – that while Elijah the man was removed from the scene and his place taken by Elisha, the *Elijah function* continued. The prophets, each and every one of them, continued to call both Israel and Judah to repentance and the substance of their work was always in connection with violation of the Law. In the impending captivities and removal from the land which was the consummation of the national transgressions of Israel, one may see the impact of the flood of foreigners in the land. While many may not realise it – indeed are encouraged to forget it – the Fifth Commandment is a very positive one relating to living in the land. "Honour thy father and thy mother: *that thy days may be long upon the land which the Lord thy God giveth thee*" (Ex. 20:12). Removal from the land would therefore be the result of violating this Commandment and the only way in which violation could take place was through 'strangers' flooding into the Israel polity.

Some 130 years after the mission of Elijah, Isaiah wrote his review of the situation in Israel and in summary, he charged that the people had lost the sense of 'belonging to God' (Isa. 1:4) and that this was the outcome of Law violation (Isa. 1:10) which had allowed the 'strangers' to take possession of the land (Isa. 1:7). Hosea too, writing at the same time, presents a tremendous picture of the Israel characteristic of compassion for 'other' people taking precedence over the Law of the Lord which was, and is, the only mechanism by which Israel's relationship with other people can be effectively controlled. With the increasing volume of 'strangers' in the land, the charge – "O Israel, thou hast destroyed thyself" (Hos. 13:9) became a tragic reality jeopardising the Purpose of God in the nation. Through their rejection of the Fifth Com-

mandment, Israel went into captivity.

The return of the remnant of Judah and Benjamin from the Babylonian captivity in 536 B.C. was that of a chastened remnant which still possessed the same characteristic as their brethren who, under the 'bill of divorce' (Jer. 3:8) were not permitted to return to the land. The initial resistance to the 'stranger' participation in things Israelitish (Ezra 4:1-3) was soon broken (Ezra 9:1) and a heterogeneous population developed in the land creating the same situation as had obtained when Israel was removed. One hundred and thirty odd years after the remnant had returned, Malachi wrote his Book and significantly, he ended his work by recording a promise in the context of Israel and the Law which was associated with that concerning Elijah.

John the Baptist

As had been stated earlier in this article, while John the Baptist came in the 'spirit and power' of Elijah and while the Lord certainly said of John, " . . . if ye will receive it, this is Elias, which was for to come" (Matt. 11:14) or literally "if you are willing to accept it, this is Elijah who was to come" – notwithstanding all this, from the recorded account, John did not fulfil the Elijah promise. That he had the qualifications cannot be doubted for his father Zacharias was a priest of the course of Abia or Abijah (1st Chron. 24:10) while his mother Elizabeth was "of the daughters of Aaron" (Luke 1:5). But while John concentrated on repentance and baptism, in contradistinction to the Lord Himself, he did not, as far as is known, call attention to the Law nor for the need to bridge the 'generation gap' in getting back to "the rock whence ye are hewn and the hole in the pit whence ye are digged" (Isa. 51:1-2). John's mission was the preparation of ground for the Advent of the Lord and when the Lord had come, John faded into the background.

Notwithstanding what the Lord Himself had to say about Israel and the continuity of the Law, it became obvious that the same pattern of events which had characterised the Old Testament narrative of Israel and which had ended so disastrously was repeated. Proselytism became the keynote in the post-Resurrection era and for proselytism to be successful, there must of necessity, be 'strangers' in the vicinity. The Law, which the Lord had emphasised as being valid "Till heaven and earth pass" (Matt. 5:18), was a stumbling block to proselytism for it demanded separation in the strictest sense. It is not surprising therefore to find such a concentrated verbal attempt to invalidate this Law and to make it of none effect within the Christian experience.

Those Far-Off Days

Since those far-off days and motivated by a very loose interpretation of the English word 'love', God's Covenant People have passed down the centuries exercising a compassion for other people without taking note of the cost to the Plan and Purpose of God. Ignoring the sad chapter in Israel's history which was written when the same compassion for 'other' people caused the nation's downfall, the modern descendants of the children of Israel are doing exactly the same thing. The separateness which God had demanded of His People has been replaced by the licentiousness of love and integration and if one looks at the modern company of nations of Israel and sees the alarming number of children who simply cannot 'honour thy father and thy mother' because they come from diametrically opposed racial stocks, the need for the Elijah mission becomes top priority.

The situation today within the Anglo-Celto-Saxon and kindred people is remarkably parallel to that which obtained when Elijah the man was called into service. The 'strangers' with their influence on Government policy throughout modern Israel is very much like that of Jezebel when she *ruled* while her husband *reigned*. The various governments in Anglo-Saxondom are in fact *reigning*

but the real *rulers* are those who, because of political expediency, force cognizance of their presence in all governmental considerations. Just as in the days of Ahab and Jezebel there is today no outcry when the political instruments of government are changed to accommodate the changing situation.

As it was in the days of Elijah when the punitive clauses of the Law of the Lord became operative, so too today the same clauses are again in operation. Changes in weather, droughts, sickness, crop failure, political tyranny, the over-dominance of the stranger – all these are the prescribed consequences of violation of the Law of the Lord. The overall situation within God's company of modern Covenant nations is crying out for an Elijah ministry for if God's Plan in Israel is brought to nought; if Israelites cannot, through miscegenation, honour their parents, a curse will indeed descend on the earth – the curse of the triumph of the enemies of God. However, as God's Promises are sure and as He has Promised to turn again the hearts of the fathers to the children and the hearts of the children to the fathers, a future lies ahead in which the dignity of identity will be reflected in the righteousness of the peace which God has promised for His Creation.

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King Alfred's Prayer

Lord God Almighty, Shaper and Ruler of all creatures. I pray Thee for Thy great mercy, that Thou do to me better than I have done toward Thee.

Strengthen me against the temptations of the devil, and put from me every unrighteousness.

Teach me to do Thy will, that I may inwardly love Thee before all things with a clean mind and a clean body. For Thou art my Maker and Redeemer. Praise and glory be to Thee now, ever and ever, world without end. Amen.

A.D. 871-901

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The Soul of a Race

Courtesy - " Facets of the Great Story "

H. R. Tourtel

IN a previous chapter we dealt with physical features as indications of identity; we now turn to psychological factors, or mental and moral characteristics which lie at the roots of our racial consciousness. In her book, *Celt, Druid and Culdee,* Mrs. I. H. Elder quotes from Montalembert's *Monks of the West,* in which he says, concerning Britain: "She of all Christian nations is the one which has best preserved the three fundamental bases of every society worthy of the name: the spirit of freedom, the domestic character and the religious mind."

The question arises, are these traditional or acquired? The contention here is that they came with the race itself from the place of its origin, and by inheritance from ancestors whom, it is further maintained, were the nation of Israel, and particularly that portion of it which consisted of the Ten Tribes, or House of Israel, as distinct from the two-tribed kingdom of the House of Judah. It is not denied that these qualities belong to the whole race, but the circumstances of history have served to bring them into prominence in that portion of Israel which is found to-day in the Anglo-Saxon-Celtic race.

Let us take these three "bases" mentioned by Montalembert as our theme in this brief analysis.

Take the "Spirit of Freedom." Love of freedom was surely burned into the whole race during those four terrible centuries of suffering in "the furnace of Egypt." The wonderful deliverance by which at last they were brought out "with a strong hand and a stretched out arm" was memorialised by direct command of God, in the Ordinance of the Passover, the occasion of and the reason for which they were to teach their children from generation to generation. The right to freedom, both for themselves and for others dependent on them, was incorporated in the Divine Law

given for their obedience and guidance at Mount Sinai. "If thou buy an Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing" (Exodus: 21; 2. See also Deut.: 15: 12-18). Bondservants were thus to be given their freedom in the seventh year, unless, of their own free will, they elected to continue in the service of their master.

One of the causes which led to the captivity of Zedekiah and the inhabitants of Jersualem, as described in Jeremiah, chapter 34, was that after he "had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his manservant, and every man his own maidservant, being an Hebrew or an Hebrewess, go free," they had obeyed the command, and then afterward, "they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids . . . Therefore thus saith the Lord: Ye have not hearkened unto Me, in proclaiming liberty, everyone to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth."

Part of the "Fast which I have chosen," as God had declared (Isaiah 58) and imposed as a duty on the people of His choice, was "to let the oppressed go free, and that ye break every yoke." They themselves embraced the first opportunity for freedom when in the "cities of the Medes," under the oppression of the Assyrians, and "took counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep there their statutes, which they never kept in their own land" (II Esdras 13: 41, 42).

In modern days this passion for freedom has been exemplified by great adventurers and explorers, like Drake, Hawkins, Raleigh and Captain Cook, and in great naval exploits and triumphs, of which the name of Nelson and the victories of the Nile and Trafalgar are symbolic. "Britons never shall be slaves" is not jingo at heart — it is but the outward expression of an inner conviction and a constant determination which has always characterised our

race. It is summed up in the immortal words of Sir Winston Churchill during the darkest days of World War II: "We shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing-grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender."

And what we have loved for ourselves we have sought for others. To "let the oppressed go free and that ye break every yoke" has been true both in peace and in war, by the breaking of the literal shackles of the slaves throughout the British Empire and by the liberating armies in two world wars. "Loving freedom for itself, and loving nothing without freedom," as Montalembert said of England, "upon herself alone weighs the formidable responsibility of her history."

Then, the "Domestic character." There is an old saying, "An Englishman's home is his castle." At her best, Britain has always cherished the ideals and blessings of family life, from the splendour of her palaces to the humblest of her cottage dwellings. Amidst the disturbance and disillusions of these modern days, nowhere have they shone more brightly than in the home of the British Monarchy. Again and again, in the broadcast speeches of His late Majesty King George VI, one recalls such passages as this: "The Queen and I"; "From my . . . home with the Queen and my children beside me": "I send these words of (Christmas) greeting to all who dwell within the family of the British Commonwealth and Empire." Yes, the very Commonwealth is one big "family." We belong to one another. We are part of one another. "A nation and a *company* of nations."

So also Queen Elizabeth II in her Christmas Day broadcast, 1952: "Each Christmas my beloved father broadcast a message to his people in all parts of the world. To-day I am doing this to you, who are now my people. As he used to do, I am speaking to you from my own house, where I am spending Christmas with my family. Let me say at once how I hope that your children are enjoying themselves as much as mine are on a day which is especially the children's festival, kept in honour of the Child born

at Bethlehem nearly 2,000 years ago . . . We belong, you and I, to a far larger family. We belong, all of us, to the British Commonwealth and Empire, that immense union of nations, with homes set in all the four corners of the earth. Like our own families, it can be a great power for good, a force which I believe can be of immeasurable benefit to all humanity . . ."

Here is the domestic character, both individually and nationally, personified . . .

All this, too, has its roots in our national heritage, in the very principles and traditions which characterised Israel from the beginning. In Israel the family was the unit, rather than the individual. Whether in judgment or in blessing, it was the *household* that was the object of the Divine regard. "You and your little ones." In judgment it was Achan and his household. Dathan and Abiram and their households. On the other hand, it was every man and his household who enjoyed immunity under the blood of the Passover Lamb, and deliverance from the Egyptian bondage. The nation itself was "the House," or "Household" of God.

This love of home also spreads itself to the Homeland. Whether it be Great Britain itself or any other land that has become the homeland of the members of the race, the burning words of Sir Walter Scott express an imperishable trait in the national character, the lack of which in any individual renders him unworthy of his national privileges and traditions:

"Breathes there a man with soul so dead,
Who never to himself hath said,
'This is my own, my native land,
Whose heart has ne'er within him burned,

As home his footsteps he hath turned,
From wandering on a foreign strand.
If such there be, go mark him well;
For him no minstrel raptures swell;

High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite these titles, power and pelf,
The wretch, concentred all in self,

Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonoured and unsung."

Shakespeare expresses it in less passionate but equally eloquent language, more fitted to the Anglo-Saxon than the Celtic temperament, in his classic reference to:

"This royal throne of kings, this sceptred isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise;
This fortress built by nature for herself,
Against infection and the hand of war;
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands,
This blessed plot, this earth, this realm, this England."

Here is not so much mere patriotism, or the love of country alone, but a deep, ineradicable regard for the homeland, in which the ideals of home life and home love are centred: the "domestic character."

Finally, the "Religious mind." Here we touch the deepest stratum of all in the make-up of the national character, the basic element, from which all other virtues spring.

The last words of Jacob to his sons before his death (Genesis 49), concerning Joseph, to whom the "birthright" blessings belonged and from whom in the main the House of Israel is descended, describes the power and deliverance vouchsafed to him as proceeding

from and bestowed by God—"the mighty God of Jacob"; the "God of the father, who shall help thee; and by the Almighty, who shall bless thee with blessing of heaven above . . ."

The sense of God and the acknowledgment of his power and wisdom have always been at the base of the national consciousness of the Anglo-Saxon-Celtic race. Even the infidel Charles Bradlaugh became such, not because he did not, in the first instance, believe that there is no God, but because he thought that God had failed to keep His promises to Israel. Thus God, Israel and his own mind, became linked in a distorted reasoning, because he lacked the true knowledge of God and the true identity of Israel.

This sense of God in the national consciousness is expressed again and again in times of stress, of danger, of extreme emotion. At the sinking of the troopship Birkenhead, and of the steamer Titanic, fears were conquered or restrained, and faith renewed and strengthened by the singing of such sacred hymns as "Abide With Me," "Nearer My God to Thee," etc. More surprisingly, yet equally characteristic, the great crowds, numbering perhaps 60,000 or 80,000 or even 100,000 at Association Football Cup-ties bid farewell to the football season by spontaneous outburst of the same or similar sacred songs.

It has even been found possible in some measure to pass on this inherent faith as a possession to those of alien race, as in the days of the first World War, when the S.S. Mendi, with hundreds of African soldiers on board, was sunk, and those men, products many of them of generations of Christian instruction, of government and moral discipline, stood shoulder to shoulder in unbroken ranks, their faith in God, whom they had learned to know and trust by the teaching of Afrikaans-speaking and English-speaking missionaries, leading them without panic or disturbance, to go down with the ship, to face their Creator and their Saviour.

Where does it all come from? What has moulded and shaped this mysterious thing we call the genius of our race, to such divinely fashioned ends? Is it not that to us, as the people of God, there has been committed a kingdom "bringing forth the fruits thereof"?

and transmitted the "Oracles of God" in all their fullness and completeness, crowned by and consummated in, the New Covenant? We are "the People of the Book," and that book, "the impregnable rock of Holy Scripture." Here has been the source and wellspring from which the soul of our nation has been nourished from its inception, bearing its fruit in the "latter days," in "the love of freedom, the domestic character and the religious mind"; a glorious heritage, yet no less a solemn trust till "the whole family in heaven and earth" shares the same heritage and bears the same fruit; and "all the families of the earth" are blessed.



JENNY GEDDES FLINGING HER STOOL AT THE DEAN OF EDINBURGH 1673

SCOTTISH PROTESTANTS, ROUSED INTO INDIGNATION, SAW THE SYSTEM BEING AGAIN SET UP WHICH THEIR FATHERS, LED BY THE GREAT REFORMER, JOHN KNOX, HAD CAST DOWN. THE REFORMED CHURCH OF SCOTLAND UPROSE IN NEW POWER; AND THE NATION HAILED ITS LIBERTIES WITH A GREAT SHOUT OF JOY.

THE TIME HAS COME FOR US TO STAND UP AND BE COUNTED

IN THE DEFENSE OF OUR PROTESTANT HERITAGE

The Teaching To-day

By H. E. STOUGH

British Israel, as we know it today, is not the B.I. teaching that John Wilson knew. It is not the B.I. teaching that Edward Hine proclaimed; it is not the teaching that men like Douglas Onslow knew, or Colonel Gawler, that amazing man who wrote the wonderful study of the Tribe of Dan; it is not the B.I. teaching that has filled our lecture platforms up to the pre-war years. B.I. teaching today is almost the reverse. We cannot now talk glibly of the identity mark that we possess the gates of our enemies. We cannot talk proudly that one of the marks of Israel is that we are the wealthiest of nations, who lend but never borrow; we cannot really talk with great emphasis of GREAT Britain, when we are constantly being diminished by our own politicians calling us a third-rate power, and we are retreating ignobly from this and that bastion or stronghold which God had given as part of our heritage, the heritage of the saints of the Lord.

B.I. teaching is not the same teaching as that of the past — that we are a missionary nation, carrying the Gospel to all parts. Our missionaries are being forced out of those far parts and, what is more, we hear talk now about Africans and others coming to Britain to Christianise us, thus far have we declined in our morals and standards.

We have reached a stage where we could sit down by our modern counterpart of Babylon and weep. We are in a period of intensive sackcloth and ashes but without repentance. We are in a period when we are being humbled; we are in a period when we are getting our just desserts because we are so far turned from our God and Father, our Protector, our Covenant-making God, and have taken up gods of other nations. We have fallen victims to the "God is Dead" doctrine and have proclaimed it as much as others. We have wayfaring bishops who tell us that we must judge by the bells that ring within them and tell them whether

things are true or not. We are being judged by people who are trying to give a new morality that is not new nor is it moral: this is the latest "with it" of our generation. We have reached a stage where the Sodom and Gomorrah experience has become practically legalised in their interpretation in our lands. We dare not say "Our Father" any more because we are not really His sons in our attitude towards Him.

But why is this? We know but we will not dwell upon it because we grieve at it ourselves, those who still amongst us love the Lord and cherish His promises. We say this because it is true, that the measure of our fall into disgrace and abjects is the measure of our departure from Almighty God. Now, is this something that should be or is it something that has given Satan a victory over God, that he is more powerful than God? Is this something that God knew nothing about and did not foresee or foretell? If so, is He omnipotent, omniscient? Yes, He is. He knew this would happen. He knew that we would fall away and, through His Son asks the question, "When the Son of man cometh, shall He find faith on the earth?" He knew that we would be but a little flock in these days.

GOD'S REFINING ACTION

But there is another side to this. God is allowing this to happen: He is allowing this shaking of all things in order that those things that cannot be shaken may remain. He is putting Israel through the crucible of national refining. If you see all the smut and dirt, immorality, filth and lasciviousness, and smart clever acts in our financial world, you say it is filthy and wrong, but how about thinking of it as part of this refining process, that it is the dross which is being separated from the pure metal and is rising to the top.

Let us hope that the time will soon come when that will be skimmed off, so that the metal of God's refining in Israel may show. But what we really must say is that what is happening now is that Israel-Britain, Israel-America and the Israel of the other countries of the world are being divested of their material possessions in order that we may

be enabled to stand as humble suppliants before the God of Abraham, the God of Isaac, the God of Jacob. We shall have to go through this process of transition to spiritual greatness. "A rich man shall hardly enter into the kingdom of God".

THE MIGHTY POWER OF PRAYER

Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. James 5:17

OCCASIONALLY a dear brother who reads the Holland language well, and who enjoys "Our Daily Bread," stops in my office to give me some excellent quotations he has gleaned from a foreign language publication. Some months ago he gave me this statement on prayer: "Prayer is the mightiest power upon which men can lay hold in time of need. Moses prayed and Amalek was beaten. Hannah prayed and Samuel was born some month later in answer to her petition. Hezekiah prayed and the angel of the Lord slew 185,000 of the enemies of Israel. Daniel prayed and the mouths of ferocious, hungry lions were stopped. Elijah prayed and a great drought followed. The early church assembled together and prayed, and Peter was released from his jail cell by an angel. Paul and Silas prayed and the doors of the dungeon where they were imprisoned were shaken open. Prayer has divided seas, has stemmed the tide of flowing rivers, has put to naught the power of fire, has made harmless the deadly venom of serpents, and stopped the course of the sun and moon. Through it God's children have overcome demons and the most dreaded of foes. Prayer has quelled the wild powers of evil men, and whole armies of proud, boasting unbelievers have been put to flight. It has brought a man from the depths of the sea to dry land, and restored to life those who had been clutched in the icy grip of that gloomy specter called death. **What hath not prayer wrought?"**

Seeing the mighty power that is displayed when God bares His arm on behalf of His beseeching and needy children, one is impelled to cry with the disciples of old, "Lord teach us to PRAY!" —H.G.B.

I often say my prayers, but do I ever pray;
And 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.
—John Burton

THOT: Elijah was a man of like passions as we are, but alas, we are not men of like prayer as he was!
—L. Ravenhill

The Regeneration of Israel

Rev. Ansley F. Rash

Courtesy - " The Kingdom Empire "

At His First Advent, Christ came for a dual purpose. He came to be the Redeemer of Israel and the Saviour of the World, a light to lighten the Gentiles and also the glory of His people Israel; and He fulfilled this task.

A common error is to confuse salvation and redemption as though they were interchangeable terms, meaning the same thing. This is quite wrong. You cannot redeem that which has never belonged to you. It was only because Israel was God's peculiar treasure that Christ could redeem her at the Cross.

Today Israel is a redeemed nation, but she cannot enjoy the full fruits of her redemption until she is prepared to acknowledge the sovereignty of the Redeemer. According to Scripture there is to be a national change of heart at the end of the age, at the time of our Lord's return.

In view of present-day apathy, the increasing lawlessness of our generation, and the general disregard of God and of His day, this act of repentance and regeneration seems to be almost impossible. It is therefore encouraging to read the definite assurances contained in Holy Writ which indicate that God is going to perform this work, and that nothing can prevent it.

'Then will I sprinkle clean water upon you. and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. 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 statues, and ye shall keep my judgments, and do them' (Ezek. 36 : 25-37).

'Neither shall they defile themselves any more with their idols (idols are not necessarily images), nor with their

detestable things, nor with any of their transgressions : but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God' (Ezek. 37 : 23).

'Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified' (Isa. 60 : 21 .

It is evident from the above references that national regeneration is clearly taught in the pages of the Old Testament; it is confirmed in the New Testament. Writing his very remarkable letter to the Romans, St. Paul has some important statements to make in this connection :

"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. God hath not cast away his people which he foreknew . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . 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 fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob : for this is my covenant unto them, when I shall take away their sins' (Rom. 11 : 1-2, 15, 25-27).

The above statement is further amplified by the writer to the Hebrews in a quotation from the prophecy of Jeremiah:

'Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah : not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a

people : and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more' (Heb. 8 : 8-12-.

There can, then, be no doubt concerning the spiritual rebirth of the Israel nation. It is an absolute certainty of the very near future.

This change in the heart and outlook of the nation is to be very largely brought about by two events, both of which are referred to in the last book of the Old Testament :

'Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statues and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord : and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse' (Mal. 4 : 4-6 .

The First Advent of Christ was heralded by the six months' ministry of John the Baptist who came in the spirit and power of Elijah, preaching repentance to the nation. In like manner the Second Advent is to be heralded by another forerunner in the same spirit and power.

Now, Elijah was a prophet of denunciation and a prophet of restoration. Such a one is surely needed today. Someone who will denounce the sin of the nation, and then restore it to the old paths in preparation for the arrival of Christ.

It is significant that this restoration is linked by Malachi wtih remembrance of the Divine Law. That law was given, many centuries before the birth of Christ, to the Israel nation. Its object was to ensure national prosperity, national health, national happiness and national security. It was altogether righteous, just and good. One quarter of it was ceremonial, was concerned with ecclesiastical matters, and was fulfilled by Christ, Who, by offering one all-sufficient sacrifice for sin, cancelled it out for ever.

Three-quarters of the law was constitutional and dealt with the details of civil administration. It has never been abrogated, annulled or removed, and although it may have changed in expression through the centuries it remains unaltered in principle to the present day. This point is emphasised by our Lord Himself in the Sermon on the Mount:

'Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven' (Matt. 5 : 17-19).

As a nation, Israel has consistently ignored God's law, and has preferred her own systems which have brought her endless sorrow, anxiety and suffering. Now, at least, she is being brought face to face with the fact that the only solution to present-day problems, the only answer to its questions, and the only way out of its difficulties lies in a return to the Divine Constitution under the administration of Jesus Christ.

Thus the hour for the regeneration of Israel draws ever nearer.

POPULATION EXPLOSION

THE mathematics of the nightmare always makes it sound inevitable: the population of the world, which required centuries to reach 1 billion, took only 80 years to double that number, and only 41 years more to reach today's 3.7 billion. If the progression continues, it is widely and gloomily predicted by the spiritual heirs of Thomas Malthus, there will be 7 billion people standing in line for their rations in the year 2000. By 2050, perhaps 30 billion will be fighting like animals for a share of the once-green earth.

"Israel Doth Not Know"

A. G. Eastman

I receive many letters from readers of these broadcast talks in England, and these readers having vision and understanding of the times in which we are living, and knowing that the conditions now prevailing are exactly those predicted by the greatest of all authorities, the Lord Jesus Christ, as to take place just before His return as King, deplore the pagan and hopeless outlook of so many people in Britain to-day.

The same could be said of our people in Australia and elsewhere in the British Commonwealth, though outside of Britain we have not had so far to suffer the trials and tribulations of our people in the Isles, but there is the same hopeless outlook, the same godlessness, and all because of lack of knowledge and understanding of God and His plan and purpose in the earth.

God, through His prophet Isaiah said, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider." (Is. 13).

What is it that we do not know to-day? We do not yet nationally know that we British people are the people whom God calls "My people Israel," and not knowing or understanding this fact, we have no vision of the future or the great responsibility laid upon our shoulders as being in charge of His Kingdom on earth; or of the great and glorious change which is to take place in us, and the destiny which God has planned for us. "Where there is no vision the people perish." (Prov. 29:18).

The people of Britain seem to be losing heart, there is a sort of a "don't care attitude," "nothing matters now," and all because they have no vision, no real belief in God, and they know not where to look for that spiritual food which they so need, in addition to their material needs.

God, Who knows the end from the beginning, knew that this would be the case, and has spoken of it many times in His word.

In the song which He gave to Moses, which was a prophetic outline of Israel-British history from the time when the nation came into the Promised Land, up to the end of the age when Jesus Christ would return to reign over this nation as King, He said: "For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!" (Deut. 32:28-29).

Through His prophet Ezekiel, God

stated that this hopeless outlook would be prevalent among the Israel-British people just prior to their national resurrection, from their dry dead bone state to spiritually living people. "Son of man, these bones are the whole house of Israel; behold they say, Our bones are dried, and our hope is lost: we are cut off from our parts. Therefore, prophesy and say unto them, Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves." (Ezek. 37).

We are all very painfully aware of the utter failure of most of the clergy of the Christian Churches to feed our people with that spiritual food for which they yearn. There is no vision among them, and not only do they absolutely refuse to preach the facts of our British identity as God's people Israel, but they condemn all who do so, when, if they would but search the Scriptures, and compare the prophecies there given with our British history, they would know that it is quite true: but no, they apparently do not want to do so, and in consequence they have no message for our people to-day, no spiritual food to give them; and because they will not realise this great truth, they do not know where the Kingdom of God is, and not knowing this, they do not believe that Jesus Christ is returning to take the Throne of David over that Kingdom, and so there is no warning given to our people to prepare ourselves for that great day of the Lord. That's the tragic position to-day.

God, through his prophet Ezekiel, has addressed a warning to these shepherds who are not feeding His flock, and in consequence the sheep have wandered into all manner of anti-christian sects and false teachings which do not satisfy the spiritual hunger, which false religions are spoken of as "beasts of the field." God also warns these shepherds that He will remove them from their ministry. Here is His word:

"Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with wool, ye kill them that are fed: but ye feed not the flock . . . And they were scattered, because there was no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill . . . Therefore, ye shepherds, hear the word of the Lord: As I live, saith the Lord God, surely because My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not the flock: Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God: Behold I am against the shepherds: and I will require My flock at their

hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver My flock from their mouth, that they may not be meat for them . . . And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and My servant David a prince among them. I the Lord have spoken it." (Ezek. 34). (Compare also Jeremiah 23).

There are, however, many wonderful shepherds of the Christian Churches who are fearlessly preaching the truth of God's word, and warning our people that the coming of the Great Shepherd is drawing very near, and that we, the sheep of His pasture, are the Israel-British people in charge of His Kingdom on earth.

There must be an immediate awakening on the part of all who profess and call themselves Christians to the realisation that their Christianity must be practical and real, and not merely professional. That it must be inspired by the urgent desire to 'seek first the Kingdom of God and His Righteousness.' That Jesus Christ their Commander-in-Chief, brooks no neutrality, and declares, 'Ye cannot serve God and Mammon.' 'No man can serve two masters.' That the time has come when Christians must throw off the shackles of apathy and complacency, when they must use their God-given intelligence to decide for themselves whether the Bible is or is not God's Word Written, and having reached the decision that it is, to immediately demand that its whole truth shall be proclaimed and taught even as it is stated.

That Communistic Propaganda must and shall be met with its only antidote, the Gospel of the Kingdom of God, and that in the propagation of this Gospel, Christians must be as alert, as vigorous, as militant, yea and if you will, as fanatic as are the proponents of Communism. The Time is very short now, 'The Battle of that Great Day of God Almighty' is only just ahead. The World is already divided, and there is no gainsaying this, into the two Camps, the One of God and Christ, and the other Anti-God and Anti-Christ, and Communism as propagated from the Kremlin is Anti-Christ. There is no doubt as to the final decision in the coming Great Conflict. The only question is just how Israel can be saved. By this I mean, just how the Israel people will react in the days that lie ahead. We know that God will save His people. But the question is how many of His people will use the only means to ensure that God shall, indeed, be their Refuge and Strength. And at present there is a widespread disregard for the only means of escape and safety. By Divine Compulsion Britain is being forced into the Kingdom of God. In turn, the same Divine Compulsion is being exerted upon the whole Empire and Commonwealth of Nations, which is in very deed the Company of Nations which God declared Israel should become, in order that through her, 'all the families of the earth

shall be blessed.' But Divine Compulsion is a terrible thing. It demands the exercise of Divine Power to break down man's resistance and self-will. For the moment Great Britain, the heartland of the Commonwealth of Nations which is Israel, is being bereft of all her resources. Stripped of all that she has possessed in the past by the assaults of her enemies and the rapacity of her friends, she is now in the valley of Humiliation. But that Valley may be turned into the Valley of Achor, which God declares shall be a 'door of hope' through which in true repentance she may yet emerge into the vineyards of plenty."

GOD'S STANDARD FOR THE GOVERNMENT OF ISRAEL.

Among the nations of the Israel-British Commonwealth to-day, all Government leaders are at their wits end to know what to do next to solve the world's ills. There is no solution under this present world order of Mammon, for how many of the men we have elected to office conform to the standard laid down by God for the government over His people. To Moses, the first Prime Minister whom God appointed over His people Israel, and to whom He gave the Law, He said this:—

"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place same over them to be rulers." And again through His prophet Isaiah God laid down the standard: "He that walketh righteously, and speaketh uprightly: he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." (Is. 33:15).

There is no chance of our getting that righteous form of government anywhere in the British Commonwealth so long as money has any power, for "the love of money is the root of all evil," and until the moment when God destroys this power, and Jesus Christ returns to take over the government of His Kingdom, we cannot get that perfection of rule. The position to-day is that Governments, Economists, Scientists and all the rest of them who take no notice of God, are completely baffled as to how to overcome the world's troubles; for they are trying to solve them by human cleverness, which is very soon to be proved utterly worthless, for God is going to do a marvellous work among us in destroying this much boasted scientific power of man. Listen to what He says about us:—

"Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, a d with their lips do honour Me, but they removed their heart far from Me, and their fear toward Me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Is. 29:13-14).

Ferrar Fenton translates these last words thus: "So on this Race I lay wonders; add wonders to wonders,

destroying its scientists' science and baffling its scholars' researches."

On the coming great day of the Lord, when all human efforts will be brought to nought, and this marvellous change brought about, God tells us that we shall all understand His word, the Bible, then: "And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness . . . They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

"I AM THE LORD, I CHANGE NOT."

In spite of all our national sins and neglect of God, He has never forsaken us. He has always carried out His part in our salvation, for He has said, "I am the Lord, I change not; therefore, ye sons of Jacob are not consumed." (Mal 3:6).

This deliverance from our enemies is not due to our own righteousness, but to the righteousness of our Redeemer the Lord Jesus Christ. God has also said to us, "No weapon that is formed against thee shall prosper." It never has and it never will, because of our Redeemer. We have been told of many weapons which Hitler had planned to use in the last war, which, if used, might have destroyed us, but God would never permit them to be used against us.

We have just been told that the most horrible weapon of World War II. was a secret German nerve gas that turned its victims into raving maniacs, who would kill each other in an uncontrollable fury of destruction. Many of the German scientists who helped to produce it are now in the Soviet Union: and no doubt this and other vile weapons forged for our destruction are being prepared to be used against us; but let us not fear, for "God is our refuge and strength, a very present help in trouble": but let us rather turn back to our God Whom we have so grievously neglected, and Who never changes, and Whose promises are sure.

The One and Only Remedy

THE PRESSURE OF EVIL is so irresistable and so universal that there remains one single avenue of hope. Christians must cease the impossible task of trying to persuade unregenerate man to be kind and reasonable. They must forthwith rally the ranks of all believers in Jesus Christ in prayer to Almighty God for forgiveness and relief.

Resurrection Proofs

1. The empty tomb—Lu. 24.3, 12: John 20:4-9.
2. The witness of the angel—Matt. 28:2-7.
3. The appearance of Jesus to Mary Magdalene—John 20:11-18.
4. His appearance to the women—Matt. 28.9.
5. His appearance to Peter—Lu. 24:34.
6. His appearance to the two disciples—Luke 24:13-35.
7. His appearance to the eleven—Mk. 16:14.
8. The witness of Thomas—John 20:24-31.
9. The appearance of Jesus in Galilee—John 21:1.
10. His appearance to James—1 Cor. 15:7.
11. His appearance to five hundred brethren—1 Cor. 15:6.
12. His ascension—Act 1:9.
13. The coming of the Holy Spirit—Acts 2:32-33.
14. The witness of the apostles—Act. 2:24-36; 3:15, 4:10, 33; 5:30-31; 10:40-41; 13:30-37.
15. The existence of the church—2 Cor. 5:15-17; Gal. 2:20; Eph. 2:10; Col. 3:1-3.
16. The appearance of Jesus to Stephen—Acts 7:55-56.
17. His appearance to Paul—1 Cor. 15:8.
18. His appearance to John—Rev. 1:10-19.
19. The witness of Christ—Rev. 1:18; 5:5-10.
20. The witness of Scripture—Lu. 24:44-45; John 20:9; Eph. 1:20-22; 4:9-10; Heb. 1:3; 10:12; 1 Peter 3:21-22.

Courtesy: The New Jerusalem Fellowship.

On Accepting Jesus as Messiah

Courtesy - " Kingdom Digest "

CHARLES A. L. TOTTEN
1895

Establishing the importance we assign to the Chronological solution of Daniel IX and our confidence that it will have weight in Jewish minds we quote the following from the *Banner of Israel* (Dec. 19, 1894):

"Marcus S. Bergmann is the Jewish missionary of the London City Mission Society. He has translated the Bible into Judaeo-German, of which the Pentateuch has been published, and is a firm believer in the truth of Our Identity with Israel. He was born at Wieruszow, Silesia, in 1846. His father was a strict Pharisee and a great Talmudist of the Chasidim Sect, and he was brought up by his uncle, Woolf Bergmann, also a strict Chasid. He gives the following account of his own conversion.

" 'As a reader in the synagogue,' he says, 'I knew the letter of the whole of the pentateuch and other portions of the Old Testament, by heart. The portion of the Scripture that made a great impression on me at the time of my illness was Daniel IX. Several verses of this chapter (the confession of Daniel) are repeated each Monday and Tuesday by every Jew; but the latter part of the chapter, which so plainly prophesies of the sufferings of the Messiah is never read, in fact, the Rabbis pronounce a dreadful curse upon every one who investigates the prophecy of these seventy weeks!

" 'They say their bones shall rot who compute the end of the time! On remembering this anathema it was with fear and trembling that I read this passage about the seventy weeks, and coming to verse 26: *"Messiah shall be cut off, but not for Himself"* — though we Jews are most careful not to let a Hebrew book drop on the ground — I threw that Hebrew Bible

out of my hand, thinking in my ignorance, that this was one of the missionaries' Bibles.

" But, although I threw the Bible away, yet I could not throw away the words I had just read: *"Messiah shall be cut off, but not for Himself."* These words sank deeper and deeper into my soul, and wherever I looked I seemed to see the words in flaming Hebrew characters, and I had no rest for some time.

" 'One morning I again took up the Bible, and without thinking or looking for any particular passage, my eyes were arrested by these words (also a chapter never read by the Jews), *"For He was cut off out of the land of the living; for the transgression of my people was he stricken."* This seemed to be the answer to the question that I was constantly asking myself during this time of soul-conflict: "Messiah shall be cut off, but not for Himself." For whom was it? Here it was plainly revealed to me, *"For the transgressions of My people,"* and I surely belonged to His (God's) people and, therefore, Messiah was cut off for me. Shortly after this I left the hospital, and was again among my Jewish friends, but I could not banish from my mind those two passages.

" 'One morning I put on my Phylacteries and Talith in order to perform my daily prayers, but I could not utter a single sentence out of the prescribed prayer-book before me. One passage (Psa. 119:18) *"Open thou mine eyes that I may behold wondrous things out of the Law,"* came into my mind, and that I repeated over and over again, and for nearly two hours that was the cry of my soul. After laying aside my Phylacteries and Talith I left the house without tasting any food, and as I walked along the streets I prayed again in the words of the Psalmist, *"Lead me in thy truth, and teach me, for Thou art the God of my salvation, on Thee do I wait all the day long."* My heart was burdened with a very great load, and yet I dared not open my mind to any one.

" 'In this state, I believe, the Spirit of God led me to Palestine Place. My heart failed me when I reached the door of the late Rev. Dr. Ewald, After several vain attempts I ventured to knock, and was admitted to see that venerable servant of the Lord. To him I unburdened my soul and told

him all that was in my heart. He asked me whether I was willing to come into his home for inquirers, in order to be instructed in the truth as it is in the Lord Jesus. I told him that that was just what I needed, and I at once accepted this kindness and I did not return to my Jewish friends. This was just one week before the Passover.' ''

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TOTTEN, Charles Adiel Lewis, American inventor and military instructor: b. New London, Conn., Feb. 1851; d. Milford, Conn., 12 April 1908. He was graduated at West Point in 1873 and was instructor in military science and tactics at the Amherst Agricultural College, at the Cathedral School, Saint Paul, N.Y., and at Yale University. He patented improvements in high explosives, in collimating sights and in signal-shells; besides a system of weights and measures and improvements in linear and other scales. He patented a war game which he described in a publication entitled, ''Strategos, the American War Game'' (1880) and also published ''Important Questions in Metrology'' (1883). More recently he issued ''Lost Israel Found in the Anglo-Saxons'' (1890) and ''Joshua's Long Day and the Dial of Ahaz'' (1891).

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We are allowing ourselves to be brainwashed into accepting false precepts through permitting demoralising instructions in our Schools, Universities and Theological Colleges again without challenge from any side. Repeatedly we are being reminded from the pulpits what a godless people we are selfish, and greedy denying rights to others. The Rev. Henry Morton, general secretary of the British Council of Churches puts it this way (I quote) "Britain stands on the threshold of a new world society. To enter it we must first abandon our racial pride, our outdated belief in the superiority of our religion and culture, and finally, we must surrender our national identity." Having done this, I suppose we can fondly sit back saying we have done according to the Lord's will, however this is not so because in fact it is contrary to the will and purpose of Almighty God as recorded in his word.

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Who is in Control?

Does God, Man, or Satan Rule the Earth?

By Pastor Dan Gayman

Courtesy - " The Watchman "

"But Yahweh shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness" *(Psalms 9:7,8).*

In the rapid fire developments of national and world affairs, it is all too easy for Christians to forget who is in charge of this world and its rulers. If a person spends considerable time before the prime time networks, reads the local newspaper, and spends considerable time reading and listening to the advisory newsletters and commentators, there is a real danger of losing our Biblical and Christian perspective on world affairs.

Yahweh is not blind to history. The Most High and Holy Elohim is not sitting in heaven biting his fingernails and wondering how events will finally result on planet earth. The Eternal is very much in control of the destiny of every man and of every nation. When reading the newspapers, advisory newsletters, magazines, and other sources of information, one might get the idea that America is like a racing locomotive careening down the mountain side--out of control. Rampant confusion, speculation, and even frustration abound among the general public. Who is in charge of the unfolding drama in America and the world?

Many letters abound with talk of a new, secret, One World Government. Much has been written about the Zionist attempt to bring about world government and place the capitol in Jerusalem, amid a new Jewish temple to be built atop ancient Mt. Moriah where the wailing wall and Dome of the Rock now stand. Information abounds in the underground press about a small elete number of men who seek to gather all the wealth and resources of our planet into their private hands, take political, economic, and military control of the earth, and usher in world government. Endless words are being printed in advisory newsletters and pamphlets that George Bush and Mikail Gorbachev are the front men for David Rockefeller and Henry Kissinger, and that out of this current Persian Gulf Crisis a New World Government will emerge. We are told that a conspiracy of evil men in high places is preparing now to send thousands of American soldiers to their death and that America is being delivered into the hands of One World Government by George Bush, the State Department, in concert with and because of the Council on Foreign Relations, Trilateralists, International Bankers, and other secret clandestine organizations.

In the face of this information, many good Christian people have quit reading their Bibles, forgotten to pray, and above all, have forgotten that it is Yahweh that governs the earth. He rules men and nations. If men in high places rule by evil conspiracy, they do so by the will of Yahweh. If kings, presidents, potentates, and rulers harden their hearts and become unresponsive to the people, it is because Yahweh has hardened their hearts. God--and not man--is absolutely sovereign in history. Consider the following Scripture as evidence that it is Yahweh and not evil men in conspiracy Who is in charge of America and the nations of this earth.

Did you know that the heart of the king or ruler is turned by Yahweh? ***"The kings heart is in the hand of Yahweh, as the rivers of water: he turneth it withersoever he will"*** *(Proverbs 21:1).*

Did you know that it is by Yahweh that kings reign and princes rule and decree justice? ***"By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth"*** *(Proverbs 8:15,16).*

Did you know that Yahweh is laughing at the kings and potentates of this earth and that He has them in derision? ***"The kings of the earth set themselves, and the rulers take counsel together, against Yahweh, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision"*** *(Psalm 2:2-4)*. Did you know that it is Yahweh who removeth kings, and setteth up kings *(Daniel 2:21)*? Did you know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men *(Daniel 4:17)*? Did you know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will *(Daniel 4:25)*? Did you know that Yahweh is King of all the earth *(Psalm 47:7)*? Did you know that the kingdom is Yahweh's: and he is the governor among the nations *(Psalms 22:28)*?

Did you know that Yahweh breaks the arms of kings and causes the sword to fall out of his hand *(Ezekiel 30:22)*? Were you aware that Yahweh strengthens the arms of another king and puts His sword into the hand of that king *(Ezekiel 30:24)*? Do you remember that Yahweh raised up Pharaoh to show in him His great power *(Exodus 9:16)*? Do you recall that Yahweh hardened the spirit and made the heart of Sihon, king of Hesbon, obstinate *(Deuteronomy 2:30)*? Did you know that it was Yahweh who gave king Saul another heart and turned him into another man *(I Samuel 10:6,9)*? Have you forgotten that Rehoboam, King of Judah, rejected the counsel of the old men and chose the counsel of the young men because this decision came from Yahweh *(II Chronicles 10:15)*? Let us not forget that Amaziah, King of Judah, would not hear the counsel given him, for it was of Yahweh that he might be delivered into the hand of the enemy because he had sought after the gods of Edom *(II Chronicles 2520)*.

Was it not Yahweh who stirred up the spirit of the Philistines and the Arabians against Jehoram *(II Chronicles 21:16)*? Have you forgotten that it was Yahweh who strengthened Eglon, the king of Moab, against Israel, because they had done evil in the sight of Yahweh *(Judges 3:12)*? Was it not Yahweh who delivered Israel into the hands of the Midianites for seven years because they had forsaken the truth of their God *(Judges 6:1)*? Was it not Daniel who declared that Yahweh had brought evil upon Israel because they ha forsaken their God *(Daniel 9:14)*?

Was not the proud Nebuchadnezzar, king of Babylor the servant of Yahweh *(Jeremiah 27:6,7)*? Did nc Yahweh raise up the Assyrians as a rod of indignatio against His people Israel *(Isaiah 10:5)*? Have we forgot ten that the Chaldeans were ordained for Yahweh' judgment upon His people Israel *(Habakkuk 1:6-12)* Let us not forget that Yahweh stirred up the spirit c Cyrus the Great, King of Persia *(Ezra 1:1)*, and cause him to issue the proclamation to rebuild the temple i Jerusalem. This ancient heathen king was the anointe of Yahweh to bring about His purpose in the earth *(Isaia 44:28 and 45:1)*.

These and a legion of other Scriptures demonstrat that Yahweh does rule this earth, and that He alone i the king maker and breaker of this world. The shaker and movers, kings and potentates of this earth, mov and shake only in accordance with the divine will c Yahweh. Therefore, we conclude that the hearts c George Bush and Mikail Gorbachev are in the hand c Yahweh. They rule by the decree of Almighty God, an their hearts are hardened or softened by Divine decree If David Rockefeller and Henry Kissinger make an break Presidents, set world oil prices, and set in motio United Nations mandates, they do it because they ar fulfilling the ultimate will of Yahweh. Proverbs 16:4 declares that Yahweh made all things, **including the wicked**, for the day of evil. People who write for the ***Spotlight*** and write advisory newsletters and mak their living as monthly prognosticators *(Isaiah 47:13,* often forget or write without a knowledge of God an Scripture. They seldom write about or address the issu of sin in our national life. Unconfessed sin in the life c man or nation will bring God's wrath and judgment. We cannot escape God in life or in death. God's Wor governs every area of life. We either live in recognitio of God and His sovereignty, or we make gods out of me and their evil deeds. **There is no middle ground. Either God is absolutely sovereign, or He is no sovereign at all.** ***The God of Scripture is absolutely sovereign and in control of the world that He created.*** Yahweh, who created the world, also governs and sustains the world and will judge that world and al of its people in righteousness.

Monthly prognosticators who make their living writing on the current events of the day would do well to remember that the United States of America is a covenant nation under the cover of a covenant God and obligated to covenant law. The people who explored, settled, and developed the United States of America were Christians of the seed of Abraham. They were men and women of covenant faith. They were brought to these shores by a Covenant God keeping His pledge to Abraham, Isaac, and Jacob. They settled this land and were made prosperous because they lived in fear of Yahweh and lived their personal and national lives in terms of the covenant Law of the Bible. Living in obedience to that covenant Law and in reverence for the God who authored it, the early Christians of America prospered in every work of their hand.

Every aspect of American colonial history reflected the influence of Bible Law. The morality of America was the morality of Jesus Christ and the Holy Bible during the first two hundred years of our nation's history. The Christians of early America were God's new Israel, genetically related to the Israelites of the Bible. They were a covenant people compelled to keep the covenant Law of their God, and they were blessed above all people of the earth as they walked in obedience to that covenant Law. The sin problem was always a concern for these people. The personal, community, and national confession of sin, living in daily repentance, and walking in obedience to God and in love toward one's neighbor were the cornerstones upon which America was established.

When Biblical Israelites in America began to turn from Yahweh, forget His law, and legislate their own human law, the blessings began to decrease and judgments began to fall. As these Israelites turned from Yahweh to worship other gods and other alien law systems, the anger of their God was resolved in judgment upon His people. The rise of Communism and Zionism in the 19th century was parallel with the rising disobedience of the covenant people of America and other Israelite nations of the earth. The rise of evil men, ruthless despots, and secret conspiracies in government are directly correlated to the people's disobedience to the God of their Christian fathers and His holy covenant Law.

Unconfessed sin, immorality, an obsession with violation of covenant Law, and the worship of alien gods and idols has brought America and many other Israelite nations to a time of national judgment. We kill unborn babies in America at the rate of 4,500 per day. Sodomy and every other form of sexual perversion are now condoned and encouraged by many fathers, churches, and almost all levels of government. The moral and spiritual rot in America has separated this nation from the God of our fathers. We are living in violation of every covenant Law of our Eternal God. There is no fear of Yahweh, and few care about His holy covenant Law. The Holy Scriptures are maligned and our children are denied Bible reading and prayer in our public schools. We have forsaken Yahweh and He has forsaken us. We have moved from a nation under obedience and blessing to a time of disobedience and great cursing.

Deuteronomy 28 is now in place in America. We have moved from the blessing side of Deuteronomy 28 to the curses. We have lost our blessings in military power and we fail to secure victories in warfare. Witness Korea (1950-1953) and Vietnam (1964-1973). We now walk in daily derision and indecision about the Persian Gulf Crisis. Yahweh has lifted His blessing from the United States Military forces because we have failed to repent of our sin and turn to Yahweh in obedience to His covenant law.

The America who once was the lender nation of the world *(Deut. 28:12)* and the head of nations *(Deut. 28:13)* has now become the world's largest debtor nation and is the tail among the nations of the world *(Deuteronomy 28:43,44)*. Strangers and foreigners have become the head, lending us money at usury, and we have become the tail.

A complete reading of all of Deuteronomy 28 will reveal that as a covenant nation under a covenant God and obligated to covenant Law, we have forsaken that God, rejected His Law, and now are a nation under judgment. In this light we can view the Persian Gulf Crisis as a judgment of Yahweh rather than a conspiracy of the international bankers or multinational oil companies. American soldiers are stationed in the sands of Saudi Arabi as a judgment of Yahweh--not because George Bush, Henry Kissinger, or any other man in America is running wild with our country's future. You can be sure that Mikail Gorbachev, George Bush, Henry

Kissinger, David Rockefeller, Yitzhak Shamir, and all the other high and mighty men of this generation are now moving outside the will of Yahweh.

Every man in government, regardless of his station or position, is serving the God of Scripture. Yahweh is in charge of this earth. He is the real king maker and breaker. By Him princes rule and decree justice. It is high time that we as a covenant people repent before our eternal God and do precisely what we are told to do in Leviticus 26:40-46. We must confess our personal sins and establish our peace with God through Jesus Christ in personal and genuine salvation. We must confess the sins of our fathers and thereby break the genetic chain of those sins upon our lives; finally, we must accept the punishment of our iniquity or lawlessness. Only when we with absolute sincerity and broken hearts fulfill these three requirements will Yahweh lift the judgments now upon our land.

Until we have personal and national repentance, expect to see the judgments increase upon our national heads. We are one hundred years removed from a national day of fasting and prayer. We are almost two hundred years removed from real obedience to the covenant Law of our God. We have banned God and Scripture from our legislative halls, our courthouses and our public schools. We are a nation under judgment. Saddam Hussein is a man raised up by Yahweh. What will we do?

Can we expect our sons to win a war against an enemy that Yahweh has raised to fight us? When will we repent? Do we even know what repentance is *(Joel 2:12-18)*? When will we return to sackcloth and ashes? When will the day of fasting begin? When will the judgment be so great that we will cry out to Yahweh? Do we view AIDS as a virus imported from the green monkeys in Africa, invented by the World Health Organization, or as a judgment of Yahweh? Where are our spiritual and ethical values? Is there any fear of God in this land? Do you see evidence of any turning to God at this time in our national history?

I am sure you would agree that the above is excellent. It must be pointed out that some Identity believers express a different emphasis on the whereabouts of Israel today. The inferences suggested in the above article must not detract from the overall intent of the author.

STAND FIRM

KEEP your attention on the Lord and your mind on the promises in His Word. Remind yourself constantly that Christ is your peace, your guidance, your health and your strength. Dwell often on the truth that you are a new creation in Christ, blessed with every spiritual gift and guided by the Holy Spirit to an awareness of God's purposes for mankind through His Divine Son and the earthly instrument of His Israel people. "Be strong in the Lord and in the power of His might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil." For Satan wants you to be sick, confused and discouraged; he wants to cheat you out of your inheritance in Christ and to mislead you as God's unfolding plans for mankind. Stand firm against the activities of the arch-deceiver and you will become like a beacon in this ever-darkening world – and a blessing to those around you.

HEALTH OR DISEASE, THE CHOICE CAN BE YOURS

By K. McIntosh

RUNNING through the Bible like a golden thread are Covenants, Commandments, Laws and Statutes. They are contracts between God and His people, and they are very important as they affect our life and death, our food and our work. A plan and purpose has also been made by Almighty God for every human being before he becomes an earthly creation. This plan and purpose we must strive to follow and fulfill so that we are able in the words of 2 Timothy to say:

"I have fought a good fight, I have finished my course, I have kept the faith:"

2 Timothy ch. 4 v. 7

I believe that only God can open our eyes to His Word and truths and therefore use us as his servants here on earth. Have you had your eyes opened? Do you know God's laws or just some of them? Are you fit to serve your God, the God who has given us practical instructions for living?

If we turn to the book of Exodus we will find one of the most important laws, unknown perhaps to many people today, a law which tells us that health and healing come only from the Lord God, and there we read what God told Moses and the children of Israel, which I believe very relevant for our nation today.

"And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that

healeth thee."

Exodus ch. 15 v. 26

With so many heart attacks, and cancers, all around us today – the diseases of the Egyptians – should we really look anywhere else than the Scriptures for the reason? Why do so many people leave God out of their life?

I believe that as a nation and individually we are deprived not only of physical and mental health, but spiritual well being also, because there is a deliberate plot to do just that. However, nations and individuals can choose to be on the side of God or Satan in the great contest between good and evil, but this must be a conscious choice by you with God's help. Today, people in general are being carefully guided away from God's Word and therefore have very real problems in almost every aspect of living. Careful propaganda encourages us to eat "junk foods" which undoubtedly pollute the bloodstream, "since the life of the flesh is in the blood," and we can only serve God if we are healthy, it is vital that the blood remains pure.

Let us turn to God's Word to see what His instructions are regarding what we should eat and what is wholesome.

> "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat . . . THESE shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat . . . Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth."
>
> *Leviticus ch. 11 vv. 3,9,21*

These verses are made doubly clear by God also telling us in this same chapter of His infallible Word, what we must not eat because they are unclean foods. These include the fox, lion, wolf, rabbits, hares and pigs – the swine being the emblem of filthiness. The fish we should deny ourselves and not eat include prawns, shrimps, oysters and scampi. It is also clear that birds of prey, flying insects, frogs, bears and monkeys are forbidden. If we disobey God's food laws, and I believe that they are a test of our obedience, then the Word spells out clearly what the result will

be.

"Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee."

Deuteronomy ch. 28 v. 60

In the light of this knowledge, is it morally correct to support medical research into the cures, so called, of disease when the experts do not seek the real cause? We read in our newspapers and hear on radio and television that:

We must have fluoride in the water supply to stop tooth decay. Milk must be pasteurised to be of low fat constituency. Butter is bad for our health, instead we must have polyunsaturated fat in the form of margarine. To add to this confusion the so called experts say that our diet must be low in cholesterol and high in cereal fibre.

However despite all these suggestions being believed and tried out by our guinea pig nation, the diseases of Egypt are ever on the increase. Could it be that all the suggestions we hear are ANTI-GOD and we are under the subversion of Satan?

What then is the solution to all this? the only one to this problem of dis-ease in our midst is to turn to God and to His laws on what we should or should not eat. The whole duty of man is two-fold. Firstly to fear God, thus showing reverence to Him for His power in creation, for His supreme knowledge and wisdom and because He finally will make judgment. Secondly it is man's duty to keep the Commandments, Laws, and Statutes of the Almighty God and thus live according to the plan of the one who made us.

This same God keeps His promises to us if we do as He has instructed us in His Word. Since Christianity is a way of life which involves caring for others, why don't we tell others about God's Law and pray that the Holy Spirit will move mightily in our midst so that HEALTH will be restored to individuals and the nation.

What Happens When We Die?

Courtesy - " Kingdom Digest "

HENRY T. HINSCH

The Bible plainly teaches that man is triune in Nature and consists of Body, Soul and Spirit (1st Thes. 5:23). The body returns to the earth from which it came, and the spirit returns to the God who gave it. (Eccl. 12:7; Gen. 3:19).

This explains the disposition of the body and spirit, but how about the soul — that personality which we recognize and love — as Dr. S. Robertson Orr puts it? The organized Church teaches (with only few exceptions) that this personality lives on, as one preacher stated: "The departed brother has just changed residences."

Strange as it may seem, this is not taught in scripture. Among all the records of deaths recorded in the Old and New Testaments, in no single instance does it say that the grave or death is the gateway to a new existence, and that our soul has a conscious personality in another realm at once.

This erroneous doctrine is the basis of the most glaring deceptions — Spiritualism and Purgatory — which could not operate without a belief in consciousness in death. To what scripture do the devotees of this belief refer for confirmation? The most popular story is the one of the dying thief who turned to Jesus, saying, *"Lord, remember me when thou comest into thy Kingdom."* to which Jesus replied, *"Verily, I say unto thee, today shalt thou be with me in Paradise"* (King James and Douay Versions). Now, the Bible was written without punctuation; a comma makes a lot of difference. What our Lord really said was, "I am telling you today, you shall be with me in Paradise." If you insist on the original readings, then please explain what Jesus meant when He said to Mary three days later, *"Touch me not for I have not yet ascended to my father"* (John 20:17). Paradise means Garden. The penitent thief spoke of a Kingdom; neither mentioned Heaven. Eden is to be restored when Christ rules in His earthly Kingdom — Paradise regained. This is the story of the Prophets.

Another story used to designate life after death is the parable of the

rich man and Lazarus, Luke 16:19-31. Have we a right to literalize a parable? If we do, then we must literalize it all, for to do otherwise would be to do violence to logic. But if we undertake to make literal the bosom of Abraham, we have a grotesque picture of a future State when all good men will be sitting in Abraham's bosom. The context clearly shows that Jesus was talking to His generation, and they so understood. The rich man was the Jews of his time, and Lazarus, castaway Israel. As time passes, the rich man (Jewry) dies to the blessings of the Kingdom in the rejection of Jesus, and Lazarus (Israel) accepts the Christ with the result that Israel comes into the bosom, or blessings, of Abraham, while the Jew is in torment. Between the two there is a great gulf fixed. The fact that the rich man says he has Five Brethren is further evidence that the rich man is Judah. The purple and fine linen of the rich man represent the Kingship, or Sceptre of Judah, and the Priesthood of Levi, left with Judah. Lazarus (Israel) was at the door of the rich man, Judah, and the sores of Israel were licked by dogs (Assyrians). See Jesus' reply to the Syro-Phoenician woman: Matt. 15:26.

One preacher tried to prove the future life in Heaven and that we would recognize each other there by the story of the Transfiguration. He said that the disciples recognized Moses and Elijah. How could they, as they had never seen them? Then, again, this scene was on earth, not in Heaven. Elijah did not die as we do, and Moses was purposely brought up from the grave, not down from Heaven. See Jude (only one chapter) showing Michael, the Archangel, and Satan disputing over the body of Moses.

Samuel the prophet at rest, waiting the day of resurrection, had that rest broken when God intervened so that the prophet might rebuke King Saul. Samuel said to Saul, "Why has thou disturbed me?" Then, in passing sentence on Saul, Samuel said, "Tomorrow you shall be with me." Where? In Heaven? No, with Samuel in the grave or Sheol, waiting the day of resurrection and judgment. No wonder Saul was sore afraid (I Samuel 28:15-20). Man does not have inherent immortality, as some teach. Death would end forever life for him, but for the resurrection, for, of Jesus, the Bible says, "Who only hath immortality." (I Timothy 6:16).

Because there will be a resurrection, the first death is referred to as a sleep. Because there is no such rescue from the second death, it is called destruction. The penalty of sin is death, not burning in hell for thousands of years.

The day thou eatest thereof thou shalt surely die.
The wages of sin is death.
The soul that sinneth — it shall die.
There is a way that seemeth right — but the end thereof is death.
I have set before you life and death — choose life.

Christ came to pay the penalty of our sin. If that penalty had been burning in a fiery hell, then Christ must burn in that fire — He died upon a cross, but arose and shall come again and reign over His Kingdom on Earth, and we shall be with Him.

Here is an Epitaph written by Benjamin Franklin:

The body of Benjamin Franklin,
printer,
(Like the cover of an old book
Its contents worn out
And stripped of its lettering and
gilding)
Lies here food for the worms.
Yet the work itself cannot be
lost
For it will (as he believes)
Appear once more
In a new
And more beautiful edition
Corrected and amended.

Here is the story of a dream by a preacher's daughter. Remember, it is a dream, but significant because this young lady had been taught to believe that the moment we die we come into a conscious state in a new

place called Heaven. What she saw and heard was contrary to her belief and education; she reluctantly told it:

"My mother died in December, 1913. We had been very close and my dreams were centered in and around her practically every night. In March, 1914, on Easter Sunday night, I was reading, just before retiring, about the death and restoration of Lazarus by Christ. My father and I were planning a visit to Philadelphia the following day to the home of sister Martha, whose husband was pastor of the church at which there was to be a Convention which both Father and I expected to attend.

"In my dream, my sister was entertaining a large group of visitors to the Convention in her dining room, when the door opened and my mother entered. She immediately sat down at the vacant place across the table from me. She looked very much the same, though quite ethereal. She did not smile, nor did she express any animation. Her eyes looked like two burnt holes in a sheet. All the guests seemed to know that she had returned from the dead, and a hush fell upon them. I observed her eating with a relish and was much concerned, for she had lived on a very limited diet for years. When I ventured to caution her, she said impassively, 'It's all right, I don't have any pain any more'. Later she attended the church service during the Convention. Everyone knew she was there, yet none spoke to her, nor she to them. Eventually we were on our way home, Father and I, and she was with us as sort of a silent partner until we came to our door. Then she floated, sort of, past the building, while I followed closely, trying to to recall her. But she paused only long enough to say, 'No, I can't come in. I must go back now.' Feeling her slipping from me, I followed more closely and said, But back — back where? Repeatedly she turned to me, saying, 'No, I can't stay, I must go back.' When I insisted upon knowing where she was going, she said, 'Back to the grave.' Then she seemed to float ahead of me very rapidly, and I followed, also floating, until we came to the cemetery. Then, in real alarm, I said to her, 'But, Mother, this isn't where you have been all the time, is it?' For answer, she nodded affirmatively. 'But,' I said with deep anxiety, 'Haven't you been with Jesus?' Passively, she shook her head, 'No.' 'Oh, Mother,' I sobbed, 'haven't you ever seen Him?' 'No,' she hastily made answer, 'but it's all right!' At my sobbing, the passivity

gave place to concern for me, as she said reassuringly, 'It's all right, I don't have any pain any more!' Then she vanished, and I was sobbing so that I awoke.

"The dream was very vivid, so that I have never forgotten it. I sobbed many times that day with acute disappointment. All through the years of her physical agony, she eagerly looked forward to the hour when she would be forever with her Lord, and I knew then what a hopeless existence life would be without our faith in a glorious hereafter with Him, Who has won for us the victory over death."

Of all the biblical records of return from the dead — Lazarus, the Widow's son, the Maid (Daughter of Jairus), Dorcas — none related any incidents which happened while dead. They had nothing to tell; they were asleep — not in Heaven.

The Old Testament teems with expressions which plainly teach that the soul sleeps, that there is no remembrance in the grave; he fell on sleep; he slept with his fathers. Daniel writes of those who sleep in the dust; *'He giveth his beloved sleep.'*

"Whatsoever thy hand find to do, do it with thy might. For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest", Eccl. 9:10. *"Lest I sleep the sleep of death,"* Ps. 13:3.

The New Testament carries on in the same vein. You are familiar with the incidents of Lazarus and the Maid. Jesus said they were asleep.

The writer of Acts says of David, *"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,"* Acts 2:34. Previously, the writer said, *"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,"* Acts 2:29. He is not ascended to Heaven but is in the grave.

When Stephen was being stoned, it does not state that his soul winged its way to Heaven. After Stephen said, *"Lay not this sin to their charge,"* the record reads, *"And, when he had said this, he fell asleep,"* Acts 7:60.

Paul is proving the Resurrection of our Lord. He said, *He was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this*

present, but some are fallen asleep, 1st Cor. 15:5-6.

"For if the dead rise not, then is not Christ raised: 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. 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," 1st Cor. 15:16-20.

"Behold, I shew you a mystery, We shall not all sleep," 1st Cor. 15:51. What follows to the 58th verse is a promise of the future. The last enemy that shall be destroyed is Death, 1st Cor. 15:26. These words were written after Christ arose and ascended:

"But I would not have you to be ignorant, brethren, concerning them which are asleep," 1st Thes. 4:3. *"That ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."* No one can definitely say where the soul is. Nowhere can a soul get away from the presence of God. He fills the universe. But if God's Word can be relied upon, they are asleep, awaiting His majestic Voice.

This sleep of death is different than a nightly sleep. When God made Eve, *"He caused a deep sleep to fall on Adam."* When David stole into Saul's camp at night and took his spear and the cruse of water from Saul's bolster, *"No man saw it, nor knew it, neither awaked: for they were all asleep, because a deep sleep from the Lord was fallen upon them,"* 1st Sam. 26:12. This sleep of death is the same as nightly sleep to the degree that we have no sense of time. Dr. Howard Rand puts it this way in his splendid article, *"The Valley of the Shadow of Death,"*

"Sheol, the abode of the dead, is the land of forgetfulness where God's wonders are unknown," See Psalms 88:10-12. In death there is no remembrance of Him. It is a place of darkness, stillness, powerlessness with no knowledge or any activities. Ps. 6:5; 88:12; 115:17.

It is exactly what is meant by "Sheol," the true abode of the dead. Sheol is in contrast to the land of the living in every respect. While the first death is not annihilation (for there is to be a resurrection), yet in death the Bible describes a state of suspended animation where all knowledge and thought have ceased.

his purpose, He first probed him with the thrice-repeated question, *lovest thou me?* This was to be the basis of all his mission and work. Without a guarantee of Peter's love, Jesus dare not entrust him with the command—*feed my sheep.* Without that love, Peter must hopelessly fail. With that love in the exercise of the purposes of God, in the preaching of the gospel, and the establishment of the church, success was assured. The gates of hell should not prevail—and never can prevail. The purposes of God are fulfilled in our own experiences when we can say with Peter from the depths of our hearts—*Thou knowest that I love thee.*

Does God know you love Him, ye workers for the faith of Christ? If you really love God and are called according to His purpose in the spreading of the gospel and the development of His Kingdom, then you have the eternal guarantee of complete achievement and victory. *All things work together for good to them that love God, who are called according to His purpose.*

To discover God in Jesus Christ as Peter did, by the Holy Ghost, in his great confession, is to love God. It is said that John was the disciple whom Jesus loved, but Peter was the disciple who loved Jesus. In the day when Peter discovered God in his great confession, he took the first step, not only in the purposes of God but in the discovery of the secret of its victorious fulfilment. His self-confidence was once and for all destroyed in his miserable failure and denial in the judgment hall. It shook him to the core and brought him in bitter penitence and tears to the dust. Above it all loomed the dark outline of the cross bearing the burden of the form of one whom he had denied. Remember his forgiving word: *Go tell my disciples —and Peter.* Why Peter? Was it not that the fallen disciple, broken and humiliated, may learn the lesson of the answer to that awful and yet thrilling question, and give reply with broken sobs and tears: *Yea Lord—thou knowest that I love thee.* The Peter before the Cross and the Resurrection—the Peter at the Sea of Tiberias—what a difference! The Peter of the day of Pentecost —What a Victory! He was in the purposes of God. He had learned to love. From now, henceforward, all things worked together for good—his own good, and the glory of God, and the triumph of the Kingdom. Let us get just where Peter found himself. As Christians, let us get right with God in this: *All things work together for good to them who love God, who are called according to His purpose.*

Discipline

(By Lt. Col. Valder Gates, M.B.E.)

The outstanding world spirit of the times is one of lawlessness. Dislike and disregard of authority, as symbolised by the waves spoken of in the Scriptures roaring and seething in unbridled turbulence, are the prevailing notes in current human affairs. These manifestations are essentially those of the spirit of Antichrist, the most striking evidence of whose predominant influence in the world today is seen on every side in this almost universal rejection of every form of constituted authority.

Children are rebellious and wilful and tend to regard their parents merely as useful providers of their needs rather than as God-appointed rulers to be honoured, respected and obeyed because they are representative of the principle of His authority working through ordered channels of responsibility. Many young people today show little or no veneration or respect for their elders, and the old-time signs of respect, such as getting up when they come into a room, opening doors, standing aside, etc., are all too often conspicuous by their absence. Women also no longer in many cases feel desire to acknowledge their husbands as the rightful head of the house, an attitude which is not without its effect upon the rest of the family; while the vow to "obey" is increasingly eliminated in the marriage service.

This unhappy state of affairs is not confined to the family. The workers resent being under the orders of their employers and at the slightest provocation down tools and strike. In their self-willed pride they will often not even obey their own self-elected leaders, and by their disobedience and lack of loyalty are rapidly bringing the whole trade union movement and any usefulness it may once have possessed, into disrepute.

Even the armed forces, at one time the acknowledged and outstanding pattern of the discipline without which no

organisation can hope to succeed, are now not infrequently found to be undermined by subversive doctrines and at times set a dubious example to the civilian population. What a quarter of a century ago was rightly termed "mutiny" and was punishable by death, is today euphemistically referred to as "a strike", and ringleaders are not infrequently, from political considerations, treated with a truly surprising degree of leniency.

The same signs of demoralisation are seen moreover at the highest levels. Those in high positions of Governmental authority who should be in a position to control affairs and to make prompt and wise decisions, are because of the prevailing spirit of the masses obliged to cloak their executive authority and to delegate powers and action more and more to the interminable procrastinations of innumerable committees, which, shelving or shifting responsibility whenever possible, delay decisions in many cases until the time for action has passed. When this feature of weakened Governmental control is absent, lack of unity or loyalty within political parties makes the difficult task of governing by democratic methods doubly onerous, tardy and uncertain, and ill able to cope, in the international sphere, with the rapid decisions and moves of totalitarian regimes.

The basic cause of these disruptive tendencies is of course a general falling away from God and the faith, aggravated by the subversive Communistic doctrines directed against law and order which are undermining and sapping national morale at all levels. These in turn spring from the Satanic inspiration which actuates the whole Russian tyranny and all that it stands for, and which is directed to the gradual suppression of individuality and the ultimate destruction of mankind through the breaking down of religious observance and humanitarian forms of Government by internal anarchy, both physical and spiritual.

The low moral tone or spiritual malaise which prevails throughout the nation and which stems from godlessness,

provides the perfect breeding ground for these Satanic influences. Surely the days in which we live are "the perilous times" spoken of in Tim. 3: 1. What better description could be given than that penned by the immortal St. Paul to his young protege Timothy: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3: 2-5).

The fuel from which the prevailing lawlessness generates its propulsive force is of course fundamentally the sinful pride of the human heart, coupled with the desire of unregenerate and disobedient men to do what is good in their own eyes, even to the extent of completely ignoring God's laws or of repudiating His very existence.

These facts, together with the realisation that all rightful government is of God, be it the government of the home or the business or the state, should keep us on our guard to ensure that we as Christians consistently set an outstanding example in paying proper respect to all men or, in other words, in obeying the injunction to "honour all men . . . fear God. Honour the King." (1 Peter 2: 17).

We should moreover as it lies in our power and at all times do everything in our power to instil into our children and subordinates a proper sense of discipline and a respect for authority. This should be done in such a way that the many reasons for this truly Christian spirit of obedience and submission, which transcend merely utilitarian expediency, are fully appreciated and understood. The God whom we serve is a God of law and order, not of anarchy and chaos, and we are taught in His Word that only by strict discipline of mind, body and spirit can true liberty be experienced and enjoyed. The responsibility of the Christian in these matters is a very real one indeed, for if the salt of respect

for God and our fellow men has lost its savour, wherewith shall it be salted? It is henceforth good for nothing but to be rejected of men and cast out and trodden underfoot, which is precisely what is happening around us today on every side.

THE PONY EXPRESS



A Pony Express postage stamp

The PONY EXPRESS was a thrilling part of early American history. In the years 1860 and 1861 it provided a fast postal service between the city of St Joseph in Missouri and the city of Sacramento in California, a distance of 1,838 miles, and the trip was made in ten days.

Expert riders were chosen to ride fast horses. There were about 80 riders and about 500 of the best horses the West could provide. The riders changed their horses frequently.

To conserve weight the riders had to weigh less than 125 pounds and they wore very light clothing. The saddles were small and thin and the riders carried no weapons. The horses themselves wore small shoes or none at all. Letters were written on thin paper and carried in small flat pouches.

Yet **each rider carried a Bible!** It was presented to him when he joined the pony express and he carried it with him despite all the weight restrictions. Why? Because the Bible was regarded as standard equipment. God was important to people in those frontier days and His Word was important too.

Our life is rather like the pony express. We are hurrying on a journey through life towards a distant destination called eternity. God has given us something which should be part of our standard equipment. It is the Bible which God has given to us to guide and to teach us.

Is the Bible important to you? Is it part of your standard equipment as you journey through life? Do you read it daily? I hope so!

GOD AND GIDEON

THE Story of Gideon (Judges: Ch's 6 to 8) is one of high adventure, and of great significance for us today.

You will remember how the Israelites in his day were oppressed by the Midianites for their sins; and of how an angel of the Lord sat under an oak in Ophrah, while gideon threshed wheat by the winepress, to hide it from the Midianites. You will remember also how he was encouraged by the angel, and latterly convinced when fire came from the rock and consumed the flesh and unleavened cakes (6:21), though he was humble and of a poor family (6:15).

Then he went out and cast down the alter of Baal, and having brought by this act the Midianites and the Amalekites and the children of the east to gather against him in the valley of Jezreel (God will sow), he brought together an army of 32,000 strong and called on God to give him a sign that He would give the Midianites into his hand. The wet fleece and the dry ground was not enough to convince Gideon; he also had to have the dry fleece and the wet ground to move him to go forward. Nevertheless the people that were with him were too many and God had the fearful sent away, reducing the number to 10,000 and further whittling them down to a mere 300 that lapped the water like dogs.

Nevertheless, a final assurance was given to Gideon when he went down to the host of Midian at God's command and overheard the conversation concerning the soldier's dream and his companion's interpretation of it: that Midian was to be delivered into the hand of Gideon (7:9-15).

Hence, at night time, Gideon and his 300 men, each armed with a trumpet and pitcher containing a lamp, spread themselves strategically round the surrounding hills and blew their trumpets and broke their pitchers and shouted: "The sword of the Lord, and of Gideon." The confused camp of Midian turned upon one another, and those that escaped the hand of their own, fled, pursued by enthusiastic Israelites.

There are important lessons to be learned from this story. Firstly, Gideon was the humblest of his father's house, a poor family in Israel, but God chose him, revealing that He is not interested in the riches of the worldly and those full of learning; He chooses the humble and contrite to do His great work. Secondly, Gideon's men were reduced to less than one per cent (1%) of their number to demonstrate dramatically to Israel that victory was by the hand of God alone, and that in weakness He will make us strong. Thirdly, note how (8:16,17) the men of Succoth were taught and the men of Penuel were slain because they gave no

provender to Gideon and his men when they were faint (8:5-9).

We in this Federation are all but reduced to a Gideon band, composed of the humble and contrite, and the Lord is already revealing His Faithfulness to us all. We are blowing our trumpets and breaking the pitchers and holding up our lamps in this long night. Soon the enemy camp will have turned upon one another, and they that escape their own shall flee from the glory of the Gospel of the Kingdom. In that day will Ephraim chide us (7:24 - 8:3)? In that day will there be those who will not sustain us? The scene is developing even now, but the Lord is Faithful to fulfil all His promises.

SO WHAT?

Myrtle F. Crane

Suppose we are from Israel, the Tribes of Bible fame!
Suppose we find we came from them, under another name!
Suppose we prove identity of Christian-Israelites!
What good is that today, you ask, in midst of many fights?

The Bible is the Book of Books, its Scriptures we believe.
When Moses led the multitude, a Kingdom to receive,
The Lord spake unto Moses, thus, when settling the new land,
On this wise ye shall bless the fold of Israel, so grand:
"The Lord bless thee, and keep thee,
The Lord make His face shine upon thee,
And be gracious unto thee;
The Lord lift up His countenance upon thee,
And give thee peace.
AND THEY SHALL PUT MY NAME (The Lord is CHRIST)
Upon the children of Israel, (Christians by name)
And I, (the Lord) will bless them." (Numbers 6:22-27)

This answers, well, your question, then, when asking me "SO WHAT?"
God's Covenants to ISRAEL have put you on the spot!
These promises perpetual to people plenteous,
Who spread to places far removed from Moses' land -- famous
For they fulfilled, unknowingly, as God's own servant race,
The things that Israel should do, as hist'ry now does trace!
As Christians they accepted Christ, Who saved from Satan's snare!
The Gentiles and the heathen too, may with the Christians share,
May join the 'remnant' of God's tribes with Godly sanctity,
Who run His race successfully and prove identity!

The Promise of National Regeneration

(By B. L. BATESON, F.Ph.S., M.R.S.L.)

(Part 2 of 2)

BRITAIN MUST RETURN TO GOD

(4)

An examination of God's dealings with the British people; the way in which He has used them for the furtherance of His plans and purposes in the world; the wonderful deliverances which He has granted to them ,surely reveals that He has not rewarded them according to their deserts but dealt with them according to His infiinte mercies. It appears that the British people have been treated as a justified nation, and this is surely to be accounted for by the fact that the Gospel had been presented to, and accepted by, the nation and also to the fact that, in spite of the terrible sins and shortcomings so manifest in the nation's life, there is still to be found a faithful remnant in Britain-Israel, a 'seven thousand in Israel, all the knees which have not bowed unto Baal,' and for whose sakes God has dealt with the nation so graciously.

The nation's present state must now be considered and inquiry made concerning its future. There can be no doubt that these are days of infidelity and indifference to religion; and there are those who fear lest British Christianity should succumb before the onslaughts of atheistic Communism. It is true that Communism appears to be the last deadly enemy of Christianity, and the only one which can present a real challenge, and which has the power and vitality to compete with the Christian faith. It has something definite to offer mankind. It promises a veritable golden age, a paradise upon this earth, in which are to be found equality of opportunity and material blessing for all: a material Kingdom of God on earth, with God left out.

Communism is based upon the teachings of Karl Marx who said, 'The idea of God is the keystone of a perverted civilisation; it must be destroyed; the true root of liberty, equality and culture is atheism.' Claiming to be based upon scientific facts, Communism is an essentially materialistic faith from which all real spiritual values are divorced. The Russian experiment has revealed in the most tragic way possible that Communism brings to mankind not blessings but an appalling reign of terror as the astonishing disclosures of Victor Kravchenko have shown. The even greater tragedy is that the true conditions in Russia are so little known to the outside world, and are so cleverly concealed from visitors to Russia, that many people still have faith in Communism and imagine the panacea for all ills to be in its universal establishment.

There are many people also who, although not Communists, are none the less anti-Christian and who regard Jesus Christ as the enemy of human progress and happiness with Christianity as an obstacle to be removed before progress can be made. It is surely of the very highest importance that it should be clearly recognised that the Christian religion is a gift from God and a blessing intended for man's joy and eternal happiness. Augustine of Hippo set his face like a flint against the idea that mankind can give God pleasure and endeavoured to make men see that it is God Who gives pleasure to man. As the 'Shorter Catechism' states, 'Man's chief end is to glorify God, and to enjoy Him for ever.' The latter part of this statement must not be overlooked; it reveals that the service of God is something to give joy and pleasure. The Christian religion is in the interest of humanity and all man's greatest blessings have come to him through the Lord Jesus Christ. Christianity has given to man the noblest poetry, inspired the most magnificent music, art and literature. It has given to him morals which, like the rules of a game, are essential both to order and true enjoyment. Christianity has

shown him that man becomes nobler and happier not by self-seeking, self-assertion and self-indulgence but by the discipline of unselfishness and by an athletic ambition for spiritual fitness.

What shall be said of British Christianity in the future? Will it be overwhelmed by atheistic Communism? It Britain of all the nation's manifest and appalling sins, lose heart. They feel that there is truth in the old proverb which says that it is always darkest before the dawn. As the authors going to fail in her task? British Israelites cannot, in spite of 'The Christ of the English Road' say:

'Christ is still, and will always be, the inspiration of every beautiful thing in our English life; and forever, as long as the world endures, English civilisation will be the civilisation of Christ as surely as our planet Earth must continue to be a satellite of the Sun'

It has been shown that the Spirit of God entered the life of the nation when the Gospel was received; that the nation has been treated by God as a justified nation, and that there has been a continuous conflict in her national life between the Spirit of God and the powers of evil. The fact must be faced that the nation is now in a condiiton of appalling backsliding. The imperative need is that she should return whole-heartedly to God, surrendering entirely to His will. Nothing short of this will put matters right and solve all her problems. She must learn to seek 'first the kingdom of God, and His righteousness, and all the things of which she stands in such desperate need at the present time will be added unto her.

There appears to be a striking analogy between individual and national consecration. It is true that consecration begins in principle at conversion, but its beginnings are only partial and feeble. At the commencement of the Christian life the question with the majority appears to be not 'How can I be made holy? but 'How can I be pardoned?' The rebel,

whose attitude to God might be expressed by the words 'All of self and none of Thee,' has ceased to rebel and his cry is changed to 'Some of self and some of Thee.' In due time, however, the plague of the human heart leads the believer to cry out for a deeper work of grace. He realises that pardon is not enough, that deliverance from the power of sin is even more important. Entire consecration is often preceded by a period of spiritual discouragement and even declension. Then God's spirit leads the soul out into the wilderness where there is nothing but spiritual barrenness and nothing can satisfy its cravings, until at last it realises that now none but Christ can satisfy. Then the cry of the heart is changed again. It is no longer 'Some of self and some of Thee,' nor even 'Less of self and more of Thee,' but now it has become 'None of self and all of Thee.' It is unquestionably true that the attitude of the British nation, in spite of present sins and shortcomings, is today one which might still be represented by the words 'Some of self and some of Thee.'

The very idea that God should cease to have any place in her national life would be altogether too appalling to contemplate; the very suggestion that the doors of the churches should be shut and places of worship converted into centres of atheistic propaganda would be resisted with the utmost vigour. Yet is the nation not afraid to give God too prominent a place in her life?

The future surely holds no rosy prospects of a sudden improvement in the nation's fortunes. Rather does it appear that God is once more bringing the people into the spiritual wilderness; out of the bondage of the false economic system; out of the bondage of materialism; out of the bondage into which Israel has sold herself; in order that she may at last hear His voice. It would seem that the nation must be stripped of all material power and blessings ere at last she realises that no political party and no human organisation can put matters right, but that the only way is in returning to the

Lord her God. Then at last will the 'Valley of Trouble' be converted into a 'Door of Hope' through which she may pass into God's abundant blessing and become herself a blessing to all the nations of the earth.

THE NEW COVENANT AND ITS COMPLETION

(v)

The ultimate and complete consecration of Israel to the service of God is guaranteed under the terms of the New Covenant, as set forth by the prophet Jeremiah:

'Behold, the days come, saith the Lord, that I will make a new convenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My Law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, said the Lord: for I will forgive their iniquity, and I will remember their sin no more' (Jer .31:31-34).

When did, or when will, the New Covenant come into operation? Can there be the slightest doubt that it came into operation at Calvary? The very night before His Crucifixion, the Lord Jesus Christ took into His hands the cup containing the wine, the symbol of His Blood which was to be shed the following day upon the Cross and, handing it to His disciples, He said: 'Drink ye all of it; for this is My blood of the new testament (Greek: covenant) which is shed for many for the remission of sins' (Matt. 26:27-28).

It is therefore evident that the New Covenant was sealed and came into operation at Calvary, and that the present age is the New Covenant age, during which God has been writing His laws in the hearts of individuals in Israel, and those of other nations who by faith in the Lord Jesus Christ have been grafted into the stock of Israel. Not until this blessing becomes nation-wide, however, can it be said that the New Covenant is completed.

This Covenant is an unconditional one. Its terms contain no 'ifs' or 'buts.' God says, 'I will' and 'they shall.' The fulfilment of the Covenant is not, therefore, contingent upon any action of man. Some people wish to argue that this Covenant is conditional upon Israel's repentance, but they are surely mistaken; Israel's repentance and faith are guaranteed under the terms of the Covenant and are part of the very substance of these covenanted blessings. God promises, by His dealings in grace with His people, to bring about their repentance and faith.

What does it mean to have something put in one's inward parts and written upon one's heart? Surely, it implies that the thing which is writen in the heart becomes the nearest and dearest thing. In other words, Israel will then so love the law of the Lord that her chief delight will be to obey God and walk in His ways.

It may, however, be asserted that although it is true that such a glorious repentance and return to God will take place in Israel, yet it is useless to hope for any such revival before the Second Advent of the Lord Jesus Christ. Did not the Lord Jesus say, 'When the Son of man cometh, shall He find faith on the earth?' Was not that question couched in terms which required a negative answer? How then can there be any revival in Israel before the Lord returns?

Before lapsing into a state of spiritual despondency and hopelessness, let it be remembered that the word 'earth' is sometimes used in the Bible to signify, not the whole inhab-

ited world, but some specific part of the world. For example in the Old Testament the expression 'all the kingdoms of the earth' is used to signify no more than the territories under the rule of Cyrus, king of Persia. In the New Testament, in the Book of Revelation, the word 'earth' is used a number of times to signify the territory contained in the prophetic earth of John's time, the Roman Empire. Is it not possible, therefore, that our Lord may also have used the word in this restricted sense and thus have referrred to the fact that within the sphere of the prophetic earth there will be apostasy and faithlessness at the time of His Second Advent? Certainly there appears to be little reason to anticipate any great religious revival within the bounds of the prophetic earth today. Rather does it seem likely that atheistic Communism will spread its Satanic tentacles until it embraces all of that vast territory. Britain, as Israel, is outside the prophetic earth and there can surely be no reason to assert that a revival cannot possibly take place in her midst ere the Lord comes.

It might also be pointed out that the word 'earth' (in Aramaic, the language which our Lord almost certainly spoke, 'eretz,' of which the Greek equivalent is 'ge') is often used of the land of Palestine. Thus it is possible that the Lord's statement might imply no more than that at the time of His return there will be faithlessness in the Holy Land, a situation which seems very likely indeed.

Whatever explanation may be given to this statement it does not appear to warrant an attitude of despair and spiritual laisser-faire. Nor, on the other hand, is there any reason to imagine that revival will come and all that has to be done is to sit down and wait for it. If God does not send a revival it will not be because He is unwilling to do so but rather because we are unwilling to have it.

God has given to the British Israel movement a glorious message which establishes the veracity of the Bible as the Word of God, and this great inter-denominational Christian organisation has a mighty part to play in preparing the na-

tion for the Lord's return and the establishment of His Kingdom. A vast responsibility therefore rests upon every individual British Israelite, and it is surely fitting that we should examine ourselves and ask the question, 'Am I helping or am I hindering the word of God?' Are we prepared to surrender our own wills once and for ever, and to say from the very depths of our hearts, 'Thy will be done'? All British Israelites are intensely patriotic and earnestly desire to see God's blessings however, that this can only come about through the nation's return to God. Remembering that it is impossible for us to bring the nation any nearer to God than we have already come ourselves, let us realise that the only way in which we can adequately serve our nation and commonwealth is by first surrendering ourselves in utter consecration to God through the Lord Jesus Christ: that His great plan of blessing may be fulfilled through us in our nation, and then, through our nation, as a channel of blessing to all mankind.

(With grateful acknowledgements)

Prayer for the Month

O our God, give ear to our prayer and hide not Thyself from our supplication. Be merciful unto us and forgive our waywardness for we have stumbled far from Thee Who art our Refuge and our Strength.

The heathen seek to destroy us O our Father, they cast iniquity upon us so that fea and trembling are upon Thy people and we falter in the way. Help us to trust only in Thee so that we need not fear though the earth be removed and though the mountains be carried into the midst of the sea. Cause us to know that under the shadow of Thy Wing we may find peace.

Teach us Thy way, O Lord and lead us in a plain path because of our enemies. Deliver us not into the will of those who seek to destroy us and forgive our transgressions so that we become not a reproach of the foolish and evil of heart.

Hear our prayer O Lord and give ear unto our cry. Withhold not Thy peace though we are as strangers to Thy Will. Be Thou exalted above the heavens, Thy Glory above the earth and may we come to know only Thee through Jesus Christ our Lord. Amen.

GOD said:

$$E = h\nu = \frac{hc}{\lambda} \qquad \bar{E} = \frac{h\nu\, e^{-h\nu/kT}}{1 - e^{-h\nu/kT}}$$

thus $$\frac{\partial \bar{E}}{\partial T} = \frac{(h\nu)^2}{kT^2} \frac{e^{-h\nu/kT}}{(1 - e^{-h\nu/kT})^2}$$

Also $\vec{\nabla} \cdot \vec{E} = -\frac{1}{c} \frac{\partial \vec{H}}{\partial t}$ $\quad \vec{\nabla} \times \vec{H} = \frac{1}{c} \frac{\partial \vec{E}}{\partial t} + 4\pi \vec{j}$

$\vec{\nabla} \cdot \vec{H} = 0$ $\quad \vec{\nabla} \cdot \vec{E} = 4\pi\rho$

therefore $\vec{H} = \vec{\nabla} \times \vec{B}$ and $\vec{E} = -\frac{1}{c} \frac{\partial \vec{B}}{\partial t}$

subject to the condition $\vec{\nabla} \cdot \vec{B} = 0$,

so that I obtain $\nabla^2 \vec{B} - \frac{1}{c^2} \frac{\partial^2 \vec{B}}{\partial t^2} = 0$.

In addition $H\Psi = E\Psi$ with $\Psi = \sum_m c_m \psi_m$

whence $$\psi_k^+ = \frac{1}{4\pi k} \sum_{l=0}^{\infty} i^l (2l+1)\, e^{i\delta_l} R_{kl}(r)\, P_l\left(\frac{\vec{k} \cdot \vec{r}}{kr}\right)$$

with the normalization $\int \psi_k^+ \psi_{k'}^- dV = \delta(k - k')$

Noticing that $P_l(-\cos\vartheta) = (-1)^l P_l(\cos\vartheta)$ we get

$$\psi_k^+ = \frac{1}{(2\pi)^{3/2}} e^{\pi/2k} \Gamma\left(1 - \frac{i}{k}\right) e^{i\vec{k}\cdot\vec{r}} F\left(\frac{i}{k}, 1, ikr - i\vec{k}\cdot\vec{r}\right)$$

and then there was

LIGHT

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).

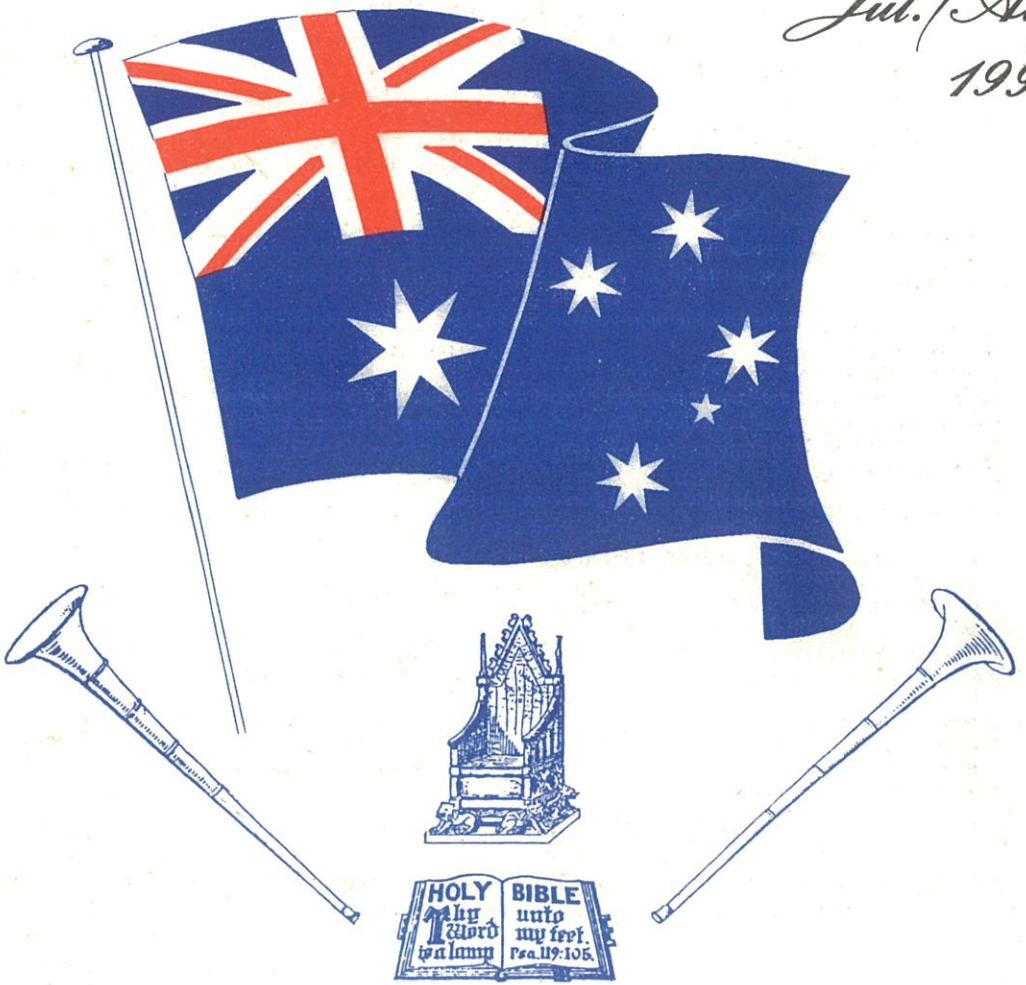
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 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 ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

Jul./Aug.
1991



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC
AND KINDRED PEOPLES AS GOD'S SERVANT NATION
AND THE IMMINENT REIGN ON EARTH
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.	Gen. 12:2; 18:18; Deut. 4:7,8.
Named 'Great'.	Gen. 12:2.
The chief of the nations.	Gen. 27:29; Deut. 7:6; 15:6.
A maritime nation, having command of the seas.	Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
A company or commonwealth of nations.	Gen. 35:11; 48:19; Eph. 2:12.
A missionary nation.	Gen. 22:18; Isa. 43:21; 49:6; 66:19.
The custodian of God's Word.	Psa. 147:19, 20; Isa. 59:21.
A just nation.	Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
God's instrument in destroying evil.	Jer. 51:20; Dan. 2:34,35.
An undefeated nation.	Isa. 54:17; Micah 5:8,9.
Blind to their identity.	Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Have an island home north and west of Palestine.	Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Occupy islands and coastlands.	Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Possess the gate of his enemies.	Gen. 22:17, 24:60.
Have multitudinous seed.	Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Colonize and spread abroad.	Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Lose first colony and then expand, demanding more living space.	Isa. 49:20.
Irrigate the deserts and build the waste places.	Isa. 35:1; 43:19, 20; 58:11, 12.
Possess the wealth of the earth.	Gen. 27:28; 49:25, 26; Deut. 33:13-16.
Possess the heritage of the heathen.	2 Sam. 22:44; Psa. 2:8; 111:6.
Receive strangers and refugees.	Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8;Zech. 8:22.
Set free slaves and prisoners.	Psa. 72:4; Isa. 42:7; 49:9; 58:6.
Have a descendant of King David reigning over them.	2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.
Lose all trace of their lineage.	Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
The power of the Holy People is to be broken.	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 Identity Believers I am sure you have realised just how we think differently to other groups on almost every theological and political subject. Quite often the difference lies very simply in the meaning of words. For example: Israel, Jew, Ecclesia, Gentiles, Salvation and Redemption, etc.

I feel this difference is widening. The bulk of ideas are being polarized. For example: belief in an earthly kingdom versus belief in a heavenly bliss that goes on forever. The explanations for the above ideas have both been obtained from an interpretation of the Scriptures, yet they cannot both be right. So much of this confusion has begun in the church. It is no wonder that judgment is to begin first in the church.

Take the issues of Republicanism and Constitutional Monarchy. These two forms of governing will be used to create division over the next few years. The people will accept the view that these are the only two choices we have. Staunch supporters for both ideologies will present their cases to a gullible public. The people will not be told that both systems are unacceptable to God, even though we as Identity Believers might favour a Constitutional Monarchy, because of the Unconditional Covenant with David. It is not a case of what man desires for man, but rather a case of what God desires for Israel and eventually mankind.

During recent speeches Mr Gorbachev has expressed the view that Russia and its Republics are moving towards Social Democracy. According to the press the Cold War has ended and Communism, because it has proven to be unworkable, is now turning to a more Democratic process. The more accurate picture is one of moving from Political slavery to Economic slavery. The same financial strings are still intact.

Once one looks behind the deliberate smoke screen of Governments, no matter what names, it becomes obvious that there has been laid a well devised plan of deception with the meaning of words. Whilst I accept the fact that God will allow the advisers in Israel to go only so far, the people are yet to experience further hardships due to a gross misunderstanding of the plan to change the meaning of words. One good example of the misuse of words is the word, "independence". We constantly hear that we are an independent nation capable of charting our own course in history. The very people who express these views seem to be unaware of the United Nations' influence in the charting of our history. In view of this one can only assume that their definition of independence is very different to that in the dictionary. At the same time the policy of the bureaucrats will continue on within governments and monopolies. The meaning of light and darkness has been

reversed. For example the honest businessman is penalised whilst the dishonest and rich businessman escapes the wrath of the law, assuming he comes before the courts.

Recently I read in an Identity article how the young people today know nothing of the times when Britain did rule the waves. Instead we see how Britain and the Commonwealth (as well as the U.S.A) have truly become the tail, because they have waived the rules (the Divine Law). The "dogs" have for some time wagged the tail. There is now very little reason to believe that we are Israel whilst we are in this state of chaos. But the Identity Believer, who has tried to understand the meaning of words, sees all around the evidence of a paradox that God is going to use to His advantage. Eventually, we believe, out of disobedience will come the realisation of who we are; from whence we were hewn. The faith of the true Israelite increases proportionally as the consequences of disobedience increase. The cliche, "darker the darkness, lighter the light," becomes more of a reality when eventually Truth will not be clouded by a hazy window.

There is no doubt that an Identity Believer has a view of history that is different to almost any other teaching. Not only is history, His - Story but we see history as a phase or period of time in which a "peculiar people" are the main actors, with God as the script writer. Other nations are coincidental players on the stage of history. At times the peculiar people are made up of good and bad actors. The influence of evil is always present and at times these peculiar people are afflicted by these real forces, which at times appear to dictate the circumstances. But somehow the ordinary people in the play of life help to turn the tide in persistent ways. The leaven in the bread again turns back the pendulum of life.

One could say a lot more concerning this analogy, but there is one final comment that an Identity Believer has in his/her favour: they see history as a living organism. The ebb and flow of change as reemerging ideas that constantly come and go always provide hope that one day all will be well. The Beatitudes will not just be read in pews with little understanding, but in themselves will become a reality within the total meaning of the Ecclesia - a community within society. Again a living organism: vibrant and forward in motion. Always aspiring towards that time when "all of creation will be handed over to the Father".

In conclusion may I bring you back to my original thought for this short article, namely the need to understand the meaning of words. Conversation or discussion is useless unless all involved have a clear understanding of the words used. The one-worlders, etc, are having a field day as regards the destruction of our Mother tongue. I am not just referring to the English language but to the Saxon language, a pure language of ancient origins. It is my opinion that because we are not clearly defining our

words, the centralists are causing us to cringe. For example we often preface our remarks about immigration, by saying "But I am not a racist!" My prayer is that we as Identity Believers will be wise in our use of words, always making sure that we are clearly understood. This can only be achieved if we persist in our pursuit for TRUTH, both in word and THE CHRIST. AMEN.

●

The Last War

By M.H. PULFORD

We're in the Day of Battle
But God's People shut their eyes,
Lest things that happen cause their hearts to fear;
They will not face the Future,
But they feed upon men's lies,
Instead of taking heed to what is clear.
'Tis written in the Bible,
In Ezekiel 38,
That Gog and Magog (Russia) will attack,
And only God can save us
If we call upon His Name,
He'll give us help to drive their armies back.
We must prepare for battle,
By repenting of our sins,
And putting on the Armour of God's Word;
False Shepherds would deceive us
And declare the Word is "Myth"!
It is time the Holy Spirit's Voice was heard!
Blind Leaders that men follow
Will but land them to the Pit
Where they will be confined 1000 years;
But those who follow Jesus
And have fought the Fight of Faith
Will rejoice to welcome Him when He appears!

—

Who Or What Is An Israelite? (Part 1 of 4)

W. G. Finlay

Courtesy - The Covenant Message

"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" (Gen. 15:2-4).

The answer to the question posed in the title of this article depends largely on the definition which one attaches to the name 'Israelite' and as all will surely know, these definitions are as varied as they are numerous. According to *The Shorter Oxford English Dictionary,* the name 'Israelite' is defined as: 'A. sb. 1. One of the people of Israel; a Hebrew; a Jew. 2. *fig.* One of God's chosen people. B. *adj.* Pertaining to Israel; Jewish, Israelitish.' In the *Webster's Third New International Dictionary,* 'Israelite' is defined as: 'l.a (1): a member of the ancient Hebrew people descended from the patriarch Jacob. (2): a member of one of the 10 Hebrew tribes anciently inhabiting the northern part of Palestine - compare Samaritan; B: a member of the Jewish people of past or present: Jew; 2: a member of a body of individuals regarded by itself or others as the actual or spiritual people of God.' Thus, according to these two Dictionary definitions - most other Dictionaries express almost identical sentiments - the term 'Israelite' could cover a wide variety of people ranging from Hebrews to and including the descendants of Jacob and from Jews to anyone who believes that their assumed relationship with God entitles them to this name in a sense of spiritual adoption. In view of the ambiguity which is projected by the Dictionary definitions of the name 'Israelite', one should - although very few seem interested enough - ask whether these definitions, like so many other theories about the Bible, are propounded against the background of preconceived notions inherited from previous generations.

An example of speculation against the background of the preconceived notion that the Jews are Israel is to be found in a work entitled, *Ancient Israel - Its Life and Institutions,* which introduces its thesis as follows:

"At the beginning of their history the Israelites, like their ancestors before them, lived as nomads or semi-nomads, and when they came to settle down as a nation, they still retained some characteristics of that earlier way of life.

Consequently, any study of Old Testament institutions must begin with an investigation into nomadism. The Biblical records preserve many ancient traditions about the early life of the Israelites, and these are of first importance in our study; but since this evidence has been to some extent systematised by later editors of the books, great care is needed in interpreting these records. We have other sources of information too: texts about the Arabs in pre-Islamic times, and ethnographical studies about the Arabs today. These nomad Arabs, by race and country, are closely related to the Israelites, and what we know of pre-Islamic, modern and contemporary Arab life can help us understand more clearly the primitive organisation of Israel. On the other hand, one must beware of hasty comparisons which may overlook essential differences."

It is patently obvious that the writers of the above work, assuming that the Jews are Israelites, have attempted to equate the beginning of the Israel story and people with the Arabs and their way of life depicting the national growth of Israel as an evolutionary development arising from a desert environment. Their statement on the 'essential differences' between Israel and the Arabs is rather interesting in that it is contended "Neither the Israelites nor their ancestors were ever true Bedouin, that is, camel-breeders. Their fathers kept sheep and goats, and when we first meet them in history, the Patriarchs are already becoming a settled people."

What Did Moses Write About This?

If one considers the Genesis account of the beginning of the Israel narrative, it tells a very different story, particularly when one correlates the history of Abraham with archaeological evidence which indicates Abraham in a very different environment to that of the Bedouin or nomadic Arabs. Abraham, according to the Genesis account, was born in Ur of the Chaldees - a city which, prior to the emergence of Babylon, was the heart of the Mesopotamian civilisation being the centre of the copper mining industry, manufacturing, farming and shipping. If the Royal Tombs of Ur are any criteria, these support this contention for they have yielded a great profusion of beads, necklaces and ornaments of gold, silver and semi-precious stones, cups, plates, saucers, toilet boxes, paint cups, a golden harp, a golden crown plus an endless variety of copper, bronze, stone and flint implements. Insofar as the city itself was concerned, archaeology has uncovered homes, shops, schools and chapels with literally thousands of tablets which have been deciphered as business documents, contracts, receipts, hymns and liturgies, etc.

In recording this history, Moses wrote that Terah, the father of Abraham, took his family with the exception of Haran who died in Ur, and travelled northwards to the city of Haran and here

again one is confronted with an environment which is very different from that of nomadic Arabs. According to the Mari Tablets, unearthed by the Musee du Louvre under the leadership of Andre Parrot, Haran was a commercial city on the Belikh River some sixty miles from its entrance into the Euphrates River and was on the caravan road which connected Nineveh, Asshur and Babylon with Damascus, Tyre and the cities of Egypt. Haran remained an important commercial centre until the downfall of the Assyrian Empire when the Medes drove the Assyrians back across the Euphrates River and finally destroyed the city.

According to Genesis 12:4, Abraham spent the first seventy-five years of his life in either Ur of the Chaldees or Haran - cities which boasted a high degree of civilisation and it would be quite incorrect to attempt to force him into the role of a nomadic sheep-herder who imagined - as has been suggested - that his progeny would have some specific destiny in the Service of God.

The Call of Abraham

While Moses makes no reference to the event, according to Stephen (Acts 7:2-4), 'the God of glory' appeared to Abraham while the family was domiciled at Ur and told him to "Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee". Moses, of course, makes no reference to this, merely stating that Terah took his family out of Ur and travelled to Haran where he finally died at the age of two hundred and five (Gen. 11:31-32). Some of course, have thought that there is a contradiction between what Moses wrote and what Stephen said before the Sanhedrin - this deriving from the fact that Moses did not mention Abraham's call in Ur of the Chaldees. While it is absolutely true that Moses did not refer to this call in *Genesis 11 or 12,* he *did* refer to it when recording the dialogue between the Lord God and Abraham at a later stage "And he said unto him, I am the *LORD that brought thee out of Ur of the Chaldees, to* give thee this land to inherit it . . . " (Gen. 15 :7). So then Stephen was not wrong when he said that the 'God of glory' appeared to Abraham when he yet lived in Ur.

However, the subsequent account in the Acts, i.e. that relating to the death of Terah, Abraham's father, and Abraham's departure *then* for Canaan, is at variance with what Moses wrote. According to most modern translations, it would appear that Terah begat Abraham, his firstborn, on or about his seventieth year and Abraham left Haran when he was seventy-five which would then make Terah still alive and roughly one hundred and forty-five years of age at that time. As Terah lived to the ripe old age of two hundred and five, simple arithmetic reveals that he lived for a further sixty years *after* Abraham had separated himself from not only his

country and his kindred, but also his 'father's house' as is stated in Genesis 12:1.

Notwithstanding the variation in the historical accounts of the earlier years in Abraham's life, there can be very little doubt that he did receive two calls from the LORD - one in Ur and the other at Haran. It is of course natural, to the enquiring mind, to ask why two calls were necessary and why, in the second, separation from 'thy father's house' was added to the command for separation from 'thy country and from thy kindred'. To appreciate the reason why two calls were necessary, one must take into account the strong family disciplines which were in operation in those days - disciplines which today would be called 'racism' par excellence. In the Hebrew text, there are three words which indicate these disciplines and are (1) *mishpahah* which is used in the sense of a 'clan' - the three sons of Noah each receiving the designation of being the head of the 'clan'. The English word 'families' as in the case of Genesis 10:20 which concerns the descendants of Ham, is translated from the Hebrew *mishpahah.* The second word in the text which indicates the disciplines is *motteh* which is also interchanged with *shebet* and which covers divisions within the 'clan' and which is translated as 'tribes'. The third Hebrew word which covers a number of the tribes within a given clan is *'am* and is translated as 'nation' in the English versions.

In those early Biblical days, the ties of blood were absolute and within the *'am*, the *matteh or* the *mishpahah* patriarchal authority was the last word and no one questioned this. Not only was one born into a group of fellow citizens, but, as a matter of course, he embraced the gods of the family and of the state without question. Abraham was born into such a situation - he respected the family disciplines and accorded his father the authority which was his due. Joshua, in his remarks to the Israelites at Shechem (Jos. 24:2) suggested that Terah, in common with others in Ur were idolaters while Jewish sources suggest that he both made and sold idols which were an integral part of moon worship. Indeed, certain scholars have suggested that the name Terah was a mutilation of the word yereh which means the 'moon'.

While one may never know, it is quite possible that Abraham, in response to the Command of the LORD which initially required separation from both country and countrymen but which did not include his 'father's house', put pressure to bear on his father who agreed to leave Ur when Haran was probably suggested as the alternative dwelling place for the family. However, the choice of Haran was unfortunate if Abraham thought to wean his father from his idolatry for like Ur, Haran was a centre of the moon god cult and while information is certainly very scanty, it is quite possible that Terah once again devoted his time to the moon god Sin. It would be against just such a situation that the second call to Abraham would

come and this time, it required that he renounce the disciplines which obtained and start anew.

Abraham Was Not an Israelite

While Abraham was certainly a Hebrew (Gen. 14:13) i.e. he was descended from Eber who derived his name from having 'crossed over' some boundary - presumably the Euphrates River, while this is certainly so, Abraham was never called an Israelite - this name being given to his grandson Jacob at a much later stage. However, Abraham was the beginning of the Israel story and as one passes through the story as Moses wrote it one is able to see how far modern definitions of the term 'Israelite' have deviated from the facts as they were given to the patriarchs.

In the first instance, insofar as the Covenant Purpose of the LORD is concerned, no such substitutes as 'adoptive Israelites' or 'spiritual Israelites' are anywhere referred to. While Abraham may have entertained some such thoughts, the reaction of the LORD was positively against this. Moses wrote that many years after Abraham had left Haran with the promise of seed which would develop into a great nation ringing in his ears, he was still without any progeny and that he proposed that Eliezer of Damascus be accepted as the Covenant heir (Gen. 15:3). If, as is generally accepted today, all people are the same in the sight of God and all are intended to be adopted into one common family of faith as the consummation of God's Plan for this world, there should have been no objection to Abraham's proposal. However, as the Scripture makes abundantly clear, Eliezer of Damascus was not acceptable in the sight of God for His Covenant Purpose and was emphatically rejected with the words: "This shall not be thine heir.. ." To many people, this rejection, in common with many other statements by the LORD, remains an enigma is are seldom mentioned because it does not accord with the picture which they hold of God.

It is of course, one of the major failings of many that they insist that the LORD act as *they* prescribe that He should - He should not, in any event, do that which offends their definition of the word 'Christian'. In the case of the rejection of Eliezer which many consider as unreasonable, unjust and lacking in what is called 'Christian charity', they tend to forget that while man can be fooled by a facade and display of piety, He Who is Omniscient is not similarly fooled - the case of Eliezer clearly demonstrating this.

Eliezer of Damascus is *only* mentioned in Genesis 15 and if one reads the account, it becomes obvious that some confusion has been intruded into the text. Eliezer could not have been 'born in my house' as Abraham is reported to have stated and at the same time be called 'Eliezer of Damascus' for nowhere in the Scripture or in secular records is there any evidence that

Abraham maintained a house or a household in Damascus.

From secular sources - Justinus *(Historiae 26:2),* Josephus *(Ant. 7:1)* and Eusebius *(Praeparation Evangelica 8:7)* - it would appear that Abraham acquired Eliezer while he was en route from Haran to Canaan in the course of which, he passed through Damascus and although no reason for this acquisition is given, it is merely contended that he, Eliezer, was appointed as the 'possessor' of Abraham's house. Rabbinical opinion on the subject suggests that having been adopted into the Abrahamic household, Eliezer volunteered his services when Abraham took up arms against those who had captured Lot and that he was invaluable when the pursuit of the enemy reached 'Hobah, which is on the left hand of Damascus' (Gen. 14:15). It is further suggested that for his services in this campaign, Eliezer was advanced and became the 'possessor' of Abraham's household - the English word 'steward' being translated from the Hebrew *meshek* which literally means 'to have possession of' or 'to hold'. The *Jewish Encyclopaedia* however, states that many Hebrew scholars see in the Hebrew word *meshek an* allusion to 'coveting' in which, so it is suggested, Eliezer 'coveted' Abraham's possessions and everything that he did had this objective in view. Capitalising on the fact that Abraham had no heir and recognising that he was a man of some substance, Eliezer wormed his way into the affections of Abraham who had shown that he was a just man, in the expectation of inheriting all that Abraham possessed.

The subsequent history of the developments in the Abrahamic family as recorded by Moses, would appear to bear the secular views on Eliezer out. After Abraham presented Eliezer to the LORD as the Covenant heir and this was rejected, it is most significant that the name of Eliezer of Damascus disappears from the story. Some, of course, are of the opinion which is supported by a large number of Bible Dictionaries, that the 'eldest servant' of Abraham's house who was later commissioned to seek a wife for Isaac was the same Eliezer, but as this 'servant' is not mentioned by name, it is pure speculation to assume that it was the same person.

There can, of course, be absolutely no doubt that Abraham was most sincere in presenting Eliezer as his heir and although one does not know how he felt when his proposal was rejected, the Scripture does say that when the LORD said: "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Gen. 15:5), Abraham believed Him and it was accounted to him for righteousness.

The next stage in the development of the Promised nation - insofar as Abraham was concerned - was when Sarah, Abraham's wife, suggested that Abraham should take her handmaid, Hagar, that through her, she, Sarah, might obtain children (Gen. 16:2). Up to this point in time, the LORD had shown

than an 'adopted stranger' in the person of Eliezer of Damascus, was not acceptable as the Covenant heir but now, reasoned Sarah, surely a son, born of Abraham's seed could be adopted as her son and would be acceptable as the heir? Abraham followed his wife's advice and the Mizraimite handmaid conceived but the arrogant attitude of Hagar created problems which were only alleviated when, under the insistence of Sarah, Abraham drove her from his household. However, Hagar, on the advice of the angel of the LORD, returned to the household submitting herself to Sarah and in the fulness of time, Ishmael was born to her - the seed of Abraham was indeed manifest in her son.

Thirteen years elapsed before any further development took place and when Abraham was ninety-nine years of age and presumably quite content that he now had an heir to both his possessions and the Covenant, the LORD shattered his tranquility by announcing that Sarah would bear the Covenant heir whose name was to be called Isaac (Gen. 17:19). The lesson to be learned here is that God's Purpose is no 'do it yourself' programme and certainly no evolving situation dependent upon man's whims and fancies. Although born of Abraham and therefore legitimately and genetically 'Abraham's seed', Ishmael was not accepted, and this despite the heart-rending appeal by Abraham (Gen. 17:18), as the heir to the Covenant. Once again one finds that 'adoption' - remembering Sarah's purpose in suggesting the Hagar-Abraham union (Gen. 16:2) - was not part and parcel of God's Plan as this was revealed in the unconditional Covenant.

Isaac - the 'Child of Promise'

Before considering the Isaac event which, as the Scripture reveals was the true beginning of the development of the Israel story, it would serve to recapitulate the LORD's attitude to Abraham's response to the Promise of a Covenant heir. In the first instance, as is revealed in the Eliezer story, the adoption of the 'man from Damascus' was totally rejected, thus indicating that in terms of God's Purpose, this was not the way. Then came the attempt to adopt Abraham's seed through the handmaid Hagar which, while not being totally rejected as had happened in the earlier case, too was excluded from the role of Covenant heir - and this despite the fact that Ishmael could, legally, claim to be Abraham's seed. It will be noted that at a much later stage, indeed almost two thousand years later, while the heterogeneous people of Judaea claimed to be 'Abraham's seed', at no time did they ever claim to be the seed of either Isaac or Jacob - the latter being the first to receive the name of 'Israel'. The Judaean population, being so heterogeneous, would naturally invoke the question of how, if this was indeed so, could they claim to be descended from Abraham? It should be recalled that in the four hundred years which

separated Old Testament history from that in the New, the scribes, Pharisees and priests evolved a procedure which repudiated the LORD'S rejection of both Eliezer and Ishmael in that they initiated the process of proselytism in which anyone, irrespective of origins, after submitting to the ritual of circumcision, baptism and sacrifice, was given a new identity and adopted into the community of Abraham's seed which they called 'Israel, the chosen people of God'. As must be obvious, this Judaean ritual was a direct contradiction to what the LORD both said and did in the process of forming His Covenant People.

Insofar as the birth of Isaac was concerned, as this has such tremendous implications, it would serve to pass into the New Testament and note what is said of the origin of the seed who were to be called 'in Isaac' (Gen. 21:12). James, whom tradition contends was martyred in A.D. 62 and whom most theologians agree wrote his Epistle in A.D. 60 - two years prior to his death - wrote specifically to the 'twelve tribes' who at that time, were 'scattered abroad' (James 1:1). This feature should be noted again for according to James - and some ten years before the scattering of the Jews in A.D. 70 - the twelve-tribed people of Israel had been and still were scattered abroad, a fact which immediately calls into attention the question of the identity of those in Judaea who, at that time, were claiming to be 'Abraham's seed' (John 8:33). As the twelve tribes of the LORDS Covenant were outside of Palestine at that time and as the Judaeans - or to use the modern English equivalent, Jews - claimed to be Abraham's seed and were not contradicted, it naturally follows that the term 'Abraham's seed' and 'Israel' or the people of the LORD'S Covenant, *were not the same people.* The point at issue here is how the Jews could claim to be Abraham's seed - a claim which was not denied by the Lord Jesus Christ - and yet not be the Covenant People of God?

The answer to this problem is comparatively simple if one is prepared to accept what both James and the prophets of the Old Testament wrote. Abraham's seed per se, was begotten by the deliberate will and act of man - the first instance of this being when Sarah gave Hagar to Abraham 'that I may obtain children by her' (Gen. 16:2) while the second was when, after the death of Sarah, Abraham married Keturah who then bore him six sons (Gen. 25:2). Here indeed one finds Abraham's seed in the true sense of the word but, as the Scripture makes abundantly clear, none of Abraham's seed thus produced was accepted and commissioned as the 'heirs of the Covenant'. Thus, the 'will of man', no matter how sincerely motivated had nothing to do with the creation of the twelve-tribed Covenant nation of the LORD.

James, in writing to the scattered twelve tribes of Israel, reminded them of their origin and stated: "Of his own will begat he us with the word of truth, that

we should be a kind of firstfruits of his creatures" (James 1:18) and as the Old Testament makes very clear, Isaac, the seed of Promise, was not born either through the will of man or through the lusts of the flesh but by the express Will of the LORD. To appreciate the significance of this story, one must return to consider the relationship between Abraham and his wife Sarah - were they indeed 'man and wife' as this relationship is understood today or does the Hebrew *ishshah* embody other relationships as is suggested by Dr. Strong in his Concordance?

In considering both Genesis 12:13 and Genesis 20:5 in which Abraham passes Sarah off to the Pharaoh of Egypt and the king of Gerar respectively as his 'sister', one tends to regard him in a very poor light. According to both accounts, for fear of his life Abraham was prepared to renounce his marriage to Sarah by presenting her as his sister which would make her eligible as the wife to either the king of Egypt or the king of Gerar. When challenged with this cowardly behaviour, Abraham insisted that she *was* his sister being the 'daughter' of his father Terah, but not the daughter of his mother (Gen. 20:12). From the English translation it would appear to suggest that Terah was either a polygamist or that he married on more than one occasion although there is absolutely no evidence, either Scriptural or secular, to support this. According to Genesis 11:26, Terah had only three sons, Abram, Nahor and Haran and as no further progeny is accredited to him, Abraham's protestations to the king of Gerar would appear to have no foundation at all. However, as one begins to research this subject, one finds that the English word 'sister' does not cover the relationship of which Abraham spoke - the word which he used being *achowth* which in Hebrew is used in a very wide sense covering both literal and legal relationships. It will be noted that Haran, one of the three sons of Terah had two daughters whose names were Milcah and Iscah respectively (Gen. 11:29) and that Haran died before the family left Ur of the Chaldees. Nahor, Abraham's brother, took Haran's daughter Milcah as his wife but Iscah disappears from the scene and Sarai appears as the wife of Abraham. If any credence is to be given to either Josephus or Jerome, Iscah and Sarai were the one and same person - the name Iscah being her given name while that of Sarai 'princess' - was attached because of her status in the Terah family. She was in fact, Abraham's 'ward' rather than wife which is why he used the Hebrew word *achowth* - legal guardian - when explaining the situation to Abirnelech.

Even before the LORD called Abraham to separate himself from his father's house, the Scriptural account states that Sarai was barren and this continued to be a factor until Abraham was one hundred and Sarah ninety years of age. The question therefore comes to the fore as to whether Sarah was sterile or whether they did not live together as

man and wife? It is highly improbable that she was indeed sterile for it was the LORD Who prevented both the Pharaoh and the king of Gerar taking her to wife to raise up seed to them. Speculative though this may be, it was highly unlikely that Abraham, a man whom the LORD chose because he was obedient to His laws (Gen. 26:5) would violate the laws against incest by trying to raise up seed through her.

As has been stated earlier, Abraham had a son by Hagar, Sarah's handmaid when he had reached the age of eighty-six and for the next fourteen years it would appear Ishmael was accepted as the seed of Promise until the tranquility of Abraham's life was shattered by the LORD who announced that Sarah would bear him a son. From the Scriptural evidence, it is patently obvious that Abraham said absolutely nothing of this to Sarah - a feature which would support the contention that they did not live together as man and wife - for when, listening to the conversation between the LORD and Abraham, she heard it stated that she would have a son, she laughed within herself saying: "After I am waxed old shall I have pleasure (suggesting that she had not had this before) my lord being old also?" (Gen. 18:12). In response to this, the LORD stated: "Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son" (Gen. 18:14) and, as is recorded in Genesis 21:1-2: "And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him."

The Covenant family was thus begun - not by the will of man nor the lusts of the flesh, but by the Will of the LORD Who determined that this family, bearing His Name, would be the custodians of His Truth and through this, show forth His praise (Isa. 43:21).

Prayer for the Month

O our Lord, we acknowledge that Thou art our Rock and our Shield and we thank Thee for Thy Loving kindness through many trials and tribulations. We ask now for Thy continued protection even though, as a people, we are very far from doing Thy Will. Forgive us for not having obeyed Thee and overspread us with the Shadow of Thy Wing.

O Lord, take away the iniquity of Thy people and hear us when we cry unto Thee. We ask this in and through the Name of Jesus Christ our Lord. Amen.

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 1992.

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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The Jacob-Esau Controversy

M. Stevens

Courtesy - The Covenant Message

"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).

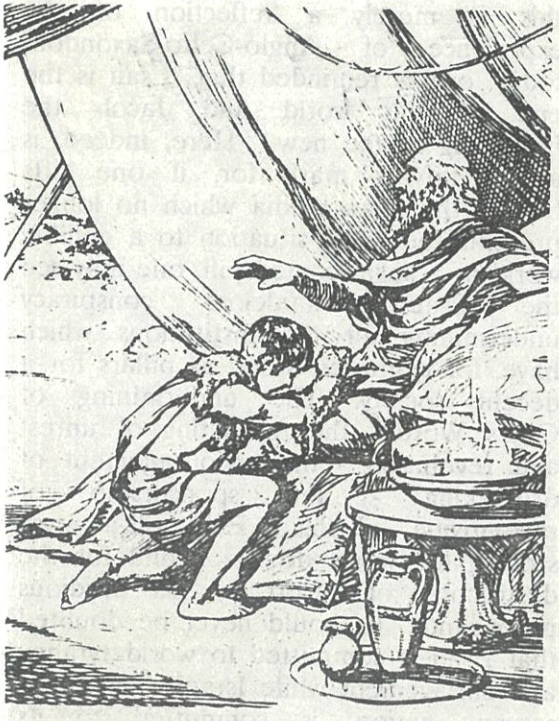
After the birth of the twins which was characterised by Jacob holding the heel of Esau, which could be construed as the restraining of Esau by his brother, one notes that *"Esau was a cunning hunter"* (Gen. 25:27) and that *"Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob"*. 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' 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 between 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, he classified as 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 (Gen. 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 (Gen. 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 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 drugtaking - 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 Jacob under the King of kings, will surely Esau will pass away and the new, with make for peace and quietness for ever.

●

the soul of the nation weeps.....

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him".
(Deut 32:11-12)

Oswald Spengler, in his *Decline of the West,* made the following observation: "... if we are to enquire into the sense of history, we must begin by solving a quation which has never yet been put, viz., *for whom* is there History? " The word 'history' is of course, the formal record of the past in respect of human affairs but it is also certain prescribed events arising out of the Sovereignty of the Almighty God as these remain unfulfilled. History does thus not only belong to those who made it in the past, but to those who will make it in the future,

What will future history record? Over the past three centuries, world history has been written by the Anglo-Celto-Saxon and kindred European nations whose impact on the world has been such that no other record of achievement can rival this. The opportunity to climax the long history of human struggle with the demonstration of a God-centred way of life was certainly there but, as depicted on the cover of this magazine, the failure of the two leading Western powers - the Lion of Britain and the Eagle of the United States - is such that even tears of remorse cannot express the tragedy of lost opportunity.

The 18th Century English poet, Abraham Cowley, expressed something of this failure when he wrote of 'words that weep and tears that speak' which could have to do with the *words* which the Lord God spoke to the Patriarchs by way of Promise. With 'eagle's wings' He bore them and gave them everything that was needed to accomplish His Purpose in the earth and yet His People have squandered the Gifts of God by placing theology above the Theocracy and in the anguish of their choice, the soul of the nation pours out its tears.

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A Heritage of Service

H. R. Tourtel

Courtesy - Facets of the Great Story

We in the British-Israel World Federation believe that the Anglo-Celto-Saxon & kindred peoples, being the descendants of ancient Israel, are to continue the duty and privilege of Divine Service.

In Isaiah, chapter 58, there is a remarkable passage on Fasting. One may wonder what this has to do with Service. But God has strange ways of revealing Himself and His purposes, and we may well take heed when He speaks. The nation had been boasting of its own self-righteousness. "They seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and Thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge ?" (Isa. 58: 2-3.)

Then God answers with divine satire: "Behold in the day of your fast ye find pleasure, and exact all your labours" (margin, griefs). "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" (vv. 3-5.)

It is to be acknowledged that such things are too often the accompaniment of "fasting" when it is ceremonial or "religious." Too often is there the spirit of mourning and false humility, the lowered voice and solemn mien, even defeatism and despair. Men love to "appear unto men to fast," an attitude condemned by our Lord when He admonished us to "anoint thine head, and wash thy face; that thou appear not unto men to fast," and not to be of "a sad countenance, as the hypocrites," who "disfigure their faces, that they may appear unto men to fast." (Matthew 6: 16-18.)

What then is God's "Fast"? How is the Fast that God has chosen to be fitted into the idea of cheerfulness in character and service? Isaiah (chapter 58), who states the condemnation of false fasting, gives the instruction as to the true.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry," (*thy* bread, not just *any* bread), "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 ?" (Moffatt: "never turn away from any fellow creature.") "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." (Isaiah 58:6-8).

This was God's purpose and desire for Israel. It is needless to ask how far this was fulfilled, to what extent Israel "fell short" of the glory of God. *The point is it was God 's purpose for Israel.*

How far is it true of the Anglo-Saxon-Celtic race in these "latter days," these days of the New Covenant made with the House of Israel, these days of Christianity based on the service and sacrifice of our Lord Jesus Christ, the Messiah of Israel and the Saviour of mankind?

There is no doubt that Israel at her best did have a consciousness of "Divine Vocation" - of a special "Call." Prophet and Psalmist re-echo it; the very institution of Israel as a nation was to the end that they should be "a kingdom of priests," that is, a nation designated to be the servants of God in the world.

We are closer to our own times, and more able to assess the manner in which and to what extent the same consciousness of a Divine "Call" or "Vocation" has been true of our race, and particularly our own branch of it, in the British Commonwealth of Nations.

Dr. Courtney James puts the matter thus, and in doing so points to the identity, not only of the "Calling," but also of the race which inherited it from the original people of God's choice: "The Hebrew word 'kol'," he says, "is the same as the English 'call' . . . It is kindred to 'kahal', 'the called-together,' the 'congregation,' the assembly of Israel! We speak of a 'calling.' That is 'Vocation.' This is precisely the idea contained in the 'calling,' the 'vocation,' of Israel. It is a call to Divine service."

Dr. James goes on: "The British have always recognised a Divine calling, a Providential vocation in the world. Even foreigners have seen and admired this fact. Professor Muth, of Munich, said: 'A world empire, such as the British, is the work of God. It was not created by human plans. But no other nation on earth can destroy it, for it is necessary for the defence and liberty of the world'." *Do we believe that?* If so, what should be the inevitable consequence ?

Let us now quote Dr. Llewellyn Thomas: "One is amazed in looking at the world today to note the position of the Celto-Anglo Saxon race. It consists of a Great People (the United States of America), and of the Nation and Company of Nations represented by Great Britain, the mother of them all, and the great Dominions, with Colonies, Territories and Possessions. It must cause astonishment when the size, population, naval power and possession of the strategic positions of the world are comprehended. The scale of the moral and philanthropic work of the race in the

world, the extent of its Christianising effort, as compared with other races, is immense. This is no boasting, it is a plain statement of fact, a simple recognition of the position granted to the race by the God of Heaven. The greatness of it all is only equalled by the blindness of the race to recognise the facts."

And again: "What would be the result of removing all this race from the earth? It would truly be asserted . . . that there would still be left a very considerable body of Christians in every Christian country. This is so, but let it be noted that these Christians, with few exceptions, have been won to Christ and brought into the New Covenant through the instrumentality of the missionary zeal of the Celto-Anglo-Saxons . . . What does the Christian Church in Europe not owe to the British and Foreign Bible Society" (and, we may add, other Bible Societies within the race), "for its great work of disseminating the Word of God throughout the cities and villages of the Continent, thus bringing the true light of God into its remotest corners?"

It may be noted that the converts of heathen nations do not feel the call to go to other nations with the Gospel, but to minister to their own race alone. This is according to the will of God, surely, for it was to His Israel people that the duty and privilege of *world witness* was given. "Ye are My witnesses." (Isa. 43:10-12.)

In the gravest days of World War II we remember how that great war leader Sir Winston Churchill declared for a sense of Divine "interference" and of a Divine "guardianship," because we served a great Cause, and that we should have that guardianship so long as we were worthy of that Cause. The late Earl Baldwin, speaking at a St. George's Day dinner some years ago, his subject being "England," quoted from a dinner book of the society, "When God wants a hard thing done, He tells it to His Englishmen."

The British, and indeed, the Anglo-Saxon-Celtic race as a whole, has been doing "hard things" for a very long time. They have been doing many of the things listed in "the Fast that I (God) have chosen." There is a great deal that is selfish about our people. But there is also a great deal that is unselfish. They are impoverished today largely because they *have* "dealt their bread to the hungry," "brought the poor that were cast out to their house," and "broken every yoke." And let not the *key* to Earl Baldwin's saying be forgotten. "When GOD wants . . ." Not merely doing hard things, but, whether conscious of it or not, doing them at the bidding of a Higher Power. In that sense of a Divine Mission to the world lies the recognition that we are an *instrument* - a *servant* - of that Higher Power for the fulfilment of His purpose in the world.

That is the trumpet-call to our Nation and Commonwealth today. For *that,* "Blow ye the trumpet in Zion."

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Purchased Possession

C. O. Stadsklev

Courtesy - Thy Kingdom Come

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13-14).

Christians being sealed *"with that Holy Spirit of promise .. until the redemption of the purchased possession" is* the gospel of the kingdom. The Israel people, now the many nations of Christendom as God promised Abraham in Genesis 17, were the only people in the Old Scriptures who were spoken of as being redeemed.

In Galatians 4:4-5 the Apostle Paul wrote: *"But when the fullness of the time was come, Cod sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."* Christ accomplished two principal things by His blood sacrifice and His resurrection. He redeemed them that were under the law, and He made it possible that we as individuals might become the sons of God.

The Israel people were the one and only people who received God's law. *"He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord"* (Psalm 147:19-20). The Israel people received the law at Mount Sinai and covenanted with God to honour and observe God's laws, but they broke the covenant and violated the laws; therefore these people had to be redeemed. There was a price that had to be paid for the Lord again to have possession of His kingdom people; that price was paid at Calvary.

In Romans chapters 9 through 11 the Apostle Paul expounds the Gospel of the Kingdom. In Romans 9:3 Paul wrote: *"For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"* Let us bear in mind that Paul is dealing with his kinsmen *"according* to *the flesh."* In verse 4 Paul lists some of the great things that came exclusively to his people according to the flesh." *Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."* These came hundreds of years before the enemies of Judah called themselves Jews and infiltrated and intermarried into Judah.

From verses 6-14 the Apostle Paul shows that God's special, servant, kingdom people did not come from

Ishmael, although Ishmael was the son of Abraham; they came from Isaac. He also shows from the Old Scriptures that God's special, servant, kingdom people did not come from Esau, although Esau was the son of Isaac; they came from Jacob. In verse 13 the Apostle Paul quotes from the Old Scriptures: *"As it is written, Jacob have I loved, but Esau have I hated.."* Esau was red all over, as with a hairy garment, when he was born and from Esau came the Edomites.

This does not mean that the descendants of Esau and Ishmael can not receive personal salvation, but it does mean that they can not and they have not fulfilled the place and the ministry appointed to the descendants of Abraham, Isaac and Jacob. Neither can they fulfil the destiny God has declared for the descendants of Abraham through Isaac and Jacob.

"What shall we say then? Is there unrighteousness with God? God forbid." (Romans 9:14) *"Is there unrighteousness with God"* because He chose the descendants of Abraham through Isaac and Jacob to be a special people unto Himself and to be His servant kingdom people? Paul said, *"God forbid."*

In Deuteronomy 7:6 Moses wrote the following to these chosen people: *"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."* This is repeated in Deuteronomy 14:2.

In Romans 9:15-25 the Apostle Paul justifies God in His sovereign choice of what people would be His special chosen people. To deny God this right and privilege to choose His special people would be like denying a man the right to choose the woman that he should marry. Throughout the Scriptures the Holy Spirit uses marriage as a symbol to show the special relationship that God has with His chosen people.

In verse 25 Paul quotes from the Old Scriptures to identify these special chosen people, *"As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved."* These special chosen people would pass through a period when they would be told they were not God's people and they were not God's beloved. But God Himself will say, They are my people, and they are my beloved; this is church history.

In verse 26 the Apostle Paul quotes further from Hosea to identify these special chosen people. *"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."* These special chosen people were to be called, not my people, but they were to *"be called the children of the living God."* They were to be called Christians. Not that every one by any means, was a Christian, but Christianity would be their religion. There has only been one such people in all history. These people are the many nations of Christendom.

In verse 27 Paul wrote: *"Esaias also*

crieth out concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Paul quotes from Isaiah in identifying these special people.

In the balance of chapter 9 and into chapter 10 Paul brings personal salvation into the Gospel of the Kingdom, showing that personal salvation is not by the works of the law, but by the righteousness of faith.

In chapter 10 the Apostle Paul teaches that personal righteousness is not by the works of the law, but by faith. This is true of God's special chosen people as well as all other people; there is no difference. Paul closes chapter 10 in verse 21 by writing: *"But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."* The only people that could be *"a disobedient and gainsaying people"* are that people who were given the Word of God. They are the people of Christendom.

The Apostle Paul opens chapter 11 with a timely and important question: *"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."* Note, the Apostle Paul did not say, "I am a Christian;" he said. *"I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."* Paul is still dealing with his kinsmen according to the flesh.

In verse 2 the Apostle Paul answers his question by saying: *"God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying ... "* Let us not imagine that God was taken by surprise by what His people would do or not do; God foreknew.

Beginning at verse 2 in Romans 11 Paul develops his answer to the question. Hath God cast away his people which he foreknew? This continues until verse 26. Paul's answer is, *"God hath not cast away his people which he foreknew."*

Verse 26 states: *"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."* "So" refers back to what the Apostle Paul had written concerning his kinsmen according to the flesh. But the saving of all Israel is based upon a covenant that God made. In verse 27 Paul wrote: *"For this is my covenant unto them, when* I *shall take away their sins."* Let us not imagine that God has been so disappointed and frustrated by the disobedience of His chosen Kingdom people that He has changed His mind, and will no longer save them. It states in verse 29: *"For the gifts and the calling of God are without repentance."*

It is important that we understand what "saved" means and provides for all Israel. We know that the nations of Christendom are the literal, physical descendants of Israel and Judah.

We have many examples in the Old Scriptures of what "saved" means and provides when applied to all Israel. God "saved" all Israel at the Red Sea

from Pharaoh's army. Exodus 14:30-31 states:" *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."* The Scriptures give this verse as an example of what will happen in this present end time. This Zion nation will be "saved" from the men in the Kremlin, the one worlders and the subversives in our midst. They will be as stubble in a fire (for cleansing and purification) according to the more sure word of prophecy.

Redemption was the way and the means whereby the Christ purchased His possession, His earthly Kingdom people, after they had been sold into the devil's pawnshop.

In Luke 21:28 the Christ said: *"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."* Let "redemption" in this verse mean and provide the same things that it does throughout the Scriptures, namely this, that God's earthly Kingdom people will be saved and delivered from their enemies and from the hand of all that hate them.

This is clearly stated in Luke 1:70-74: *"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, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without Fear."*

Give this Scripture some serious thought and study. Twice in this Scripture we have the statement *"that we should be saved from our enemies, and from the hand of all that hate us."* In Luke 21:28 Christ *said, "...Look up, and lift up your heads; for your redemption draweth nigh."* Note Christ said, "your redemption."

Luke 21; 29-30 states: *"And he spoke to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand."* The shooting forth of *"the fig tree"* must be considered in the light of Jeremiah 24. Verse 3 of Jeremiah 24 states: *"Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil."* In his prophetic vision Jeremiah had seen two baskets of figs. One basket of figs was very good. The other basket of figs was very evil, so evil they could not be eaten or assimilated.

We are confronted with two questions. One, where does this shooting forth by the figs take place? And is it the good or the bad figs that shoot forth? Verse 5 states: *"Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried*

away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good." Jeremiah 24:6-7 states that these good figs would be brought back to the land God gave Abraham, Isaac and Jacob after the seventy years captivity in Babylon. This is recorded in the books Ezra and Nehemiah.

Christ recognized the two very different types of people in the Judah nation. In John 4:22 Christ said, *"..... salvation is of the Jews"* or of Judah. Christ came from the tribe of Judah. In John 8:44 Christ said to some Jews, " *Ye are of your father the devil,"* Twice in His message to the churches Christ said, *"I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan "* (Revelation 2:9). The bad figs were not Judahites, they were non-Israel people, mostly Edomites, who for years had been practicing infiltration and intermarriage with the people of Judah because they wanted to claim the great promises and prophecies that God pronounced upon Judah.

After saying, *"your redemption draweth nigh,"* in Luke 21, Christ said, *"Summer is now nigh at hand."* And in the next verse Christ said *"...the kingdom of God is nigh at hand."* Christians who reject the Gospel of the Kingdom see no significance in redemption by which the Christ purchased back His possession, His earthly, servant, Kingdom people. They do not understand that redemption placed the House of Israel and the House of Judah under the New Covenant in Heb. 8:6-13.

Repeatedly, in the Old Scripture, God tells His special, servant, Kingdom people. *"I am thy Redeemer"* especially in the Book of Isaiah. Psalm 130:7-8 states: *"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his inquities.."*

The redemption of Israel, in due time, will lift the curse from the entire creation. Isaiah 44:21-23 states: *"Remember these, O Jacob and Israel; for thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. "*

It was this deliverance that the Apostle Paul referred to in Romans 8:21-23: *"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."*

●

Year of Decision

Rev. J. Shenton

Courtesy - The Kingdom Empire

"Righteousness exalteth a nation: But sin is a reproach to any people." Prov. 14:34.

SERIOUS SITUATION

No one in his or her right mind can fail to realise that it would be impossible to exaggerate the seriousness of the present world situation. Leaders in all walks of life in every country of the world can sense that we are heading for a crisis involving all humanity. Everywhere you look there is evidence of an approaching storm. The very foundations upon which the builders of civilisation have built are crumbling before our very eyes! Even the leaders are now getting frightened and many warn that unless there is a change of heart and mind, it is the end of civilisation - indeed all life on this planet!

Foretold

It is not out of place to ask: "Who is laughing now?" For years the leaders in Church and State have been reminded of the warnings of God's prophets and of His Son, the Lord Jesus Christ, but they turned a deaf ear or just sneered and sniggered. **But the present world situation is no laughing matter!** All the grim realities of the prophetic warnings are about to burst upon us all unless we do take immediate heed to the Word of God and make up our minds to live by that **Word** or experience terrible judgments. (Deut. 28:58-68).

Not God's Will

The Bible makes it perfectly clear that the present world situation wherein so many suffer life under awful conditions is not God's Will. Let us make it perfectly clear that the present world suffering is because leaders in Church and State everywhere have disregarded God's plan for universal righteousness and blessing. They have tried to carry on world affairs without asking for God's help and guidance! The conceit of it! The folly of it! The sin of it! We have all along been deceived by our worship of a very false god **Democracy.** God could well say to Anglo-Celto-Saxondom and the kindred peoples - "This be thy god O Israel". We have gone in 100% for self-determination, self-management and **self ruin!** The time has come to face the very unpalatable truth that **we were never intended to be a democracy at all.** God's ideal for us is a **Theocracy!** The sooner we face this fact the better it will be for all concerned.

God Stepping In

The truth is, we have reached a time when Almighty God is about to take a hand in governing affairs again in the midst of His Covenant people. We are approaching the hour of our greatest deliverance, hence the collapse of all that is not in harmony with His Will and purpose.

We have ignored certain facts vital to our national and racial well-being. God loves the world. There can be no doubt about this. In order to uplift and bless the world God decided upon a great plan. The goal of this plan is to bless all the families of the earth. Everyone and all things are included in the ultimate reach of this plan.

Racial Plan

It is an unpopular truth today (but since when ought Christians be worried about popularity?) that God's plan is a racial instrument through which He is to work. The Bible makes it clear that God chose to work through Abraham's seed - see the record of this in the book of Genesis. This race was not a pet or favourite but a racial instrument in the hands of the Almighty to be His model and His pattern for all humanity. This is a fact. We may not like it. It may not fit in with modern teaching. **But it is Bible truth!** This is what Christians should be concerned with.

If we read Exodus, chapters 19 and 20, we find God formed the Covenant people into His nation. He then gave to this nation a revelation of His Own position within the nation - He was to be its King and Ruler. "I am the Lord, your Holy One, the creator of Israel, YOUR KING". Isa. 43:15. The Lord God Almighty is our rightful Ruler, Governor and King.

Law

Having created the nation, having established Himself as King over our nation, God then deposited within the nation as a sacred trust a body of Divine Law - a **Divine National Constitution** for us to operate. This is another revelation fact. We may not like it - but this is the fact. Nothing has contributed to our present situation more than the refusal to obey His national laws for our well-being. We as a Covenant People, are suffering all the consequences of having broken God's laws.

Democracy among God's Covenant People is a **form of self-rule** and is a **rejection of God's government,** God's laws and God's guidance - it is a form of rebellion against our God. All the law was given by Almighty God that the Covenant People might be built up in their national life according to the Will of God. These laws given by God were the corrective against all the perils from which the other people suffered. God intended the Covenant People to be a **model civilisation.** God was placing in the midst of the kingdoms of this world His

Own created Kingdom.

Responsibility

It was the great responsibility of the Covenant People to respond to the Kingship and Leadership of God, obey His Laws in their national life and demonstrate the blessedness and happiness which result from obedience to God and His Laws.

It was a matter of supreme importance that the Covenant People should realise that their value to God and the world lay in the system of Law and the principle of His Word which He had deposited within the nation. The Covenant People must lure peoples of other races away from their false systems to God's system, **by demonstrating in their national life its superiority and blessedness.** This again is a fact. No master-race theory about it. It is one race having placed upon it the greatest **responsibility** ever placed upon any race - that of **world service.**

Failure

That the Covenant People have failed is obvious. The causes of our failure can be traced in Holy Writ. First, came the loss of the belief and realisation of God as KING and LEADER.

Then came the national neglect and breaking of His Righteous Laws. This then was followed by a forgetfulness of the very purpose for which Covenant People were created, which was **"to be a blessing"**. With all this, plus enemy action within the race, came degraded ideals, deadened conscience and delayed purposes in God's plan. All the tragic consequences we are experiencing today. None can deny the sad failure of our race.

Our present sad plight is because we have determined to go our own way. We have repeatedly and stubbornly refused all that God wants to do for us and through us, but on His terms not ours! In short we still **will not have this Man (Christ Jesus) to reign over us.** We will have Him in almost every other capacity than KING AND GOVERNOR IN OUR NATIONAL CHAMBERS. (Note Isa. 9:7). This is our sin.

Not Alone

The Covenant People have lost sight of the fact that they were never created to stand alone, they were never to be like other people, they were not to be influenced by other people, **they were to influence the whole world for and through God.** So the only way out of our present dilemma is the rediscovery of the fundamental truths of our race.

These are:

(a) God created a nation for His Own world purposes.

(b) God declared Himself Everlasting King over that people.

(c) God announced the Eternal Laws and Principles for that people.

(d) God will yet succeed in His determination to produce a model civilisation which will finally become global.

The greatest fact in the world today is that the time period for human experiments in human systems is running out, **God is now working for the restoration of His Own system in His Own people.** It is sheer folly for the Covenant People to resist God in this matter. To do so will only bring untold suffering and tribulation upon themselves. God is now compelling the Covenant People to do what they ought to have done willingly, that is to obey the command of Jesus Christ: **To seek FIRST the Kingdom of God and His Righteousness** (His right ways) and all other things will come as a result. (Matt. 6:33).

Day of Decision

For all the Covenant People, the Anglo-Celto-Saxon and Kindred Peoples everywhere it is the YEAR OF DECISION. Again the words of our rightful King come to us all "Choose ye this day whom ye will serve." Again God has placed before us the choice of Life or Death. It is nothing less than this. **We are now choosing with our eyes open.** We can see what other races have to offer us - what a grim prospect!

What Must We Do?

1. We must recognise who we are. We must not be ashamed of realising we are the Covenant People of the Bible. What is there to be ashamed of? We must realise the sanctity of our ministerial position in the world. We have a responsibility toward God and to the world. We are in the world by Divine appointment, but only to serve a Divine Purpose.

2. We must acknowledge God as our true King and His Son as our true Head and Leader. We must become responsive to the rule and government of God. We must submit to the authority of God.

3. We must be the first people to restore the Laws and Principles of God's Kingdom as the Laws of our National life and practice.

We must make understandable and desirable the Rule and Government of God in all the world.

When are we going to do it? To delay this decision is to prolong our and the world's great misery. Let us do it right now. (Deut. 30:19-20).

The Sacred Flame

A. B. Simpson

Courtesy - The New Jerusalem Fellowship

"He shall baptize you with the Holy Spirit and with fire" (Matthew 3:11).

The fire of the Holy Spirit is penetrating. It goes to the very fibre and heart of things, and is internal and intrinsic in its action.

Fire is a purifying element. It burns up the stubble and purges the vessel from all defilement. Fire is a consuming element. It is the most destructive of forces; so the Holy Spirit comes to destroy all that is destructible, to consume all that is corruptible, and to burn all that is combustible.

Fire is a refining element. And so is the Holy Spirit is a great Refiner not only to cleanse, but to improve, to elevate, to mature, to beautify and glorify the soul, and fit our heavenly robes for the marriage of the Lamb (Malachi 3:1-6; Rev. 19:6-7).

Fire is a necessary element in preparing some articles of food for our nourishment. So the Holy Spirit prepares the Word of God for our spiritual sustenance.

Fire is a quickening element. And so the Holy Spirit is the source of life, to quicken our spiritual life and our intellectual life; our physical life, and is the source of healing and strength (Romans 8:11).

The Holy Spirit, like fire, melts the rigid heart and moulds it into the form of God's holy will, and highest purpose.

Fire - The Source of Power

Fire is the great energiser and source of power. It is the real secret of the electric current and the throbbing piston of yonder engine. And so the Holy Spirit is the source of all spiritual power, and alone can give effectiveness to our lives, and make us tell for God and to humanity, and the great purpose of our existence (Luke 24:49; Acts 1:1-8).

Fire warms, and so the Holy Spirit is the source of love, zeal and holy earnestness, to set the soul on fire for God, and humanity, makes us all aglow with divine enthusiasm. An ordinary mind will accomplish more than a brilliant one when it is alive with holy earnestness (Romans 5:5).

Finally, fire is a protective elemen The Eastern shepherd surrounds his fol at night with a little wall of fire, as h heaps up the dry wood of the desert in circle around his flock, and the w beasts fear to come within the fiery w So God says, **"I. . . will be unto he wall of fire round about, and will be glory in the midst of her"** (Zecha 2:5).

Light to Blood to Light Again

Courtesy - The Kingdom Digest

A. I. Stout

AND GOD SAID, Let us make man in our image, after our likeness (Gen. 1: 26). In the likeness of God's great White Shekinah Glory - *In the likeness of God made he them* (Gen. 1:27).

God is light and in him is no darkness at all (I John 1:5). *For with thee is the fountain of life: in thy light shall we see light* (Ps. 36:9).

God is the Father of lights (James 1:17). Jesus said: *I am the light . . . and ye shall have the light of life* (John 8:12). *The Lord make his face to shine* (with light) *upon thee* (Num. 6:25).

Though made of the dust of the earth - Thou hast made me as the clay (Job 10:9) They were brought out of miry clay (Job 13:12): nevertheless, Adam and Eve were "*inbreathed*" by God Himself, *and became living souls, partakers of the divine light of God. Adam was the son of God* (Luke 3:38). They had within them an effulgence of light white light which radiated from them in spiritual innocence, like alabaster lamps.

I made thee of light; and I willed to bring out children of light from thee like unto thee (Forgotten Books of Eden - The First Book of Adam & Eve 2:4). *They were filled with the grace of light nature* (F.B.E.-F.B.A.&E. 2:4)

After their disobedience and "*animal skins* (flesh) *had been put upon them*", blood coursed through their veins. *You transgressed of your own free will . . so I deprived you of that bright nature in which you then were* (F.B.E.-F.B.A.&E. 6:5).

When thou wast under subjection to me, thou hadst a bright nature within thee . . . But after thy transgression thy bright nature was withdrawn from thee; and it was not left to thee to see things afar off, but only near at hand; after the ability of the flesh; for it is brutish (F.B.E.-F.B.A.&E. 8:2).

They had lost the "light", but they were still "white" - and "ruddy". The blood shone through their "whiteness" and made them "ruddy". *My beloved is white and ruddy* (S. Sol. 5:10). *David was but a youth, but he was ruddy* (I Sam. 17:42). *The Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies* (Lam. 4:7).

Their Shekinah glory light has been transposed into blood.

The life of the flesh is in the blood (Lev. 17:11) . . . *blood is the life* (Deut. 12:23). *Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man* (Gen. 9:6).

Blood courses through the Bible as

importantly as it does in our veins - it is the physical counterpart of God's Shekinah glory - the light and life of God. It is the transposition of God's Shekinah glory - it is the reflection of God in man. We are God's "blood relatives".

It was "being under the blood" of the Passover Lamb which saved the Israelites before their Exodus from Egypt - just as *"being under the blood of Jesus Christ, our passover lamb"* will be our salvation as Israel's descendants, in the *"day of wrath"* to come.

Moses was told in Exodus 4:9: *thou shalt take the water of the river, and pour it upon the dry land; and the water shall become blood* - baptizing the land with water and giving it the blood of life.

No soul of you shall eat blood . . . the life of the flesh is in the blood; I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh an atonement for the soul (Lev. 17:10-11).

There was a man sent from God, whose name was John. The same came to bear witness of the light . . . But he was not that light, but sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world, (John 1:6-9) and *the life was the light of men* (John 1:4).

That light was Jesus, the Christ, the Word. *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* (John 1:14). Jesus said: *I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life* (John 8:12). *I am come a light into the world that whosoever believeth on me should not abide in darkness* (John 12:46).

Christ shall give thee light (again) (Eph. 5:14). *He shall bring forth righteousness as the light* (Ps. 37:6). *Light is sown for the righteous* (Ps. 97:11). *Awake, and Christ shall give thee light* (Eph. 5:14). *The Lord shall be unto thee an everlasting light* (Is. 60:19). *The Lord is my light and my salvation* (Ps. 27:1).

Those that rebel against the light, know not the light (Job. 24:13,16). *While ye have light, believe in the light that ye may be children of light* (John 12:36) . *Every one that doeth evil hateth the light* (John 3:20).

Ye (disciples) *are the light of the world* (Matt. 5:14). *I will take from them* (the Jews) *the light* (Jer. 25:10) . *I have set thee to be a light of* (to) *the gentiles* (heathen) (Acts 13 :47).

The God of this world (Satan) *hath blinded them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them* (II Cor. 4:4). *The people that walked in darkness have seen a great light . . . on them hath light shined* (Isa 9:2). *Let your light so shine before men . .* (Matt. 5:16).

O Lord, my God, who covered thyself with light as with a garment (Ps 104:1-2). *The light of Israel shall be for fire* (Isa. 10:17). *Ye were sometim darkness, but now are ye light in t Lord, walk as children of light* (Eph. 5:

Ye are all the children of light and not of darkness (I Thess. 5:5).

God who commanded light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. 4:6).

When Jesus was crucified: *One of the soldiers with a spear pierced his side, and forthwith came there out blood and water* (John 19:34) . He had to shed *"the blood"* before the resurrection - there will be no blood in the resurrected bodies of the saints. *Flesh and blood cannot inherit the Kingdom* (I Cor. 15:50). The Blood will be *"cleansed"* and transposed back again, into the light of God, *"in the twinkling of an eye,"* which will be the restitution of the Adamic condition as in the Garden of Eden. *Then shall thy light break forth as the morning* (Isa. 58:8).

Jesus said to the disciples: . . . *a spirit hath not flesh and bones, as ye see me have* (Luke 24:39). His was a *"celestial"* body - flesh and bones, but no mention of blood - that had again been replaced by Shekinah glory as manifested in Revelation 1:14-15; and in His transfiguration in Matthew 17:2, when *His face did shine* (with light) *as the sun;* and in Luke 9:32 when *they saw his glory.*

What of the blood of the new covenant? *He took the cup, and gave thanks, and gave it to them saying, Drink all of it: For this is my blood of the new Testament, which is shed for many for the remission of sins* (Matt. 26:27-28, Mark 14:24, Luke 22:20). Was He not imparting the light of His life to them? *Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day* (John 6:54).

Except a man be born of water and of the spirit (Light), *he cannot enter into the kingdom of God* (John 3:5). *I shall be satisfied when I awake, with thy likeness* (Ps. 17:15).

Jesus Christ, Creator of all things, is *"the light"* of the world, upholding all things by the Word of His power - *"Uranus-Orion, the coming Prince"* or *"Light breaking forth in the Redeemer"*. Orion in the Hebrew is Oarion, and means *"Coming forth as light"* - in astronomy, *"Leo the Lion"*. He comes from Teman, *His splendour over all the sky, his glory filling the whole earth, His radiance as the lightning blaze* (Hab. 3:3-4).

When Jesus was asked: *What shall be the sign of thy coming?* (Matt. 24:3), He said: *As the lightning* (rising light) *cometh out of the east, and shineth even unto the west* (gradually), *so shall the coming of the Son of Man be* (Matt. 24:27) . . . *with the brightness* (light) *of his coming* (II Thess. 2:8).

Jesus also said: *I will come again* (John 14:3), and *Behold, I come quickly* (Rev.3:11).

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 (I Cor. 15:51-52).

Arise, shine . . . darkness shall cover the earth, and gross darkness the

people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. Gentiles (heathens) *shall come to thy light, and kings to the brightness of thy rising . . . I will glorify the house of my glory* (Isa. 60:1-7).

How and when shall these things come to pass? . . . Jeremiel (archangel) said: *When the number of seeds is filled in you; for he hath weighed the world in balance . . . By measure hath he measured the times and by number hath he numbered the times: and he doth not move nor stir them, until the said measure be fulfilled* (II Esdras 4:36-37).

The day of doom shall be the end of this time, and the beginning of the immortality for to come (II Esd. 7:43).

Wisdom is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness (W. Sol. 7:26).

If they speak not according to this word, it is because there is no light in them (Isa. 8:20).

When the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shall be merry and have abundance. The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord. My hands shall cover thee, so that thy children shall not see hell (II Esd. 2:27-29).

The Spirit of man is the candle of the Lord (Prov. 20:27).

"Let your light so shine . . ."

●

Inflation

Now there is one unchanging feature of every social, economic, and military conflict of the last two thousand years at least. Governmental systems may change, kings may be replaced by presidents or dictators, feudal customs may give way to oligarchies or soviets. Through them all runs the dual thread of money and prices.

Yet this purely artificial, and fundamentally helpful system has been the target of attack throughout the ages. Not once, but many times, men have risen to denounce the evils which they have traced to its perverted use. And all these men, as far as I am aware, have come to the same conclusion. The evils which have arisen from a defective use of the credit system are without exception due to the use of it as an instrument of policy and not as an accounting and distributive system. This is the financail embodiment of the basic cleavage between Socialism and Social Credit, between Judaism and Christianity.—C. H. Douglas. *Programme for the Third World War*, p. 54.

God and the Nations

N. Court

Courtesy - Bible Truth

I WANT to deal with the nations, and to look at a passage of Scripture in connection with this subject. It is taken from the prophet Jeremiah chapter 1 verses 4-10 and is really the preface to Jeremiah's writings.

"Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, said the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

I would very humbly regard myself as a student of the nations; they have fascinated me and interested me from my childhood; and like many of you I was born a British Israelite and my forebears for several generations were believers, and so this interest in the nations has been with me since that time.

I want to look at the small remnants of Israel and Judah in Europe and also in Asia and the way in which the Lord God has preserved them throughout the centuries, since the time of the Captivity as He promised that he would. I am not going to deal with Ephraim in Great Britain, Manasseh in America, or Zebulon in Holland or Belgium, Norway, Sweden, Denmark or Iceland, as we have been aware of their Israel and Nordic ancestry all through the years; it is with the little pockets of Israel and Judah here and there that I want to deal with, showing their ethnic background; and the history of these groups that are so often passed by as being insignificant or unimportant, but which in reality are vital links in the chain of our identity.

My late father was a very regimental man, he was a soldier and everything was run according to the parade ground philosophy and way of life. He was very brief in what he said and was often away from home. He never wrote long letters but just very short little messages. I still remember a post card which came and on it there was a representation of a matronly lady wheeling a pram (or perambulator) up a

hill. The perambulator was a large one and it was full of children. Alongside the vehicle and the matronly lady were more children holding on to her dress, as they went up the hill. There was a caption which said 'It's the little things that count.'

We are told in the Word of God not to despise the day of the small things and one of my objects is to demonstrate from both the Old and New Testaments that our Lord cares for the least and also the greatest in all things, and in every respect I think of the words of Jesus in regard to those who needed help and who need help now. *"All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out."* John 6:37. Then in St. Matthew 5:3 *"BIessed are the poor in spirit: for theirs is the kingdom of heaven."* and v 5 *"BIessed are the meek: for they shall inherit the earth."* Then I remember those lovely words of our Lord *"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."* Matthew 11:28. *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."* Matthew 6:33 The Lord said, *"And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."* Luke 22:29-30.

We can picture our Lord uttering these words to those who felt that they were just small things. Now, Amos the prophet had an insight into this and in Chapter 9 verses 8-15 we have a discourse which tells us that the Lord will take care of every part of Israel, just as he loves the sinner and gave himself for the sinner in coming to this earthly scene and dying at Calvary. In the same way He is interested in every Israelite the world over. Those little pockets of Israel scattered here and there are as important to Him as the greater ones.

"For, Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos 9:9.

I want to repeat this verse *"For, Lo, I will command . . ."* I want to reinforce that statement with another from the works of Paul. He wrote *"and so all Israel shall be saved"* Not just a part of Israel, but all of Israel. I often deplore the fact that prophets whose writings appear at the end of the Old Testament because their messages were short, are referred to as the Minor prophets. They are not minor prophets in the strict sense of the term, because theirs are major messages, very important messages.

"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men." Micah 2:12.

This is a verse to be pondered over greatly - *"I will assemble . . ."*

Now let us look briefly at Europe

and Asia to see what we can find. I had a dear friend who was convinced that Portugal had some very powerful Israel links and she was quite right. In Spain and Portugal there are several groups of people who are to this day of Israel stock. They are perhaps diluted here and there but their links with Israel are undoubted. One of these is the Basques. Now the Basques have never reconciled themselves with being Spaniards, they are a people apart. They are a people with Iberian connection and pre-Iberian links. Their language is something which has puzzled ethnologists and etymologists but there are Hebrew links in their language, as there is in Cornish and Welsh.

You will remember from the Books of Kings and Chronicles, that there are references to King Solomon's navy of Tarshish. This navy went back and forth to the east, and brought back not only materials but also creatures such as animals and birds from as far east as Ceylon. It was called the navy of Tarshish, and Tarshish we know by implication referred to Great Britain. Settlements were made in Spain and in the Mediterranean area. Now people have questioned regarding Gibraltar. Why is Gibraltar so loyal to Britain? I know one Gibraltarian who was conscious of the Judah element in Gibraltar. I believe that these people have a God Given right to be in the British commonwealth.

Then we think of places in Spain. There are still remnants in Saragossa which name is derived from Zara Judah and is built on the banks of the river Ero which is still there and is so named to this day. Some have regarded Spain as an enemy because of the papal inspired wars culminating in the defeat of the Armada in 1588. It was however, in remote times, the 'gateway' through which so many sections of the Israel people passed on the way to N.W. Europe. Many stayed for a time, and some for many generations, and some are there to this day. They were followed by another section of Zara Judah, who were refugees from the destruction of Troy. Then a large group made up of several of Israel's tribes who separated themselves from the main body of Israel during the forty years of wandering in the desert after the exodus from Egypt, and these were the Iberian. It is from that name Iber, that the name Hebrew is derived. There can be no question about it, for it signifies a descendant of Eber, and both Eber and Hebrew mean 'Colonist.' The whole of the peninsula of Spain and Portugal is named Iberia. They still use the name today. It is still called the Iberian Peninsula. Numbers of Israel stock were depleted because they moved on, but when they came to Ireland they named the country Hibernia because originally they brought the name from Spain.

There are many other links, the Hebrides for instance were occupied by this group as well. The word Hebrides means the 'Hebrew Isles.' Other sections of the Irish people travelled through, and sojourned in the Iberian Peninsula and

they were part of Dan, some of Simeon. This is brought out in the coat of arms of the modern kingdom of Spain. Gad had a part to play; the large city of Cadiz got its name from Gades, which means 'the settlement of the tribes of Gad' Thus there is ample evidence to connect the Hebrews with Spain. Many of these elements remain there as I have said, to become the ancestors of the Spanish people of today, but only in a minority. The ancient name for Spain was Sepharad, and from this we get the name of Sephardic. We remember from our history the terrible Spanish inquisition and what happened to the people of Judah being there. They were forced on pain of death on the rack, thumbscrews and every other form of devilry to become Roman Catholics and many complied, but as soon as they had the opportunity they reverted back and they were called 'the Marranos'. And so many of the Spanish people today who never regarded themselves in any way linked with Judah or the Jews are in fact descended from those Marranos. When the Vandels invaded Spain they formed a province called Vandalusia which was later changed to Andalusia, Jews who live in Spain were given the names of animals, trees or fruit, for example Perez-pear and we can identify Marranos from the usage of these words.

In Portugal the Judah element was very strong indeed, but one of the kings of Portugal was prevailed upon to persecute the Jews. He said to his Prime Minister, 'I want everyone who is of Jewish origin to wear a yellow hat during the next week,' when they arrived at court they found the prime minister was wearing a yellow hat. The King said to him 'why are you wearing a yellow hat?' and he replied saying 'Why your Majesty, where is yours?' The Portuguese royal house is undoubtedly of Marrano origin.

I want to refer to another little country. I had a friend called Marcel Semadini. This is a remarkable name and he was a remarkable man, and a surgeon at a well known London Hospital. He often used to say to me 'Remember I too am an Israelite,' I said I don't doubt it. I always believed the Swiss people had a powerful Israel connection. Yes he said, it is in the Italian form meaning son of Shem. He was very adamant about his descent. Switzerland and Liechtenstein, that little country with its capital Vaduz was once the centre of the greatest work we can think of in regard to the glorious Reformation. In that area around northern Italy, Piedmont, there was a group that called themselves the Waldenses for centuries, one can say from about AD 538 to AD 1500, they defied the papal authority in their mountain fortresses in the Alps and carried on with the true faith. The Bible was translated there, schools established, churches formed and missionary work done by these remarkable people. The Alpine mountain fortresses kept the papal forces at bay until ultimately they lost the fight. The Bull of Pope Innocent VIII (Innocent mark you), relegated them to death and they gradually

disappeared from the scene. There were also others, the Albigenses and Janvenists.

The year 1688 is a big year regarding the Huguenots. Orange Street Church was founded in this year and for three centuries a witness has been given from this site due to the fact that the Huguenots established a church here. Their emblem is a true Israelite emblem - the burning bush. They were a great people and in London we have many reminders of them at places such as Spitalfields and Bethnal Green. I went to Bethnal Green museum to do some research work some years ago in my capacity as President of the Bracknell Historical Society. I found ample evidence of what the Huguenots did in London. They were a small people yes, but also a great people, and mighty people. They came mainly from Normandy and Brittany, from Picardy, Dauphine and parts of France where the Israelite Nordic element was prominent and hence their contribution as a little people. 'It is the little things that count.'

Then we think of what happened in regard to the Alps and the Waldenses. The reformation produced a remarkable man in Ulrich Zwingli who was born about the same time as Martin Luther but was quite independent of him, and he conducted his researches into the true faith, and became a power in his native Switzerland. He ultimately fought the battle of the Lord against Popery, (The Pope used to use civil power to do his dirty work) and Zwingli rose up against him. Geneva and Zurich became great places, Geneva especially became the Headquarters of the Reformation movement in Central Europe.

We have already looked at France but consider Brittany, where the remnants of the Bretons, the Celts live. The element is as strong as ever there. They are very proud of their Celtic background and they often tell visitors 'You are Great Britain and we are Britain Petite - small Britain.' Picardy is another stronghold. I remember it well because there was a case raging when I was a youngster of a man who had poisoned somebody and he used Picardy brandy as his means of doing it. Picardy is more important than its brandy. It is a land, an area of France which played a very big part in the fight for liberty.

Now remember, Northern Italy was occupied by a people who were related to the Israel stock; they were Goths and were called the Longobardi. They occupied a territory which they called Lombardy. It is that area which gave us many martyrs in the cause of liberty and freedom of the church. The word Lombardy is taken from the fact that the menfolk wore long beards, and it simply means long beards - 'Longobardi'. It is a very Germanic name for a people living in Northern Italy.

Even the little state of Monaco has evidence of an Israel link. One of the experts who occupied his time in connection with research into the Royal House of David was the Rev. A.B. Grimaldi a member of the royal house of

Monaco. You find to this day that the Grimaldis still live there and the name comes from Grim which of course is a very definite Gothic German name.

Even the little country called San Merino in Italy is one tiny independent state and has these links, and so has Andorra in the Pyrenees which has links with the Basques.

Parts of Germany are of very great importance, such as Saxe-Coburg Gotha. The very name indicates the source of origin of these people, that is, Saxe-Coburg Gotha the land of the Goths. It was in old Saxony, with which Alfred the Great kept in close contact during his life, that Martin Luther was born. Martin Luther was a Saxon and I believe he was an Israelite in every way, and has been used by God in his great and mighty work of the Reformation.

France is split up into these three racial elements: In the North, mainly people like ourselves in Normandy, Brittany and Picardy. In the middle part are Alpine broad headed people, and in the South a dark Mediterranean people.

So Germany in the North and West is related to us, Hanover especially. Hanover was for 120 years linked with this country (England) when George Ist the Elector of Hanover came over as king in 1714, but the link ended when Queen Victoria ascended the throne in 1837. So from George Ist to William IVth we had links with Hanover and many good men came over including many great musicians and organists. For instance, you have all heard Handel's 'Messiah.' Who would suggest for one moment that this rendering was not the work of an Israelite, it was! And then several of our greatest astronomers were of Hanoverian descent and many others of our great men had connections with Hanover.

The Western part of Germany is linked with us. We think of the Herschel family in particular including Schleswig Holstein. The Prussian is partly Assyrian. He is related to us because the Assyrians too were Shemites and the central part descended from Gomer who gave his name to the Gomerians.

There are many artificial names of countries in Europe today, such as Yugoslavia and Czechoslovakia. Czechoslovakia's main province was Bohemia; What a wonderful little country Bohemia is, and is again a pocket of Israel. It was the land of John Huss, who lived from 1370 to 1415 and became a great witness for the Lord in the Reformation. He was badly handled by the Vatican by being placed in a filthy dungeon, a dreadful loathsome dungeon, like Jeremiah was put in. He collaborated with John Wycliffe, and the one who was associated with him was Jerome. All these men were of Israel stock.

When we look to Northern and eastern Europe, we think of Russia. Israelite Russia? Yes, there are little pockets in Armenia and Azerbajan, and the recent trouble (1989) had its roots in the fact that the people do not want to belong to the Soviet Union. We think of

Latvia and Lithuania and Estonia where again there is a powerful Israel element for they are neither slaves nor Russians in the accepted use of the term. Now Northern Poland especially, I would say, is as Israelitish and Nordic as Sweden, Denmark or Norway. The special region I would select as being a very important part is Gedansk which used to be called Danzig and it was from here that the tribe of Dan originally emanated. They left Greece, and again there are still elements left in Greece. They settled in Greece as the Danaus. The Thessalonians wrote a letter to the Jewish leader Messalonitas showing that they were of Israelite origin. The epic stories of Athens, Sparta and Macedonia all have an Israel ring in them. Dan settled in Greece and the Danee moved out and they crossed the Danube and Dniester rivers and they went up into the Ukraine where they settled down. We should also remember too the main body of Israel which according to II Esdras Chapter 13 verses 40-46 moved out of Assyria and formed a new land with a capital which they called Arsareth. The same Arsareth is none other than Asgard, the city or great Area so much sung about in the Sagas of the Norse people.

In many other places like Albania you will find that the people wear Kilts and that they use Bagpipes. So they have many characteristics which remind one of the Highlanders of Scotland. It is the same with Poland which also has Israel links. If it was not for a Pole, Europe would have been overrun by the Moslems, by the Turks, but God raised a man called John Sobieski and he was the hero of the day driving the enemy out. Even Hungary, which in the main is descended from the Huns, has an Israel element and it was an Hungarian John Hunyadi who, when the Turks were hammering at the gates of Vienna, beat them back and saved Europe from a fate worse than death.

So friends it's the little things that count. The little Countries which have produced great men and women and who are our kinsfolk. And the Lord says that they will be gathered. I do not know how this will be done. But not one grain will be lost so we should pray for all of these elements, all these remnants, that they may be drawn together. In Asia you have many too, but I have not time to deal with the Kurds, the Sikhs the Dini Israel of Afghanistan and the Jews and Israelites which settled in China and Japan. I have written an article on these recently and I hope that the Lord will disseminate these in his way. May God bless you as you take an interest in the little things for Jesus' sake.

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I will place no value on anything I have or may possess except in relation to the Kingdom of Christ. - *David Livingstone*.

The Harvest of the Earth is Ripe

A. G. Eastman

There seems little doubt that we have now arrived at the time of the harvest of this present world, and the reaping of the crop is at hand.

For 6,000 years this crop has been growing, and it has consisted of two separate types of seed. One, which is termed "wheat," is the seed, or children of God; and the other, which is termed "tare," is the seed or children of Satan.

In the parable which our Lord gave of this present world, which started with the fall of Adam and Eve, He speaks of these two seeds which have been growing side by side. We read, also, in the parable that the servants of the householder, that is, the Israel-British people, whom God appointed to be His servant nation in charge of His Kingdom on earth, when they noticed these tares in their midst, enquired of God as to whether they should root them out and destroy them, in reply to which enquiry the Householder, or Jesus, the Son of man, stated: *"Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers: Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."*

In the interpretation of this parable we are told that *"He that soweth the good seed is the Son of man: The field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world: and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be at the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. 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).

In this great parable Jesus gave us a condensed history of this world, with identifications given us of the various parties which have been at work; and now, we who are living today, are approaching the great day of the Lord, which is the time of harvest.

The Israel-British people, who are God's servants in charge of His kingdom, are being menaced today by this seed of the devil, which is confederating under the banner of the hammer and sickle in an attempt to reap their own harvest, and set up a satanic kingdom on earth in place of the Kingdom of God. This is, indeed, anti-Christ, for the "anti" in anti-

Christ is the Greek, "anti," which means "in place of."

Their evil intent to gather out the wheat, and destroy it, will, however, be frustrated by God at the battle of that great day of God Almighty, when at this time of harvest God is going to send His angels, who are the reapers, with their sickles to destroy the sickle of the Soviet power and all the tares with them. This world harvest with God's sickle is described in several places in the Bible.

In Joel 3 we read this: *"Let the heathen be wakened, 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."*

John was also given a vision of this time of harvest when the Son of man will send His angels down with sickles to reap the earth. This is what he saw:

"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.

And another angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe.

And He that sat on the cloud thrust in His sickle on the earth and the earth was reaped.

And another angel came out of the temple, which is in heaven; he, also, having a sharp sickle.

And another angel came out from the altar, which had power over fire, and cried with a loud voice to Him that had the sharp sickle, saying, Thrust in Thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by a space of a thousand and six hundred furlongs." (Rev. 14:14-20) .

This great day of the Lord, which is the time of harvest of this world, has been outlined for us by God throughout His word, as given to the prophet,, in addition to the clear statements given us by Jesus Christ Himself.

This vine of the earth, which is here referred to, is quite different to the Israel or British vine which is the Kingdom of God on earth; The vine of the earth is symbolic of the Gentile or heathen peoples, the people who know not Christ.

God, in the great prophetic song, which He gave to Moses, which was an outline of Israel's history to the time of harvest, said this:

"For their rock is not as our Rock,

even our enemies themselves being judges. For their vine is the vine of Sodom, and of the fields of Gomorrah their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store for Me, and sealed up among My treasures? To Me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste." (Deut. 32:31-35).

This day of calamity for the godless, anti-christian hordes is, indeed, close at hand now, and is referred to in all the prophecies.

Here is one from Isaiah: *"Come near ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with blood. And all the host of heaven shall be dissolved, and the heaven shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For My sword shall be bathed in heaven; behold it shall come down upon Idumea (Edom or Esau), and upon the people of My curse, to judgment."* (Is. 34:1-5).

Before this day of slaughter, when the vine of the earth is reaped by the angels with their sickles, God gives instructions to His people of British-Israel stock to withdraw into their territories.

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth, also, shall disclose her blood, and shall no more cover her slain." (Is. 26:2021).

Through the prophet, Jeremiah, God addresses another message to us:

"Alas for that day is great, so that none is like it; it is even the time of Jacob's trouble: but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore, fear thou not, O My servant Jacob, saith the Lord: neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." (Jer. 30:7-10).

God, through the prophet, Ezekiel, has given us a vivid description of the

coming down of the confederated hosts led by Gog, the chief leader of the Soviet forces in Moscow, and their awful destruction on the mountains of Israel, in Palestine.

"Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee to the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it saith the Lord God . . . And it shall come to pass in that day that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it the Valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God." (Ez. 39:4-13)

The Soviet heads in the Kremlin have probably no idea of the awful destruction which lies ahead of them and their armies, because they do not know or believe in God's word. This prophecy must, however, be fulfilled to the letter, for we read that God has spoken it. And so the Soviet sickle will be broken with which they hoped to reap the world, and instead the sickle of Jesus Christ will cut off the clusters of the vine and cast them into the winepress of God's wrath.

"And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses bridles, by the space of a thousand and six hundred furlongs." (Rev. 14:20).

GOD'S 200 MILE BATTLE LINE

It appears from the prophecy of Revelation 14:20 that the length of the battle line in "the battle of that great day of God Almighty," will be 1,600 furlongs, or 200 miles. This will be the great "winepress" in which the great heathen armies of Gog will be destroyed.

An enquiry was made of the National Geographic Society, in Washington, D.C., by the Editor of the American magazine, "Destiny," as to the distance from the town of Megiddo, on the Plain of Esdraelon to Ezion-geber, or as it is now known, as Akaba, at the head of the Gulf Of Akaba. The reply was that it was 205 statute miles. This is merely five miles longer than the 1,600 furlongs mentioned in the prophecy.

If a line is drawn on the map connecting these two points, it will be found to run just west of the city of Jerusalem, which according to the prophecy given to Zechariah, will be taken by the enemy just before God goes out to fight against this great Soviet power, led by Gog.

In the prophecy in Rev. 14:20 we read that *"the winepress was trodden without the city,"* and it extended 1,600 furlongs. Perhaps, therefore, it will be on this line that the great Soviet armies will

be gathered, thinking that they have almost completed their task, when suddenly God goes into action against them, probably in answer to the urgent and heartfelt prayers of the Israel-British people, who think that all is lost.

There is much evidence in the prophecies that we shall be brought to a stage in the coming intense time of Jacob's trouble, that we shall nationally and universally this time appeal to God for His aid, and immediately He will answer our prayer, for He says, through the prophet, Joel: *"Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold I will send you corn and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen. But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea* (that is, either the Dead Sea or the Caspian Sea), *and his hinder part toward the utmost sea* (the Mediterranean), *and his stink shall come up, and his ill savour shall come up, because he hath done great things. Fear not, O land: be glad and rejoice: for the Lord will do great things."*

These great Soviet armies will probably come down on the land from the north from the Black Sea, through Turkey: through the Caucasus, between the Black and Caspian Seas, and also from the east of the Caspian Sea, across Iran, Saudi-Arabia, and Trans-Jordania; sweeping through into Palestine itself and taking the city of Jerusalem. At this point it is likely that the British forces will be withdrawn into the Port of Haifa itself, which is really the Har-megeddon, or the fortified place of safety, while God goes out to destroy these great Soviet forces at the final battle of all history, the battle of that great day of God Almighty.

NATIONAL ISRAEL'S PRAYER FOR DELIVERANCE

The prayer which we shall use on the coming great day of national intercession for God's help, is given in Ps. 83:

"Keep not Thou silence, O God hold not Thy peace, and be not still O God. For, lo, Thine enemies make a tumult; and they that hate Thee have lifted up the head. They have taken crafty counsel against Thy people, and consulted against Thy hidden ones. They have said, Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent; they are confederate against Thee . . . who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as a flame setteth the mountains on fire. So persecute them with Thy tempest, and make them afraid with Thy storm. Fill their faces with shame; that they may seek Thy name, O Lord. Let them be

confounded and troubled for ever; yea, let them be put to shame and perish: that men may know that Thou, Whose name alone is JEHOVAH, are the Most High over all the earth."

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WHAT DID ABRAHAM LINCOLN SAY?

"What I would most desire would be the separation of the white and black races."

(Spoken at Springfield, Illinois, July 17, 1858). Abraham Lincoln Complete Works, edited by Nicolay and Hay, published by The Century Company. 1894. Volume 1, page 273.

"I will say, then, **that I am not,** nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races - that I am not, nor ever have been, in favor of **making voters or jurors of negroes - nor of qualifying them to hold office, nor to intermarry with white people;** and I will say in addition to this that **there is a physical difference beetween the white and black races which will ever forbid the two races living together on terms of social and political equality.** And inasmuch as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I, as much as any other man, **am in favor of having the superior position assigned to the white race."**

(Spoken in sixth joint debate with Senator Douglas at Quincy, Illinois, October 13, 1858), Abraham Lincoln Complete Works, edited by Nicolay and Hay, The Century Company, 1894, pages 369, 370, 457, and 458; also at Charleston, Illinois, September 18, 1858, in fourth debate with Douglas.

"Why . . . should the people of your race be colonized, and where? Why should they leave this country? This is, perhaps, the first question for proper consideration. You and we are different races. **We have between us a broader difference than exists between almost any other two races.** Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffer very greatly, many of them **by living among us, while ours suffer from your presence.** In a word we suffer on each side. If this be admitted, it affords a reason at least why we should be separated.

"It is better for both, therefore, to be separated."

(Spoken to a committee of colored men at the White House, July 14, 1862). The New York Daily Tribune; August 15, 1862, Page 1: New York Semi-Weekly Times, August 15, 1862, page 5.

BRITISH-ISRAEL - Confirmation from an Unexpected Source

W. F. Finlayson

Courtesy - The National Message

The Chosen Race

A History of England called 'The Offshore Islanders' written by former Editor of the 'New Statesman' and T.V. personality, Paul Johnson, would not be thought to hold much interest for a B.I. student, but I was pleasantly surprised recently when I dipped into it. This was mainly due to a lengthy chapter entitled 'The Chosen Race'.

As a brilliant historian, Paul Johnson had discovered that the most important factor in the development of the English, was that they believed that they were the chosen race. Of course, Paul Johnson considered this belief to be a myth, but he was obviously impressed by the tremendous influence of this 'myth' and devoted much thought to it, causing him to come to many conclusions which make a B.I. student respond with many appreciative 'Amens!'

He asks the question: 'How did the English reach the audacious conclusion that God, having found the Jews inadequate for His great purposes, had entrusted the island race with the unique role of completing His Kingdom on earth?' He suggests that it came from their visions and myths.

Some believed Christianity had been brought to Britain by Joseph of Arimathea, on the express instructions of the Apostles; some thought the agent was St. Paul; others believed Christ Himself had paid a special visit. But all the versions had one thing in common ..... Britain had got the faith directly from the apostolic succession - hot as it were from the Holy Land - without the intermediary of Rome. The Popes had nothing to do with it. As Elizabeth herself put it: 'When Austin came from Rome, this our realm had bishops and priests therein.' What is more it was through Britain that the Roman Empire had embraced the faith. Constantine had been British, his mother Helena was the daughter of the British King Coilus. 'So,' wrote Foxe, 'by the help of the British Army, Constantine obtained . . . Peace and tranquility to the whole universal church of Christ. This being so, what special authority - indeed what authority at all could the Pope or any Continental Sovereign, spiritual or secular, claim over the English!'

Lord of the True Church

Paul Johnson shows how the 'myth'

was not confined to any religious sect but was accepted by the English people as a whole whatever their religious persuasion.

'. . . even the staunchest Roman Catholic was confident of England's special calling. King Philip II, who had certain myths of his own, must have been outraged at his first court sermon preached in England by no less a Papist than Cardinal Pole, that England was "prima provinciarum quae amplexa est fidem Christi" the first country to receive the faith. Moreover, went on Pole, "the greater part of the world fetched the light of religion from England." Mary nodded her head vigorously: she believed it too. All the English sects, however they might differ on any other matter, were united in assigning a unique and godly destiny to the English: even Laud anxiously putting back the Reformation clock, was to teach that the ecclesia anglicina was the true Church of Peter, pure, solitary and undefiled.

'. . . Not only did the "myth" identify the race with the national religion, but it enabled God's purpose in choosing the English as His race to become perfectly clear: the destruction of Rome and the renovation of the entire Christian World. . . . Equally the purpose allowed the creation of the most unifying force of all, a common enemy: the Papacy, huge and hideous, the terrestrial instrument of the devil, whom God had told the English to root out and destroy, together with such secular lieutenants as King Philip and so forth.' Paul Johnson had indeed been caught up by strong currents of British Israel Truth, without realising it, which swept him on to make profound conclusions:

'In the second year of the Queen's reign, John Aylmer friend of Aseham, wrote in his "An Harborow (obsolete word for harbour) for Faithful and True Subjects" that England was the virgin mother to the second birth of Christ. The English should thank God that they were not born French, German or Italian (they did not need any encouragement). England abounded in good things, and God and His angels fought on her side against all her enemies. God is English. For you fight not only in the quarrel of your country, but also and chiefly in defence of His true religion and of His dear Son Christ. (England says to her children) "God hath brought forth in me the greatest and excellenteth treasure that He hath for your comfort and all the worlds. He would that out of my womb should come that servant of Christ John Wyclif, who begat Huss, who begat Luther, who begat the truth." '

The 'myth' crystalised in the huge volumes of Foxe's book, which despite its size, had sold 10,000 copies in England before the turn of the century, more than enough for every parish church in the country. As we have seen it made a Roman Catholic restoration on Marian lines impossible. Even more important, it gave a complete rationale for all the characteristic features of Elizabethan England; the Queen herself; a national church based on a degree of tolerance, the government's foreign policy, the

spread of printing, education and the use of the vernacular as the language of culture and science.

A Holy Calling

Foxe and many other writers stressed the unique role of Elizabeth in the national mission: she was Deborah, a virtuous and virginal creature, the special servant of God, divinely appointed to safeguard true religion, and lead the English in victory over God's enemies. But such warfare, said Foxe, was waged, not by rulers alone, but by all classes of the chosen race. He proved from English history that one essential test of a people's fidelity to God was their willingness to rebel when rulers were misled by corrupt advisers. In his tales of the Marian years, he exalted especially the working-class martyrs, including women; they as well as the rich and educated, had a part to play . . . Religion was the leveller of all the classes, indeed of the sexes; all should be united in the national work of God.

The mission, needless to say, presupposed an active and aggressive foreign policy, conducted in strict accordance with Protestant (i.e. English) interests. Foxe told his Good Friday congregation at St. Paul's in 1570 that, though England might be weak and her enemies powerful they would collapse like the walls of Jericho: let the rich and mighty beware, the great Turk, the great Caliph of Damascus, the great Caliph of old Rome and all other cruel tyrants and potentates of this world, which have abused their swords to the destruction of Christ's saints. The English pirates and adventurers, who, in Elizabeth's reign, were beginning to carry out the national mission all over the globe, accepted Foxe's words as the literal truth. Drake took a copy of the great work with him when he set off to circumnavigate the world in 1577. He read the more sententious passages to his sullen Spanish prisoners, and, on rest days, coloured the pictures with his own hand. After his victory at Cadiz in 1587, almost his first act was to write to Foxe and thank him for his prayers. Yet the mission was cultural as well as military. John Jewel had pointed out that English was the special language of godliness; to which Foxe added that the invention of printing was a miracle expressly performed by the Lord to complete the reformation of His Church; 'How many printing presses there be in the world, so many block-houses there be against the high castle of St. Angelo, so that either the Pope must abolish knowledge and printing, or printing at length will root him out.'

Preach the Gospel

This stress on the divine value of the printed word, the imperative command to disseminate the truth as rapidly and widely as possible, brought the medieval values and defences tumbling down. Religion was the Word - the Bible - and the Word was English. The national language swept away Latin

as the vernacular of doctrine and piety and rapidly began to invade other spheres hitherto protected from public intrusion by the dead culture. Extraordinary national energies were thus unleashed . . .

John Davies put the English ideology in its extreme form: 'There is no doubt that we of England are this saved people, by the eternal and infallible presence of the Lord predestined to be sent unto these Gentiles of the sea, to those tribes and famous kingdoms, there to preach the peace of the Lord for are not we only set upon Mount Zion to give light to all the rest of the world? Have we not the true handmaid of the Lord to rule us . . .? It is only we, therefore that must be these shining messengers of the Lord, and none but we.'

The Negative Effect of Rome

In describing the evil influence of the Papacy and Roman Catholicism on Europe, Paul Johnson writes with a profound insight into realities which Bible Prophecy students understand from their study of Daniel.

'Rome provided order of a sort, but it killed creativity. Its empire lay for hundreds of years like a vast and motionless log across the stream of human progress . . . Roman "Christianity", drawing its intellectual concepts exclusively from a static body of sacred and immutable texts, its forms, organisation and discipline from a military empire in decline became the residual legatee of Rome. (Exactly what Daniel's vision foretold!) For a thousand years it lay across Europe like a winding sheet, monopolising education, culture, science, and technology, interposing a hieratic class of interpreters between the people and such learned texts as it possessed. It banned any form of empirical inquiry which did not square with its fixed received notions and limiting its intellectual activities to formal theological exercises, which merely played on words and were wholly barren of discoveries. Its grip on the world was underpinned by secular societies whose power reflected its hierarchy and which had a share interest in preserving a comatose and unequal world. Europe was internationalist in that Church and State cooperated across frontiers in the extirpation of novelty; and it had a common language, Latin, to control knowledge and preserve it for the elite. It required an extraordinary conjunction of destructive forces to shatter this adamantine mould. The ancient Greek knowledge had been filtering into Western Europe since contact with the transmitting Arabs had been established in the eleventh century; and the extinction of Byzantium brought volumes of hitherto unknown texts to the west. But this was not enough. The use and development of such knowledge required a political society in which the free spirit of inquiry could act. Roman "Christian" Europe was a mutual protection system organised on a supernational basis to safeguard the property of the possessing

classes, those who owned both knowledge, such as it was, and land. It had successfully aborted the intellectual revolution of the twelfth century, and reimposed its negative philosophy of learning for two long centuries. It might have done so again. The Renaissance presented it with a challenge on which the crude, practical genius of Luther seized and, backed by the new power of German nationalism, thrust brutally through the enveloping mould. He caught both Church and Empire off balance, in disarray; they took too long to perceive the fundamental nature of the threat, and acted too late. But the breach could have been sealed: the impressive power with which the Counter-Reformation eventually organised itself, the ruthlessness with which it acted, leaves little doubt that Continental Protestantism could eventually have been extinguished, and the mould universally reimposed. **But there was the little matter of England, and the English Channel.**

The Blessed Plot

'In England the conjunction of forces operating against Roman civilisation was unique. As we have seen, it was from this country that Pelagius had first developed the dynamic anti-defeatist philosophy of free-will and in so doing created a heterodox, nationalist tradition which had never entirely been lost. The offshore islanders were the only colony which had thrown out their Roman governors. They had received back Roman "Christianity", but transmuted it into an insular form. They occupied a Unitary and centralised kingdom, which meant that their religion must be identified with the national spirit. Their relations with the Continent had always been uneasy and suspicious: they rejected its norms, and the Channel allowed them to do this with relative impunity. The mutual protection system of Roman "Christian" Europe stopped short at the walls of Calais. The Reformation in England thus made explicit a declaration of Independence from the Continent which was rooted in a thousand years of political and intellectual development. It was carried through, ironically, by the last of the medieval kings. A man whose motives and objects were never clearly formulated even to himself, but who possessed extraordinary reserves of courage and will-power springing from his brutish nature, he had a manager of genius, Thomas Cromwell, who flawlessly exploited the resources of an ancient institution, Parliament, to anchor changes firmly in English Law and tradition; and the break with the Continent was made permanent by the old King's matchless daughter, Elizabeth, who inherited all her father's courage but who possessed too, a wisdom, gentleness and a sense of balance and tolerance which were completely alien to him. All these factors might be called accidental. But there were others which made a clash between the English and the Continental system

inescapable: the vigorous development of the English language, which made the cultural monopoly exercised by Latin increasingly intolerable, a xenophic hatred of priests and priestcraft, which merely waited an opportunity to vent itself; and, above all, a rising consciousness amongst the English that they were a people somewhat different to all others, called to a special destiny.

The last factor was decisive - **the keystone in the Reformation Arch.**

'It takes enormous energy to change the entire course of world history; and such energy cannot be drawn exclusively from physical forces; something metaphysical is required too. What sustained the English during the Reformation and the Counter-Reformation years, what enabled them to preserve heterodoxy in England and uphold it on the Continent, to defeat the Armada and rip open the world empire of Spain - in short to thrust aside the inert log of the Roman heritage and allow the stream of progress to flow again - was not just patriotism, or nationalism, but racism, the most powerful of human impulses. **The English had come to believe they were the chosen people.** They could thus answer the Continental armoury of faith and superstition with the vehement conviction of divinely inspired rectitude.'

The profound realisation of Paul Johnson in his study of English history, is that what made the English unique was their belief that they were Israel. This he states was the **keystone of the Reformation Arch.** Unfortunately, Paul Johnson, not understanding British Israel truth, imagines that the belief was a myth. In doing so, he sadly lets down his own brilliant logic. He is absolutely certain that the Reformation was a tremendous occurrence in history - completely changing its course for the good. How then can the impetus behind it possibly be false? A good Arch must assuredly have a good Keystone!

These days it can be very discouraging to see error continuously infiltrating the citadels of Truth. But it is not a one-way process: Truth also infiltrates into the camps of Error. This is very evident in the brilliant history of Paul Johnson.

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"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

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The Bible Case Against Miscegenation

D. Gayman

Courtesy - The Watchman

"When the Most High divided to the nations their Inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For Yahweh's portion is his people; Jacob is the lot of his Inheritance" (Deuteronomy 32:8-9).

The clergy asserts forthwith that interracial marriage is sanctioned by God and Scripture. Both the pulpit and the pew in most mainstream denominational churches are content with the miscegenation mania that is rampant throughout the world. A vast majority of the clergy, representing a cross section of almost every major denomination in the Christian world, stands resolutely in favour of interracial marriage. Interracial dating, marriage, and social interaction are now commonplace throughout the world. Every college and university campus in the land is a test tube for interracial dating, live-in relationships, and interracial marriage.

These are commonplace not only in the public schools, colleges, and universities of our country, but also in the churches. In 1967, the Supreme Court voided state bans on interracial marriage. From this point forward, interracial marriage became commonplace in the church. Miscegenation, once scorned in the church and forbidden by statutory law, then became accepted behaviour throughout America. The rush to integrate the homes of America is now on. Anyone who opposes this unBiblical practice is considered intolerant and bigoted.

Ministers stand on their theological hands trying to prove from the Bible that God approves of interracial marriage. They push Scripture out of context, violate every law of Bible hermeneutics, and wrangle and twist every law of Scripture in an effort to place God's blessing on race mixing. We have reached the point where vast numbers of stalwart Christian people are retreating from the time-honored practice of opposing race mixing. More and more people are willing to compromise this vital truth in an effort to find peace in the face of this terrible sin. In an effort to salve their spiritual consciences, people have commissioned their pastors to do whatever is necessary to prove a Bible case in favour of race mixing.

Remnant ministers, one by one, are falling into the established mindset on interracial marriage. The first step toward accepting interracial marriage is

teaching that Jesus Christ died for the entire world. If he died for all races without exception and all races find salvation in Jesus Christ, then it is a quick and easy trip to a biological union of all races. If we are all spiritual equals in Jesus Christ, it is easy to justify biological fusion in the marriage covenant. Little by little, remnant ministers are erasing the battle line against race mixing. Those who seek compromise at this vital point of truth will spare nothing in their effort to erase this important Bible truth. They will wrest Scripture, wrangle and debate, and exalt human reason above all the Word of God to make room for a fully integrated congregation. Finally, as their consciences become seared with the hot iron of human reason and compromise, they blaspheme the altar of the Living God by solemnizing a marriage between blacks and whites or any other combination of races.

It is appalling to examine the limits that Bible teachers will go to in their efforts to make a place in Scripture of interracial marriage. Every Scripture in the Bible is carefully scrutinized to make room for race mixing. These false apostles of Satan's kingdom will do anything to make it appear that the Word of God commends race mixing. If you believed what the modern clergy preach, you would believe that Adam and Eve might have been black and white. You would believe that Asenath, wife of Joseph, Zipporah, wife of Moses, Rachab, wife of Salmon, and other leading women of Scripture were black or some other colour. The American clergy appears to derive some special pleasure out of turning the Holy Bible into a racial polyglot of twisted and confusing bloodlines that end up merging all races into one fully integrated and mingled people. These preachers of mix and mate, love and amalgamate go to any end to promote interracial dating, marriage, and social relationships.

This miscegenation mania at the pulpit, in the pew, throughout mainstream America, and now appearing in the remnant pulpit is cause for grave concern. Blood pollution is forever; it's irreversible. We can rebuild the foundations of a collapsed economy. The rotting political infrastructure of America can be restored amid fasting, prayer, and Bible reconstruction. A resolution for our social problems can, in time, be found. But if we pollute our blood amid the sin of miscegenation and reduce the purity of our Caucasian and every other race to a bland gray, America will be finished forever. Every base nation on earth today results from the fusion of the primary builder race with the other races. The browning of Egypt, Greece, North Africa, India, Peru, and other nations resulted from race mixing. Those who fail to live by the Biblical Law of racial purity will be judged in the eternal loss of the genetic foundations upon which nations are built.

Race mixing in modern America arises from several false premises which are communicated from the pulpit and

the pew, plus premises that incessantly are propagated from the public schools, colleges, and universities of this land. A quick review of the false presuppositions that undergird the miscegenated mindset of the American public, and Christians in particular, is in order.

THE "UNITY OF ALL RACES" DOGMA

American pulpits are ablaze with the theory that all races had a common beginning in Adam and Eve. They assert that there is a unity of all races in Adam man. Building on this postulate, they conclude that since all races had a common beginning with Adam, nothing is wrong with the fusion, integration, and amalgamation of all races into one, gray polyglot. The unity of the races concept is built directly from the theory of evolutionary humanism. Theological evolution as preached from American pulpits asserts that all the diverse races have resulted from mutations from one original parent stock in Adam and Eve. This "unity of all races" dogma allows ministers to read the Bible with colour-blind vision. Most of the clergy imagine God to be colour-blind, and they see the Bible as a book of integrated bloodlines with no provision for any racial purity.

Many theologians trace the origin of the races to the post-flood history of Genesis and contend that from Noah's three sons, Shem, Ham, and Japheth, sprang the three major races of the earth: the Caucasian, Negroid, and Oriental races. Since they trace all major races to a common beginning in Noah, they see nothing inherently wrong in the mixing of the races. Most of the clergy, together with their congregations, have joined educators and politicians in the clamour to mix and shake, amalgamate and integrate all races into one fusion of gray. The doctrine of evolutionary humanism has made its way to the American pulpits, and the pews are ripe with the same dogma. As in the days of Hosea the prophet, *"my people are destroyed for lack of knowledge"* (Hosea 4:6). While most Christians would not admit that they have built their ideas about race upon the foundations of evolution, it nevertheless is true.

At this late date, it is not likely that anyone will be able to change the thinking of the masses in America and the Israelite nations abroad. Interracial dating, marriage, and socialization are accelerating throughout the Western world. The non-white races of the third world have invaded the nations of the West, and the Caucasian Christians can hardly wait to bring these people into the churches and down the altar where interracial marriages can be solemnized. At the very best, we can only pray that as the Scripture says (Isaiah 1:9 and Romans 11:5), there will be a remnant of racially pure Israelites spared to the coming of Jesus Christ in power and glory.

The time has come for the remnant to draw lines from the Bible for themselves and their children. We should

build from a foundation of Bible truth and transmit this knowledge to our children so a Godly seed can be preserved in the earth during this time of Jacob's Trouble. If the rest of the world makes the choice to mix, mate, and amalgamate, that is their decision. As for me, my house, and the Church I pastor, that is not our choice. We believe that we cannot violate our consciences by living in disobedience to God and Scripture. Interracial dating, marriage, and social interaction are a total violation of God and His Law and clearly oppose the articles of faith and doctrine established by this Church body. We solicit no conflict or tension with other races or with people who are obsessed with race mixing. We are content to view the presence of non-whites in America as a judgment upon Caucasian America for violating God's Word. We accept the fact that the third world is arriving in America because the Israelite people have broken covenant with Yahweh, their God. The goal of this Church body is to establish a Bible culture where they and their children can live in peace and harmony and be assured that their children and grandchildren will remain white and Christian. In support of this tenet of our faith, we submit the following evidence.

SEPARATION AND DISTINCTION

We believe that every race was created with distinction from all others by the sovereign will of God. Each race, with its own unique and distinctive colour of skin, blood composition, mental abilities and limitations, and other attributes, bears the mark of Divine ownership. Every race was created by Yahweh and was pronounced very good (Genesis 1:31). Every race bears the original design of God in skin colour and all other unique qualities established by the act of creation. The Christian view must be that every race has its particular life purpose in the plan of God. Moreover, it must be true that what God created perfect in the beginning will be a part of His Kingdom design in the end. We believe that every race as created in its pristine original design will be resident within the Kingdom when Jesus Christ rules this earth. Every race will occupy that portion of the earth assigned to them by their God. There can be no hatred for the various races that Yahweh has created and placed upon His earth.

It is imperative that every Christian understand how it is that interracial dating, marriage, and socialization of the race destroy God's mark of ownership and destroy God's original design for every race as purposed in creation. Miscegenation is mortal man seeking to remake God's creation into his own image. Race mixing is the attempt of sinful man to recreate that which God called very good. Every act of miscegenation is man's attempt to exalt the god of human reason above the intent and purpose of the Creator. Miscegenation is an abomination before God. All who practice and wallow in this

sin must love death.

VALUE AND FUNCTION IN RACE

It is important to establish the difference between value and function in the races which God has created. As to God's perception of value, we are not allowed to pass judgment. Every race has a definite purpose in the will of the Creator. God placed value on every race. Therefore, no race is considered valueless. That the Creator found all races to be very good indicates that we are not at liberty to assign value. The Creator loves all of His creation, and so should His children. As to function, every race has a particular and unique position to fill in the purpose and plan of God; no two races were created to fill the same function. When mortal man seeks to assign the various races to the same function and position, there is no end to the problems that ensue. You must clearly separate value from function among the various races God created.

The sin of miscegenation assumes that because every race has value in the sight of God, they all share the same function and position in the plan of the Creator. Interracial cohabitation brings death to both function and value in racial purity. By changing God's original design and remaking the race in the image of Satan, both function and value are destroyed. Failure to understand function in race has resulted in making demands on a particular race which it cannot deliver. The Creator has placed His own limitations on each race, and no amount of wishful thinking and social planning will change this fact. Not every race was designed for the same function, and when forced to perform beyond their limitations, chaos follows. Only when God's original design is protected in every race will peace and harmony be present.

KIND AFTER HIS KIND

The law of kind after his kind is established ten times in Genesis 1. Every life form in the plant and animal world was created after his kind with seed in itself. The distinct races within God's creation were created to conform to the law of kind after his kind. Caucasians were created to reproduce in kind. Negroids were created to reproduce in kind. Orientals were created to procreate within their own kind. The same law that keeps blackbirds reproducing after their own kind is intended to keep each race reproducing after his own kind. In thousands of years of history, the law of kind after kind has operated in the plant and animal world. Only under conditions forced by the hand of man are hybrid crossbreeds possible.

Miscegenation is a total violation of the law of kind after his kind. The hybrid offspring of out of kind reproduction has no place in God's creation. Race mixing brings confusion of face. The destruction of the genes is permanent in race mixing. If only the people of this generation would spend as much time in selecting

mates for their children as they spend in the selective breeding of their dogs, cats, horses, and other animals, we would be in much better shape!

THE LIVING CREATURES

Genesis 1:24,25 provides the Biblical context for the separate and distinct creation of the black and yellow races. The Bible treats the Negroid and Oriental races under the term "living creature" (Chay Nephesh). The Bible does not particularize the life forms of the plant and animal world or the black and yellow races. Each race was created according to his kind and was to reproduce within kind. The preservation of a distinct Oriental race and a distinct Negroid race over thousands of years confirms that there is a natural proclivity for every race to produce after its own kind. The Bible does not teach that Adam and Eve were the parents of all races. Every race had its own distinctive beginning. There is nothing in all of Scripture that teaches a unity of all races in Adam man. The Bible teaches just the reverse. It is no disgrace to be classified under the term living creature. Remember that God called everything that He had made very good, and that included all of the various kinds of the living creature.

ADAM KIND CREATION

The Holy Scriptures take special care to particularize the creation of Adam kind in Genesis 1:26-27. Adam man, unlike the other races, was created in the image and likeness of God and was created with all the attributes requisite and necessary to fulfil the dominion mandate (Genesis 1:28). The incorporeal souls of Adam kind (male and female) were all created on the sixth day (Genesis 1:27). These souls were created in the image and after the likeness of the Creator God and were given all of the unique qualities, talents, and gifts necessary to bring forth their function in the earth. With regard to function, the Adamic creation was given the dominion of the earth.

The first body form created in Adamic man was the man Adam in Genesis 2:7. Adam was the first body into which a created soul was placed (Genesis 2:7). The soul became living in the sense that it now possessed self-consciousness. The soul possessed only Godconsciousness in Genesis 1:27. With the breath of life, (Genesis 2:7) Adam man was made living. This breath of life was the spirit of life (Job 27:3). Adam man was made spirit, soul, and body (I Thess. 5:23). He had a created, incorporeal (non-material) soul, a formed body (Genesis 2:7), and an implanted spirit (Genesis 2:7). Adam, made in the likeness and after the image of God, was created to exercise dominion over the earth (Genesis 1:28, Genesis 9:1, and Psalm 8).

Adam man was the first Caucasian to be placed in a body with an implanted spirit (Genesis 2:7). All of the souls of

Adam man (male and female) that ever were born in time and creation were created on day six (Genesis 1:26-27). On day eight, the created soul of Adam was placed into a formed body (Genesis 2:7) and was given an implanted spirit, which gave him life (James 2:26). The form and function of the first man was to be reproduced in kind by Adam and his posterity. The Bible declares itself to be the history of the Adamic people (Genesis 5:1-3). Moreover, the word "man" in Genesis 1:26-27 and Genesis 2:7 is word #120, Aw-Dawm', from #119, meaning ruddy, i.e. a human being (an individual or the species, mankind, etc) man, person. Root #119 is Aw-Dam', to show blood in the face, flush or turn rosy, be (dyed, made) red (ruddy). Genesis 1:26-27 and Genesis 2:7 both speak of the creation of Adam man. Moreover, Genesis 5:1-3 and Matthew 19:4-6 confirm that the language of Genesis 1:26-27 and 2:24 speaks of one creation: Adam man.

From the creation of Adam sprang the Caucasian race. When it became necessary for Adam to find a help meet (wife), he found nothing acceptable within the other races present in the creation. Genesis 2:20 reveals that there was not an help meet found for Adam man. The law of kind after his kind was validated when God took Eve out of the side of Adam man. Genesis 2:24 confirms that the man and the woman are to be of "one flesh," that is to say that they must be of the same "kind" of flesh. The fact that Adam man did not find himself a wife from another race confirms that Adam man must always find a wife of his own flesh. In Adam and Eve we have the first progenitors of the Adamic creation. The soul of Eve was created on day six right along with the soul of Adam (Genesis 1:26-27). The soul of the woman was placed into the body which God formed when He took out of Adam's side a rib with which to make a woman. The woman Eve was made in kind after Adam man. This is the Bible bedrock foundation for preserving the racial integrity of the race of Adam.

The race of Adam was placed under the blessing and cursing of the Law in Genesis 2. Obedience to the commands of the Creator would insure Adam immortality. He would never die. Disobedience to the commands of His Creator would bring forth death. Adam enjoyed conditional immortality. When sin entered the world and death by sin (Romans 5:12), the race of Adam lost its innocence and joy before God and was cast from the Garden of Eden. Following their expulsion from Eden, the Garden of God, the Adamic creation continued to practise racial integrity by remaining within the law of kind after his kind. This cannot be said with regard to Cain. In Genesis 4, Cain took a wife from the land of Nod (a member of the Oriental race), and this was the beginning of the sinful plunge into race mixing.

ISRAEL OUT OF ADAM

Only Adam man was placed under Law (Genesis 2). The other races were not made responsible for keeping the Law and therefore were not held accountable unto the Creator. Where there is no law, there is no transgression (Romans 4:15). Moreover, sin is not imputed where there is no law (Romans 5:13). In the fall of man into sin, only the Adamic creation stood under the sentence of death and judgment. Only Adam kind required redemption from sin. The other races were under the headship of Adam kind. The entire creation suffered and groaned in travail because of original sin, because Adam man was responsible for the Godly dominion of all creation. When Adam sinned, the entire creation suffered. Only the Adamic race sinned, however, and that sentence of death required a Saviour who could reconcile them back into right standing with God the Father.

God the Father was under no obligation to save anyone since He was not responsible for Adam man's fall into sin. Out of His great love and mercy, the Father purposed in election to choose a people who would be the object of His love (Exodus 19:5,6, Deuteronomy 7:6, Psalms 135:4, Jeremiah 31:1, Amos 3:2, 1 Peter 1:1-2). This He did from the foundation of the world (Eph. 1:4,5 & II Tim. 1:9). Yahweh purposed to choose Israel out of Adam. Every Israelite is an Adamite, but not every Adamite is an Israelite. Biblical Israel is descended from Adam through Abraham, Isaac, Jacob-Israel, and his twelve sons. From Genesis 12 to the remainder of the New Testament, the Bible is the history of Israel, the people descended from father Abraham through his son Isaac.

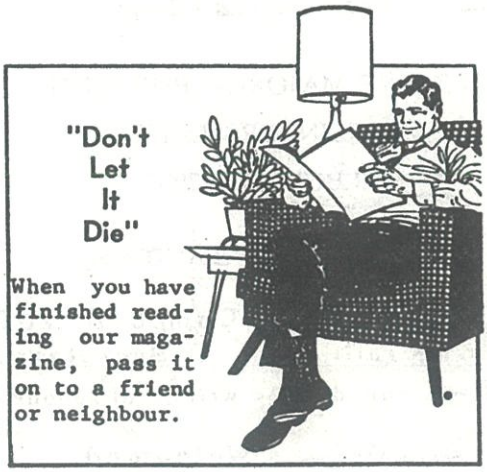
In preserving the purity of the Israelite people out of the race of Adam kind, Yahweh purposed for Abraham to marry his half sister, Sarah. Abraham and Sarah were of the same father. This selective mating was continued with Isaac when he married his cousin Rebekah. Jacob continued this pattern of very selective mating when he went to his uncle Laban to seek a wife. Careful examination of the Israelite people will confirm that selective mating was always a part of their history. From the very beginning with Adam and Eve, these people would be of the same flesh (Genesis 2:24). This practice was continued in the unfolding generations, and every violation of the law of racial purity brought sorrow and displeasure (Genesis 26:34,35, 27:46).

Purveyors of mix, mate, and amalgamate would have you believe that Asenath, wife of Joseph, was not white. They want you to believe that Zipporah, wife of Moses, was non-white. They insist that Rachab, wife of Salmon, was non-white. They demand that Ruth, wife of Boaz, was not racially pure. In truth, however, Asenath, Zipporah, Ruth, and other controversial women of the Bible were of the Caucasian race and did descend from Father Abraham. People with a race mixing mentality search every

crevice and canyon of the Bible for justification of the sin of miscegenation. When they are honest to the Word of God, they find that the case for miscegenation cannot be defended from the Holy Scriptures.

Finally, let it be noted that in the original design of our Eternal God, he allotted to the various races within His creation a special portion of the earth. He placed the Orientals in Asia, the largest continent on earth. He placed the Negroids in equatorial Africa where the climate is best suited for this creation. He placed the Caucasian in Europe, in the northern latitudes where they are best suited to carry forth their function in the creation. The integration of the various races in the landscape of America, the Dominion of Canada, the British Isles, Scandinavia, Europe, Australia, New Zealand, South Africa and elsewhere on this earth cannot be defended from the Bible. The God of Scripture is a God of segregation and separation. What God has segregated, let not man integrate.

If a majority of the Caucasian race in America makes the unBiblical choice to mix, mate, amalgamate, and destroy the treasure and blood of their race in miscegenation, that is a choice they and their children must live with. The people at the Church of Israel have chosen to remain faithful to the covenant Law of God and Scripture. We seek no tension and conflict with other races. We wish that every race would remain faithful to the law of kind after his kind. What we seek for ourselves we also wish for all other races. That is that when Jesus Christ returns to establish His Kingdom upon this earth, He will find His people Israel living in obedience to His covenant Law and pure representatives of every race living on this earth.



British-Israel World Federation

BRANCH INFORMATION.

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Enquiries Welcomed.

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).

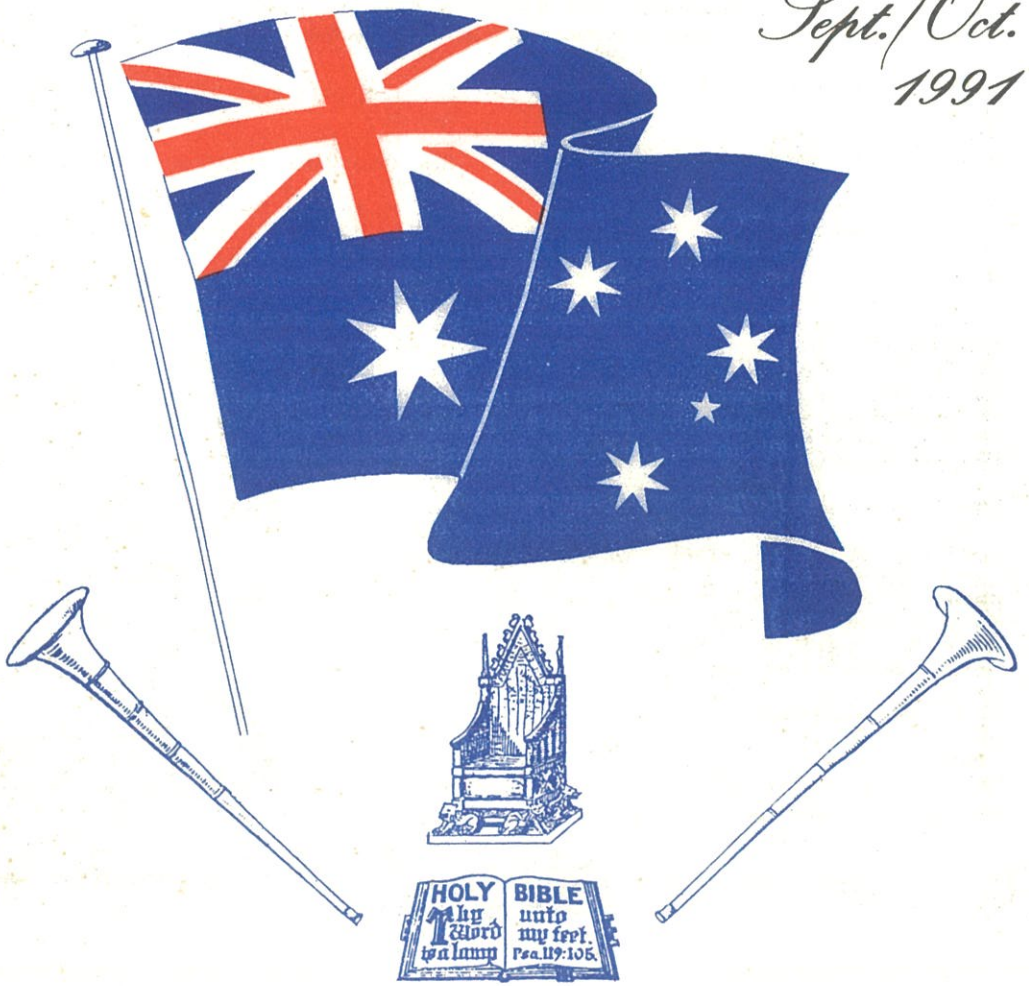
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 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 ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

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1991



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC
AND KINDRED PEOPLES AS GOD'S SERVANT NATION
AND THE IMMINENT REIGN ON EARTH
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.	Gen. 12:2; 18:18; Deut. 4:7,8.
Named 'Great'.	Gen. 12:2.
The chief of the nations.	Gen. 27:29; Deut. 7:6; 15:6.
A maritime nation, having command of the seas.	Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
A company or commonwealth of nations.	Gen. 35:11; 48:19; Eph. 2:12.
A missionary nation.	Gen. 22:18; Isa. 43:21; 49:6; 66:19.
The custodian of God's Word.	Psa. 147:19, 20; Isa. 59:21.
A just nation.	Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
God's instrument in destroying evil.	Jer. 51:20; Dan. 2:34,35.
An undefeated nation.	Isa. 54:17; Micah 5:8,9.
Blind to their identity.	Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Have an island home north and west of Palestine.	Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Occupy islands and coastlands.	Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Possess the gate of his enemies.	Gen. 22:17, 24:60.
Have multitudinous seed.	Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Colonize and spread abroad.	Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Lose first colony and then expand, demanding more living space.	Isa. 49:20.
Irrigate the deserts and build the waste places.	Isa. 35:1; 43:19, 20; 58:11, 12.
Possess the wealth of the earth.	Gen. 27:28; 49:25, 26; Deut. 33:13-16.
Possess the heritage of the heathen.	2 Sam. 22:44; Psa. 2:8; 111:6.
Receive strangers and refugees.	Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8;Zech. 8:22.
Set free slaves and prisoners.	Psa. 72:4; Isa. 42:7; 49:9; 58:6.
Have a descendant of King David reigning over them.	2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.
Lose all trace of their lineage.	Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
The power of the Holy People is to be broken.	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

"The earth is the Lord's and the fulness thereof, the world and they that dwell therein" (Psalm 24:1). This matter of ownership is also expressed in Psalm 89:11 "The heavens are thine, the earth is also thine, as for the world and the fulness thereof, thou hast founded them".

In the New American Version, the phrase "the fulness thereof", is read as "and all it contains". The N.I.V. says, "and everything in it".

Scripture refers to the fact that we are sojourners or tenants as one version says. This matter of ownership is also seen in the issue of selling or leasing land that is in Israel's possession. According to Scripture no land was to be sold in those areas that we were to possess. As these laws did not primarily pertain to non-Israelite people the same conditions could not apply. I do believe that if other nations and races did obey these laws they would be also blessed or receive benefits that arise out of the natural world. For example improved crop production to help feed the millions in the world. But that is another matter.

Let's return to the fact that the earth is the Lord's and the fulness thereof. If you look around you in the home and in industry, everything comes from the soil or rocks of the earth. Even plastics have their origin in the earth. The extension of this truth if translated into industrial relations and the work place would drastically change many of the policies that are devised by man. There would be a totally different philosophy and therefore a very different policy laid down by our leaders. Ownership in the hands of a few would not exist. The centralist policies for world government as devised by man would not eventuate. Greed would not be the problem that it is today. I am obviously suggesting that such a condition could only become reality if all the laws of God as given to Moses to codify, were obeyed. As Christ said, "Seek ye first the Kingdom of God, and all these things will be added unto you".

The question of private or state ownership is a relevant matter to comment upon. Whilst I might favour private ownership in the present economic climate over that of state control of one's property, private ownership of itself is not the complete answer to better production of goods. One might say that privately owned farms in areas of Eastern Europe or Russia produce more than state owned property. This is obviously true, but are we to use the same logic in saying that we support Democracy, when such a system of choice runs

contrary to the Theocratic and patriarchal system that God instituted within Israel. Surely not! To say that we support private property and Democracy is just as erroneous as suggesting that we support a Bi-party system of government like that of Labour or Liberal. The slight differences do not warrant any belief in following any party.

The usual comment about the need to support Democracy is that it is the best that man has devised. It might be the best, but the problem is, that the Democratic process is devised by man. And do you believe that any government today is any semblance of what the Greeks once called Democracy. I can assure you that it is not. In those days very few people actually were allowed to vote for their representatives. The suggestion that Democracy is the best that man can offer, only proves that the thought of God being allowed to have some say in the affairs of this nation is far from the minds of the people.

In essence there is very little in this world that is worth preserving. The system and those who manipulate the market place are full of wickedness. It is about time that a distinction was made between those who are sinners in the sight of God and those who devise or fabricate evil. As regards little is worth saving, I see this as one of the hidden meanings of the Parable about new wine in new bottles. The consequences of our own sins will eventually make us realise that we must return to those laws that identified Abraham not only as a friend of God but one who was righteous in His eyes.

One of the main reasons for man's existence on this earth was to nurture it. In so doing we were to give God the glory for all His Providence. To get the best out of the earth with the least amount of effort is also part of God's purpose. By obeying the laws that brought about the friendship between Abraham and God such a condition in the workplace could become a reality. It was not God's intention for us to work to the extent that we work today. Just in two areas alone, namely improved quality and doing away with inbuilt-obsolescence we would be able to cut working hours by probably 25%. For many today the work ethic has become a form of slavery to the money system. We are continually being told that we must work harder to get out of debt. This in effect discourages people from becoming aware of what is happening. As far as the debt, the solution is quite simple: cancel the debt which was in the first place created out of nothing but for a better reason, the debt to a large extent is made up of imaginative figures in a computer. God in His great wisdom for the benefit of man, has stipulated that at the end of every sixth year all debts are to be cancelled. This law is the great

leveller. It would immediately cut out hoarding and the need to have a Stock Exchange. There would be no need for investment, where at the moment many become rich at the expense of others. In the light of ownership as expressed in Psalm 24:1 it is quite interesting what Karl Marx had to say about private property. He said that the foundation of Socialism is the "abolition of private property". In his opinion everything should belong to the State. The State took the place of the one true God.

In relation to the quote from Psalm 24 we must also ask the question: "What is wealth?". It is very true, that Health is Wealth. In this regard wealth takes on a very different meaning. The eternal aspect of wealth is to be seen in terms of ideas. The thoughts of the heart are to be used as the criteria of wealth. What is done with these thoughts is an added dimension, to the question, what is wealth?

We would live in a more contented world if more people approached the question of possession in the light of such examples of real wealth, namely health, real friends and the search for truth. The other necessities of life would be acquired with far less fuss and anxiety. The materialistic world does not unfortunately encourage a lifestyle that takes just what is necessary from the earth's wealth.

For the purpose of our own Identity Message I would suggest that you read Deut. 8. As a nation we need to place into perspective again, verse 18 of Deut. 8 which says: BUT THOU SHALT REMEMBER THE LORD THY GOD: FOR IT IS HE THAT GIVETH THEE POWER TO GET WEALTH, THAT HE MAY ESTABLISH HIS COVENANT WHICH HE SWARE UNTO THY FATHERS, AS IT IS THIS DAY.

Obedience to the Law and the remembering of the Covenant given to our fathers will again allow us as a nation to regain our role as a servant people. If there is one word that describes our role it is SERVICE, not as slaves to an economic and financial system that strangles the will to survive. In the meantime may we as individuals strive towards a higher goal based upon reality and truth.

'I will place no value on anything I have or may possess except in relation to the Kingdom of Christ. If anything will advance the interests of the Kingdom, it shall be given or kept only by the giving or keeping of it. I shall most promote the glory of Him to Whom I owe all my hopes in time and eternity'.

— David Livingstone

Who Or What Is An Israelite? (Part 2 of 4)

W. G. Finlay

Courtesy - The Covenant Message

"Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And they SHALL PUT MY NAME UPON THE CHILDREN OF ISRAEL; and I will bless them" (Num. 6:23-27).

As one considers the first step toward the creation of the physical nation which, under the Sovereign Covenant of the LORD was designed to accomplish His Purpose, it would serve to review the LORD'S attitude to those who were proffered as the heir of His Covenant. Eliezer of Damascus, adopted into Abraham's household, was rejected out of hand and no further mention was made either of him or his seed in the future. Insofar as Ishmael was concerned - the first of Abraham's seed by the Mizraimite Hagar - while the father's plea was: "O that Ishmael might live before thee" (Gen. 17:18), the LORD'S reaction was very positive. "And God said, Sarah thy wife shall bear thee a son indeed and thou shalt call his name Isaac: and I will establish *my covenant* with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful and will multiply him exceedingly - twelve princes shall he beget, and I will make him a great nation. But *my covenant* will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" (Gen.17:19-21).

The name by which Abraham's first-born son was called had been prescribed by the angel of the LORD (Gen.16:11) and was derived from the primitive root *shama* which means *to hear* plus *'el* which means "strength", "mighty", "the Almighty" and is also used in the context of any deity. Thus, according to the angel of the LORD, Abraham's first-born son was to be given a name which carried the meaning of "God will hear" - a situation which became valid when Abraham pleaded for his son and was answered, as has been stated above, by the promise that his seed would be multitudinous and would comprise twelve principalities. Ishmael married a woman of Egypt (Mizraim) (Gen.21:21) who bore him twelve sons

(Gen.25:13-15) and one daughter who, in Genesis 28:9 is called Mahalath but who in Genesis 36:3 is called Bashemath. Ishmael died at the age of one hundred and thirty seven and although one is not told precisely how many children could be numbered as his progeny, these had spread themselves over the Arabian peninsula from Havilah to Shur (Gen.25:17-18).

Many of course, are of the opinion that the descendants of Ishmael are to be found today as the Arab people of the Middle East, but if the research of men such as William Gifford Palgrave who spent considerable time in Arabia studying the people is taken into account, it becomes obvious that the popular opinion is incorrect. In his work *Central and Eastern Arabia,* Palgrave stated: "Kahtan, or in Hebrew orthography Joktan, is acknowledged by all Arabs for the first author and founder of their race and nationality, while his residence is no less unanimously fixed in Yemen. The same remarks and the same degree of proof may be applied to what we learn from Arab or Hebrew records concerning Ishmael and his establishment *in northern Arabia."* Thus, from this eye-witness account plus the research conducted, it would appear that while the descendants of Ishmael lived in the northern regions of the then Arabic world, they never considered themselves as part of the Joktan stock having derived their descent from Peleg, Joktan's brother.

Herbert Bruce Hannay in his *European and Other Race Origins,* expresses the opinion that some descendants of Joktan who are referred to by Palgrave as Kahtanic Arabs originally belonged to the fair stock of humanity but, through an amalgamation with dark African races, did not retain their racial purity and created a racial diversity among the Arab people. The descendants of Ishmael on the other hand and according to Hannay, are represented by the Prussian people - the Prussian State once comprising the twelve Principalities of *Prussia Proper; Posen; Pomerania; Silesia; Brandenburg; Saxony; Schleswig-Holstein and Helogoland; Hanover; Westphalia; Nassau, Rhenish Prussia* and *Hohenzollern.*

Interesting though Hannay's theory is - and he backs his contention with more than considerable historical data - as far as the Genesis account is concerned, the first-born son of Abraham was endowed with a name which meant "God will hear" plus the promise of a multiplicity of seed which would divide into twelve principalities. No further promise was made to Ishmael nor is any further directive given concerning his seed.

Isaac

As one passes to the story of Isaac, the whole theme changes and

one becomes aware of the LORD'S personal involvement - not only with the birth of the Promised Covenant heir, but also with the seed that would spring from his loins. It will be noted - in the case of Ishmael - that Hagar had already conceived and had been driven out of Abraham's household by Sarah (Gen.16:6-7) and was found by the fountain in the "way of Shur" by the angel of the LORD who *then* announced the name by which Abraham's son should be called. In the case of Isaac, the Covenant heir was named *before* Sarah conceived and while the name itself did not embody the Name of the Deity as in the case of Ishmael *(shama el),* the *fact* that the name was given *before* Sarah knew of the LORD'S intention and even before she laughed in sheer incredulity at the thought of producing the Covenant heir, is a clear indication of the LORD'S WILL in operation. *(According to Gen.18:10-12, Sarah did not laugh so much "in sheer incredulity ... etc." as in amazement that she should bear a child at all at ninety years of age. Editor.)*

In the context of names, it will be noted that in Genesis 17:15 it is stated: "And God said unto Abraham (whose name had been changed by the addition of the 5th letter in the Hebrew alphabet - the letter H), As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." To many people, this name change was intended to convey the role of the "mother of nations" as is found in verse 16 but, according to the *Jewish Encyclopaedia,* Moses saw something much deeper in the addition of the letter "H" in substitution for the *"I"* - the "ah" *ending to her name* being equated with "yah" in the Tetragrammaton YHVH which is the name which was to be placed on the children of Israel (Num. 6:27). If this contention in the *Jewish Encyclopaedia is* correct and Sarai's name was changed to incorporate as an appendix the YAH of the Name of the LORD in Hebrew - YAHVEH - the announcement that she would give birth to the Covenant heir whose name was to be Isaac takes on a meaning far in excess of that usually associated with it. Again, IF the *Jewish Encyclopaedia* is correct in its analysis of the name Sarah, one is surely entitled to an explanation of why the YAH portion of the YAHVEH NAME of the LORD was given to Sarah when nothing of this Name was given to Abraham? The explanation lies in the subsequent development in events when the words of Promise were transposed into fulfilment.

Abraham of course, also laughed in sheer amazement at what he had heard - not only the change in Sarah's name, but also at the fact that *she* was to be the mother of the Promised heir and it was in this context that Abraham, despite what the LORD had said concerning Sarah, presented

Ishmael as the heir. This, as the Scripture makes abundantly clear, was rejected and as the narrative continues, one is presented with the next stage in the transposition of the words of the LORD into deeds. The LORD visited Abraham on the plains of Mamre and it was on this occasion that the Promise that Sarah should bear *the* son was reiterated and from the context, it would appear that this was the first time that Sarah heard what the LORD said concerning her. Her laughter was undoubtedly an echo of that of Abraham for she too was quite familiar with the technicalities which militated against her bearing Abraham's child in addition to which, "it ceased to be with Sarah after the manner of women" (Gen.18:11). The LORD'S response to this was: "Is anything too hard (Heb. *pala:* "too high", "wondrous", "miraculous") for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son" (Gen.18:14). In the light of this statement and no matter which way one may look at it, Sarah's conception was indisputably linked with the *then* Promised "return of the LORD" - a feature which some have considered "too bizarre for words" - and yet this is precisely what is written.

If the order of events are correctly recorded in Genesis 17 through chapter 20, it would appear that after this prodigious statement, the LORD visited Sodom and Gomorrah and destroyed those cities - the record continuing with the incestuous behaviour of Lot's daughters (Gen.19:31-38) and the beginning of the Moabites and Ammonites. Bearing in mind that Abraham was fully conversant with the LORD'S declared intention with Sarah, the twentieth chapter records the repetition of Abraham's behaviour when he first went down into Egypt - when he passed Sarah off as his "sister" (Gen.12:10-20). In this second instance, Abraham also told Abimelech, the king of Gerar that Sarah was his "sister" (Gen.20:2) and notwithstanding the fact that "it ceased to be with Sarah after the manner of women", Abimelech took Sarah to be his wife and was only deterred when, through a dream, the king was informed of the true position.

It was after this event - and one cannot help wondering at Abraham's behaviour in presenting Sarah as his "sister" particularly as he knew that the LORD had declared that she was to be the mother of the "child of the Covenant" - it was after this event that Genesis records the birth of Isaac. "And the LORD visited (Heb. *paqad:* "to be present", "to attend") Sarah as he had said, and the LORD did (Heb. *'asah:* "to do", "to make") unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which

God had spoken to him" (Gen.21:1-2). As one looks at this statement again - "For Sarah conceived, and bare Abraham a son in his old age" - and then passes on to the subsequent verses in this chapter, it will be seen that Sarah, in speaking to Abraham, refers to Isaac as MY son while the LORD very pointedly speaks of Ishmael as Abraham's seed. "Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with *my son*, even with Isaac" (Gen. 21:10). It may of course be argued that Sarah used this expression to differentiate between her son and the son produced by Hagar with Abraham's paternity not in any doubt. However, in reading further it will be noted that it says: "And the thing was very grievous in Abraham's sight because of *his son*. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is *thy seed* " (Gen.21:11-13). It should be noted that the LORD *did not say:* "...because he ALSO is thy seed" thus linking both Ishmael and Isaac in a common parentage - the omission of this link being most important.

Isaiah, writing at a much later stage, said: "But now, O LORD, thou art our father; we are the clay, and thou art our potter; and we are the work of thy hand (Isa 64:8) while in his previous chapter, he wrote: "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not, thou, O LORD, art our father, our redeemer, thy name is from everlasting" (Isa.63:16). A brief look at the Hebrew text of this last passage will provide an insight to the prophet's understanding of the relationship between the LORD and His people. The first word "Doubtless" is translated from the Hebrew *kiy* which is a prepositional prefix and should be more correctly translated as "forasmuch" or "inasmuch" - the same word being present in the expression *"though* Abraham be ignorant of us". The word "ignorant"' in this passage is translated from the Hebrew *"lo yada"* - the *"lo"* being the negative, while yada is used extensively throughout the Old Testament to convey the pro-creative act. "And Adam knew (Heb. yada) Eve his wife and she conceived..." (Gen. 4:1); "And Cain knew (yada) his wife; and she conceived ..." (Gen 4:17); "And Adam knew (yada) his wife again, and she bare a son ..." (Gen 4:25). Insofar as the expression "and Israel acknowledge us not" is concerned, the Hebrew text indicates that Israel had lost sight of the fact that the LORD was their father.

"Israel is my son, even my firstborn"

"When Israel was a child, then I loved him, and called my son out of Egypt" (Hos.11:1). It is of course, absolutely true that Isaac was never called "Israel" and therefore not included in the expression "my son" but it is equally true that Jacob, Isaac's heir, became the sole possessor of this name. This name was not summarily assumed by Jacob - it was given under Divine Authority (Gen.32:28) and of which, more later because just as Sarai's name was changed to incorporate the YAH of the YAHVEH Name, so too Jacob's name was changed to "Israel" to perpetuate the implication behind his grandmother's new name.

As has been seen thus far, there was nothing of a haphazard nature in the first step toward the creation of a nation which was formed exclusively for God's Covenant Purpose. Abraham had sought to present an adopted son in the person of Eliezer of Damascus as the beginning of the LORD'S national Purpose only to have this procedure rejected out of hand. He then sought to present his seed, through Hagar, as the new national beginning and once again he found that the LORD'S way is not the way men conceive this to be (Isa.55:8). With the advent of Isaac, Abraham realised the importance of the seed line and was determined that his own error - notwithstanding the sincerity in attempting to produce a Covenant heir - would not be repeated now that the heir had been born. Through the lesson that he had learned, Abraham became what the modern world would call a "racist" for in his instruction to his "eldest servant", he made him swear by the LORD, the God of heaven, and the God of the earth, that he would not seek for a wife for Isaac among the daughters of Canaan (Gen.24:3).

Rebekah, the daughter of Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother (Gen.24:15) became Isaac's wife and this as the result of Divine selection (Gen.24:12-15). For some strange reason, Rebekah remained childless for nineteen years after her marriage to Isaac and while no explanation is given for this, what *is* obvious is that during those years, neither Isaac nor Rebekah sought to present the LORD with an adopted substitute for the barrenness in their married life. While Isaac patterned his life on that of Abraham - even going so far at a later stage of presenting Rebekah as his sister (Gen. 26:7) just as Abraham had done with Sarah - he did not on any occasion proffer an alternative Covenant heir to the LORD.

As the result of Isaac's supplications to the LORD, Rebekah finally conceived and bore the twins, Esau and Jacob and while the Scripture confines itself to the prenatal animosity which Rebekah felt as

existing between the twins which caused her to ask the LORD the reason for this, tradition has speculated and postulated theories which may or may not have some truth concerning this. For instance, the *Jewish Encyclopaedia,* in citing the Targum - Pseudo Jonathan - notes that it was widely held that he, Esau, was a "true progeny of the serpent", his behaviour toward women particularly being such as to remind people of the "serpent's" callous disregard for the consequences when he mesmerised Eve with distortions of the Truth concerning the "fruit of the tree of the knowledge of good and evil". Thus, while tradition adds its voice to the Genesis history, all that the Scripture states, and this by way of the LORD'S response to Rebekah's appeal, was that: "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 people, and the elder shall serve the younger" (Gen. 25:23).

After the birth of the twins, Rebekah again became barren and no further children were born to her - a feature which, while having no explanation in the Bible, has been the source of considerable speculation in rabbinical literature. It has been suggested that logically she should have borne twelve sons to Isaac who would have been the patriarchs of the twelve tribes - no reason being apparent why the development in the Covenant People should have awaited the maturity of Jacob. It has been suggested - and again in rabbinical literature - that the appearance of Esau was one of the main reasons why Rebekah did not mother the required number of sons and why no further comment on the subject is made. It is quite possible, although by no means proven, that "telegony", that phenomenon which indicates the transmission of contaminated "genes", *may* have had something to do with this. Just by way of interest, Dr. Austin Flint's *Textbook of Human Physiology* states: *"A white woman who has had children by a negro may subsequently bear children to a white man, these children presenting some of the unmistakable peculiarities of the negro race."* While this may be very wide of the mark insofar as Rebekah was concerned, there can be very little doubt that *something* was present which militated against Rebekah producing the required number of sons who would, in turn, begin the formation of the Covenant nation

Esau - Edom

Before pursuing the significance to the statement - "Israel is my son, even my firstborn", it would serve to consider Esau who, according to rabbinical literature, was responsible for the hold-up in the development of the Covenant nation. As one looks at the many records concerning Esau -

both Scriptural and Apocryphal - it becomes obvious that Esau is pictured as a mechanism in opposition to the fulfilment of the Covenant Purpose of the LORD. In the Apocrypha (2nd Esdras 6:9) it is stated: "For Esau is the end of the world, and Jacob is the beginning of it that followeth", while in the Bible (Mal.1:2) it states: "... Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." There can thus be very little doubt that insofar as the things of the LORD were concerned, Esau was always evident to put the proverbial "spanner in the works".

In looking at the personal history of Esau who was a twin to Jacob whose name was changed to "Israel", it will be noted that his history is confined to four chapters in the Book of Genesis and that he, like his brother, had his name changed - the circumstances of which are worth noting. At birth and apparently because he was "hairy", he was called "Esau", although according to Hebrew scholars, the origin and root of the name remains an enigma - rabbinical literature concurring with this. According to Genesis 25:30, Esau's name was changed to "Edom" and as the Biblical account contains a certain ambiguity - confusion as to whether the "red pottage" or the "sale of the birthright" was responsible - it would serve to look at early literature on the subject.

More than one theological text book would have it that Jacob, as distinct from his more flamboyant brother Esau, was attached to his mother's "apron strings" and was always to be found - if not at home, in the near vicinity. Esau, on the other hand, being a "cunning hunter and a man of the field" (Gen 25:27), was seldom at home, being totally liberated from the home through his chosen profession. However, as one researches early literature, it would appear that Jacob was a conscientious student of the history of the descendants of Eber and because of his research into the "voice, charge, commandments, statutes and laws" which had governed his "grandfather" Abraham, he was seen as the "stay at home" type in contrast to the "never at home" Esau. According to the *Jewish Encyclopaedia*, it was Esau's shameful conduct including murder which resulted in the death of Abraham and it was apparently during the period of mourning for the patriarch's death, that the events recorded in Genesis 25:29-34 took place. Esau, so it is suggested, was fleeing after having murdered a prominent Assyrian noble and being exhausted from the chase, came upon Jacob who was preparing the traditional dish of lentils which was usually offered to mourners and begged for this to sustain him. It was in this context that Esau's name was

changed to "Edom" and while the sale of the birthright undoubtedly took place, it should be noted that the name change took place *before* the birthright deal and would appear to be associated with his murderous nature and acts rather than anything else.

Be that as it may, nothing further is heard of Esau until he reached the age of forty when, in attempting to emulate his father and possibly gain further favour in Isaac's sight, he married. It will be recalled that Isaac only married at the age of forty (Gen. 25:20) but whereas his wife derived from the family stock, Esau, showing a total disregard for the family history, married two Hittite women (Gen.26:34) which was a source of grief to both Isaac and Rebekah. If the descendants of Esau were therefore to be the Covenant heirs, all that had gone before - the rejection of Eliezer and that of Ishmael would have been a useless exercise proving that the LORD had been wrong. However, the LORD revealed before the birth of the twins that the elder would serve the younger and by reason of the fact that Esau was the firstborn of the twins, it naturally follows that the LORD had selected Jacob as the Covenant heir.

Some have of course, both written and spoken disparagingly about the way in which the birthright was "stolen" (Gen.27) but when one considers that it was Isaac and not the LORD who appointed Esau as the heir and when one bears the response of the LORD to Rebekah's enquiry in mind, it becomes patently obvious that in the sight of the LORD, Jacob stole nothing but merely claimed, admittedly through subterfuge, what was his.

Jacob was sent to Padan-aram, not only to escape the hatred and anger of Esau (Gen.27:41) but also to ensure that he, unlike his brother, would not take a wife outside the family stock (Gen. 28:1). As is wellknown, Jacob married Leah and Rachel the daughters of Laban, the son of Bethuel and in the fulness of time, through his wives and their handmaids, twelve sons and one daughter were born to him and the Covenant nation was truly begun. At the same time Esau, "seeing that the daughters of Canaan pleased not Isaac his father" (Gen.28:8) took Mahalath, Ishmael's daughter to be his wife thus adding the rejected line to the two Hittite wives which he already had.

Many years were to pass before Esau and Jacob again met, but during those years, the Covenant was not only confirmed to Jacob but was enlarged as well with the promise: "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). It was just before his meeting with Esau that Jacob's name

was changed for as is stated in Genesis 32:28 : "Thy name shall be called no more Jacob, but Israel: for as a prince hath thou power with God and with men and hast prevailed."

If one looks at this new name given to Jacob, it will be noted that it has an association with the status of a "prince" and one cannot help but immediately think back to Jacob's grandmother Sarah whose name meant "princess" and into which a portion of the YAHVEH Name was added. Dr. James Strong in his Concordance and in analysing the Hebrew *Yisra 'el* contends that this is derived from *sarah* - the very name of Jacob's grandmother while the *Jewish Encyclopaedia* states: "The element 'sarah' is identical with a part of the name 'Israel' and 'Sarah' and 'Sarai' are appropriate names for Israel's mother."

Whatever conclusions one may come to in this respect, it is an undeniable fact that not only did the Lord Command that His Name be placed on Israel - which was certainly done when one thinks of the "EL" - the mighty One - added to the name which already embodied the YAH of YAHVEH - he called and treated the Covenant People as HIS SON.

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THE GOLDEN RULE *of* INTERPRETATION

It shall greatly helpe ye
to understande Scripture,
if thou mark,
not only what is spoken or wrytten,
but of whom,
and to whom,
with what words,
at what time,
where,
to what intent,
with what circumstances,
considering what goeth before
and what followeth.

— *John Wyclif (1324–1384)*

SPECIAL NOTICE

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The Sovereignty of God

C. J. Newnham Sydney N.S.W.

The subject of the Sovereignty of God is enormous, inexhaustible, if you like, and I believe one of the less comprehended of Bible topics.

In view of this, let's take just one scriptural example which may cause us to ponder in awe the ways of the Almighty.

In 2 Chronicles chapter 18, we are given the account of the third Syrian campaign by King Ahab of Israel, this time he being joined by Jehoshaphat King of Judah.

The opening lines of the account are telling. "Jehoshaphat, made a marriage alliance with Ahab." - Scofield Bible (Jehoshaphat, aptly meaning "Jehovah judged.") No one renders an account better than God. The unfolding of the historical facts are chilling.

In verse 4 of the chapter Jehoshaphat says to Ahab, "Inquire, I pray thee, at the word of the Lord today." Ahab duly inquires according to his own wisdom, looking to four hundred prophets gathered together and asks, "Shall we go to Ramoth-gilead to battle, or shall I forbear?" They said, "Go up; for God will deliver it into the king's hand."

Jehoshaphat then said, "Is there not here a prophet of the Lord besides, that we might inquire of him?" Interestingly, Jehoshaphat was probing. He obviously knew his Israelite history. Never before in the Old Testament do we read of God giving a blessing for battle at the mouth of several hundred false prophets. We do read though of God graciously adding His blessing singularly resulting from individual men seeking God in the place of prayer. Moses, Elijah, Gideon, Samuel, Joshua and so on. All knew that victory was won on their knees, that God resists the proud but gives grace to the humble. It was the unseen, the humanly speaking unpopular way through which God laid bare His mighty arm.

"Is there not A prophet?" asks Jehoshaphat. Ahab said, "There is yet ONE man, by whom we may inquire of the Lord, but I HATE HIM." Let's pause here a moment. A strange parallel emerges. Isn't it interesting. Today, most true prophets of the Almighty are hated by their compromising religious counterparts. They say embarrassing things. They uncover evil. They speak the truth. They break with religious popularity. They are solitary. "There is ONE man," said King Ahab. "He never prophesied good unto me, but always evil; the same is Micaiah, the son of

Imla." (Micaiah meaning "Who is like God").

Let's go now to verse 14. The messenger brings Micaiah to the King, and after the King inquires regarding the forthcoming battle, Micaiah says, "Go ye up and prosper, and they shall be delivered into your hand." The King in verse 15 presses the matter further, and chiding Micaiah, demands further explanation.

In verse 16 the tragic and unheeded truth emerges as Micaiah prophesies, "I did see all Israel scattered upon the mountains, as sheep that have no shepherd. And the Lord said, These have no master; let them return, therefore, every man to his own house in peace."

Now, in verse 18 we are introduced to an awesome area of the mind of a just and holy God. "Therefore, hear the word of the Lord!" thunders Micaiah. "I saw the Lord, SITTING UPON HIS THRONE, and ALL THE HOST OF HEAVEN standing on His right hand and on His left." And the Lord said, "Who shall ENTICE Ahab, King of Israel, that he may go up and fall at Ramoth-gilead?" And one spoke saying after this manner, and another saying after that manner."

Verse 20. "Then there came out a SPIRIT, and stood before the Lord, and said, "I WILL ENTICE HIM." And the Lord said unto him, "By what means?" And he said, "I will go out and be a LYING SPIRIT in the mouth of all his prophets." And the Lord said, "thou shalt entice him, and thou shalt also prevail; go out, and do even so."

Evidently, King Ahab believed that Micaiah had committed a crime worthy of a prison sentence for pronouncing the truth, for we read in verse 25 "then the king of Israel said, Take ye Micaiah, and carry him back to Amon, the governor of the city, and to Joash, the king's son; and say, (verse 26) Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace." In verse 33 and 34 we read of the death of King Ahab by an arrow striking between the joints of his armour while joined in battle with Syria and of his final and tragic death at sunset on the same day. He had flirted with the judgement of the Almighty, rejected His warning and grace, and perished.

Let's now tie the threads of this amazing account together. We have initially a marriage alliance between a basically God fearing king, Jehoshaphat, and Ahab, whose heart preferred numbers, popularity, who shunned wise counsel and of whom it is written that he HATED a true prophet.

Surely here a warning is issued to those who refuse men of truth and right counsel.

Then we have an amazing account of God Himself, sitting on His

Throne, and calling forth a volunteer spirit, allowed by a Sovereign God to act as a lying spirit in the mouth of four hundred prophets. Surely here it is clear that when God reaches His threshold and allows punishment He may not even directly involve Himself, but rather give permission to a lying spirit to achieve His will. It is surely evident that God at this time in our Modern Israel history is not impressed with our lack of hearkening to His true prophets. As He does not exist in time, but rather in eternity, His methods remain largely the same. Our country and it's leaders add their blessing to the grossest forms of wickedness ever imagined, turn their backs on God's law and hate His true prophets. Many of our religious leaders now reject the Old Testament and shrug their shoulders at the situation. Hearken, can not God also call for volunteering lying spirits to further deceive our nation and bring us into judgement?

In chapter 19 of 2 Chronicles, Jehoshaphat is rebuked by Jehu for his unholy alliance with Ahab. Wherein lay the difference between him and Ahab? In verse 31 of chapter 18 we read that "Jehoshaphat cried out, and the Lord helped him." Here is the clue, we must cry out for salvation, something which by and large our religious leaders fail to realise. There can be no crying out if they are unwilling to return to Old Testament Law. God has not changed. We must return and cry out.

Of Jehoshaphat we read in chapter 19 verses 5 and 6 that he set judges in the land of Judah, city by city, and instructed them, "Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the judgement." Jehoshaphat had witnessed first hand an awesome example of the Sovereignty of God in judgement. "Take heed," he said.

In 1991 our Israel nations enjoy and share in the blessings so graciously bestowed upon us by God through the New and everlasting Covenant. Alas though, we care to know little about the other covenants given to our fathers in the Old Testament. We say we want Jesus Christ, but prefer to see Him only in the New Testament.

Jesus often quoted from scripture during His earthly life. The Old Testament was the only Scripture He had. Why is it relevant to Him and yet almost embarrassing to our present day so called men of God. Surely the Holy Spirit is grieved by our National sinning. We need a spirit of supplication and sorrow for the state of our nation. In closing this article, I quote from a hymn by William W. How 1823-1897. Perhaps our readers could make it a personal and a national prayer.

O Jesus, Thou art standing
Outside the fast-closed door,
In lowly patience waiting

To pass the threshold o'er.
Shame on us, Christian brothers,
His name and sign who bear,
O shame, thrice shame upon us,
To keep Him standing there!

O Jesus Thou art knocking;
And lo, that hand is scarred,
And thorns Thy brow encircle,
And tears Thy face have marred.
O love that passeth knowledge,
So patiently to wait!

O sin that hath no equal,
So fast to bar the gate!

O Jesus, Thou art pleading
In accents meek and low,
"I died for you, My children,
And will ye treat Me so?"
O Lord, with shame and sorrow
We open now the door;
Dear Saviour, enter, enter
And leave us never more.

●

Fire

The judgment to come on the great and dreadful day of the Lord, for which Elijah is preparing us, will be by fire, and fire is also used in Scripture as a symbol of the sin-consuming fire of the Holy Spirit.

St. Peter says, *". . . the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up"* (2 Peter 3:10), but the next two verses say that the righteous should be *"looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness".*

Elijah comes before this great and dreadful day, and this same judgment begins to operate in his day. Malachi, in speaking of the days of Elijah, says *"For, behold, the day cometh, that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble and the day that cometh shall burn them up."* (Mal. 4:1). Isaiah says of it, *"The sinners in Zion* (Israel) *are afraid . . ."* and they will say, *"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"* And the answer follows, *"He that walketh righteously and speaketh uprightly"* (Isa. 33:14, 15).

From: The Rev. G.H. Nicholson
England

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The Leaven of the Pharisees an Insidious Strategy

W. F. Finlayson

Courtesy - Wake Up!

It will be helpful to the reader of this article to recall that the Talmud is the fundamental code of Jewish civil and canon law, the *Mishnah* and the *Gemara*. A collection of writings compiled from ancient oral laws by religious leaders of the Jewish people after the return of the Jews from Babylon, which embodied ceremonies, laws and doctrine observed by rabbbinical Judaism as practised in Jewry at the time of Christ. It had no Divine authority, having been superimposed on the authentic Scriptures.

We are all aware of certain traits in ourselves and others which we often, loosely, define as "phariseeism." It was in 1989 that Dr Robert Runcie, Archbishop of Canterbury, accused members of the British Government of being Pharisees. Many would no doubt consider that this label would have better fitted the Archbishop himself, for the Pharisees favoured distinctive clothing and titles which emphasized their religiosity as they contradicted God's Eternal Truth by their compromising interpretations.

Furthermore, Dr Runcie has displayed fervent fellow-feeling for the Pope, whom many consider a "Pharisee of Pharisees." However, when Jesus warned us to beware of the leaven of the Pharisees (Luke 12:1), He was not referring simply to the taking on of their characteristics: He meant Phariseeism itself. Leaven of course, symbolizes something which spreads until it pervades the whole.

It is undoubtedly true that most Christian folk think of the Pharisees as a small insignificant Jewish sect contemporaneous with Christ, who aroused His righteous ire and indignation and became His greatest enemies. They also, rather naively, imagine that the basis of Judaism is the Old Testament, when actually it is the Talmud.

Jesus referred to this traditional lore - a collection of the interpretations and commentaries of the Pharisees - in scathing terms, calling it the doctrine of **"them of old time."** Speaking to the Pharisees He said: **"Why do ye also transgress the commandment of God by your tradition?. . . Thus have ye made the commandment of God of none effect**

. . . **teaching for doctrines the commandments of men"** (Matthew 15). Jesus ruthlessly stripped away these man-made trappings revealing the Word of God in its pristine simplicity. It is obvious that if the Jews had truly loved and studied the Old Testament, they would have accepted Jesus as their Messiah, He being the supreme object of the true Word of God.

It is highly significant that the Talmudic writings should have had their origin in Babylon, whence many corruptions of the true Faith have emanated. During the period 586 B.C. to A.D. 1040, the Talmud academics moved out into Europe, Asia and Africa and spread all over the world.

As Jesus warned, the "leaven of the Pharisees" has permeated doctrine and thought, contaminating the Truth of God with evil contradictions. After the destruction of the Temple in Jerusalem, the Pharisees through their synagogical dogma became the ruling force among the Jews. This is confirmed by the Jewish Encyclopaedia which informs that after A.D. 70 Jewish life was regulated by the teaching of the Pharisees and that the whole history of Judaism was reconstructed from the pharisaic point of view. A new aspect of the past was given to the Sanhedrin; a new chain of tradition supplanted the older priestly tradition as phariseeism shaped the character of Judaism and the life and thought of the Jew for all the future.

The leading ideas and methods of the Pharisees found expression in a literature of enormous extent - of which the Talmud is the largest and most important - and which is traceable, without a break, to the present century and the Jewish religion of today. While it may be very inconvenient to make reference to this legacy from the past, we should remember that the Talmud teaches that only Jews are true men: the rest of mankind being classified as slaves and animals. The Lord Jesus Christ and Christians are described as suffering degrading torments in hell, while heinous sins, clearly condemned by the Scriptures - such a sodomy, paederasty, bestiality and incest - are excused by the Talmud.

Contest for the Birthright

It is absolutely certain that most Christians today have no appreciation of the fact that in the region of 95 per cent of modern Jewry consists not of the descendants of Jacob (Israel), but of Esau and other elements. These are the Ashkenazim Jews, most of whom descend from the Khazars and who were forcibly converted to Judaism. The Scriptures foretold that the descendants of Esau would always be at enmity against God and His true Israel and that they would be covert in their strategy.

It has been in the nature of the

Talmudic Jew to insinuate himself into every sphere and to change it to suit the anti-Christian purpose. There are in fact many manifestations of phariseeism in more recent history. For instance, communism which has threatened the Christian Israel nations for many decades, is a manifestation of Talmudism. Karl Marx who was a Jew, is universally acknowledged to have been the father of modern communism. His *Das Kapital* is its bible and the Manifesto of the Communist Party was published by him in 1848 in collaboration with Friedrich Engles.

The prominent participation of a number of Jews in the establishment of the U.S.S.R. - notably that of Leon Trotsky, one of the most outstanding and dynamic of the Bolshevik leaders - is a matter of historical record. It is also fair to say of course that these Jews had made a show of dissociating themselves from their racial kinsmen by virulent agitation against the Jewish bourgeoisie and Jewish tradition generally. Jews such as Trotsky, Zinoviev, Kamenev and Serdlov played superior roles in the Russian Revolution and in the spread of communism throughout the world.

It is also not surprising that we should find noticeable Talmudic traits in the Papacy and the Roman Catholic Church; when we learn that 300,000 Marranas (Spanish Jews who feigned conversion to escape the Inquisition) deliberately infiltrated the Roman Church in order to accomplish the complete takeover of Church and State! Then again, the disastrous consequences of International Finance upon the great company of Christian Israel nations, is, of course, better known - the power of Jewish ability and control in the world of finance has been a continuing factor in world affairs for many generations.

The ultimate of all this activity by the Talmudic Jew can only be understood in context of the Identity message of the Scriptures. It is an insidious strategy, albeit done without full understanding, to wrest back the **birthright** which Esau carelessly exchanged for a "mess of pottage." However, no matter how skilfully, cunningly and mercilessly Esau might manipulate the spheres of human activity, in order to gain world control, his ultimate failure is forever sealed by the words: **"Jacob have I loved, but Esau have I hated"** (Malachi 1:2-3; Romans 9:13).

The Lord Jesus Christ as the Coming King of His servant people and as the greatest prophet, well understood this Age-long contention that was manifesting itself in the lead-up to His crucifixion. He was looking forward in time to A.D. 70 and beyond to the present century when He declared a fearful judgment:

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27).

Jesus also warned us of the covert element in Esau when He revealed to the Apostle John the workings of great power for evil which is disguised as good, described in the Apocalypse thus:

"I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (Revelation 2:9).

Despite having an understanding of all these things, we must remember that judgment is the overruling prerogative of Almighty God and His Son Who shall judge and make war at His Coming (Revelation 19). As true followers of Christ, we can never condone the cruel persecution of the Jewish people, characteristic of the Roman Catholic Church and others throughout history.

We are ever to keep aware of Satan's devices and not allow ourselves to be deceived by them; we are to beware the leaven of the Pharisees which is hypocrisy; we should go forth hating the sin but loving the sinner.

Fortunately there is another opposing "leaven" at work in the world - the leaven of the Kingdom of God as Jesus revealed in the parables of the Kingdom. The Shepherd of Israel (unlike the Church) neither slumbers nor sleeps. Nothing can be hid from Him. His eye is ever upon His true people, to guide and to guard them.

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Hymn for the Month

Just as I am, Thine own to be,
Friend of the young, Who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.

Just as I am, young, strong, and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come.

MARIANNE FARNINGHAM (1834-1909).

—

Springtime

SPRINGTIME brings awakening as new vegetation breaks forth and the flowers, brushed with pigment from the rainbow, open their petals as a sign to us of resurrection and renewed life. In this season we witness nature at its best, portraying youth, colour and vigour - a world being made ready to produce in abundance. The very atmosphere is astir with youthful hope and undimmed faith in aspirations, reminding one of the Psalmist's words: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." (Ps. 104:30.) Or again:

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Ps. 103:1-5)

It was the desire for this renewal of youth which sent Spanish conquistadors to the new world seeking the fountain of youth, a fountain impossible to find apart from the method set forth in Isaiah:

"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youth shall faint and be weary, and the young man shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." (Isa. 40: 29-31.)

As in springtime there comes a renewal of life to flowers and trees, so also God has promised resurrection from death for men - a renewal of life for all those who, having complied with the conditions, are worthy to receive the promise of perpetual youth. Then will come such a joy of living as men have not yet experienced; just as the increased warmth of the spring sun brings life to the countryside, so will come the day when the Sun of Righteousness shall speak: "The dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

What a springtime that will be in human history, when from the graves man will arise to perpetual youth and unending life! At that time hopes will be no more dimmed nor aspirations checked, for there shall be "No more death, neither sorrow, nor crying, neither shall there be any more pain." No fading flowers or colourless landscapes there; all things will be pleasant to behold. Man will not

labour in vain or bring forth for trouble, for nothing will hurt nor harm those who, having partaken of the true fountain of living waters, will secure life everlasting to enjoy all its blessings in the coming springtime of human restoration when the Sun of Righteousness shall arise with healing in His wings.

Nature's Way

A NECESSARY BALANCE - There is only one avenue whereby food is taken into the body; there are four ways by which wastes are ejected. This would justify an inference that elimination is at least as important as ingestion. The activities of life are constantly wearing out the body in all its elaborate details. Even the delicate process of thinking destroys brain cells which are immediately replaced by new ones. Meanwhile the old cells are washed away and eliminated.

Through the lungs, skin, kidneys and bowels there are being poured out of the body constant streams of exhausted cells, caused by the ordinary processes of organic functioning, processes that begin at birth and continue till death.

To maintain life in its best form these poisonous worn-out tissue cells must be promptly and completely expelled by natural means and through natural channels. Lassitude, chronic fatigue, a tired feeling in the morning, sleepiness during the day, stiffness in the joints, are amongst the first indications that the organs of depuration are being overworked and the systemic poisons are being retained too long in the body. Soon the deposits become permanent and rheumatism and other uric-acid diseases are the result.

Nature also makes provision for the elimination of certain food wastes that are neither digested nor assimilated, but which are necessary adjuncts to both. Cellulose, in comparatively large proportions, is especially provided for and passes out of the bowels naturally and advantageously. Raw fruit and fresh green vegetables contain this roughage in its very best form.

Also we are informed that certain excess food, more than is required for heat and energy and for repair, is easily eliminated if it has not been denatured, unbalanced or in any way manipulated in its preparation, for the table. Uncooked foods are much more readily voided than are the same foods cooked. For this and the foregoing reasons at least seventy-five per cent of the foods that are eaten should he fresh from the field and the garden, and they should be used in their natural condition.

The British Coat of Arms

H. R. Tourtel

Courtesy - Facets of the Great Story



TWO flags represent respectively the Nation and Commonwealth of our British Race, and the Ruling House of that same Nation and Commonwealth. Concerning the Union Jack, the Nation and Commonwealth Flag, Arthur Mee, in his book *"The Little Treasure Island,"* uses words which express the ideals for which the nation stands:

"It flies for the open door, a fair field and equal rights for all nations. It flies for the gospel that the labourer is worthy of his hire, and that men shall not be slaves. It flies for humanity in all things, for the stopping of cruelty everywhere, for kindness to animals, for the love of little children. It flies for the honour of the spoken and written word throughout the world, for the unselfish pursuit of the good of all mankind, and for the peace of the world which no nation longed for more."

A passage in Psalm 60, verse 4, well describes that ideal in a phrase. God hath "given a banner to them that fear Him, that it may be displayed because of the truth."

We may well keep these thoughts in mind as we consider the other Flag, the Banner on which is displayed the Royal Coat of Arms of our British Reigning House, for we shall find the nation represented there.

The Camp of Israel as pitched from time to time in the Wilderness of Sinai, during the period of their residence and journeyings there, was in the form of a hollow square, in the centre of which was set the Tabernacle of Worship. On each side were pitched three tribes, making twelve in all. On each side one leading tribe carried the standard of his tribe, flanked by the other two, who carried each the ensign of "his father's house." Incidentally, this reminds us of the British "hollow square" also, as in Israel of old,

presented for defence against actual or possible enemies.

We may learn a great deal about the "Camp of Israel" from Dr. E. W. Bullinger's book, *"The Witness of the Stars."* "There can be no doubt," he says, "as the learned authoress of *Mazzaroth* conclusively proves, that these signs" (the signs of the Zodiac), "were afterwards identified with the twelve sons of Jacob . . . And it is more than probable that each of the Twelve Tribes bore one of them on its standard. We read in Numbers 2:2, 'Every man of the children of Israel shall pitch by his own Standard, with the Ensign of their father's house.' Ancient Jewish authorities declare that each tribe had one of the signs as its own, and it is highly probable, even from Scripture, that four of the tribes carried its 'sign' and that these four were placed at the four sides of the camp."

With this others agree. Messrs. Bezzant and Pridham, in their work, *"The Promise of Ezekiel's City,"* have this to say, relevant to the matter: "The words 'hollow square' call for a pause and reflection - taking a bird's-eye view of the Inner City (Ezekiel's vision of Temple and City) - a memory occurs of the encampment of the Israelites in the Wilderness. The tribes arranged in groups of three. The East Camp under the Banner of the Lion of Judah, the West Camp under the Banner of the Ox of Ephraim, the South Camp under the Banner of the Man of Reuben, and, stretched out to the North, the camp under the Banner of the Eagle of Dan."

Those banners with which we are particularly interested here are those which belonged to the two *principal tribes,* specially selected as the Royal and the Birthright tribes; Judah and Joseph. These standards were respectively those of Leo, *the Lion,* and Taurus, *the Bull,* the two sons of Joseph, Ephraim and Manasseh, represented by the two horns of the Bull.

In Genesis 49:9-10 we read: "Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 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." We read in Revelation 5:5 of the "Lion of the tribe of Judah" as a designation of "Shiloh," the Lord Jesus Christ.

In Deuteronomy 33:13-17 Moses declared, concerning Joseph: "And of Joseph he said . . . His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." The Revised Version reads: ". . . the firstling of his bullock,

majesty is his; and his horns are the horns of the wild-ox."

The word "unicorn" is a curious translation, as the word means "one-horned," whereas Deuteronomy 33 speaks of "horns." It may be significant that only one horn appears on the Crest of the Royal Coat of Arms, as the animal is shown in profile.

The identification of the heraldic figure on the Royal Coat of Arms with the "wild-ox" has been the subject of criticism, even ridicule, as an "unmistakably horse-like creature." But no horse ever had even one horn and certainly not *cloven hoofs*, or such a tail, as the heraldic figure has.

Dr. Hertz, in his Commentary on the Pentateuch, says, concerning "wild-ox," the Hebrew "re-em" as translated "unicorn": "Israel is as irresistible as the 're-em,' *a species of wild buffalo now extinct.*"

In Job 39:9-10, the unicorn (Heb. "re-em," wild-ox) is connected with the furrow and the harrow, with which oxen are usually associated in agricultural pursuits. Hence the question: "Canst thou bind the unicorn" *(wild-ox)* "with his band in the furrow; or will he harrow the valleys after thee?"

In view of this it seems clear that in the building up of the British Coat of Arms those responsible, whether consciously or unconsciously, used the biblical figure of the "unicorn" as one of the "supporters" of the Royal Standard, which is its central feature.

Similar testimony as concerning the main position comes from M. H. Gayer's book, *The Heritage of the Anglo-Saxon Race*, in which we read: "The Twelve Tribes of Israel had certain emblems peculiar to each. The basis of these emblems seems to have been the signs of the Zodiac.... The Lion of Judah assumed the royal place. That Lion is now confined to the House of David, and is the leading sign in the heraldry of Israel-Britain. The Bull was the sign of the House of Joseph, which directly included the tribes of his two sons, Ephraim and Manasseh. The Unicorn is said to be a heraldic symbol only (the profile of the Bull, where the two horns being in line show as one).... To this Standard of Ephraim (the Bull) attached themselves the nine tribes not serving under Judah. These emblems, at first purely tribal, later became national.... It is significant that the national emblems of the Ancient Race of Israel form the "supporters" of the Royal Arms of England today."

It is surely, also, significant that in Ezekiel's vision of the Four Living Creatures (chapter 1:10) the "face of the lion" was "on the right side" and the "face of an ox" was on the left side "(the only two whose position is thus defined); *exactly as they appear on the Royal Coat of* Arms. The four "faces," those of the Man, the Lion, the Ox and the Eagle, were the

emblems of the four leading tribes in the Camp of Israel, to which reference has already been made.

In Numbers 24:5-9 we have the account of Balaam's prophecy, in which he who was hired by Balaam to curse Israel was compelled to bless: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! . . . God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion . . . who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."

Here we have two emblems, those of the two leading tribes, mentioned in one passage, side by side; and these two emblems are the "supporters" of the Coat of Arms of our British Royal House! As A. J. Ferris remarks: "When it is realised that the British Coat of Arms with its Lion and its Unicorn has been evolved into its present character without reference to Balaam's prophecy, it is too remarkable to be co-incidence. Divine guidance has without any doubt caused our race to adopt in its heraldry the very animals Balaam used in his prophecies to describe latter-day Israel."

There are many other interesting features of the Royal Coat of Arms, such as the Mottoes, the Crowned Lion, the Shield on which the Royal Standard is displayed, the floral emblems of the Rose, the Thistle and the Shamrock, the Scottish Lion and the Harp of David, the Collar with the loosened chain on the Unicorn, etc. They are too many to be dealt with in a single chapter; but the whole is an abiding evidence of the House of Israel and the House of David in *conjunction*, according to prophecy, pointing to the coming day when "The Lord God shall give unto Him" ("Shiloh" our Lord Jesus Christ)" the throne of His father David: and He shall reign over the House of Jacob forever; and of His Kingdom there shall be no end." Luke 1:32-33.

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The Prayer Book of Queen Victoria's time contained the following collect for June 20th: "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 and sheep of thy pasture, shall give thee thanks for ever, and will always be showing forth thy praise from generation to generation. Amen".

—

The Tribe of Levi

A. Exley

Courtesy : The Kingdom Empire



High Priest of the Levitical Priesthood

The founder of the tribe was the second son of Jacob and Leah, and his full brothers were Reuben, Simeon, Judah, Issachar and Zebulun. With Simeon he was concerned in the slaughter of the Hivites as narrated in the 34th chapter of Genesis, an act which greatly troubled his father. The effect of this is seen when Jacob called his sons together to bless them, and to foreshadow what was to befall the descendants of each in the latter days under the Christian dispensation; for it must be remembered that Israel blessed the sons of Joseph, the heirs to the birthright under the sign of the cross. Of Simeon and Levi he said, "Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob and scatter them in Israel." Gen.49:7.

Levi appears to have been the originator of the plot against the Hivites, for when the land was divided among the tribes on the entry into Palestine, Simeon had territory assigned to his descendants in the south, bordered by Judah on the east, and by Philistia on the west, but Levi was scattered throughout Israel.

MOSES AND AARON

The great law-giver, Moses, and the first high priest, Aaron, were of this tribe, and so its members became priests, law-givers, and doctors in Israel. To the Tribe of Levi were entrusted the law, the records, and the ministrations of the Tabernacle, and in after years, when Israel had peace within its borders, and Solomon built the Temple of the Lord, the ritual and ministrations of that great centre of the worship of Jehovah were under the control of the Tribe of Levi.

For the maintenance of the tribe, 48 cities, with their suburbs scattered throughout the length and breadth of the land, were set apart, but it was the law in Israel that the priesthood had no territorial possessions, for their powers were spiritual, not temporal. They became mediators between God and Israel, and daily made atonement for the sins of the people.

IDOLATROUS WORSHIP

From the eighteenth chapter of the Book of Judges we gather that the Levites were not all faithful to the true worship of Jehovah, for we read there of a Levite, who threw in his lot with those members of the Tribe of Dan that seized Laish, and that a graven image was set up in that city, renamed Dan, and that the Levite, who became its priest, and his descendants, served the graven image as priests unto the tribe of Dan until the day of the captivity of the land. When the Houses of Judah and Ephraim-Israel were finally separated at the successful rebellion against the House of David, under Jeroboam, the leader became king of ten-tribed Israel.

Jeroboam turned his people to idolatry by setting up two golden calves as gods in Samaria; for he feared that if his adherents went up to Jerusalem for the religious ceremonies of the Temple, they might again give allegiance to the House of David. Many of the Levites resented Jeroboam's action in taking members of other tribes for the office of priest, and, leaving the ten-tribed kingdom, went to Jerusalem, strengthening the Tribe of Judah for three years. But Rehoboam, king of Judah, soon turned from the pure worship of Jehovah, and the maintenance of the tribe of Levi became a burden, with the result that members of the tribe returned to the cities in Israel and established themselves in the northern kingdom. Here they took part in the idolatrous worship of the golden calves, setting up images and groves in every high hill and under every green tree until the Lord removed Israel out of His sight, and the inhabitants of the ten-tribed kingdom were carried out of their own land into the land of Assyria (2 Kings 16).

PERIOD OF CAPTIVITY

Those members of the priestly tribe that remained faithful adherents of the House of David shared the fate of the kingdom of Judah and were carried captive to Babylon by Nebuchadnezzar B.C. 584. After the seventy years of captivity they returned to Jerusalem with the tribes of Judah and Benjamin and were serving in the Temple worship during our Lord's ministry on earth. In all Jewish communities at the present day the Cohen, or priests, of the Tribe of Levi take precedence in the

synagogues, for they still have tribal privileges, although, since the destruction of the Temple, there has been no sacrifical offering for sin in Judah.

To return to those scattered throughout the northern kingdom, their tribal identity became lost during the vicissitudes of the wandering race. Were it not so, the sentence of Jehovah against Israel, proclaimed by the prophets, that they were to lose their identity and be called by another name would have failed in its effect.

It was foretold of them that they were to be divorced from Jehovah and be "not my people", although they were to be protected and guided and to grow into an immense multitude and, finally redeemed, become "Sons of the Living God."

PROPHECY OF RESTORATION

Before the Israelites disappeared among the heathen in their long-drawn-out journey to the appointed place, traces of the Tribe of Levi were left as inscriptions on tombstones in the Crimea. The prophet Jeremiah, in foretelling the restoration of Israel under the new covenant, states: "Thus saith the Lord, After those days I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Again the word of the Lord came unto Jeremiah saying, "If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne, and with the Levites, the priests, my ministers."

The holders of British-Israel Truth know where the House of David reigns over a nation and company of nations, and believe that where Israel is, there some of Levi must be, although, till the nation loses the blindness which has darkened their judgment, the identity will not be apparent.

DRUIDISM

From the study of the history of the Brythons, the first of the Covenant People to reach the appointed place by way of Spain and the Mediterranean Sea, we find a marked similarity between the religion of Druidism and that of the Hebrews. Druidism taught there was one supreme God, the giver of all good gifts. The Arch-Druid's vestments appear to have been fashioned on those of the high priests of Israel. The Arch-Druid was clad in a white robe, with breastplate and tiara of gold. The sacred symbol was three rays or rods of light, which symbol has survived to the present day in the broad arrow, stamped as a landmark by the Ordnance Survey.

The Druids, like Israel of old, worshipped under groves of oak - the sacred tree. They sacrificed daily unto the Supreme Deity. The accusation brought against the Druids that they offered human sacrifices is not proven, for no human remains have been found at any place where sacrifices are known to have been offered, only the remains of animals have been traced. The accusation is based upon the dictum of a single enemy historian, who put it forth as an excuse for the wholesale massacre of the Druids by the Roman soldiery at Anglesey.

CHRISTIANITY IN BRITAIN

The Druidical laws have a close resemblance to the Levitical, and their duties as healers, law-givers and priests are identical with those of the Tribe of Levi. Like Israel, the Britons, taught by the Druids, were expecting the advent of an All Healer, and so were ready to receive the teachings of Christian missionaries who arrived in Britain shortly after our Lord's Ascension. Britain became the first of the nations to accept Christianity, and the Druidical priesthood evolved into the bishop or overseers of the religion of Christ. The succession of priests for Christian worship has been constant in the hallowed precincts of Glastonbury since Apostolic times to the present day; and it is remarkable how the professions of law, medicine and religious teaching are hereditary in certain families.

In conclusion, here is the Druid prayer which has been preserved in the annals of the race since the Arch-Druid offered sacrifices at Stonehenge:

"Grant, O God, Thy Protection;
And in Protection, Strength;
And in Strength, Understanding;
And in Understanding, Knowledge;
And in Knowledge, Justice;
And in Justice, Love;
And in Love, the Love of all Existences;
And in the Love of all Existences, the Love of God and of all Goodness."

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'God of our fathers, the God and Father of our Lord Jesus Christ, grant we beseech Thee, to us and this whole people of Israel, a full vision of Thy purpose and an increasing consciousness of Thy presence, Thy power with us, to fulfil Thy will and have as our object the establishment of Thy kingdom, so much the more we can expect Thine aid and protection . . .'.

Prayer by King George VI

—

Our Forgotten Heritage

G. H. T.

The words of George Carey during his enthronement as Archbishop of Canterbury last April surely calls for a reply.

He pointed back to Augustine, leading his hearers to the belief that he was originally responsible for Christianity in Britain. The 500 years from Apostolic times to the coming of this emissary of Pope Gregory was completely ignored. The names that come down to us from this pre Romanised age shine so brightly, from lives of service and sacrifice, that their memory cannot be wiped out by the ignorance of our decadent age.

No church organised by man in Britain since Augustine has been the unifying force that was exhibited by the Celtic church; in fact, the very reverse has been the case.

How can we excuse such expressions of ignorance when we have the words of acknowledged churchmen and historians giving evidence of a strong Christian faith and witness based solidly on the teachings of the apostles and directly from the word of God.

Augustine was the emissary of Pope Gregory, but in view of the intrigue and politics of the mission, his integrity as a missionary of the Gospel of Jesus Christ must come into question. The Archbishop may attempt to ignore this glorious history of the original British ecclesia, but be assured, the record cannot be erased from the pages of truthful history and certainly not from God's annals of eternity.

British Christians suffered persecution and martyrdom at the hands of Rome before the coming of Augustine and certainly for another 1000 years. How can the Archbishop forget the name of Albyn, just one of a multitude who gave their lives because of a faith which we are asked to believe did not exist.

Just why church leaders persist with this fallacy in the light of certain facts is inexplicable. The claim of continuous succession cannot be sustained, for the line of Augustine's bishops lasted but 70 years ending in the year 666 AD. Secondly and more importantly Augustine received his commission and Pallium directly from Rome which by this time had already moved dramatically from apostolic doctrine and the teachings of Jesus Christ. Does the Anglican Archbishop really believe he fills this exalted position in such a heretical succession in view of the reformed position of his church bought so dearly by the Godly men of the Reformation? ●

How Long Have We Been Aware of Our Identity

R. Cox

Courtesy : Wake Up!

ONE reaction to the discovery that the Celto-Saxon peoples of the world are the modern continuation of ancient Israel, God's servant nation, is curiosity. The question is often asked: How long has the truth been known?

God has revealed through His prophets that Israel, *as a nation,* or people, would be blind to their true identity until the final conflict in the latter days of the Christian Dispensation (see *Isaiah 42* and *43* and *Ezekiel 39).* But there is some evidence to suggest that God may have permitted this great truth to be revealed to chosen individuals in each generation. The ancient Irish chronicles, for example, bear testimony to the fact that many of the early nobility of that country were aware of their Israelitish origin. And this appears to have been known and accepted by scholars throughout Europe up to at least the 17th century. In 1581 we find Vincenzio Galilei - father of the famous astronomer - writing about the origin of the harp in Ireland and referring to the Irish tradition that their kings were of the royal line of David.

The chieftains of many of the ancient Scottish clans - whose successors were to append their signatures to the Scottish Declaration of Independence of 1320 - were obviously aware of their Israelitish origin. But the first unmistakeable written evidence that the ancient English were also aware of their origin is not found until the reign of Alfred the Great in the ninth century. The 33rd Law enacted by that wise monarch laid it upon his subjects: "Vex thou not comers from afar and strangers, for remember, ye *were once strangers in Egypt."*

It would seem that in England an awareness of Britain's identification with ancient Israel has come in phases or eras, the first of which reached its peak during the Elizabethan period. The Queen herself became known as "The Light of Israel." There can be no doubt that by "Israel" the land of England was meant for we find that Sir Francis Drake, when asking John Fox to pray for the country and its people defined his prayer with the

words: "that we might have continual peace in Israel."

The medals struck to commemorate the defeat of the Spanish Armada also revealed that the people were aware of their Israelitish identity. The legend around one reads: "He blew and they were scattered" - a reference to the gales of unprecedented violence which scattered and destroyed the Spanish fleet. On the reverse of another Armada medal the name God appears in *Hebrew* characters.

The most striking evidence that the Elizabethans were aware of their identity is, however, *The Book of Common Prayer, the* work of Archbishop Thomas Cranmer who was martyred in 1556. The order of Matins and Evensong, and especially the versicles and responses, make it clear that the Elizabethans were undoubtedly aware that they were God's chosen or servant people *and under His protection.*

This knowledge was apparently so widespread throughout Southern England as to become known in some professional circles in France. The *Petite Parisien* has revealed that in 1590 Lelayer, a French magistrate, published a large volume entitled *The Lost Ten Tribes Found* in which he proved that "lost" Israel was to be found in the peoples of Britain.

In 1603 the childless Elizabeth was succeeded by James VI of Scotland who became James I of England. He was in no doubt as to the identity of the peoples he had been called to rule. Indeed, he claimed that *the Lord had made him king over Israel,* and upon the Jacobus, the gold coin of his day, he had inscribed in Latin, the prophecy recorded in *Ezekiel 37:22:* "I will make of thee one nation." However, James's awareness of Britain's identity was to lead him into paths of contention. He misinterpreted God's blessing upon the royal house of David *(2 Samuel 7:16)* as conferring a divine right upon all kings, a philosophy which brought him into serious conflict with Parliament and which sowed the seeds for the English Civil War which was to divide the kingdom and lead to the execution in 1649 of his son and successor, Charles I.

This misinterpretation of Scripture was also to have an adverse influence upon the thinking of the Puritans who, being fundamentalists, would - under other circumstances - have been able to identify themselves with God's servant nation. However, the policy of a political movement known as The Levellers - which came into existence at the time of Oliver Cromwell and which sought to modify the Power of the Lord Protector - was believed to have been influenced by the conviction of its leaders, Everard and Winstanley, that the Celto-Saxon peoples were the continuation of ancient Israel. It should also be remembered that the Pilgrim Fathers,

who sailed for the New World in the *Mayflower in* 1620, were clearly what we should describe today as Christian Israelites. In the log or the records they kept they refer to themselves as "The seed of Abraham," "the children of Jacob" and as "His Chosen" - clearly the language of people conscious of who they were.

We have to wait until the eighteenth century for the next phase of public interest; but there was a simmering of interest on the Continent - and especially in the Low Countries - which first found expression in 1671 with the appearance of an anonymous pamphlet in Dutch which argued that the English-speaking people must be the continuation of tentribed Israel. Then in 1723, in his *Le Triomphe de la Providence et de la Religion,* which was published in Amsterdam, Dr. Abbadie contended that the Northern European tribes from whom the English people derive are the lost ten tribes of ancient Israel.

The nineteenth century was to see an era of identity awareness of such magnitude as to provoke the satanic forces of evil into organizing a relentless campaign of opposition in both Church and State, a movement so relentless in fact that we may still feel its malevolent influence as we move towards the end of the twentieth century. However, we digress. By the middle of the nineteenth century Britain's true identity was known - or suspected - from Buckingham Palace to the humblest cottage in the land, widespread interest being stimulated by the amazing growth of the British Empire which was bringing peace, prosperity and orderly humane government to nearly one-quarter of the world's population. Supported by the United States Fleet in the Western Hemisphere, the Royal Navy preserved the freedom of the seas, putting down piracy and the slave trade.

The extent to which the clergy became aware of Britain's true identity may be gauged from the comment made by Cardinal John Henry Newman (1801-1890) when asked why, in 1845, he had left the Church of England to join the Roman Catholic Church. The one-time Vicar of St. Mary's, Oxford, revealed that he had been disturbed by the extent to which the Identity movement was growing. He believed that there was a very real danger that the movement "would take over the Church of England." Certainly, few converts to Rome played a greater part in the restoration of Roman Catholicism in England or in the acceptance of the false dogma of Rome by the Church of England. Indeed, it can, with hindsight, be said that the work he did during the last twenty years of his life laid the foundations on which the Church of England would ultimately erect the Alternative Services Book and turn its

attention from the New Jerusalem to Apostate Rome.

The nineteenth century also saw an entirely new phenomenon: the formation of local study, discussion and prayer groups by Identity Christians of all denominations. These groups varied widely in their organization and in their corporate activities; but they had one common interest - to proclaim the discovery that their country, with the Dominions and the great United States, were the bulk of the modern continuation of the ancient servant nation whom God had promised to protect in order to enable them to live as a pattern people in willing obedience to His Laws. These Identity groups also varied widely in their size and influence. Some, indeed, became so large and influential that they were able to publish a magazine and organize public meetings.

As their activities began to awaken public interest they became aware of how their witness could be improved. The individual groups lacked cohesion and an agreed credo based upon Scriptural research. They saw that there would be undoubted advantages in joining together and in pooling their intellectual, material and human resources.

In 1919 the various local Israel Identity groups joined forces, or federated, to form a national interdenominational movement.

The Federation attracted great spiritual leaders, eloquent speakers and erudite scholars who gave of their best; it became a powerful force in the religious life of the nation. Branches which were formed in every population centre of the United Kingdom were supported by thousands of dedicated Christians from every denomination. *The National Message*, the official organ of the Federation, reached a circulation of nearly 100,000. This was not only a true ecumenical movement of immense size and influence: it was also an easy target for the forces of evil.

In retrospect, it is not difficult to appreciate why the movement should have become such an easy target for Satan and his minions. The fathers of the Federation were Christians of great intellect and spiritual vision who failed to realize that their movement would be under attack - unscrupulous attack - from the moment of its inception and that every aspect of its organization should have been considered from that angle. Without a thought as to possible misuse by opponents, the title of The British-Israel-World Federation was adopted with enthusiasm and individual members began describing themselves as British Israelites.

It was not at all difficult for Satan's minions to smear the movement as a collection of politico-religious cranks who were misinterpreting the Bible to justify

British jingo imperialism. Those ministers of religion who had been influenced by the then growing Oxford movement condemned "British-Israelism" (as they called it) out of hand - as did most intellectuals and the political left.

Public interest in our movement declined dramatically. There was a considerable stirring of interest during the Second World War when public meetings became crowded and our message was well received in the highest political circles. But with the end of the war, the declining trend was renewed and too many of our local meetings were attended only by the "faithful converted." Significantly, however, a latent knowledge seems to have remained among the people - the seeds of future new growth.

In 1989, the decline has not merely been halted: there is now a steady expansion of interest. Under the influence of a group of Christian Israelites experienced in public affairs, Satan's supporters are being vigorously challenged and the message of Scripture is being interpreted in terms of the great world events in the Age-end period of history.

This ever growing public interest and support will, we now believe, deepen and widen until, at the Return of our Lord and Saviour Jesus Christ, He will find throughout Israel "a people prepared."

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In God We Trust

O God, our Help in Ages Past,
Our Hope in Years to be,
Look down upon this present
And see our need of Thee.
For in this age of unrest,
With danger all around,
We need Your hand to lead us
To higher, safer ground.
We need Your help and counsel
To make us more aware
That our safety and security
Lie solely in Your care.
And as we fight for freedom
Make our way and purpose clear
And in our hours of danger
May we feel Your Presence near.

Helen Steiner Rice

Israel is the Bride

A. Campbell

Courtesy : Wake Up!

One of the most dangerous and deceptive doctrines of Roman Catholicism which has been carried over into our Evangelical and Pentecostal church world is the theory that the Church is the Bride of Christ. This doctrine can be traced back to the Dark Ages when Roman superstition was growing and developing. Israel, having become "lost and gentilized", the theologians of the Papal Church decided to make the bold claim that God had rejected His national people Israel, had somehow changed His mind, and that the visible organised church system, headed up by the Bishop of Rome, had become the "New Israel" the Bride of Christ. This spiritualizing school of thought can be traced back to Origen, Tichonius and Augustine of Hippo.

Regrettably this teaching was not abandoned at the Reformation, but was carried over with certain variations into Reformed Theology where it was claimed with equal vehemence that the invisible church made up of born-again believers out of all denominations, constitute the Bride. Such teaching persists to this very day in spite of the vast amount of evidence to prove that the Israel people of the Bible are found today - redeemed and regathered in the British Isles, the United States and the Old Commonwealth, as the Nation and Company of Nations promised to Abraham, Isaac and Jacob, married to Almighty God at the foot of Mount Sinai and spoken of continually throughout Bible prophecy. It is these people who constitute the National Bride of Christ, as distinct from the Church which is His body, and it is our intention in this article to prove our statement by tracing this National Bride through the pages of God's infallible book - the Bible.

It is always hard to tell what is the deciding factor in the choice of a marriage partner, for love is indefinable, and this is no less true in the choice that Almighty God made of the people who were to institute His National Bride. He chose them, not because they were a great or a powerful people, nor even because they were a rich and prosperous people, not even because they were a particularly good or righteous people. In fact, the Scripture expresses it this way:

"The Lord did not set His love upon you or choose you, because you were more in number than any

people; for ye were the fewest of all people that are upon the face of the earth, but because

the Lord loved you, and because He would keep the oath sworn unto your fathers ..." *(Deuteronomy 7:7-8).*

The Almighty God who knows the end from the beginning, and who had promised our forefathers, Abraham, Isaac and Jacob that their descendants would become a great and mighty nation, and a blessing to all the earth, looked down upon a race of slaves in Egypt, saw the potential that was in them, freed them from bondage and led them into the wilderness of Sinai to become His Divine Partner. His purpose in doing so is clearly expressed in these words:-

"Ye are my witnesses, said the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I even I am the Lord; and beside me there is no Saviour. I have declared and have saved and have shewed, when there was no strange god among you: therefore ye are my witnesses said the Lord that I am God ... This people have I formed for myself; they shall shew forth my praise" *(Isaiah 43:10-12, 21).*

Following the miraculous deliverance of the Children of Israel from slavery in Egypt, and the crossing of the Red Sea having been accomplished, Moses led the people to the slopes of Mount Sinai, where, what we might well term the marriage ceremony, was to be performed. We find these events outlined for us in *Exodus 19.* Having rescued the people and brought them safely thus far, God is ready to take them as His very own:

"Thus shalt thou say to the House of Jacob and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself?" *(Exodus 19:3-4).*

The conditions for the marriage contract or agreement are then clearly stated:

"Now therefore if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a Kingdom of priests and a holy nation" *(Exodus 19:56).*

Just as the modern bride at her wedding ceremony gives her assent with the simple words "I do," so the people of national Israel responded to the Divine Bridegroom:

"All the people answered together and said, all that the Lord hath spoken we will do" *(Exodus 19:8).*

The ceremony was concluded some three days later when, the Israelites having observed a period of cleansing and sanctification, the Lord came down upon the mountain in a

display of awe-inspiring splendour. Lest there be any doubt that the relationship existing between Israel and their God was that of husband and wife, we shall quote some other vital scriptures which settle the matter, once and for all:

"For thy maker is thy 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" *(Isaiah 54:5)*

"But now thus said the Lord that created thee, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" *(Isaiah 43:1).*

"Yet thou O Lord art in the midst of us and we are called by thy name; leave us not" *(Jeremiah 14:9).*

"... which my Covenant they break, although I was an HUSBAND unto them saith the Lord" *(Jeremiah 31 :32).*

The descendants of the patriarchs were now truly IS-RA-EL, a people ruling with God. But even at the time of this Divine marriage a warning was given against unfaithfulness and taking His name in vain. This we find recorded in the Third commandment which is more than just an injunction against swearing and profane language.

For a short period after their entry into the Promised Land of Canaan the people of Israel were faithful to God. But during the days of the judges and of the Kings we find an increasing trend to apostasy and unfaithfulness.

Repeatedly we find Israel rebuked for the worship of the gods and goddesses of the heathen nations round about - Baal, Milcom, Chemosh and Ashtaroth the Queen of Heaven. The prophets of God compared this falling away into idolatry to the behaviour of an unfaithful wife committing adultery with many lovers. Time and time again throughout the Old Testament idolatry is called spiritual adultery and religious whoredom. We find the prophets giving warning on numerous occasions that such conduct can result in one thing only - divorce, the annulment of the Covenant or Marriage Contract agreed at Sinai. Look carefully at these words of the prophet Jeremiah:

"The Lord said also unto me in the days of Josiah the King, hast thou seen that which backsliding Israel has done? She is gone up upon every high mountain and under every green tree and there hath played the harlot ... 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 ... she defiled the land and committed adultery with stocks and stones ... surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me O House of Israel, saith the Lord"

(Jeremiah 3:6,8-9,20).

The Law of God laid down very strictly the penalty for such adulterous behaviour and the rules governing marriage and divorce are given to us in the book of *Deuteronomy;*

"When a man hath taken a wife and married her and it come to pass that she find no favour in his eyes because he hath found some uncleanness in her; then let him write her a bill of divorcement and give it in her hand, and send her out of his house" *(Deuteronomy 24:1).*

The refusal of Israel to repent of her wicked ways made just such a punishment inevitable. The final stages of the drama are vividly recorded for us in the Book of Hosea. This prophet was himself commanded by God to marry an unfaithful wife called Gomer. Her subsequent adultery, the names given to her children, her divorce and eventual restoration because of the undying love her husband bore her, were all meant to typify God's love for, and dealings with, His own unfaithful wife, Israel. Thus we read:

"The Lord said unto Hosea, go take unto thee a wife of whoredoms ... for the land hath committed great whoredom departing from the Lord. So he went and took Gomer" *(Hosea 1:2-3).*

Concerning the children of their union, we read:

"Then said God, call his name Loammi, for ye are not my people, and I will not be your God" *(Hosea 1:9).*

This speaks to us of the Divine Divorce Decree, the breaking of the Covenant relationship between God and Israel. Again we read Israel being addressed under the type of Gomer the adultress:

"Plead with your mother, plead, for she is not (any longer) my wife, neither am I her husband" *(Hosea 2:2).*

So it was that God divorced Israel, cast her out of His house - the land of Palestine - never to return. The ultimate penalty was to be loss of, and blindness to, their true identity, for we read -

"Behold I will hedge up her way with thorns, and she shall not find her paths" *(Hosea 2:6).*

Sure enough, when Israel's cup of abominable idolatry and spiritual fornication was at last full to the brim, God permitted the armies of the Assyrian Empire to conquer the Northern Kingdom of Israel, capturing its chief city Samaria in 721 B.C. and deporting the Ten Tribes and some 200,000 from the fenced cities of Judah, into exile by the Rivers of Halah and Habor, near to the modern Caspian Sea. Scripture faithfully records that these people never returned to the land of Canaan. Israel, dispersed, rejected, divorced from her God and blind to her true identity, migrated across Europe, coming into the islands, North and West of Palestine, at just that point on the

Divine Calendar, when by the making of the New Covenant their process of restoration could begin. The God whom we love and serve is not only a God of unswerving justice, but of unlimited mercy and grace. Thus even in their downfall, disgrace and divorce, the Lord's purposes for Israel could not be frustrated, and so we find within a century of the Assyrian captivity the prophet Isaiah beginning to speak of, and look forward to, the day of their forgiveness and restoration.

"Thus saith the Lord, where is the bill of your mother's divorcement whom I have put away? Or which of my creditors is it to whom I have sold you? Behold for your iniquities have ye sold yourself, and for your transgressions is your mother put away. Wherefore when I came, was there no man? When I called, was there none to answer? Is my hand shortened at all that I cannot redeem? or have I no power to deliver?" *(Isaiah 50:1-2).*

Here the prophet is looking ahead to a future time of redemption and deliverance, but under the Law of God, Israel, once divorced and having embraced heathen gods and idolatry, it was impossible to return to God again as long as the husband who wrote the bill of divorcement lived. Only by his death could the divorced wife be released from the penalty of the Law:

"For the woman which hath an husband is bound by the law as long as he liveth; but if the husband be dead, she is loosed from the law of her husband" *(Romans 7:2).*

Thus it becomes crystal clear that the redemption and restoration to favour of the House of Israel, spoken of by Isaiah, could only come about by the death of Him who wrote the Bill of Divorce. This brings us to Calvary, the greatest act of love that the world has ever witnessed, for there upon that cruel tree the Lord Jesus Christ, perfect God, yet perfect man, in whom the Scriptures declare 'dwelt all the fulness of the Godhead bodily', Our Kinsman Redeemer, poured out the life that was in His blood to annul the bill of divorce, to purchase redemption for Israel, and salvation and healing for the 'whosoever will'. He died that Israel might go free, His matchless atonement procured pardon and release, He initiated a New Covenant by His death at Calvary. Hence the writer to the Hebrews could declare - "Without the shedding of blood there is no remission" *(Hebrews 9:22).*

The Process of Restoration

Centuries before the atoning act of love on Calvary the prophets had looked forward to a day when in the providential will of a sovereign God, Israel would come into a new land described as a wilderness, where she would repent of her sin and spiritual

adultery and be reconciled and rebetrothed to the Divine Bridegroom by the terms of a new covenant or marriage contract. This is what the prophets declared -

"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 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 ... then shall she say I will go and return to my first husband, for then it was better with me than now ... Therefore behold, I will allure her and bring her into the wilderness and speak comfortably unto her. And I will give her vineyards from thence and the valley of Achor for a door of hope ... And I will betroth thee to me in faithfulness and thou shalt know the Lord ... I will have mercy upon her that hath not obtained mercy, and I will say unto them which were not my people, thou art my people; and thou shalt say thou art my God" *(Hosea 1:10; 2:7,14,15,19,20,23).*

"The fierce anger of the Lord shall not return, until he hath done it, until he hath performed the intents of his heart: in the latter days ye shall consider it. At the same time saith the Lord, will I be the God of all the Families of Israel, and they shall be my people. Thus saith the Lord, the people that were left of the sword found grace in the wilderness ... Behold the days come saith the Lord that I will make a New Covenant with the House of Israel and with the House of Judah: Not according to the Covenant that I made with their fathers ... which my Covenant they brake although I was an husband unto them saith the Lord. But this shall be the Covenant that I will make with the House of Israel: After those days said the Lord, I will put my law in their inward parts and write it in their hearts; and I will be their God and they shall be my people" *(Jeremiah 30:24;31:1-2;31-32).*

"Then will I sprinkle clean water upon you, and ye shall he clean; from all your filthiness and from your idols I will cleanse you. 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 in Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them" *(Ezekiel 36:25-27).*

So it was that the woman Israel was indeed allured by the hand of God into these islands, the wilderness of the prophecies, the "appointed place" spoken about by Nathan the prophet to King David *(2 Samuel 7:10).* Here over the centuries by different names and at different times, the people of Israel were regathered as Celts, Angles, Saxons, Jutes, Vikings and Normans and welded again into

one people. Well may we sing of our Godblessed land:

"O Isle divinely chosen
To shelter God's elect
From distant lands by diverse paths
The wandering tribes have met."

Here in the Britannic Isles, the pure Apostolic Gospel was preached within a decade of Calvary by Joseph of Arimathea and the first Christian missionaries. Here as the long night of Papal darkness drew to a close, God raised up John Wycliffe, Morning Star of the Reformation. Here in the wilderness regrouped again under their Royal Davidic Throne, the people of regathered Israel embraced the Protestant Reformation, sending forth missionaries with the Word of Life to the far ends of the earth, becoming the witnesses, the blessing to all nations that God had said they would be. We find these great events of history foretold for us in exact detail in *Revelation* 12, where the Israel Bride is portrayed as a woman clothed with the sun and crowned with the stars, fleeing into the wilderness, the place prepared by God. What a wonderful continuity of purpose and detail is to be found in God's Word. No disharmony, no contradiction. The Lord's relationship to Israel runs as an unbroken thread from Genesis to Revelation.

Turning to the final chapters of the Apocalypse we read these words -

"Let us be glad and rejoice and give honour unto Him: for the marriage of the Lamb is come and His wife (Israel) hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints ... and I saw a new heaven and a new earth ... and I John saw the holy city, New Jerusalem ... prepared as a bride adorned for her husband " *(Revelation 19:7-8;21:1-2).*

Soon shall our Lord and Saviour Jesus Christ return in power and great glory to establish His Kingdom here upon the earth, to take the government upon His shoulder and rule the nations with a rod of iron. In that day Israel, brought under the New Covenant spoken of by the prophets and apostles, written in the blood of Jesus at Calvary, witnessed to by the Resurrection and sealed by the outpouring of the Holy Spirit at Pentecost, will take up their rightful place at last. In that day they shall be:

"A crown of glory and a royal diadem in the hand of their God" *(Isaiah 62:3).*

Thou Shalt Teach

C.W.C.

Courtesy : The Kingdom Empire

From the writings of the late Canon Girdlestone we have gleaned the following important information.

When Israel was led out of Egypt, God provided the nation with Commandments, Statutes and Judgments. Israel was supposed to so operate these Laws that the rest of the World would be provided with a working model of a well run State. Jethro's advice to Moses was: "And thou shalt teach them the statutes and the laws, and shalt shew them the way wherein they must walk, and the work that they must do." (Exodus 18:20). Thus the analogy of spiritual and intellectual light was set before Israel at the beginning of their history. The word translated "teach" in this verse is one which means to illuminate and hence to warn. This is the word rendered "shine" in Daniel 12:3, and is of importance to us today, for it suggests that right until the end of this Age there will be those who both warn the people and illuminate their minds.

The Laws of God were to be taught diligently to our children and spoken about in our houses. (Deut. 6:7). These were the laws which the Levites expounded when they "taught the good knowledge of the Lord." (2 Chron. 30:22). Here the words used mark the fact that the Levites were not content with superficial teaching. In 1 Chron. 25:8 another Hebrew word is used "to make to understand" and though here the instruction is being given in singing, we mention it for it shows the teachers working in company with the scholars. Likewise in Malachi 2:12 the master and the scholar are seen working together but here the words are literally the **awakener** and the **answerer.** "It is the teacher's business to awaken thought in the heart of the pupil and it is the scholar's business to answer to the test to which his understanding is put."

In Isaiah 43:27-28 we read of Israel that "thy teachers have transgressed against Me. Therefore I have profaned the princes of the sanctuary and have given Jacob to the curse and Israel to reproaches." The alternative reading given in the margin, "interpreters" for "teachers" is considered the more correct, the reference being to expositors of the Law. The foregoing has been compiled to serve as an introduction to the exposition concerning Human Rights, given in England by the new Chief Rabbi of Britain, Dr. Immanuel

Jakobovits, to the Institute of Directors: -

"In Judaism we know of no intrinsic right; there is no word for rights in the Hebrew Bible or Law. In the moral vocabulary of the Jewish discipline we speak of human duties not of rights: of obligations not entitlements. The Decalogue, for instance, is a list of Ten Commandments, not a bill of Rights. In the Bible, for instance, it is the rich man who is commanded to support the poor, not the poor man who has a right to demand support.

"Economic and social justice is to be achieved by impressing upon the privileged the duty to give, not upon the underprivileged the right to demand. Likewise in labour relations, the accent is invariably on the debt of him who has, not on the claim of him who has not.

"A society whose catchword is success instead of service, leisure instead of work, rights instead of duties, must come to grief."

In the light of these words, we may well feel that folk of many colours have been misled and need to have the truth brought before them.

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Recommended Reading

Two well documented books which are of value to the study of some modern day decendants of peoples of the Bible.

The Modern Descendants of Dodanim & Tarshish

by C.M.W. $5.00

AND

The Assyrians in the Modern World

by C.M.W. $10.00

Suppose We Are Israel - Does It Make A Difference?

K. Schott

Courtesy : The Pathfinder

This article is being written primarily for those who have just recently become aware of the teachings which acknowledge that the Anglo-Saxon, Celtic, Germanic, Scottish, Irish, Scandinavian and kindred people comprise the peoples of Israel today.

This teaching may seem contrary to what you have been taught but we ask you to consider the following reasons why so many are now awakening to this truth that the Hebrew peoples (called Israel in the Bible) are those which make up Anglo-Saxondom in the world today.

Contrary to much of what we hear preached and what we read such Bible characters as Abraham, Isaac, Jacob (Israel), Moses, David, and Solomon were never called "Jews" in the Bible. In fact, no people in the Holy Scriptures were called "Jews" until II Kings 16:6, which was over 1,000 years after Abraham, Isaac and Jacob's time.

The Jewish peoples of today are descendants of Jacob's brother, Esau. In the Scriptures Esau's descendants were referred to as Edomites. This is an important truth and, unless properly understood, much of Bible prophecy as well as Bible history cannot be properly understood.

For example, the majority of Christians have been taught that Herod the Great (of whom we read in the Gospel of Matthew, Chapter Two) was an Israelite, but actually he was an Idumean, or Edomite. This is why he had no compunction about ordering the slaughter of every child under two years old in the city of Bethlehem. His sole purpose in this was to put to death the child Jesus.

Had Herod been a true Hebrew, (or Israelite) this would not likely have taken place. For a more detailed description of Herod's family situation, and to substantiate what I am saying concerning him, I suggest that you read the footnotes on page 993 of the Scofield Bible. The day may come when these particular footnotes will not appear in future editions of the Scofield Bible.

We realize that many of those who ask the question, "Suppose we are Israel: does it make a difference?" are people who love the Lord Jesus Christ. However, friends, to remain in darkness and confusion concerning

nations and peoples in the Scriptures leaves one open to deception and, in the national sense, ruin, much like we are witnessing in our beloved land today.

The name "Israel!" appears over 2500 times in the Holy Scriptures, and since it is Israelites "to whom pertaineth the adoption, and the glory and the covenants, and the giving of the law, and the service of God, and the promises," (Romans 9:4) it would be well for Christians to know as much about these people as we can. To remain ignorant of their true identity and as to their true place in Bible prophecy and history is well pleasing to the forces of Satan and darkness, but it does not please our Lord Jesus Christ.

It is due to this lack of Bible knowledge and understanding that the powers of Communism and other anti-Christian powers have been so successful in eliminating prayer and the reading of the Bible in our public schools. As we shall show a little further on in this article, God Almighty does hold His people Israel (Anglo-Saxondom) accountable to obey His righteous laws and commandments. This is not so with any other people.

Let me hasten to say that we are not dealing with the message of personal salvation in this article. Some may surmise that we are limiting the message of salvation to the peoples of Israel. This is not the case nor our intent. The Scriptures are very clear on the point that all peoples and races have the privilege of knowing Jesus Christ as their Lord and Saviour. The Apostle Paul makes this clear in Romans 10:13 where he states that "whosoever shall call upon the name of the Lord shall be saved." We are not saved by race but, praise God, by His grace!

All Christian believers, in a spiritual sense, are considered Abraham's seed, as we learn from the pen of Paul where he writes in Galatians 3:26-29. "For ye are all sons of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on (taken on the character of) Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed (spiritual seed) and heirs according to the promise."

The Apostle Paul is not wiping out the role of either sex when a person is baptized into Christ, but is simply stating that all believers in Jesus Christ, through faith in Him, are one and are a part of the family of God. They are then, in a spiritual sense, Abraham's seed. Thus, every Israelite (of Anglo-Saxon heritage) must also have faith in the Lord Jesus Christ if they are to be His and part of His spiritual body, which is the true Church of Christ.

As I have already mentioned,

the name of Israel appears over 2500 times in the Scriptures and, therefore, to apply this name to another people (the Jews who to this day do not accept the Lord Jesus Christ) will (as could be expected) bring about a great deal of confusion. It could also make people lose interest in the Bible when it is obvious that the Jewish people of today do not fit the picture of what Israel was to do and be. Also, this wrong identification would cause one to miss the prophetic application of Scriptures that should rightly apply to the United States, Canada, England, the Scandinavian countries, and the other Christian nations: the true Israel tribes and nations.

And now we shall be considering several Scriptures from the book of Genesis; the book of beginnings. In the Twelfth Chapter, Verses two and three, the Lord revealed to Abraham and his posterity: "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curseth thee, and in thee shall all families of the earth be blessed."

This covenant between the Lord and Abraham was an unconditional covenant and it would definitely be kept; the Lord being ever mindful to bring it to fruition.

In Genesis Twenty-one we read of the miraculous birth of Isaac (the child of promise) to Abraham and Sarah. Then in the Twentyfifth Chapter we read where Rebekah, Isaac's wife, gave birth to twin sons named Jacob and Esau. Rebekah was apparently concerned with the movement she was feeling during her pregnancy, and in Verse Twenty-two and Twenty-three we read: "And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be born of thee, and the one people shall be stronger than the other people, and the elder shall serve the younger."

The Moffatt Bible renders verse Twenty-three thus: "And the Eternal told her, In thy womb lie nations twain, rival races from their birth: one the mastery shall gain, the younger over the older reign."

Here is a most unusual situation! Although the children were twins, having the same mother and father, yet they were very different in nature, and were "rival races." Something else that is unusual about the situation is that the Lord said that "the older (Esau) would serve the younger (Jacob). As a young man Jacob ran ahead of God, and obtained the family birthright and blessings by trickery, whereas if he had waited on Him, He perhaps would have saved himself a lot of trouble, as it was in God's plan for Him to have them.

In fact, this was God's way of

bringing forth a people of His own choosing. As we mentioned previously, God had promised Abraham that he would make of Him a great nation. This promise was passed on to Isaac. In Genesis 26:3-4 we read: "...and I will perform the oath which I swore unto Abraham thy Father: and I will make thy seed to multiply as the stars of heaven ... and in thy seed shall all the nations of the earth be blessed."

In bestowing the family blessing on Jacob, Isaac states in Gen. 28:3-4: "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people: And give thee the blessing of Abraham to thee and to thy seed with thee ..."

Later on in that same chapter we see where God himself blessed Jacob. In Genesis 28:13-14 we read: "I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 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."

Some time later God chose to give Jacob a new name as we read in Genesis 35:9-10: "And God appeared unto Jacob ... and said unto him, Thy name shall not be called Jacob, But Israel shall be thy name: and He called him Israel."

As God had promised, Jacob was blessed with many children. In Acts. 7:8 we read. "...And so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs." And from these "twelve patriarchs" descended the people we know as the "Children of Israel". (whom we believe to be the predecessors of Anglo-Saxondom).

For the sake of time we shall jump ahead some five hundred years to approximately 1450 B.C. We find that the Israelites, during their sojourn of 400 years in Egypt, became a great host of people; perhaps three million. Moses had the awesome responsibility of leading these people back to the land of their forefathers; Abraham, Isaac, and Jacob.

As they were encamped by tribes in the wilderness by Mt. Sinai, God called Moses aside and said to him, (Exodus 19) "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself. Now therefore, If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Here we have the giving of the

Mosaic Covenant to the Israelites; the only conditional covenant the Lord ever gave to them. It is divided into three main sections; (1) The Commandments, (2) the Judgments which were for the governing of the social life of Israel, and (3) the Religious or ceremonial ordinances, which were for the governing of the religious life of the people. These three elements constitute the "Law of Moses" which is mentioned in the New Testament.

As noted above in Verse Five, we see that the people of Israel were to be a "peculiar treasure" unto the Lord. They were to be "a people for His own possession," and were chosen above all people. In Verse Six we read that Israel was also to be a "Kingdom of priests." In other words "they would each one be able to draw near to God directly in prayer and praise, and also to act as intermediaries between God and the heathen world, to whom they were to be examples, instructors and prophets." (The Pulpit Commentary)

They were also to be a "holy nation"; a nation consecrated to God's service. They were to be a people who were set apart for God's use as a nation.

Yes, friends, it is obvious from these expectations that God has for the nation of Israel, and the tremendous promises which He gave to her, that it does make a difference who Israel is. Those born of true Israel stock have a tremendous responsibility in God's scheme of things.

We praise God that we have such a wonderful heritage, and that we have the privilege of being God's servant people, Israel.

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A Prayer

O God, Who has graciously preserved our nation through two World Wars, and hast led us in wondrous ways; we confess that as a nation we have turned far from Thee and we have neglected our national responsibilities before the World; we have misused the liberty for which men gave their lives, we have pursued pleasure and not the living God; we acknowledge that You will not deliver our nation from the future enemy until we have returned to Thee. Therefore we entreat Thy Divine Majesty, to turn the hearts of the people of this nation to true repentance. Purge out from among us the sins that dishonour Thee. Give us true religion; crown our faith with righteousness, and lift us up, a holy people, to Thy praise and honour, through Jesus Christ, our Lord.

The Bible Perspective of the Profit Motive

H. B. Rand

Courtesy : Destiny

Much is being said and written about the evils of the present profit system and we cannot nor are we going to try to defend those evils in any way. Unfortunately, though, in condemning the evils of an economic system destined to pass away, there are those who are stigmatizing profit, in itself, as evil and in so doing are undertaking to destroy a man's right to a return for his labour and services, a return as fundamental to domestic tranquillity as the fulfilment of the desire for liberty, freedom and independence is to the peace and happiness of a nation.

What, primarily, is the ultimate objective of human labour? Is it not that men may have a profit, or do men work merely for the pleasure of labouring without any desire to secure a return for their endeavours? How many would hire out to work for another unless wages were forthcoming? How many farmers would be content to labour and work, expending energy in plowing and planting - if there were to be no harvests? Every labourer expects wages at the end of his allotted time of service and every farmer turns over the sod in the spring and gives time and labour to plant and cultivate with the expectation of a harvest in the fall! If the labourer in the factory were informed he would receive no more wages, how long would he continue to come to work? Destroy the possibility of any harvest or declare it is to be confiscated, will the farmer still have an incentive to work and labour? Serve notice on cattle raisers that there will be no profit for them, nor will they be allowed to retain their increase, and who among them will continue to work? Already we have evidence of the truth of these statements as men refuse to give of their time and labour when returns are not assured under the present price-fixing policy which tends to destroy profits.

Trading in the market is but another form of exchanging labour for profit through supplying to another what he desires and receiving in return a just remuneration for having supplied that need and for services rendered. Destroy the ability to make any profit in the marketing of goods and men will refuse to trade in the open market. So-called black markets

then flourish as men seek means and ways to secure profits denied them in the usual and accepted channels of trade.

A wealth of meaning is involved in the statement of Jesus when He said, "The labourer is worthy of his hire." In this expression a fundamental principle was laid down by Him, the full acceptance of which will bring a solution of the many problems that revolve around the profit motive, for men are entitled to an equitable and just return in accord with their ability to do physical and mental labours and for being diligent in business. When a government undertakes to regulate profits in accord with the needs of supply and demand, the wisdom of one greater than Solomon is needed to keep a true balance and prevent economic disaster. Certainly there is no evidence of such wisdom in the increasingly contradictory mandates being issued by governmental authorities.

There is a vast gulf between those who secure legitimate and honest profits, and those who scheme and plan to defraud their fellow men in the name of business. Micah, the prophet, severely condemned evil practices for gain when he said:

"Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hands. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." (Micah 2:1-2.)

Jeremiah also condemns those who oppress others and refuse to pay for services rendered:

"Woe unto him that buildeth his house by unrighteousness, and his chamber by wrong; that useth his neighbour's service without wages, and giveth him not for his work." (Jer. 22:13).

Amos the prophet declares-

"Hear this, O ye that swallow up the needy even to make the poor of the land to fail ... making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes."

Because this is so, judgment is pronounced upon the people who practise these evils and upon the land where the people dwell:

"The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwell therein? (Amos 8:4-8.)

Though we are experiencing much of these evils under our present profit system, the cure is not in following the program of those who would destroy a profit in their endeavour to rectify the conditions they consider responsible for human ills. Such are failing to recognize that

what they advocate is but an emulation of the man who set his house on fire in order to cook a meal. However, there is a solution: not in the destruction of profit, but in assuring men an equitable return in a legitimate and honestly earned profit - the fruit of their labour.

Labour finds fault with the profit taken by management and management has questioned the earnings of labour but each, whether labour or management, is entitled to a just reward for their contribution in time and energy, whether it be physical or mental. To this can also be added the fact that every man is entitled to the increase from his possessions: the labourer to his wages; the farmer to the increase from his land: the cattle raiser, the increase from his flocks and herds; the manufacturer, the increase resulting from having turned raw material into serviceable goods; the merchant, profit from services rendered in supplying the need of his customers; the professional class such as doctors, lawyers, engineers, ministers, teachers, etc., fees or profit for the years spent in study to enable them to minister to others in their needs. For all these services the honest man is willing to pay, for the righteous will not use his neighbours services without giving a just reward.

Freedom of enterprise, with profit for physical or mental expenditure of labour and a just return from one's increase with the right to protect profit through savings and from later unjust confiscation, is *fundamental* in an orderly human society if men are to be truly contented, happy and free. But in this day of evil propaganda we have - figuratively speaking - long-haired, short-sighted individuals who are undertaking to write the ticket of a planned economy in which it is hoped to curtail, if not completely eliminate, the profit motive and prevent men from building a large estate or acquiring substantial savings. It is proposed to set brakes against those who through diligent, honest labour and work strive to secure the future for themselves and their loved ones: that financial independence may be enjoyed.

These planners are failing to take into consideration certain fundamental and basic facts of human nature as they high pressure the American public into accepting their program. The advantages to which they point are many times offset by definite disadvantages that would ultimately destroy the initiative and the enterprise of millions of our citizens who are naturally thrifty and industrious. Thus all would be impoverished in the planned process of levelling as the wealthy are penalized in their possessions.

Men will not labour for long and produce without a profit, nor will they take kindly to working for a superstate

in return for a right to participate in a glorified form of charity through governmental handouts of the needs and necessities of life. Liberty, freedom, independence and a right to the fruits of one's labour are the four pillars of a perfect social order. These four pillars can only be acquired in a complete acceptance of the Divine Law and its administration. So, along with the human desire for life, liberty, and freedom, there is the burning desire for independence and an undisputed ownership of property and possessions. This right of ownership supplies the incentive to labour and work and increase one's holdings.

Can these human characteristics be changed so that men will not desire liberty, freedom and independence? History proves otherwise. Yet meddling economic planners seem not to know that the hope of profit is as deeply rooted in human nature as the desire for liberty and freedom. A return, increase or profit has ever been the incentive to hard work and labour on the part of man, whether he has worked at the bench or laboured in the office. Further more, profit, the result of one's labour, is *sanctioned by God, Who condemns those who would use the service of others without a just return for services rendered.*

Thus, let us turn to the Book and to the Divine Laws which transcend human reason and we will find that man has been vested with definite rights in property, in the earnings of his property and in a profit from the labour of his hands. Penalties are exacted for refusing to recognize a man's right to a just return from his services and labour. Nowhere in the Bible can there be found any support for the thesis of those who advocate the abolition of a man's right to profit or legitimate earnings. There must be abolition of the many evils of the present profit system through which men have oppressed their fellow men but men must continue to have a just return for their labour in proportion to their ability - else human initiative and enterprise will be destroyed. To hold that the acquisition of wealth is a crime, or poverty a virtue, is *contrary to all Biblical teaching!*

While there is no virtue in being poor, yet poverty in itself is no disgrace. In a nation where such prevails it is a sure sign of maladministration and the refusal to keep and administer the economic laws of God. God blessed men of old with wealth of possessions and in the increase of those possessions we have a distinct mark of Divine favour for the faithful. In Job's affliction God demonstrated to men and angels that men of faith did not serve God because of what they received but because they believed and trusted Him.

Job was accounted very wealthy. "His possessions were seven thousand

sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, a very large estate." The economic planners of our day would certainly condemn this man in his holdings and scheme to reduce his wealth.

Satan declared Job served God for that which he had received and if he lost his possessions he would turn against God. And so there came the trials of Job in which he lost all this wealth and in it all Job sinned not, nor did he accuse God foolishly. The faith of the man is exemplified in his statement, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Later Job's wealth was restored to him again but in accord with the presumptuousness of the present-day economic planners this was a mistake, for in their order of a *planned scarcity* no man should have been allowed to acquire so much wealth which, they would reason, was all out of proportion to the wealth of the average individual. It is certain that once a man's wealth was thus reduced they would see to it, if it were in their power that it would not be possible for that man to acquire such an estate again.

As with Job, similarly back of those who are planning today to destroy the right of men of Israel to acquire wealth is the accuser and adversary of Israel, his Satanic majesty, whose desire is to impoverish God's people and reduce them to a state of distress and hardship - making them an easy prey to his Satanic schemes and plans.

Abraham was blessed of God with great wealth as was Isaac and Jacob after him. Poverty and destitution is not in God's plans for Israel and the fact that such conditions exist in our land today is because, as a nation, we have departed from His laws and their administration. Of Isaac, the Bible says:

"Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great: For he had possession of flocks, and possession of herds, and great store of servants, and the Philistines envied him." (Gen. 26:12-14.)

Because of that envy the Philistines, the rulers of the land, proceeded to put into operation a plan that would curtail and destroy Isaac's wealth. Today we see a similar program going into operation, the objective of which is to destroy the wealth of the upper and middle classes of our people. The planners of our economic scarcity refuse to accept the Divine Law of abundance and, as a result of maladministration and curtailment in distribution, crops have been plowed under in the past and men paid to refrain from planting. Now plans are being laid which will

affect individual initiative and prevent man from acquiring wealth above that of his fellow men. This process of levelling is contrary to all laws of justice and equity in that the thrifty and industrious, possessing ability, are refused the fruit of their labours by rules that penalize their capability. God promises an abundant return in the labour of a man's hand when men keep and administer His laws.

When Israel was organized into a Kingdom at Mount Sinai the laws given that Kingdom to administer protected a man in his possessions and in his right to increase those possessions and become wealthy. No ceiling was set to the amount of wealth he could acquire so long as in the acquiring of such wealth he in no way oppressed his fellow man or prevented others from emulating him. Under these laws profit was assured to the industrious and safeguards were placed around his possessions so that his acquired wealth was not subject to loss or governmental confiscation. Governments were forbidden to levy taxes above that allowed under the system of tithes. The officials of the government could not finance their blunderings by increased revenue through increased taxation.

Watch the out-working of the minds of our political leaders today and the only solution that seems to occur to them, and which program is being adopted by those who purport to have drawn blueprints for effecting a cure of our national ills, economic troubles, and to prevent inflation, in fact, to eliminate every other trouble (present or potential) to which our nation is subject as the result of mismanagement of the affairs of state and of our social economy, is to suggest more taxes.

One need but read the statements coming out of Washington to recognize the truth of this assertion, for immediately a problem arises some one is bound to suggest an added or special tax as though the power to tax carried with it the power to cure. So we are taxed in our goings out and our comings in, with a fuel tax and a tax on the use of a car we are forbidden to drive, with taxes on our property and taxes on our wages, in fact with every conceivable tax placed upon the things we buy, use, eat and wear until the air we breathe seems to be the only thing which has escaped this withering process of taxation and that too would be taxed if only there were some way to corner and control it. And so the political doctors who refuse to heed the Divine Law have no other alternative for the difficulties they face but to suggest drawing more blood from the patient who is already weak from the loss of blood.

God has set unlimited opportunities before men and *He has placed no ceilings to the amount of wealth that may be acquired,* but He has placed

severe penalties upon those who steal or injure another's property and for those who place stumbling blocks in the way of others who would also acquire wealth, for there is enough for all, and to spare, under a righteous system of administration!

Wealth is only limited by the individual ability of those who have God's blessings upon their undertakings. Without Divine blessing a man labours in vain, but when in righteousness a man works and labours no penalties whatever are levied against him in the amount of wealth he may acquire. Our economic planners would curb the right to freely acquire and inherit possessions, using the governmental power of taxation (contrary to the law of the Lord) to confiscate the earnings and heritage of men.

Prosperity and wealth have both a national and individual phase of application, but individuals as a class cannot long continue to enjoy true prosperity in the land when the nation is not prosperous or whose leaders are squandering their substance through unjust and excessive taxation. The Lord said if Israel would hearken unto His voice and keep all His laws:

"You shall be blessed in the city,
And blessed in the field;
Blest in the fruit of your body,
And blessed in the fruit of your farm;
And blessed in the fruit of your cow,
And blessed in the cast of your cattle,
And breeds of your sheep.
Blest in your basket
And blest in your cask.
Blest in your going,
And blest in your coming ...
The Everliving will command blessing to your barns, and to every work of your hand." (Deut. 28:3-8, *F.F. Trans.)*

But if, as a nation, Israel refuses to heed the law, then:

"You shall be cursed in the city,
And cursed in the field!
Cursed in your basket,
And *cursed* in your cask!
Cursed in the fruit of your body,
And fruit of your farm,
The cast of your cattle,
And breeds of your sheep!
You shall be cursed in your going,
And cursed in your coming!
The Everliving will send you cursing, blundering, and blame in every attempt of your hand, till you waste and rapidly perish before the evils assailing you, and become desolate." (Deut. 28:16-20, *F.F. Trans.)*

Continued national prosperity and the prosperity of the citizens of a nation thus depend upon the observance and the keeping of the commandments, statutes and judgments of the Lord while national troubles and difficulties result from their violation.

Individuals living under a government keeping the Law of the Lord will have every opportunity to secure the blessings of prosperity and peace. The reverse is also true. It is worth noting that Moses declared that the failure to keep and administer Divine Law will result in God sending upon His people "blundering and blame."

There is no need of attention being called in detail to the blunderings of bureaucracy, for the daily newspapers have clearly reported the blundering of this *non-Israelitish and un-American type of administration.*

As for blame, one but needs to read the publicized controversies among even those high in governmental circles to realize how truly Moses spoke of this people cursed with this sort of thing for having refused to accept the administration of the perfect law. The result has been a general curse upon individual prosperity in our land. It is a curse which has affected the farmer and the city dweller and has curtailed a steady flow to our people of the needs and necessities of life: bringing poverty and destitution to many of our citizens.

Wealth for the individual is in the plan of God for His people *when* they become willing to conform with His laws. Then the very prosperity of the nation at large will be reflected in the prosperity of all citizens willing to work and acquire wealth in which all those who are industrious may share. Then will come this fulfilment:

"The plowman shall overtake the reaper and the treader of grapes him that soweth seed ... they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." (Amos 9:13-14).

Under the Divine Law there are rules and regulations which protect a man in his possessions and secure for the individual the true blessings of liberty, freedom, independence and profit. No limits whatever are placed, under those laws, on the amount of wealth a man may acquire and possess *so long as all the rights of his fellow men are held inviolate* which will of necessity be the case in the *complete* observance of the law! Furthermore, a man's estate becomes his to pass on to his heirs free from governmental levies and confiscation.

To accept the present human program of a planned economy is like jumping from the frying pan into the fire. In so doing, we but exchange the evils of the present system for a multiplicity of evils under a system in which *no man will long have any profit!*

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The Panaceas - Democracy

T. Robertson

From his book : Human Ecology

The following article is from a book entitled "Human Ecology" by Robertson. I believe it is essential reading to help us realise how hopeless are man's ambitions. The pursuit for Democracy, however one may define such an ideology is another fantasy of man's imaginations. In reality it does not exist just like Communism. The belief that Democracy is an end in itself will prove again to be another failure in a long list of attempts to bring peace and justice to this world. Mankind has yet to realise that it is only when we consider God's ways of governing that we will come to realise what is reality. (Editor)

There is yet another political panacea which requires attention. It is the ideology at present designated democracy. It is important to unveil this fantasy, as the U.S.A. and Britain were and are supposed to be fighting for it. We ask first what is democracy. A dictionary definition is "a form of government in which the supreme power is vested in the people collectively and is administered by them or by officers appointed by them." Another defines it as "a form of government in which all classes, including the lowest (!) have a voice in government, directly; or through their chosen representatives." The Penguin Political Dictionary defines it as "government by the people" either direct (i.e. by primary popular assemblies or by plebiscites on legislation) or indirect (by representative institutions.) According to this book "the government may either proceed from and be responsible to, parliament ... or to the people" (as in Britain and U.S.A. respectively). "Democracy implies free choice at regular intervals between two or more parties; a single party State cannot be democratic," and it is stated that "free candidacy and discussion are prerequisites for free choice. The sovereignty of the people is to be expressed by the will of the majority." The Encyclopaedia Britannica defines it as "that form of government in which the people rules itself either directly ... or through representatives." A definition from an American source states that "the Democratic theory of government ... holds to the belief that the individual controls his government through active participation in the processes of political Democratic government, but bows to the will of the majority, freely expressed ... We must acknowledge

that the life of Christ was based on principles which are necessary to the development of the Democratic state ... Men and women of Democracy will have to ... show that they have something to offer under a Democratic form of government which is not offered by any other philosophy or any other theory of government. It will be an exciting new world if it is created on these principles."

Let us look now carefully at the definitions which are those commonly used and understood. All save the American are agreed that democracy is a form of government. The first definition states that in this form supreme power is vested in the people collectively, and is administered by them or by officers appointed by them. It is further described as "the people ruling itself directly or through their representatives." Now what do these statements mean? When considered realistically they mean little or nothing. They are 'myth' concepts in their entirety. What does "supreme power" signify? Power has no meaning, no existence, except as force exerted upon something or somebody to produce an effect. "Supreme power" presumably means the zenith, the absolute of power. We now ask what is the nature of this power of democracy - by whom and on whom is it operated, and what effect is it desired to produce?

If we suppose that this enigma is satisfactorily answered, then how can this power be "vested in the people collectively," or "administered by them?" Again we are dealing with pure abstractionism - 'myth' and illusion. How can this mythical power be vested in 45 or 120 million people? The definition that "the people rules itself" is absurd. The idea of rule implies superior and inferior - the ruling and the ruled. People might be ruled by a Prime Minister, or even a committee, if it were small enough, or by a King or dictator, or by the bankers; but the idea that people rule themselves is of the same order of absurdity as that men can lift themselves by their own boot straps. Such a conception of democracy is also 'myth.'

The definition suggesting that "all classes have a voice in government directly or through their chosen representatives" is equally fallacious. What, for example, is meant by "all classes, even the lowest?" Do classes of men voice opinions here or anywhere? "Classes of men" is an expression which gives away the high-level abstractionist. How do men collectively voice opinions in any case? The Penguin definition speaks of "government by the people" and states that this mystic government is done either by primary popular assemblies or plebiscite, or by representative institutions; but that to be effective, there must be more than one party, and also free candidacy,

the test of the sovereignty of the people being the will of the majority. But sovereignty cannot be an attribute of the people in a collective sense, and when we come to examine the workings of democracy in Britain we find that this is vitiated by the fact that candidacy is not free and that in any event there is in effect only one party. The truth is that if we accept these ideas, we shall find ourselves inextricably bogged in the depths of 'myth.'

It is when we come to look into the American definition that we realise just what ordinary people mean by the word democracy. This definition is not that of a specialist or authority but represents what the generality of educated Americans believe, and is to that extent of far more political importance than the contributions of specialists to encyclopaedias or dictionaries. The important feature of this definition is its purely mythical and nescientic character. Right away we are told, not that democracy is a *form* but that it is a theory of government. This is the only piece of reality in the whole statement. It then states that the theory "holds to the belief that the individual controls his government." No theory can hold to any belief, but to believe that the individual controls his government in the U.S.A. is to believe in fairy tales.

It is then stated that the life of Christ was based on principles which are necessary to the development of the democratic State. Considering that all such states are founded not on principles but on the practice of 'usury,' which Christ condemned in no uncertain manner, this is a remarkable statement. It is even more remarkable for the idea that the life of Christ was based on principles at all. To the contrary, His life had nothing to do with such abstractions, as it was a life of 'realism.'

Then we are told that "men and women of Democracy will have to show .... that they have something to offer under a Democratic form of government which is not offered by any other philosophy or any other theory of government." This is nescientic idealism at its worst. The statement presupposes that all governments are the outcome of, and act by reason of, philosophies or theories, when in fact they do not; and it would undoubtedly be both a new world and an exciting one if ever such a *volte face* took place. Indeed, it has been the very effort to accomplish this impossibility which has helped to land Europe in its present disorder.

And so even democracy, the magic panacea of the English speaking peoples, is a figment of the mind, and as such it is as impotent as any other abstraction to create a correct social order.

At this point, however, it will be convenient to interpolate an explanation. Let me remind readers

that I am attacking democracy *as a political theory or abstraction*, which may be quite a different thing from their personal conceptions of it.

Let each one look into his own mind on the matter and it will be apparent that a semantic discipline is highly necessary here. What the generality of English speaking people mean by democracy is quite clearly not any specific political theory but a deep individual conviction of the need for government *by common consent through free and open discussion of all the relevant facts*. With this conception I am in full accord and indeed, at the present stage of social evolution, and for centuries to come, there does not seem to be any other feasible or satisfactory method of government.

The word democracy has indeed become verbal nonsense, and varies in meaning as completely as the life and works of Walt Whitman from the theories and practices of the Soviet Union. When Englishmen and Americans think of democracy they certainly mean something vastly different from the Russian variety. Though their ideal is far from being recognised in practice, they are thinking of a system of government compatible with the highest possible degree of individual sovereignty.

Such a system is far removed from the accepted abstract conception of democracy, which constitutes a dangerous ideology because it is supposed to be the kind of system the United Nations were fighting to maintain, and presumably intend to impose on the vanquished peoples.

It has, in fact, no more 'reality' than its "left" and "right" wing partners. In the world of fantasy it is merely the ideology of the "centre," and any attempt to realise it in practice will only serve to shackle men still more firmly in the chains of debt.

●

"It was the Lord Who put into my mind to sail from here to the Indies. There is no question that the inspiration was from the Holy Spirit, because He comforted me with rays of illumination from the Holy Scriptures . . . encouraging me continually to press forward."

— Christopher Columbus

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).

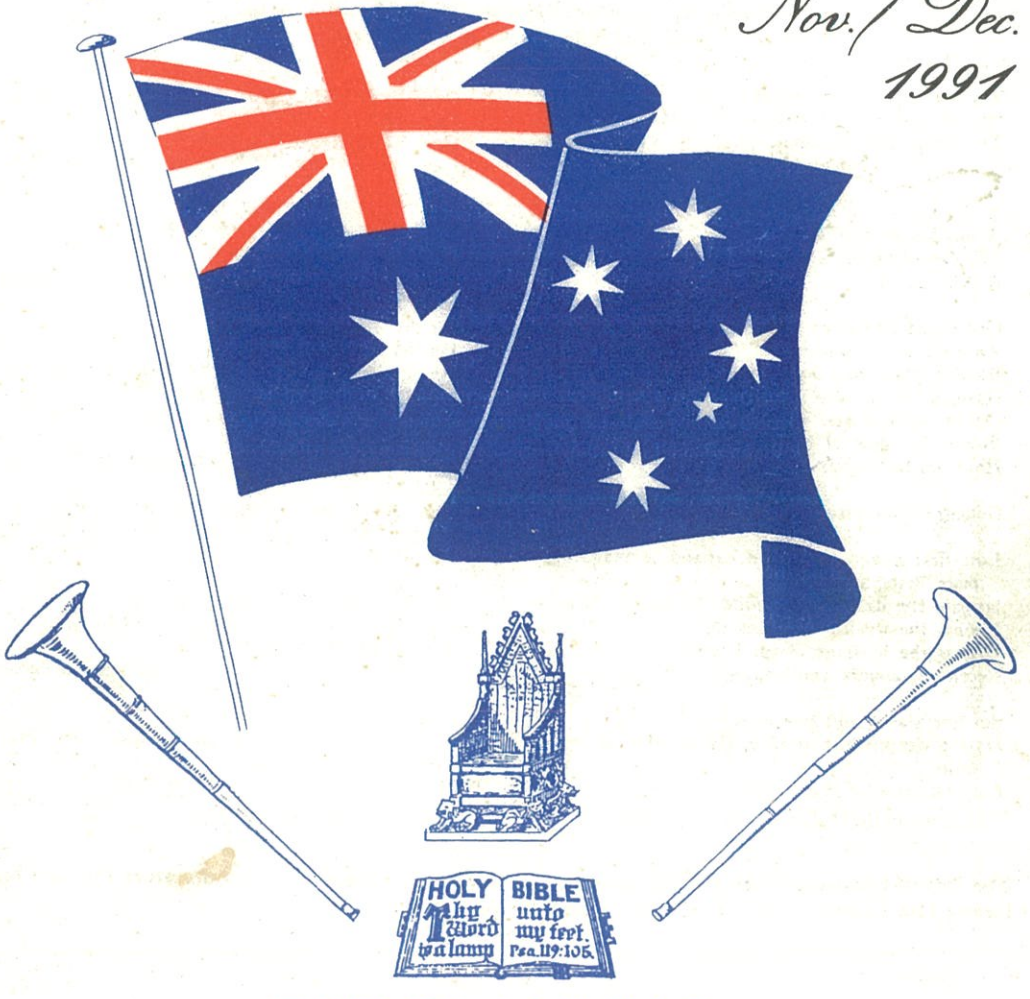
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 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 ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

Nov./Dec.
1991



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC
AND KINDRED PEOPLES AS GOD'S SERVANT NATION
AND THE IMMINENT REIGN ON EARTH
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.	Gen. 12:2; 18:18; Deut. 4:7,8.
Named 'Great'.	Gen. 12:2.
The chief of the nations.	Gen. 27:29; Deut. 7:6; 15:6.
A maritime nation, having command of the seas.	Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
A company or commonwealth of nations.	Gen. 35:11; 48:19; Eph. 2:12.
A missionary nation.	Gen. 22:18; Isa. 43:21; 49:6; 66:19.
The custodian of God's Word.	Psa. 147:19, 20; Isa. 59:21.
A just nation.	Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
God's instrument in destroying evil.	Jer. 51:20; Dan. 2:34,35.
An undefeated nation.	Isa. 54:17; Micah 5:8,9.
Blind to their identity.	Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Have an island home north and west of Palestine.	Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Occupy islands and coastlands.	Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Possess the gate of his enemies.	Gen. 22:17, 24:60.
Have multitudinous seed.	Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Colonize and spread abroad.	Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Lose first colony and then expand, demanding more living space.	Isa. 49:20.
Irrigate the deserts and build the waste places.	Isa. 35:1; 43:19, 20; 58:11, 12.
Possess the wealth of the earth.	Gen. 27:28; 49:25, 26; Deut. 33:13-16.
Possess the heritage of the heathen.	2 Sam. 22:44; Psa. 2:8; 111:6.
Receive strangers and refugees.	Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8;Zech. 8:22.
Set free slaves and prisoners.	Psa. 72:4; Isa. 42:7; 49:9; 58:6.
Have a descendant of King David reigning over them.	2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.
Lose all trace of their lineage.	Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
The power of the Holy People is to be broken.	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

Over recent months I have tried to express the view that any attempt to redirect the present political and economic system towards a more efficient and humane society will only result in frustration and despair. It could be safely said that almost all of those who believe we must preserve our traditions and moral values are in effect, endeavouring to preserve the ideology behind the phrase "the good old days". I am not suggesting that those yester years were not more Christian in principle but really, do we want to go back to the pre-war years of 1939-1945.

The destruction of our society did not start yesterday. David in the Psalms talks of conspiracies to destroy Israel. Throughout Scripture we are told how Israel was to be scattered and destroyed. This process was to take many years. The process of evil is not obvious. If it was the people would have become aware of the outcome. Wars of destruction are more often fought in the minds of men, not on the battlefield.

Throughout history there have been many cycles. These cycles have been expressions of increased knowledge or knowledge that has been suppressed. The suppression of knowledge has resulted in the ordinary people being kept in slavery. This does not mean that chains were used but rather free expression or opportunity to express an opinion was restricted. My opinion is that we are now in another dark age. Whilst I believe this to be the case it can be shown that science and technology has exploded with new knowledge, but on the other hand the financial restrictions or controls do not allow the ordinary people to fully benefit from the technical advances that would eventually benefit mankind. For example if greater efficiency and policies for less waste were applied we as a nation could spend more time in creative leisure than being slaves to a money system that frustrates the expression of thought and ideas. I am not being idealistic or utopian. It really is a case of believing that such a society based upon the Laws of God can exist. This I believe is the essence of faith. The main obstacle in reaching such a society is the money system under which we are all slaves. The Bible provides the blueprint for a society to function equitably for all people no matter their background. Israel was never to legislate but only to administer.

Some days ago a Behavioural Scientist was talking about the need to have censorship. He admitted that some years before he was opposed to such an idea, but due to an increasing number of violent attacks he believed

it was necessary to reconsider this course of action. This is a good example for the need to revert back to the Laws of God. God with His immeasurable understanding of human nature is able to see the end from the beginning. The Scriptures are very clear about the fact that Israel will see the errors of her way. The breakdown in society in all areas will help to bring Israel back to her husband. We as Identity Believers, whilst we must never lose the Faith delivered unto the Fathers, can on the other hand do little to stop the decay. In reality all we can do is keep ourselves above disrepute and pray that His people will very soon be awakened to not only the error of Her ways but in due course realise who they are. This desired result can only come about when there is a willingness to escape from those who have enslaved us with financial and spiritual bondage of humanism.

I believe it is unnecessary to become worried about the future. At times righteous anger can be expressed in personal situations. Be still and know that I am God is a sure way to be calm in a world that is being slowly destroyed by those who wish to rid from the mind of man the thought of God. We are on the verge of all things being made new. Great changes are about to take place. The process of Democracy is to be exposed for what it is, namely an attempt to enthrone the glory of man over that of God's Glory.

Every day we hear about how governments are planning for change up to 20 years ahead. This is a sure sign that God is to change their plans in midstream. Superannuation is one of those long term programmes. Very soon I believe we will see how these intentions for protecting the elderly will become another scandal of immense proportions.

Some people have said to me that society can not get any worse. I believe that if we survive under the present economic system for another 5 years, 1991 will be like the good old days, in comparison to 1996. We have got to accept the fact that the last few years on this earth before His return will not be easy. At the same time God is preparing through this time of Jacob's Trouble a separation of the dross from the tin. Over the next few years the Welfare State will play a more vital part. More and more people will be forced on the government assistance due to a total failure of the policies of governments. I am of the opinion that the founding fathers of Humanism and other Socialist policies have had a beyond human insight into the results of disobeying God's Laws. The darker side of human nature was and is clearly understood by those who wish to dethrone God. The many different evil cults that have come to the fore in recent years are evidence of the Satanic evil that has become so

enmeshed in our society.

I am afraid there is no good news as we conclude another year. It is true that many people do a lot of individual good for each other on a human level but that is not what I am talking about. The only hope that one can suggest is that we are closer to that great event that will truly change the course of history, namely the Second Coming and the preparation of a Government that will serve the people. This government whilst having heavenly designs will be very much on an earthly plane. May I leave you with just one short thought that helps me to see the world in perspective: "Dear Lord, help me always to remember that I can not do without you".



Britain and Phoenicia

Lord Leighton's famous painting of Phoenician merchants trading with the Britons is familiar to most of us from our school history books. Phoenicia and Israel shared frontiers and had a mutual assistance pact.

Phoenician fleets scoured the Mediterranean and beyond, supplied with Israelite grain and at times almost certainly manned by Israelite crews. King Solomon also had fleets at sea. The Bible speaks of the early sea ventures of the Israelite tribe of Dan some think Danmark (Denmark) today bears testimony to their presence

Who Or What Is An Israelite? (Part 3 of 4)

W. G. Finlay

Courtesy - The Covenant Message

"Hear, O heavens, and give ear O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa.1:2-3).

As one considers the history of the Covenant people as it begins to broaden with the birth of twelve sons to Jacob-Israel, one finds that the Book of Genesis becomes singularly uninformative - lacking the detail which characterised the narrative up to the time when the twelve sons and one daughter were born to Jacob. As these twelve sons were the founding fathers of the twelve tribes which, under the Directive of the LORD, would develop into the Covenant nation, the fact that the wives of these sons are not mentioned - except for Judah and Joseph - is an uncharacteristic departure from the story up to this time. If one considers the specific instructions concerning a bride for Isaac (Gen.24:3-4) plus the record of the family line from which Rebekah descended (Gen. 24:15), it becomes very apparent that the female line was extremely important in the continuity of the Covenant family seed. The instructions to Jacob, once he had obtained the birthright, were equally emphatic (Gen.28:1-2). Through the duplicity of Laban (Gen. 29:21-25) Jacob received two wives, Leah and Rachel - Leah who mothered Reuben, Simeon, Levi, Judah, Issachar, Zebulun and Dinah while Rachel mothered Joseph and finally Benjamin. Of the four remaining sons, Bilhah, Rachel's handmaid, mothered Dan and Naphtali and Zilpah, Leah's handmaid, mothered Gad and Asher.

While the line of descent of Leah and Rachel is no problem - they being the daughters of Laban, the son of Bethuel, the grandson of Nahor, Abraham's kinsman - that of the two handmaids is very obscure. If one considers the Hebrew word translated as "handmaid" in Genesis 29, it will be noted that it is written as *shiphchah* which is from an unused root meaning "to spread out" to which Dr. James Strong in his Concordance adds, "as a family" - a statement which he immediately follows with a contention that it meant "a female

slave". If Dan, Naphtali, Gad and Asher were the sons of female slaves - the status of "slaves" surely divorcing Bilhah and Zilpah from the Shemitic line of the Noahic family - and were accepted as an integral part of the Covenant family, the prior care exercised by the LORD to achieve His ends would have meant nothing. This being so, it would serve at this point to consider other information available in the Scriptures concerning the subject of "handmaids".

If one considers 1st Samuel 1:11,16; 25:24 and 2nd Samuel 14:15, it will be noted that the Hebrew *shiphchah*, translated as "handmaid" is used in the sense of acknowledging a *status* of inferiority and is used by *free women* when speaking to superiors. It would thus be an error to apply this word exclusively to bondwomen - a term which incidently, is *not* applied to either Bilhah or Zilpah who are simply called "handmaids" or "maids". This, of course, does not clarify the situation and so further information is needed, always bearing in mind that the relationship between Leah and Rachel and their "handmaids" was not necessarily that of mistress to slave. According to the *Jewish Encyclpaedia* which, while admitting that information on the handmaids is sparse, contends that there is a very good reason to believe that they were the younger and less favoured sisters to both Leah and Rachel. Indirect evidence from both the *International Standard Bible Encyclopaedia* and *The Bible Dictionary* by J. Hastings would appear to vindicate this contention in that, in commenting on Genesis 35:22 which relates that Reuben, Leah's firstborn, "lay with Bilhah", both works refer to this as an act of "incest" - an expression that would *not* be used if the "handmaids" were "slaves" originating from some other race of people. While some may claim that the charge of "incest" is an attempted explanation of Reuben's act and must remain in the realm of theory, there can be very little doubt that Jacob viewed it in a very serious light - so much so that he transferred Reuben's rights as his firstborn to Joseph, the first of the sons born to him by Rachel (1st Chron.5:1)

As has been stated earlier, the Genesis record insofar as the wives of the twelve sons of Jacob are concerned with the exception of Judah and Joseph - is totally void of information and if one searches through Commentaries, Encyclopaedia, and Bible Dictionaries, no help is forthcoming in this context. It is only *as* one considers oblique references to the *Book of Jubilees*, a 2nd Century B.C. commentary, on the Books of Genesis and Exodus, that one finds sparse references to the marriages of one or two of Jacob's sons - one reference being to Simeon who, according to Genesis 46:10, had a son whose name was Shaul by "a

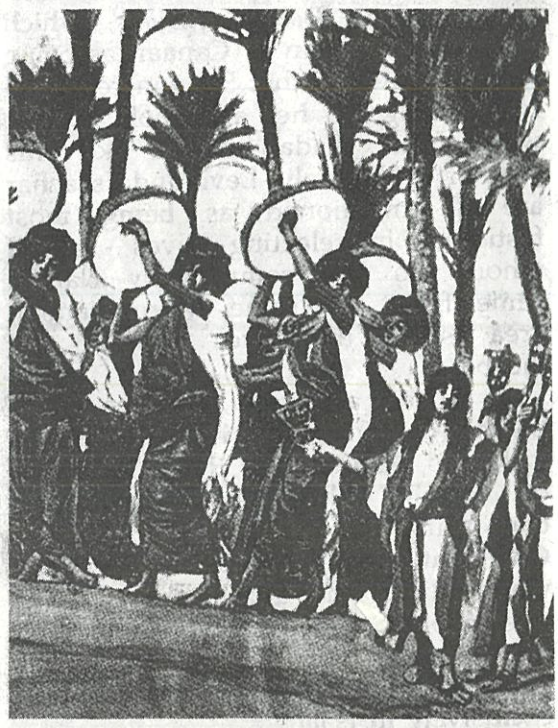
Canaanitish woman". If one considers the Genesis account of the Simeon story, the fact that Shaul is singled out as being the son of a Canaanitish woman while the mother of the five other sons is not mentioned, presupposes that she, the mother of the five, was *not* a Canaanitish woman. The *Book of Jubilees*, which names the woman of Canaan as being Adiba, contends that Simeon repented his marriage to her and took another wife from Padan-aram "like his brother". Naphtali, Levi and Issachar are all mentioned as being most fastidious in selecting wives - all of whom, so the commentary claims, came from the same Mesopotamian area as did the wives of Isaac and Jacob.

Be that as it may, because of the paucity of information in the Bible one is left to assume that the LORD God of Israel, Who was so specific concerning the manner in which His Covenant people were to develop, would direct the development of the twelve patriarchs into tribes and then into a nation on the basis of His "everlasting covenant" which centred exclusively in Isaac.

A feature which many today, either consciously or unconsciously, ignore, is that the phrase, "the children of Israel" meant and means precisely what it says - the *literal progeny descended from Jacob-Israel* and *not* - all and sundry who, for a wide variety of reasons, attached themselves to this family. The family went down into Egypt and as Moses records, the number of the children of Israel at that time was seventy (Gen.46:27) with Stephen, in Acts 7:14 reportedly claiming that there were five extra who, from the phraseology used, would imply that these five included other, unspecified relatives as well. After some two hundred and fifteen years, Moses led the *children of Israel* - a term which occurs very prominently in the Book of Exodus out of Egypt and while there may be some dispute concerning the English translation of the Hebrew text concerning actual numbers, there can be no doubting that "the children of Israel were fruitful, and increased abundantly and multiplied" (Ex. 1:7). However, a "mixed multitude" (Ex.12:38), whose numbers are not given, accompanied the children of Israel in their exodus from Egypt and while Dr Scofield, in his notes refers to them as standing for "unconverted church members", the context shows that they were the *'ereb*, unspecified people who originally hailed from the Arabian peninsula. In the *Pentateuch and Haftorahs*, edited by J.H. Hertz, it is stated that this "mixed multitude" is referred to in contemptuous terms in the Hebrew text and covers a rabble or riff-raff who simply joined themselves to Israel for no apparent reason.

These people could, at no time, be called the "children of Israel" for

the simple reason that nothing could change the fact that they were not sired by the patriarch or any of his descendants and therefore not entitled, under any circumstances, to be included in the term. It is a fact of Scriptural history that this "mixed multitude" went with Israel and became part of the mass of bodies that crossed into the Sinai Peninsula and shared in all that happened, but it is equally factual that in the sight of the LORD, they were not seen as part and parcel of the people in whom His Covenant purpose rested. As one passes through the history of movement toward Mount Sinai where the *Law* was to be given, the English translation of the text becomes so ambiguous that, unless one takes the trouble to investigate the story, one is left with the impression that these "strangers" were simply absorbed into Israel becoming part of it and receiving the Law and obligated to keep it with any true Israelite. For instance, if one considers Exodus 16:2 which tells the story of events two and a half months after Israel had left Egypt, it will be noted that they had come to the "wilderness of Sin" and that "... the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness". The reason for this "murmuring" was of course, the lack of food - a situation which affected everyone in the migrating mass of people, including the "mixed multitude" The expression, "the whole congregation" thus expresses the totality of people and is written as the *'edah* in Hebrew while "a whole assembly" exclusively comprising Israelites is written as the *qahal* - two different Hebrew words separating Israel from the "mixed multitude".



"The Mixed Multitude" - an impression

This fact, in the light of modern teaching which maintains that belief and unbelief are the only factors separating the human race, would seem to be totally irrelevant but, and this is important, the distinction

between Israel and the others on the basis of *who they were* and not what they believed, is carefully preserved in the account of the events in those days. For instance, consider Exodus 19:3 which reads: "And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob and tell the children of Israel ..." Why emphasise the specific area of the house of Jacob, the family of Israel - why not simply instruct Moses to speak to the *'edah*, the whole mass of people, Israel and the mixed multitude? *This was to be a message for Israel alone* who were invited to obey the LORD'S voice and keep His Covenant thereby establishing *them* - not the mixed multitude - as a peculiar treasure, an holy nation in His Service. The final instruction of the LORD was: "These are the words which thou shalt speak *unto the children of Israel" (Ex.19:6)* which would certainly make Moses in breach of his responsibility if he included the mixed multitude in all this.

It was here at Sinai that the house of Israel was given its instruments of government - the Divine Directive which, if put into operation, would accomplish the Purpose of the LORD as He revealed it after calling Abraham - "Those that bless you I will bless, those that curse you, I will execrate. *All the families on earth will pray to be blessed as you are blessed"* (Gen.12:3 N.E.B.) Some forty years after Israel had accepted the covenant of obedience (Ex.19:8) and then promptly went and broke the first and second Commandments thus retarding their entry into the Promised Land, Moses is seen as instructing the new generation of Israelites, exhorting them to keep the LORD'S statutes and judgments as *these* constituted the nation's "wisdom and understanding in the sight of the nations" (Deut.6:5-6).

It would of course, be perfectly natural to ask what happened to the descendants of that mixed multitude during all those years - being excluded as they undoubtedly were from participation in the developing Israel polity? One finds this mixed multitude specifically referred to in a contrasting attitude to that of Israel in a circumstance that is rather bewildering and for elucidation on this, attention is focussed on Numbers 11 where the complaint of the people was that they had no flesh to eat. The bewildering part here is that Israel had plenty of "flesh" that the people could eat for there are several references to the "flocks and herds" which were taken out of Egypt (Ex.12:32). One finds that just before the conflict with Amalek, the people murmured against Moses and said: "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and *our cattle* with thirst?" (Ex.17:3) while after they had built the molten calf and the first tables of stone had been broken, one

finds the instruction of the LORD: "... be ready in the morning ... and no man shall come up with thee, neither let any man be seen throughout the mount; *neither let the flocks nor herds feed before the mount*" (Ex.34:1-3). En route to Canaan, Israel contacted Edom and asked for water - "And the children of Israel said unto him, We will go by the high way: and if I and my *cattle* drink of thy water, then I will pay for it ..." (Num.20:19) - a clear indication that Israel was not lacking in herds and flocks. One may thus be excused for expressing bewilderment that the whole congregation (Heb. *'edah)* of Israel should weep because they had no flesh to eat. However, the point in recalling this is to show that in this situation, the narrative states that "the mixed multitude that was with them fell a lusting" while "the children of Israel also wept again, and said, Who shall give us flesh to eat" (Num.11:4). Far from a general integration having taken place, the story continues to show that Israel and the "mixed multitude" remained two separate and distinct entities.

Just prior to crossing the Jordan and entering Canaan, one finds that notwithstanding the forty years wandering in the wilderness, that the mixed multitude was still present and still separate - having been relegated to the position of "hewers of wood and drawers of water" (Deut.29:11). The point that becomes very obvious in the history of Israel up to this moment in time - as they were poised to enter the land promised to Abraham - is that while there were ample opportunities to amalgamate with this mixed multitude and even integrate with the Moabite people, under the constraint of the Law and the Direct action of the LORD (Num.25:3), Israel remained precisely what it had been created - the literal direct sons of Isaac-Jacob.

Canaan and Statehood

As one looks at the first stage of Israel's development in Canaan it will be seen that the twelve tribes formed themselves into a federation which, notwithstanding the pact at Shechem (Jos.24:24-28), was not in accord with the LORD'S purpose with them. In the Book of Judges one finds the by-product of this federation in that "... every man did that which was right in his own eyes" (Judges 17:6) - a sure indication that while the children of Israel shared a common loyalty to the LORD, they lacked cohesion having no personality comparable with Moses or Joshua to lead them. Each tribe became concerned with its own interests and within the Covenant people a situation developed in which regard for the general welfare of Israel as a whole, took second place to self-tribal interest. Under this situation, the divided families of Israel became an

easy prey to incursion and devastation by the neighbouring powers who still looked on them as usurpers and aggressors.

To counter the deteriorating situation, "Judges" were appointed and there can be very little doubt that these were appointed and moved by the "spirit of the LORD" (Judges 3:10; 6:34; 11:29; 13:25; 14:6,19). However, this did not suffice and the loose federation of the Israel tribes stood in danger of absorption by the more organised nations around them. Significantly, the threat posed by the Philistines turned out to be the one feature which united the Israel people and as one reads in 1st Samuel 9:16-17, the Benjamite Saul was chosen by the LORD for this purpose. All Israel, under the leadership of Saul, enjoyed military victories against those who opposed them and finally, at Gilgal, Israel made Saul king "and all the men of Israel rejoiced greatly" (1st Sam.11:15). Thus the first stage of the transition of Israel into one state had been achieved but the final step was yet to be taken when David, of the Royal house of Judah (Gen.49:9-10) was to rule over a united twelve tribed family of Israel. David, of course, succeeded Saul and as is stated in 2nd Samuel 5:5, he reigned seven and a half years over Judah which, notwithstanding the monarchy, still remained a separate entity from the more populous Israel in the north and finally, after the second civil war (2nd Sam.2:12-32), he reigned thirty-three years over all Israel.

During these tumultuous years, one may be tempted to ask whether or not the same notion of racial integrity which characterised the migration into Canaan obtained or whether enclaves of Canaanites, Ammonites, Philistines and others, which were permitted within the now national state, were absorbed among the Israelites. There can be very little doubt that some integration did take place for when one considers the indictment against Israel, it will be noted that the prophets drew special attention to the fact that "strangers" characterised under the Hebrew word *zuwr* and used generally of aliens - were responsible (Isa.1:7; Jer.2:25;3:13; Hos.7:9). The most logical question which follows the indictment by the prophets would naturally be: HOW MUCH OF THE PURE ISRAEL STRAIN WAS LEFT WHEN BOTH ISRAEL AND JUDAH WENT INTO CAPTIVITY?

The Over-ruling Providence of the LORD

As the historical Books of the Old Testament make abundantly clear, Israel, which had been united into a state in David's rule, became divided in the reign of his grandson Rehoboam (1st Kings 16:16-19) and this divided kingdom ended with the deportation into two captivities under

the Assyrians and Babylonians respectively. It was on the eve of the final deportation of the remaining minority remnant of Israel in the two tribes of Judah and Benjamin that the LORD, through Jeremiah, provides an answer to the question just posed. "Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divided the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the *seed of Israel* also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the *seed of Israel* for all they have done, saith the LORD" (Jer.31:35-37).

The same assurance is continued in a following chapter in which one reads "Moreover the word of the LORD came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people that they should be no more a nation before them. Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the *seed of Jacob*, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer.33:23-26). In these two statements, one finds that there are *eight unimpeachable witnesses* which testify to the continuity of the "seed of Israel" - the word "seed" being translated from the Hebrew *zera* which is equivalent with the Greek *sperma* and which denotes a biological or genetic beginning. Whatever may have transpired within the family of Israel during those years which saw the disintegration of the nation in Canaan, it is patently obvious that the "seed of Israel" had not been nor would be polluted so as to invalidate the LORD'S Covenant Purpose in them.

Malachi, who wrote the last Book in the canon of Old Testament scripture and about whose identity there is more than a little speculation, adds a further assurance to that found in the writing of Jeremiah. As the general circumstance of this is important it would serve at this point to note that notwithstanding the confusion over identity - some claim him to be Ezra, Nehemiah or Zerubbabel - if one examines Malachi 2:8 with Nehemiah 13:15 and Malachi 2:10-16 with Nehemiah 13:23, it will be seen that these place the writing of Malachi at the time when, according to Ezra 2:64, 42,360 of the tribes of Judah, Benjamin and Levi returned from the Babylonian captivity. It will

be noted that at that time, Malachi wrote of the assurance of the LORD in these words: "I am the LORD, I change not; therefore ye *sons of Jacob* are not consumed" (Mal.3:6) - a statement which in conjunction with that in Jeremiah 31:35 and 33:23-26 emphasises a continuity of the literal progeny of the Covenant heirs Isaac and Jacob.

A Substitute is Planted

If one bears these facts in mind plus the prophetic assurance by the LORD through Isaiah which reads "I am the LORD: that is my name: and my glory will I not give to another..." (Isa.42:8), the subsequent development insofar as the land of Canaan is concerned, exposes not only a counterfeit Covenant people but reveals a proselytising procedure which was conjured up but which is nowhere supported in either the founding Covenant nor in the Law of the Lord.

One does not know nor is there any *positive* evidence as to who used the Hebrew name *Yehud* to designate the territory to which the freed captives from the Babylonian captivity were said to have returned. There can of course, be absolutely no doubt that at the time of the Grecian Empire, it was a province of that Empire and was designated as Judaea - a Grecian form of the Hebrew Yehud or Judah. As is obvious, it would be totally erroneous to call the inhabitants of that province Judahites for apart from the fact that Benjamites would object as would the Levites the *nine other named people* (Ezra 4:9) who were called the "adversaries of Judah and Benjamin" (Ezra 4:1) could by no stretch of the imagination, be classified under that name. If one adds the *eight other people* mentioned in Ezra 9:1 to the preponderance of non-Israel people in the land at that time, the true "sons of Jacob" will be seen to constitute a very small minority in the overall population.

Four hundred years later, whatever distinctions separated the "sons of Jacob" from the other inhabitants of Judaea at the commencement of that province's existence, were blurred over with *all people referred to as Judaeans* - irrespective of their family, tribal, national or racial origins. There is of course, no harm in designating oneself by the name of the land in which one lives but when this is used maliciously - as is exposed in Revelation 2:9 and 3:9 - it becomes a matter for concern, particularly when it is projected as the continuity of God's Plan as stipulated in His Covenant. It will be noted that the Lord Jesus Christ said: "I know the *blasphemy* of them which say they are Jews (Yehudiym - one of the tribe of Judah) and are not, but are the synagogue of Satan" (Rev.2:9). In a nutshell, this indictment exposes the fact that the Judaean population,

comprising as has been shown, some seventeen other people at its inception and certainly added to during the centuries, were maliciously claiming to be *Yehudiym* i.e. directly descended from Judah - an act, which as the Lord said, identified them as the "assembly" of Satan.

The Substituting Process

The Bible, of course, is totally silent about the events which transpired between the return of the small remnant of Judah and Benjamin and the Advent of the Lord Jesus Christ and when the New Testament opens its account, one finds that Palestine was divided into several provinces administered on behalf of the Roman Empire. Judaea was one as was Galilee to the north and while it is generally believed that both provinces were peopled by the same stock and practised the same religious conviction, the *Jewish Encyclopaedia,* quoting Talmudic sources, contends that not only were the people different but that their religion differed in many ways from that practised in Judaea.

As the Lord Jesus Christ categorically asserted that He had only been sent to the "lost sheep of the house of Israel" (Matt.15:24) and as well over ninety percent of His Ministry was conducted in Galilee, the Judaean population stands exposed as being not of the "house of Israel". As one looks at the claim made by those Judaeans, and in this one is concerned with what is written in the Gospel accounts which record the contact between the Lord and the Judaeans, a significant feature emerges in which they never claimed to be descended from either Isaac or Jacob. They did of course, claim to be Abraham's seed (John 8:33) but, as has been shown and as the Genesis account makes abundantly clear, the claim to this descent *does not qualify as criteria for membership of the Covenant people.* This fact - obvious as it was and is today - did not prevent the scribes and Pharisees from formulating a doctrine in which, not only the "seed of Abraham" but all, irrespective of their origins, could have their old identity changed and proselytised into the Covenant family of God.

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"God above all things! For it is an eternal providence which directs omnisciently the good and evil fortunes of human men. . . . Tranquilly will I submit myself to all vicissitudes and place my safe confidence in thine unalterable goodness, O God! Be my rock, my life, forever my trust."

— LUDWIG VAN BEETHOVEN
1770-1827

SPECIAL NOTICE

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Re-Discovering History

H. R. Tourtel

Courtesy : Facets of the Great story

BRITISH Israelites believe that in the British Royal House we have the Davidic Dynasty and the Davidic Throne. The record of God's Covenant promises to David, as contained in the Bible, are well known and very beautiful. "Now therefore so shalt thou say unto My servant David, Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over My people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I 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 ... And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will establish the throne of his kingdom forever ... And thine house and thy kingdom shall be established forever before thee: thy throne shall be established for ever." (II Samuel, chapter 7:8-10, 12, 13, 16.)

This is confirmed and expounded in Psalm 89, where we are told, among other very lovely things, how God said, "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven." (vv. 35-37.)

All this should be familiar ground to every believer. It projects the Davidic House and Throne into the far-distant future. These must be in existence today, unless God is forsworn, or the sun and moon no longer obey the ordinances of the day and of the night. Thus it cannot fail to be of intense interest to students of God's word and purpose, as it is vital to His honour in the minds of men, that we should establish the identity of the Davidic House and Throne in the world today.

As we look around, we see that there is one Royal House and Throne that is unique in modern history, the history of the "latter days." Its origin and development are the subject of concern and interest to all who desire an explanation of its immense power

and influence in the British Commonwealth and Empire, and, indeed, of civilised nations everywhere. It is the British Royal House and Throne. As we note the development of the nation - Celt, Saxon, Frisian, Jute, Dane, Norman and the rest - we observe also the gradual development along parallel lines of the Royal House and Dynasty through successive "Houses": Plantagenet, Tudor, Stuart, Hanover, and so on, to the present House of Windsor, ruling over the nation composed of its component parts, but of one common origin; as also the Royal House itself.

Many see in the Royal House, the Davidic Dynasty, and in the British Throne, the Davidic Throne. The genealogy of the royal line has been traced by careful research from David to the present occupant, Elizabeth II.

Thus we have two solid historical bases for Royalty. The Throne of David over ancient Israel rests on the solid foundation of Biblical history of 3,000 years ago. The throne of Elizabeth II is equally firmly based on the solid history of our nation and Royal Dynasty visibly manifest before our eyes.

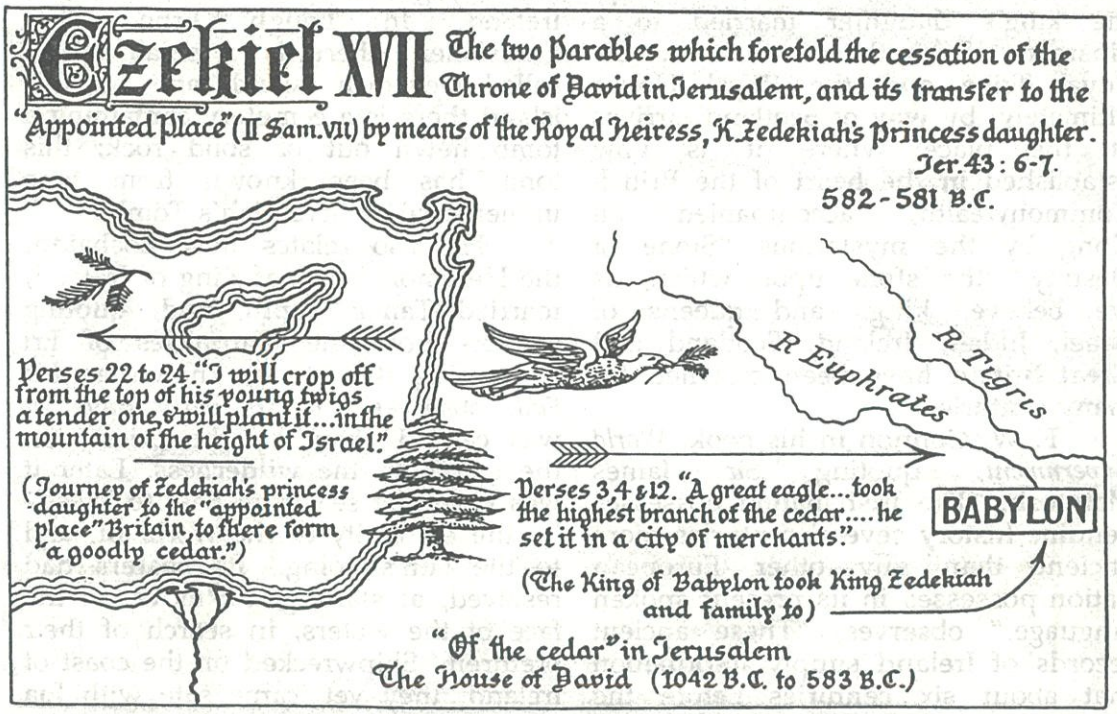
Are they historically connected? Is the one the lineal descendant of the other? Is *this* the fulfilment of the Divine promise to David, "Thine house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever"?

At least, we can say that we know no other claimant within the realm of possibility, having regard to *the full range of prophecy* concerning that Davidic throne and dynasty.

Have we no solid visible structure of history bridging, without any gaps, the span of the centuries from the breakup of the House of David, in the Land of Palestine, to the British Royal House, in the British Isles today?

There are certain prophecies which, according to the Divine interpretation as recorded in Ezekiel, chapter 17, settle the future of the Davidic House, "till Shiloh come," on the "king's daughter," concerning whom significant mention is made by Jeremiah (chapter 41:10; 43:6). Ezekiel shows how after Nebuchadnezzar had taken of the "topmost branch" of the "cedar tree" (the Davidic House, represented by Zedekiah and his family), viz., the sons of Zedekiah, whom Nebuchadnezzar put to death, taking the king himself, blinded, in chains to Babylon; thus thinking he had made an end of the Davidic Royal House as an effective entity, God Himself would take of "the highest branch of the high cedar," "from the top of his young twigs a tender one," which he would plant "upon an high mountain and eminent: In the mountain of the height of Israel, will I plant it." Such a planting was never, and could never have been, carried

out in Palestine itself; *that* could not have been the "appointed place."



We are shown how Jeremiah, Baruch, "men, women and children, and the king's daughters," were taken by force to Egypt by those who wished to escape from the power of Babylon. But Babylon had designs on Egypt also, and Egypt could afford no permanent asylum for the fugitives, and it was vitally important if the Divine Covenant was not to lapse, that they should escape from Egypt. It is in Egypt that Bible history leaves them. But the parable of Ezekiel provides for the transplanting of the "tender twig" to another land, even to "the mountain of the height of Israel," surely, the "appointed place" of II Samuel: 7:10! It is significant that it was to *David*, the first of the Royal Dynasty, with whom the Covenant was made, that his promise was given, thus connecting the new land the "mountain of the height of Israel," with the Davidic Throne and reign.

It is here we find the connecting link, based largely, it is true, on ancient Irish chronicles and other literary sources. These record the

bringing of the whole company to Ireland, where the throne is set up, the king's daughter married to a kinsman of another branch of the Royal Tribe and the Royal House ultimately, by way of Scotland, arrives at the place where it is now established in the heart of the British Commonwealth, accompanied all along by the mysterious "Stone of Destiny," the stone upon which, as we believe, kings and queens of Israel, Judah, Ireland, Scotland and Great Britain have been crowned for many centuries.

F. W. Connon in his book, *World Government*, quoting Sir James McIntosh: "The Irish nation possesses genuine history several centuries more ancient than any other European nation possesses in its present spoken language," observes, "These ancient records of Ireland supply information that about six centuries before the Christian era (Jeremiah was in Egypt 588 B.C.), a sage came from Egypt via Spain, and arrived on the north-east coast of Ireland, where Carrickfergus is today, and that he brought with him a princess and his scribe.

"The party brought with them a huge chest, a banner and a *large, rough stone*. The name of the seer was Ollamh Fodhla, meaning wonderful seer, the princess was called Tamar Tephi and the scribe's name was Bruch. Ancient Irish poetry is full of the praise of Tamar Tephi, her beauty, her lofty birth, her stormy life in Jerusalem and at Tahpannes, in Egypt, her voyage to Spain and thence to Ireland. In Lough Erne, near Enniskillen, there is a small island called Devenish Island, and on this island there is a cemetery containing a tomb hewn out of solid rock; this tomb has been known from time immemorial as 'Jeremiah's Tomb'."

He also relates how Eochaidh, the Heremon, or chief King of Ireland, married Tamar Tephi, and, quoting extracts from the Chronicles of Eri concerning the Stone, known as *Lia Fail*, observes, "In its early days, it was carried about by the priests on the march in the wilderness. Later it was borne by sea from East to West - 'to the extremity of the world of land to the sun's going.' Its bearers had resolved, at starting, to 'move on the face of the waters, in search of their brethren.' Shipwrecked on the coast of Ireland, they yet 'came safe with Lia Fail' - Eochaid 'sent a car (chariot) for Lia Fail' (which had, apparently, been some time in the country) 'and he was placed thereon.' The Story of the Stone was then repeated by his order, 'And Erimionn was seated on Lia Fail' and the crown was placed on his head, and the mantle on his shoulders, and 'all clapped and shouted.' And the name of that place from that day forward was called Tara."

The Irish Chronicles also contain a poem purported to have been spoken by the princess Tamar Tephi:

"We were five that rode upon asses,
And five by the mules they led;
Whereon were the things they brought forth
From the Home of God when we fled:
The Stone of Jacob our father,
The seat wherein Yahveh dwells;
The sacred things whereof
The Book of the Prophet tells:
And the signs on my father David,
On whom was the promise stayed,
Bright as the crown of the dawn,
Deep as the midnight shade.
Upon me was the promise fallen;
For me was the prophet's toil:
He had signed me with David's signet,
Anointed my head with oil.
He had set my hands to the Harp,
He had bidden me hold the spear;
The buckler was girt to my bosom,
And Baruch and he drew near
To set my feet upon Bethel,
The Stone that is seen this day;
That my seed may rest upon it,
Where'er it is borne away:
And its promise be sure beneath them,
Strong to uphold their throne;
Though the builders cast it aside,
It shall never be left alone."

Sometimes it is not easy to separate the accretions of legendary lore from the hard core of historical event. Like a submerged cable, its starting point is visible and solidly based: the Davidic House, as recorded in the books of Samuel and Kings. Equally solidly based at the other end of the line is the British Royal House and Throne. The connecting sequence of historical events lies, in part, buried, submerged. The solid core of history which must exist if the Divine purpose so clearly laid down in the prophetic word is to be fulfilled, lies *hidden*, overlaid by legend and tradition, like the submarine minutiae which gather round the strong cable enclosing the copper wire, along which the message runs over vast distances from land to land.

Does it all seem unsatisfactory? Would it be better to have something visible, plainly historical, by which the identity could be established beyond doubt? But stay; that word *identity!* That is exactly what Israel was to lose for just those long centuries which were spanned by the legends and traditions which partially reveal the truth. It was the very object and purpose of her captivity, exile, scattering and wandering among the nations, under other names, using another language, " without a king, without a prince, without a sacrifice and without an image (or pillar), and without an ephod, without teraphim, *until* the time of her regathering in the Isles of the West and of the North, the "appointed place," the "mountain of the height of Israel," to which the Royal House and Throne were to be transplanted in the "latter days."

The submergence of history of the House and Throne of David, the

slender thread of legend and tradition, like a submerged cable, containing within it the solid core of history, is *exactly what we ought to have expected.*

First, Israel: The Davidic Throne, strongly based, historically undeniable in the history of the nation in Biblical times.

Second, the British Commonwealth of Nations: The British Royal House, strongly based and undeniable in the history of the nation in the "latter days."

Bridging the gap, Covenant Prophecy: The Divine oath of fulfilment in due time. Legend and tradition carrying on in "mystery" till the fulfilment is sought and found in the *event.* No solid, visible link between the two.

But there is no visible, solid link between the man who speaks in London and the man who hears his voice in Johannesburg. There is no solid, visible link between the television project in one town and the viewer in another some miles away. Yet the sound and the vision travel surely and clearly over the *invisible ether.* In the television of history, the Davidic House is seen in the Royal House of Windsor. Over the radio of history, ancient covenant prophecy and promise find their recognisable fulfilment in the pageantry and heraldry of the British Throne and the Coronation of our British Sovereigns with its "God save the king," its anointing with holy oil, and the Pillar-Stone of Destiny, and many other signs and symbols which link the ancient and the modern, in proof of the Divine faithfulness to God's covenant oath.

History is the mirror of prophecy. Prophecy is the projection of the Divine plan and purpose into history. In this matter of the identity of the Davidic House and Throne with the British Royal House and Throne, we have all the essential features thrown on the screen of modern history.

The near silence of the centuries, the submergence of the cable with its overlay of legend and tradition, the invisible link of radio and television find fulfilment in the grand unfolding of the Divine purpose. But this is the reward of the *research of faith,* that faith which is "the substance of things hoped for, the evidence of things not seen."

Fittingly, faith has not failed us. A remarkable article appeared in the Johannesburg *Star,* from which we may quote in support of our theme:

"Queen Elizabeth descended from King Woden, a German ruler who lived in the fourth century. This has been established beyond any doubt by a team of historians, it was revealed in London yesterday.

"Historical data have shown that the Queen can trace her family back to A.D. 829, when the first King of England, Saxon King Egbert, reigned.

"Mr. L. G. Pine, editor of *Burke's*

Peerage, and one of Britain's leading chroniclers of nobility, said that he had found that the roots of the Royal Family trees were entwined in the early Christian era.

"Mr Pine said he had gone back through eleven generations of Egbert's family, to King Cerdic, who ruled over the ancient kingdom of Wessex, in A.D. 520, 100 years after the end of the Roman occupation. From there he had gone back twelve more generations to King Woden.

"He was once thought to be a mythical figure, but now historians know he was a real, live king.

"It is even possible that the Queen could trace her ancestors back to Biblical times, but records before the time of Woden are impossible to find ... Our monarchy goes back earlier than any other in Europe, he said. The Spanish monarchy cannot hold a candle to it."

Surely here we have a lifting up of a portion of that submerged cable for examination under the overruling, though unconscious operation, of Divine Providence? The time is drawing near when the full truth will be acknowledged, the true identity of our Royal House with the Davidic House of "Biblical times." May that day come soon!



The grass withereth, the flower fadeth: but the word of our God shall stand forever— Isaiah 40:8.

Satan's Kingdom of Evil

L.B.G.

Courtesy : The National Message

JESUS CHRIST expounded the mystery of the regenerated Kingdom of God to His disciples, and there has been progressive revelation, especially during the period which has followed the ending of the Times of the Gentiles. This revelation will be complete only when the Servant People truly realise their identity and mission. Christians may be aware that there is another 'mystery' about which they know but little. Speaking of the Time of the End, St. Paul wrote: 'Let no man deceive you ... for that day shall not come, except ... that man of sin be revealed, the son of perdition ... for the mystery of iniquity doth already work ... And then shall that Wicked be revealed.' Just as God has His 'Mystery of the Kingdom' so Satan has been permitted to evolve and perpetuate his own counterfeit *Mystery of Iniquity* to be exposed at the End of the Age. Jesus said that abounding evil would herald the climax. St. Paul confirmed this when he prophesied that a 'falling away' from the Faith of Christ would be the means of revealing this mystery of the kingdom of Evil. This recession is now in full flow.

It has been fashionable in some circles to deprecate any belief in the existence of a personal Devil and to teach that the name *Satan is* merely a term used to describe the evil thoughts and impulses which deter the Christian in his upward pilgrimage. This 'negation of Good' theory has no support from Scripture: Jesus certainly believed that Satan was a spirit being of a high order, for He addressed him as such on several occasions. When the Devil offered Him the 'kingdoms of the world' as an inducement to evade His great sacrifice, Jesus did not contest Satan's claim to be 'prince of this world' *for the time being.*

It is time that men realised that the main forces of evil are *co-ordinated;* for this fact alone accounts for the widespread wickedness which Jesus said would abound at the Time of the End. Man's besetting sins are used by Organised Evil, operating on a world-wide scale, to destroy his chances of happiness. Our Lord was under no delusion in this, for He had good cause to know that Satan's evil conclave had been at work against Him from the beginning. He knew that inside Jewry of His day the Devil inspired a caucus which fought Him step by step: His bitter words 'children of the devil' and 'generation

of vipers' were not for mere sinners, but for evil schemers. John the Baptist used similar trenchant terms: 'Generation of vipers, who hath warned you to flee from the wrath to come?' - strange words of welcome from a man of God, had they been ordinary sinners and nothing worse. Christ, knowing them for what they were, held this evil strain guilty of persecuting the prophets of ancient Israel and of the shedding of innocent blood since that of Abel.

It is highly probable that the world's grand-scale evil schemers are not aware that they are doing 'the work of their father the Devil': doubtless they do not even believe in his existence. Nevertheless, they are used by Satanic agencies, working from the spirit realm, to prevent or at least to delay, the functioning of God's Kingdom on earth. Scripture advises that the Devil will put forth tremendous efforts as the End draws near. It must certainly be admitted that his ceaseless efforts against the Kingdom at present have every appearance of having turned into a major offensive. When Christ was on earth, action was concentrated against His Person: through the centuries it has been continued against His Church and Kingdom. Although for the second half of *the Times of the Gentiles* Israel in the Isles had special Divine protection, all sections of His people have yet to face their gravest trial: 'It is even the time of Jacob's trouble.'

Prayer for the Month

We pray O Heavenly Father for Thy Mercy. Have Mercy upon Thy people, O Lord - have mercy upon us. Forgive us for those things which we have done which are not pleasing to Thee and remove from our eyes the scales of blindness so that we may know Whose we are and who we are. We pray especially for those in authority over us. Give them eyes to see and know the wonder of serving only Thee that they may lead Thy people to seek for national forgiveness. We pray to this end O Lord, that Thy Promises may be vindicated in a repentant and humble people.

Amen.

The Foundations Shake

C. W. Clift

Courtesy : The Kingdom Empire

In the perilous times in which we live, there is urgent need to remember that God is still ruling. He will yet arise to judgment, to save the meek of the earth; to cause the wrath of men to praise Him; and to restrain the remainder of wrath. (Psalm 76).

We learn from Psalm 82 that those who lack knowledge and understanding walk in darkness and as a result all the foundations of the earth are out of course, and in the eleventh Psalm we read: If the foundations be destroyed what can the righteous do? Let us read this eleventh Psalm.

In the Lord put I my trust: how say ye to my soul.
Flee as a bird to your mountain?
For lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.
If the foundations be destroyed, what can the righteous do?
The Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men.
The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth.
Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.
For the righteous Lord loveth righteousness: His countenance doth behold the upright.

Commenting on this Psalm, Dr Campbell Morgan has written: "To reckon with circumstances and to leave God out of count, is to omit the principle factor in any and every situation". Even in such a condition as that described in verse three, in which the image is of a house shattered by an earthquake.

It could well be that we are living in the time of the great shaking, when all that is not firmly based upon God and His righteousness will be shaken down. (Hebrews 12).

In all this confusion what can the righteous do? Will he say to himself, "Shall I flee as a bird to your mountain?" No, we are not to fly or compromise when the principles of wrong and right are at stake. Rather shall we seek the Kingdom of God and His righteousness, knowing full well that while the Lord tries the righteous He will deliver His own in the Day of Judgment.

In these last days let us apply ourselves more than ever to the Word of God. This is a major part of our duty as being God's appointed Witnesses. (Isaiah 43.10). There is no other record of His Promises and Purposes for mankind in existence, apart from the Bible.

The present confusion afflicting the British Peoples is depicted in the Bible in several places, from among which we have selected three prophecies, all of which refer to the events which close this Age.

We notice first Ezekiel chapter 37, in which Israel is depicted as Dry Bones which fill a whole valley. Then Daniel 12:7, where we read of the scattering of the power of those who were selected to witness to God. Then, thirdly, we turn to Revelation chapter 11, in which is recorded the prophecy of the death of these witnesses.

In Ezekiel 37 we read of the whole House of Israel under the figure of dry bones lying in the midst of a valley. Ezekiel is taken to see this sight and then asked a question by God, "Can these bones live?" The prophet cannot say "Yes," for the vision reveals Israel to be beyond human aid. So in reply to Jehovah's question, all he can say is: "Thou knowest."

Then comes the instruction from God: "Say unto them, O ye dry bones, hear the Word of the Lord. Thus saith the Lord unto these bones, Behold, I will cause breath (Heb. RUACH = SPIRIT) to enter into you and ye shall live."

This promise is to be fulfilled in the future, for we read in Revelation 11:11, that the Spirit of life from God is to enter the dead Witnesses and that they shall stand upon their feet, the very words used in Ezekiel 37:10 though there is an addition in the Old Testament passage: "An exceeding great army."

These two passages refer to one and the same event, but Ezekiel shows that Israel is in a much more divided state than is indicated in the Revelation record, for there the dead Witnesses are twice said, in the Greek text, to have but one carcase.

An important circumstance is revealed in Ezekiel 37:11 where we read "We are cut off for our parts." These words are rendered in the R.V. "We are clean cut off," and by Dr. R. Young "We have been cut off by ourselves." We have indeed cut ourselves off from communion with God and our present dire plight is the direct result of this separation from our Creator. (See Psalm 88 and Lamentations 3:54).

To these two chapters, Ezekiel 37 and Revelation 11, we now add Daniel 12:7, where we read of the power of God's witnessing people being "scattered." These Scriptures describe the shaking of the foundations of our national life and many people will agree that this is happening as had

been foretold so long ago. The state to which the Witnessing people are reduced is spoken of as "death" in Rev.11, just as in Ezekiel 37 they are depicted as "dry bones."

But we have something extra revealed to us in Revelation; the place where Israel's death occurs is called a spiritual Egypt and a spiritual Sodom, "where also their Lord was crucified." (11:8).

The word spiritual here suggests environment rather than any geographical spot, and spiritual Sodom, revealed as part of the cause of Israel's downfall, is explanation enough in itself.

In the case of spiritual Egypt the predominant circumstance is enslavement. It was in the literal Egypt of long ago, that Israel was enslaved and from which it was delivered by God about 1486 B.C. That was when He set His Hand the first time to liberate His people. They are to be delivered once more, when God "sets His hand again the second time to recover the remnant of His people". (Isaiah 11:11). This future deliverance is to be a much more spectacular event than was the first Exodus, for Jeremiah in his sixteenth chapter says, "Behold, the days come, saith the Lord, that it shall no more 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."

In this passage we do have a geographical locality mentioned in a broad way: - THE NORTH, that is from the standpoint of Jeremiah writing in Jerusalem.

It is curious that we are not altogether without a further clue as to the locality of "Spiritual Egypt", though this comes not directly from Scripture, but from an interesting comment on Isaiah chapter 30 which appears in The Study Bible. Here we find Judah rebuked for trusting in the shadow of Egypt, about the year 700 B.C. The comment is by P. Ainsworth and part of it runs as follows: - "The national question among the Jews of Hezekiah's day was, How can we shake off the Assyrian yoke? And the popular solution to the problem was, Enter into an alliance with Egypt. True, Egypt was a land of many idols, but it was also a land of many horses and chariots, and full coffers. And there have always been those in the world who, when they have wanted chariots, have not been over-particular where they borrowed them ... The great centres of power and industry, of learning and dominion, have shifted steadily westward. But the heart of the West today is as the heart of the East in many a dim yesterday, and the thing against which (Isaiah) protested is the thing against which some one must protest still ... even

trust in the shadow of Egypt."

Today the important thing to bear in mind is this: If the Israel of God desires to have all its foundations secure, if it is to rise from national death, and from entanglement with doubtful allies, it must heed the Word of God, place all its trust in our covenant-keeping God; listen to what He says in Scripture, and desire to obey Him ... then shall we be saved out of our present tribulation.

But we must call upon the living God. "I will yet for this be enquired of by the house of Israel, to do it for them." Ezek.36:37.

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From the Past

A work issued by The American Institute of Banking, entitled *Principles of Banking Operations* carried the following report which is most interesting in the present context. It stated: "From the sands of Arabia archaeologists have recovered clay tablets which date back as far as 2000 B.C. These tablets indicate that in ancient Babylonia, a money and credit economy had developed to an extent which required the services of banks. For instance, one ancient clay tablet has an inscription that is obviously a promissory note given by a farmer to a bank in exchange for a loan to purchase seed: It reads: *Warad-Illish, the son of Taribaum, has received from the sun-priestess, the daughter of Ibbatum, one shekel of silver by the sun-god's balance. This sum is to be used to buy sesame. At the time of the sesame harvest he will repay in sesame, at the current price, to the bearer of this document*. This ancient inscription is self-explanatory. Warad-Illish, as do farmers today, relied on a bank loan to finance his purchase of seed. The bank loan was in the form of a promissory note, which was payable to bearer and thus negotiable". This archaeological testimony speaks for itself and indicates a Babylonian practice which still survives to this day.

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Did Israel Return From Captivity?

It is not uncommon to be assured that Israel returned from their captivity in Assyria when Judah returned from theirs in Babylon. That this could not have been the case, let the following reasons show:-

When Israel returns "the second time" they are never to be pulled up again out of their land *(Amos 9:15)*. But those who returned from Babylon were "pulled up" by Titus under the Romans in A.D, 70.

When Israel of the Ten Tribes returns, their gathering will be from "the Islands" *(Jer. 31:10)*. At the return from Babylon no islands had been in possession at all.

When Israel returns they will be in union with Judah *(Jer. 3:18)*. At the date of the return from Babylon Israel was still in rebellion against Judah *(II Chron. 10:19)*.

When Israel is gathered, it must be from "the north" and "the west" *(Isa. 49:12)*. Babylon was to the east. Israel returns redeemed *(Isa. 51:11)*. The Jews were not redeemed when they returned.

Before Israel returns she must have become a multitudinous seed *(Hosea 1:10)*. The Jews returned from Babylon a mere handful. The Isles must have become too small for Israel's people *(Isa. 49:19)*. The Jews from Babylon knew nothing about islands. When Israel returns, she must possess immense colonies *(Obad. 17)*. The Jews never had any "possessions" since they were in Babylon.

Israel returns a righteous nation *(Isa. 26:2)*. The Jews were not so when they returned from Babylon.

Israel's return was to be the ending of their sorrows *(Jer. 31 12)*. The Jews had more sorrows after their return than when they went to Babylon!

When Israel returns Samaria will be her possession *(Jer. 31:5)*. The people from Babylon had nothing of the kind. Israel must return to sing *(Isa. 35:10)*. The Jews returned to cry and mourn.

Israel is to return representatively, "one of a city, two of a family" *(Jer. 3:14)*. The people from Babylon were not so selected. When Israel returns, one King is to be king to all of them *(Ezek. 37:22)*. The people from Babylon had no king.

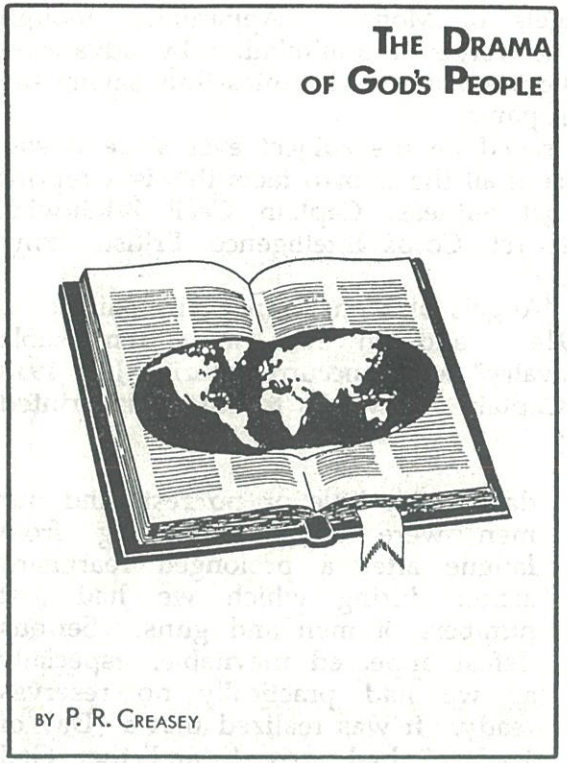
The Lord promises to do better for Israel upon their return than ever before *(Ezek. 36:11)*. But the Jews suffered more after they returned from Babylon than they did prior to their captivity.

When Israel returns, the deliverance from Egypt is to be forgotten and a new song sung *(Jer. 23:7-8)*. But Egypt was not yet forgotten, nor was the new song sung by the Jews.

These, and many other reasons, may be advanced why it is impossible that Israel and Judah returned together from Babylon. The promised return is, therefore, yet future.

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Recommended Reading



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A well documented book of 106 pages by Mrs. P. R. Creasey which outlines the British-Israel Teaching.

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The Angels of Mons - A Mystery from the First World War

Courtesy : This England

In the Summer 1982 edition of "This England," a correspondent in "Postbox" enquired about the mystery from the First World War which became known to our troops as "The Angels of Mons". Apparently, though outnumbered three to one and on the verge of annihilation by advancing Germans, a heavenly host intervened between the rival armies thus saving the British and causing the enemy to flee in panic.

True or false? Controversy has raged on the subject ever since it was first reported and in an attempt to present all the known facts this is a reprint of the entire testimony of a principal witness, Captain Cecil Wightwick Hayward, formerly Staff Officer in the 1st. Corps Intelligence, British Army Headquarters.

He refers to two incidents - the "Angels of Mons," an event claimed to have been seen in late August 1914 - and an even more remarkable phenomenon known as "The White Cavalry" which occurred during July 1918 and was witnessed by the Germans. Captain Hayward's testimony is printed below....

The first of these visions was near the town of Mons, during the battle of that name between the German forces and the British Army, towards the end of August, 1914. The German Army, after sweeping all resistance aside, had advanced on a wide front right into the heart of Belgium and France. Although the Belgians, French and British put up a stout defence, it was principally against the British that the heaviest enemy attacks were launched. Our troops, greatly outnumbered, had been fighting continuously for several days, with little or no rest, and our men were almost dropping from fatigue after a prolonged rearguard action during which we had lost numbers of men and guns. Serious defeat appeared inevitable, especially as we had practically no reserves ready. It was realized that a "Day of Trouble" had arrived, and that God alone could help us. Churches were crowded with the whole of the British Nation at prayer.

Then occurred the event afterwards known as the appearance of the "Angels of Mons", in answer to

National Prayer. Of several accounts referring to the appearance of "Angels" the following two are typical, both having been related by British soldiers who vouched for the occurrences as having been observed by them personally.

While a detachment of British soldiers was retiring through Mons under very heavy German artillery and machine-gun fire in August 1914, they knelt behind a hastily erected barricade and endeavoured to hold up the enemy advance. The firing on both sides was very intensive, and the air reverberated with deafening crashes of exploding shells.

Suddenly, firing on both sides stopped dead and a silence fell. Looking over their barrier, the astonished British saw four or five wonderful beings much bigger than men, between themselves and the halted Germans. They were white-robed and bareheaded, and seemed rather to float than stand. Their backs were towards the British, and they faced the enemy with outstretched arm and hand as if to say: "Stop. Thus far and no further." The sun was shining quite brightly at the time. Next thing the British knew was that the Germans were retreating in great disorder.

On another occasion, the British were in danger of being surrounded by the Germans, and had lost numbers of guns and men. Just when matters seemed hopeless, the heavy enemy fire suddenly stopped dead and a great silence fell over all.

The sky opened with a bright shining light and figures of "luminous beings" appeared. They seemed to float between the British and the German forces, and to prevent the further advance of the enemy. Some of the German cavalry were advancing and the officers and men were unable to get their horses to go forward.

Before the surprised British were able to realize what had happened, the whole of the apparently victorious enemy force were retreating in great disorder. This allowed the British and Allied Armies to reform and fall back upon a line of defence several miles further west, where they "dug in." Then began the period of "trench warfare" which continued for over three years, with varying fortunes to either side until the Spring of 1918.

THE WHITE CAVALRY

The following account of what occurred between the months of April and August, 1918, I can personally vouch for as being true; as far as that area of the front line trenches is concerned, lying roughly between the town of Bailleul, some fifteen miles south of Ypres, and the town of Arras, some fifteen miles south of Bethune, in La Bassee (France).

I was responsible for the intelligence on this sector of the battle area, and therefore made my

headquarters in the bright little town of Bethune, as it was a very good strategical position, and had also remained practically untouched by enemy shell fire, although it was barely three miles from the trenches just across the La Bassee Canal.

It was an anxious time for Great Britain. The British troops had been in the trenches fighting for weeks without rest or relief, owing to the fact that reserves were practically exhausted.

It was at this juncture that Portugal came in on our side, and raised a conscripted Army which landed in France early in March, 1918. Towards the end of that month I was instructed by Headquarters that a Portuguese force would be passing through Bethune shortly in order to take over a sector of the front line trenches just in front of Bethune, so as to relieve the British who had been holding it for so long.

It was evident that the enemy was about to intensify this offensive shortly, with a greater concentration of men and heavy guns. On our side, especially between March and June, our troops had been greatly reduced in numbers by heavy casualties in the prolonged fighting during those months, and our reserves were practically exhausted.

Although by the middle of May the United States of America had decided to join Great Britain and her Allies, their troops were still being formed, though the first contingent was on its way across the Atlantic. Later on, they came over at the rate of 50,000 weekly; but these reinforcements were not available for the front line much before the middle of June, according as they were dispatched to the various sectors.

As things stood, owing to vigorous enemy action against the Allied lines to the north of Bethune, the line from La Bassee to Lens and Arras was left in a "pocket" which was liable to be "hemmed in" at any moment, with all the troops, ammunition, arms and equipment it contained.

It was highly improbable that the Portuguese troops, who had by now taken over the La Bassee trenches in front of Bethune, would make much difference to the enemy's plans. Indeed, they did not, for though there had been a temporary lull in the roar of gun fire, it broke out again shortly afterwards with intensified fury. So tremendous was the reverberating crash of concentrated shell and high explosive fire, that it literally shook the ground and dazed us, though we were nearly three miles behind the front line.

It fell with a dense hail of shrapnel and lead on the unfortunate Portuguese, practically blotting them out wholesale, and thus causing a gap in our front line, through which the enemy began to pour in mass formation. The few Portuguese left

came staggering through Bethune, having thrown away their arms and equipment in their mad desire to get away from the hell behind them as quickly as possible.

Shortly afterwards they were followed by British troops, whose flank had been turned, and who were retiring in good order, keeping up a stiff rearguard action as they went.

In Britain everyone was asking: "Would the Germans get through to Paris?" "Would the Americans arrive in time to check their advance?" "Will the English ports be shelled shortly by German big guns from the coast of France?"

But then we remembered the "Angels of Mons" and once again the whole British Nation was called to prayer. The President of the United States summoned the American people to do likewise; and united prayer went up from all the English - speaking peoples.

In the meantime, the enemy shell fire, which had been largely directed against the shattered town of Bethune, suddenly lifted and began to burst on a slight rise beyond its outskirts. This open ground was absolutely bare of trees, houses or human beings, yet the enemy gun fire broke on it with increasing fury, and was augmented by heavy bursts of massed machine guns which raked it backward and forward with a hail of lead. We stood looking in astonishment.

"Fritz has gone balmy, Sir, "said the Sergeant; "what in the world is he peppering that naked ground for?"

"I can't think," I replied. "Get along down to the canal and see what is happening there."

I followed him shortly afterwards, being eager to see for myself, as there were obviously no troops within sight against whom the Germans could be directing their fire.

As I made my way over the scattered debris of ruined houses, the enemy's fire suddenly ceased, and a curious calm fell on everything. I went on, wonderingly, and got outside the town. Then a lark suddenly arose from the remains of a meadow, and soared up, up, up, singing a trilling song which rings on my inward ear today, when I think of it.

I saw my Sergeant and men standing on the edge of a shell hole waving their tin hats. They shouted out:

"Fritz is retiring!"

Indeed he was. Outlined on the slight rise by the La Bassee village, and as far as we could see, was a dense line of German troops, who a short time before had commenced a forward movement to victory, in mass formation. This line suddenly halted, and, as we watched, we saw it break!

Before our astonished eyes, that well-drilled and seemingly victorious army broke up into groups of frightened men who were fleeing from

us, throwing down their arms, haversacks, rifles, coats and anything which might impede their flight.

It was not long before my Sergeant arrived with two German officer prisoners, and he was soon followed by Tommies bringing in batches of twenty or so at a time. Briefly, the statement the senior German officer made was as follows: The order had been given to advance in mass formation, and our troops were marching behind us singing their way to victory; when Fritz my lieutenant here said:

"Herr Kapitan, just look at that open ground behind Bethune, there is a brigade of cavalry coming up through the smoke drifting across it. They must be mad, these English, to advance against such a force as ours in the open. I suppose they must be cavalry of one of their Colonial forces, for see, they are all in white uniform and are mounted on white horses."

"Strange," I said, "I never heard of the English having any white uniformed cavalry, whether Colonial or not. They have all been fighting on foot for several years past, and anyway, they wear khaki, not white."

"Well, they are plain enough," he replied. "See, our guns have got their range now; they will be blown to pieces in no time."

We saw the shells bursting amongst the horses and their riders, all of whom came forward at a quiet walk trot, in parade ground formation, each man and horse in his exact place.

Shortly afterwards, our machine guns opened a heavy fire, raking the advancing cavalry with a dense hail of lead. But they came quietly forward, though the shells were bursting amongst them with intensified fury, and not a single man or horse fell.

Steadily they advanced, clear in the shining sunlight; and a few paces in front of them rode their Leader - a fine figure of a man, whose hair, like spun gold, shone in an aura round his bare head. By his side was a great sword, but his hands lay quietly holding his horse's reins, as his huge white charger bore him proudly forward.

In spite of heavy shell, and concentrated machine gun fire, the White Cavalry advanced, remorseless as fate, like the incoming tide surging over a sandy beach. Then a great fear fell on me, and I turned to flee; yes I, an Officer of the Prussian Guard, fled, panic-stricken, and around me were hundreds of terrified men, whimpering like children, throwing away their arms and accoutrements in order not to have their movements impeded ... all running. Their intense desire was to get away from that advancing White Cavalry; but most of all from their awe-inspiring Leader.

That is all I have to tell you. We are beaten. The German Army is broken. There may be fighting, but

we have lost the war. We are beaten- by the White Cavalry ... I cannot understand."

During the following few days I examined many prisoners, and in substance, their accounts tallied with the one given here. This in spite of the fact that at least two of us could swear that we saw no cavalry in action, here or elsewhere, at that particular time. Neither did any of us see so much as a single white horse either with or without a rider. But it was not necessary for us to do so, the evidence of their presence had to come from the enemy.

Shortly after this, the American forces came into action on the whole front, and about the second week in July there was a general advance which resulted in the capture of over 4,000 enemy and 100 guns on the sector between Bethune and Ypres during the ensuing weeks.

It is interesting to note that official reports give July 11th as the date of the Allied advance, for by November 11 th, 1918, at 11 a.m. the war had ended and an Armistice was declared. Between those dates the British and Allied forces captured 385,000 prisoners, and over 5,000 guns.

THE WHITE COMRADE

In her booklet "The White Comrade" (published in 1915) Miss Phyllis Campbell - who had nursed the wounded after the Retreat from Mons - quotes the testimony of an Army chaplain, the Rev. A. A. Boddy, Vicar of All Saints', Sunderland, who had just returned home after two months' ministerial work at the Front. He had several opportunities of investigating the story of the "vision" at Mons. The evidence, he says, though not always direct, was remarkably cumulative, and came through channels which were entitled to respect. Supernatural angel forms had, he believed, been seen. He was reminded of the Biblical prophecies that at the time of a great crisis on the earth "great signs shall there be from Heaven."

A lady, whose name and address he holds, while nursing in a convalescent hospital, was told by a patient that at a critical period in the retreat from Mons they saw an angel with outstretched wings, like a luminous cloud, between the advancing Germans and themselves. And at that moment the onslaught of the Germans slackened. Unable to credit the story, she was discussing it later with a group of officers, when a colonel looked up and said: "Young lady, the thing happened. You need not be incredulous, I saw it myself."

From a separate source she tells of a hospital nurse who had been attending to a wounded British soldier. She asked him "Do you believe in God?" He answered, "I do now, but I used not to. But since the

battle of Mons my opinions have changed." Proceeding, he said: "We had a terrible time, and at last a company of us were hemmed into a large chalk pit. Suddenly I looked up, and encircling the top of the pit was a ring of shining Angels. As the German cavalry rushed up, the horses saw them, and there was a general stampede. Our lives were saved, and the Germans were put to confusion."

Seven soldiers, including officers, saw the Angels. The soldiers gave their names and addresses, and the nurse wrote and had the story authenticated, one officer writing, "It's all perfectly true."

A personal friend wrote a letter to Miss Campbell in August 1915 saying: "An old clergyman came up to me at a garden-party, and reminding me that I had first told him of the Visions, he went on to say he had lately met a soldier at Lyndhurst who had seen the Vision; he was very modest about it, and didn't like to talk much of it, but he said he was quite ready to take an oath in a court of law as to having seen it."

●

PRAYER BY LORD HALIFAX

If man's awareness of his own insufficiency were made articulate, he would understand that his real need was a knowledge of how to open his heart to God in prayer.

Prayer, through which at all times and in all places men may speak to God with complete assurance of perfect understanding.

Prayer, by which men may feel their own weakness made strong by the support of God's sovereign power.

Prayer, by which all human fears, failures, anxieties, sorrows can be brought to the foot of the Cross, and made one with the great redemptive act that the Cross commemorates.

Prayer, by which men's fondest hopes for the future of a tormented world may be joined to God's perfect wisdom.

Prayer, by which those at home may feel near to those far away, with whom they know they are knit close in the all-embracing love of God.

Small wonder if men and women everywhere are unsatisfied and ill at ease, since in their hour of greatest need they have lost that which was indeed their birthright — the knowledge of how to pray.

— Lord Halifax,
British Ambassador to the United States,
during World War II

———

In Loving Memory of

HOWARD B. RAND

It is with great sadness that we announce the passing away of Howard B. Rand, aged 102. The passing away of such a great man in Israel concludes another chapter in the unfolding of Israel's duty as a Servant Nation.

Mr. Rand's prolific contribution in writings and lectures was truly astounding. The wealth of understanding and wisdom will be carried on, through his many articles and books.

Few of us in Australia had the fortunate opportunity to personally know Mr. Rand. Nevertheless I am sure we can all say that as his personality and inner thoughts were so often expressed in his writings we all felt that he was known personally to us.

His prophetic astuteness was clearly shown throughout his articles. The legal background that he had acquired allowed him to study the Scriptures with great clarity and accuracy.

He was a man of total commitment and dedication beyond the call of many. His aloofness and understanding of separation from the world scene allowed him to visualise the outcome of man's plans with the same clarity as the prophets of old. The sense of reality in his writings was another characteristic. Throughout his long life he never faltered in his vision for Israel and mankind. In short Mr Howard B. Rand expressed the hopes and desires of us all. May we in the few remaining months or years continue to uphold those values that allowed Mr. Howard B. Rand to live life to the full to the Glory of Christ and of His Kingdom.

"The Lord is Risen"



Courtesy The New Jerusalem Fellowship

E. T. Springett

A most poignant story is related in John 20. It is the story of the first appearance of the Lord Jesus after His resurrection (Mark 16:9). Mary Magdalene speaks as an innocent child, one who loved as few love ... and so we read of her very early excursion to the sepulchre, alone and eager "when it was yet dark".

A shock awaited her. Her Lord was gone! "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him".

We also have the picture of the disciples running together, the disciple whom Jesus loved eventually outrunning Peter (John 20:3-9). It may well be that John did further outrun Peter. Was he not the chosen one to receive the Revelation? Indeed, the Lord "sent and signified it by His angel unto His servant John" (Rev.1:1).

It would appear, that John's record of the appearance of the Lord Jesus after His resurrection precedes those recorded by the other evangelists, for it is hardly possible that Mary Magdalene would be so upset as we read in John 20:11 **after** being told by the angel **"He is not here; for He is risen"** (Matt.28:6), particularly as verse eight reads, "they (Mary Magdalene and the other Mary) departed quickly from the sepulchre with fear and great joy". Her sorrow surely preceded her joy! John's record is confirmed by Mark and if it were not so, spiritual insight or even

common sense would certainly lead us to the same conclusion.

The race to the tomb was on. "That other disciple" outran Peter with Mary perhaps lagging far behind. No doubt Mary, tired and heavy of heart, broke down: and so, the disciples went their way home, "Mary stood without (Gr. outside) at the sepulchre weeping". Unlike that other disciple Mary apparently did not believe, otherwise it is hard to think that she would have continued in her tears. Only in John's record do we meet with Mary Magdalene's great sorrowing cry, **"they have taken away MY LORD and I know not where they have laid Him"** (v.13).

At the first sight of Jesus she knew Him not (v.14). She was of the opinion that she was speaking to the gardener (v.15) which brings us to the apparel which Jesus was wearing at the time! Unless a miracle had been performed on the eyes and ears of Mary. Jesus must have been wearing gardener's clothes and He must have disguised His voice, for she recognised neither the Lord Himself nor His voice! In answer to the Lord's tender question, "Woman, why weepest thou? whom seekest thou?" she replied (and perhaps this is one of the most heartrending remarks of all time), **"Sir, if thou hast borne him hence, tell me where thou hast laid Him, and I will take Him away"**. Just as if she could! Mary's heart must have been almost bursting to care for her Lord!

Yes, Mary Magdalene's remark was one which issued from the genuine, sincere and child-like heart, Yes, she loved Him so much ... "tell me where thou hast laid Him and I will take Him away". Poor, poor Mary ... But - immediately Jesus uttered her name, the mists cleared, her heart lifted and she knew: Her name once again, had fallen from those precious lips which had closed three days previously. The lips of her Lord had breathed "Mary". She could only gasp, "Master". Perhaps she moved forward to embrace Him. Nevertheless He was quick to say, **"Touch me not; for I am not yet ascended to My Father"**. (v.17).

See the Lord in the garden on the occasion of His first utterance, and the second, when, after the Marys had been told by the angel, **"He is not here; for He is risen"**, they departed to "tell His disciples that He is risen from the dead".

The record continues, **"He goeth before you into Galilee; there shall ye see Him; lo I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word. And as they went to tell His disciples, behold Jesus met them, saying All Hail. And they came and held Him by the feet, and worshipped Him" (Matt.28:7-9).**

Therefore between these two episodes something of great moment occurred that Jesus should utter two

statements, the one the antithesis of the other. Either we are confronted with a flagrant contradiction rendering the whole resurrection story unreliable or God has prepared yet another spiritual gem for those who love Him and who search the scriptures. "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" (Matt. 13:52).

To proceed, observe in John 20:17 the reason our Lord gives for His remark "Touch me not". None as far as I am aware have read and believed it in its simplicity. Jesus said, **"Touch me not; For I am not yet ascended to My Father".** This should be understood just as it is written, as the reason why Mary should refrain from touching Him. As if to underline this thought, Jesus continued, **"but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and unto to my God, and your God".**

The Concordant Version gives us, "Do not touch Me, for not as yet have I ascended to My Father. Now go to my brethren, and say to them that I said, "Lo I am ascending to My Father and your Father, and My God and your God". There is urgency in this. Almost all Christians seem to have wrongly taken this as pointing forward to the day when the Lord Jesus ascended to the right hand of God.

It would seem then that sometime between the "Touch Me not" and the "All hail" episodes of John and Matthew, the Lord Jesus entered into Heaven and returned to this earth having accomplished, in so doing, a vital part of the plan and purpose of God and then and only then, was the handling of the Lord to be permitted.

The Lord Jesus must then have ascended into Heaven, into the most holy place, to present Himself as the perfect sacrifice for the sins of Israel, of the whole world, and to offer Himself once for all for the cleansing of His House, the Church; to take within the veil, as it were, His precious blood and sprinkle it with His finger upon the mercy seat; and before the mercy seat seven times, the seven times of perfection.

If a close study is made of Leviticus 16 many startling types will be noticed, e.g. verse 4 shows us how Aaron was directed to attire himself in fine linen (which represents righteousness) before entering into the holy place. We read here that the clothes were holy garments, **"therefore shall he wash his flesh in water, and so put them on".**

How this reminds us of the words of Jesus when, having come "from Galilee to Jordan unto John, to be baptised of him ... John forbad Him, saying, I have need to be baptised of thee, and comest thou to

me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness". This was indeed well pleasing to God so much so that God said so (Matt.3:13-17).

Aaron washed his flesh and so put on the holy garments. The Lord Jesus was baptised and so put on or fulfilled righteousness. Read Leviticus 16 carefully and prayerfully, keeping in mind all those things which happened to our precious Saviour before and after Calvary.

Now we understand more fully the reason why the Lord cried as He died, "It is finished" (John 19:30). We will now better understand why, the Lord having died, "the veil of the temple was rent in twain from the top to the bottom" (Mark 15:38). This was the veil which divided the holy from the most holy place signifying, as it did, that the way was now open, through the Lord Jesus Christ, to "come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:16).

Yes, indeed! Go boldly to the Throne of Grace. Do not shrink from it. The Lord has gone before you. The veil is open wide, The Lord of glory has gone in! The holy place is reconciled. The trouble is that man continues to refuse the gracious offer which ceaselessly flows from the Throne of Grace.

We will now understand more fully the opening words of Lev.16:20, "And when he hath made an end of reconciling the holy place ..." Remember? "all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor.5:17-19) "Now then we are ambassadors for Christ" (v.20).

Observe that in Lev.16 the putting on of the holy garments was preceded by the washing of the flesh. "Therefore shall he wash his flesh in water, and so put them on". Having put on the garment of righteousness, the holy garment, the righteousness of the Lord Jesus Christ, and having our name confessed by Him at the Throne of Grace, as in the case of Aaron, a further washing takes place. "Christ also loved the Church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the Word, (why?) that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph.5:25-27; Lev.16:15-19).

Now read Heb. 9 noticing in particular, "Christ being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say,

not of this building; **neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.**

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: **how much more shall the blood of Christ,** who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? **And for this cause He is the mediator of the new testament.**

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the High Priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world. But now once **(Gr. once for all)** in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ **was once offered to bear** the **sins of many;** and unto them that look for Him shall He appear the second time without sin unto salvation".

And so we are back at the tomb, to Jesus and Mary. "Jesus is saying to her, Do not touch Me, for not as yet have I ascended to My Father. Now go to My brethren, and say to them that I said, 'Lo! I am ascending to My Father and your Father, and My God and your God'" (John 20:17-C.V.).

Later the Marys were together (Matt.28:1). Mary Magdalene was back at the tomb with the other Mary. Mary Magdalene had carried out the Lord's instructions to go to His brethren, etc. Another assignment now awaited Mary Magdalene (now with the other Mary) and this came from the angel of the Lord who had descended from Heaven (Matt.28:2). Again, the message was for the disciples.

They should "go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see him; lo, I have told you" ... and so it was that they saw him as the angel has told them.

Now the atmosphere entirely changed. **Rather than withdraw, as it were, saying "Touch Me not", Jesus met them with the highly encouraging remark, "All hail", i.e. "Rejoice"" And they came and held him by the feet, and worshipped Him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see Me".**

National Intercession

Courtesy : Covenant Voice

There are so many matters of National importance which call for our attention at this time. The pressures of their combined insistence serves to drive us from a logical consideration of the matters. This, of course, is a ploy used by our enemies to bring about a most awful state of confusion.

We shall find it increasingly important to "get away" from the humdrum of life, to leave the daily grind of the "treadmill existence" shared by so many and find solace and renewed confidence in entering "... within the veil."

It is not difficult to accomplish. There are no forms or ceremonies, simply an awareness of your need and a cry from the heart. It will be found most convenient to be in a place of quietness, somewhere where there is no distraction or annoyance. The recognition of the Lord's Presence will bring about the realisation of His blessing and strength. We should realise that this phase of blessing is physical as well as spiritual: renewal and refreshment is given to our bodies as well as to our souls! The "... common round and daily task ..." will be easier to bear because we have been "within the veil." Freda Hanbury Allan has left us some lines in one of her hymns which are of tremendous value:

"Within the veil,"
His fragrance poured upon thee,
Without the veil,
that fragrance shed abroad;
"Within the veil,"
His hand shall tune the music
Which sounds on earth the praises of the Lord.

"Within the veil,"
thy spirit deeply anchored,
Thou walkest calm above a world of strife;
"Within the veil,"
thy soul with Him united
Shall live on earth His resurrection life."

The serenity of a brief time spent "shut in" with the Lord brings untold benediction. The world around us, our friends and families and society need the accumulated benefits which flow from such an exercise. They need the healing balm of those who walk " ... calm above a world of strife."

It is not unprecedented for Israel to witness the ministry of the interceding remnant. Abraham, progenitor of the Race, prayed for the cities of the plain, even though they were gentiles and Moses became

mediator between Israel and the LORD God when the hosts of Amalek came against Israel. Moses stood upon Horeb with upraised arms and when his arms grew weary and Moses was tired Aaron and Hur brought a large stone to serve as a seat and they stood either side of him, supporting an arm each until the going down of the sun - and Israel prevailed. These helpers are very necessary during these times of intercession. Moses was the Lord's chosen intermediary, but he became weary. The Lord's servants do become weary, tired and jaded because they expend much vital and nervous energy - possibly more than any other. They do not become weary OF the work, but IN the work - and they need the moral and physical support of such as Aaron and Hur.

Daniel too, was a mediator: he confessed, prayed, supplicated and fasted for his people Judah. This is our need at the present moment. Our politicians are intent on taking us further into Europe and the eventual loss of our National identity. We need men and women who will intercede with the LORD God - our God - to speedily help His people and deliver us from the "pawnshop" of Europe!

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The Final Court of Appeal for Genuine Protestantism

WE firmly believe, on what we consider very rational grounds, that the Bible is the final court of appeal in matters of faith and practise. The Bible self-interpreting and self-correcting — the Bible in its self-harmonized whole — the Bible studied, obeyed, illumined by the Holy Spirit, by whom it exists — the Bible, the tested, the proved, the ever new, the inexhaustible.— *The Bible Record, March, 1911.*

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The Forgotten Source of Our Benefits

R. Thornton

Courtesy : Identity

MOST PEOPLE COULD UNDERSTAND THE BIBLE if they would spend as much time at it as they spend in front of the TV.

THE BIBLE SPEAKS A LOT ABOUT BLESSINGS. Just what is a blessing? According to the dictionary, a blessing is a gift which benefits. Blessings bring happiness, comforts and safety. They may be divided into two broad categories: material blessings and spiritual blessings.

THE BLESSINGS OF TODAY'S WORLD ARE SO ABUNDANT that they have become commonplace. For instance, who thinks of light globes as blessings? What about water piped into our homes: I'm sure that a month spent with oil lamps or candles would make us once more aware of the blessings of our modern electric lighting systems. Who would want to carry all the water used daily in his home or place of employment? A little consideration along this line will soon reveal how numerous are our material blessings.

WHERE DO OUR BLESSINGS COME FROM? James tells us that they all come from our Heavenly Father *"Every good gift and every perfect gift is from above and cometh down from the Father of lights ..." (James 1:17).* We also read in the Gospel of John, *"A man can receive nothing, except it be given him from heaven." (John 3:27).*

CONSIDER THE ELECTRIC LIGHT. According to these references we have just mentioned, it came from God. But weren't men involved? Aren't electric lights and all the modern benefits of electricity the direct result of the work of men in this field? Of course and this certainly is in no way contrary to God's program for the distribution of His blessings.

THE CREATOR DECLARED THAT HE WOULD USE A CERTAIN FAMILY of mankind to be the channel through which His blessings would flow to all men. This is a logical and simple method. The Lord who created heaven and earth has purposes for each of His creatures. It is true that many false teachers are telling us today that there are no differences between the racial families of mankind. This is not so. There are very great differences. The Creator has established these differences for good and practical reasons. He has prepared and selected one family in particular to be the avenue of His blessings or gifts to the rest of mankind. It is this fact that we are

dealing with in this message.

IF ONE WILL TRACE DOWN THE SOURCE OF TODAY'S MATERIAL BLESSINGS which are enjoyed over all the world it will be discovered that they have all originated in one ethnic group. Surprising as it may at first appear, one great racial family is responsible for virtually all our modern uses of power, our communication systems, our methods of mass production and our various means of transportation.

THE PARTICULAR SIGNIFICANCE OF THIS CONDITION is that it will give us a key to God's plans for His Kingdom upon this earth. If there was ever a time in which we need a key to the establishment of His Kingdom, it is in this day of revolution, turmoil and world-wide unrest.

THERE IS A BASIC PROMISE CONCERNING THE COMING of God's only begotten Son, Jesus Christ, that is generally overlooked. This, too, is part of the key to the establishment of true peace on earth. Let us consider this factor and then see how it ties in with God's great plan to bless all of mankind through one particular racial family.

AT THE ANNOUNCEMENT OF JESUS' BIRTH, Mary was told that her Son, God's Son, would one day become the ruler over a particular family. There is no doubt that this promise was meant to convey the idea of His literal rule here upon earth. It is to be noted also that His sovereignty was to be established first of all over a particular family. You will find these facts outlined in Luke 1:32-33.

DURING THE DAYS OF OUR LORD'S FIRST EARTHLY MINISTRY, He called attention, numerous times, to the eventual establishment of God's Kingdom on this earth. Once while instructing His disciples concerning prayer, He distinctly directed them to pray for this Kingdom. If, as some say today, He was really only interested in a Kingdom in the heavens, then surely words have lost all meaning. That such was not the case, however, is perfectly clear from His directions. He carefully taught them to pray for God's Kingdom to come upon this earth. *"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9-10).*

UPON ANOTHER OCCASION, the Lord Jesus told the Jewish nation that the Kingdom of God would be taken from them and given to another nation. He specified that the nation to which the Kingdom was to be given would be one bringing forth the fruits thereof. What fruits? The blessings of God which are to come upon all mankind through the ministry of one great racial family. That all peoples should ultimately be blessed - that is, receive both material and spiritual benefits from God - was made clear

when God called Abraham.

NOW A FURTHER WORD ABOUT THE FAMILY which has been the actual source of the world's material and special blessings. They are not always recognized as one family. This is because they have become divided into various nations. Today these people live under a number of flags and are known by different national names. There are the Scandinavian peoples, Sweden, Denmark and Norway. Then there are those in the Isles - the English, the Scots, the Irish and the Welsh. Today immigrants from all these nations form the basic stock of the United States, Canada, Australia and New Zealand. We must also consider the Belgians the people of the Netherlands and the Germanic peoples of Western Europe.

THESE PEOPLES ARE ALL OF ONE ETHNIC FAMILY. Though they presently form many nations, they shall ultimately become one great nation. This was also a part of God's promise to the literal descendants of Abraham. God declared to Abraham, *"I will make of thee a great nation..."* (*Gen.* 12:2). This is the ultimate promise. There is, however, an interim promise that Abraham's descendants would become *"many nations."* (*Gen.* 17:4-5). These are the modern Anglo-Saxon, Celtic and kindred peoples.

THERE IS HARDLY A SINGLE BLESSING OR BENEFIT in the world today which has not been derived from this people. Not only is this true concerning the material benefits and conveniences but it is also true concerning the greatest of all spiritual blessings. I'm speaking of the rebirth of the soul through Jesus Christ our Saviour. It has been this people and this people alone which has printed and distributed the Word of God throughout the world. It has been this same great family which has declared the Name of Jesus Christ to the world.

IF YOU WILL THINK ON THESE THINGS, I'm sure that you will know what people comprise God's nation. You will know to what "nation" God will give His Kingdom. You will know what family the Lord Jesus will return to rule. You will know that there will yet be a great work to do after the Lord has returned. This is so for we read not only that He will return to rule over the family of Jacob (the covenant children of Abraham) but that of His Kingdom there shall be no end. (Luke 1:32-33). That is to say that, after the literal earthly rule of Jesus Christ has been established over His family of Abraham, His rule will be extended until it covers the earth. This is the final condition spoken of in Rev. 11:15, *"... The kingdoms of this world have become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."*

THIS DOES NOT SOUND as if

the present Zionist-Jew state is the Kingdom of God does it? Rest assured, it is not.

TODAY WE ALL ENJOY THE TV AND RADIO. We use the automobile, the airplane and various types of watercraft. What about central heating? Then there is printing, book binding and all the various allied products. In listing such blessings, who could pass up nursing and hospitals? And what about our means of mass production and mass distribution? We could easily go on and on - and no one can deny that these are all blessings when properly administered and used. Then, on the spiritual side, there is the Bible and its distribution and the Gospel of Jesus Christ and its dissemination. Not a single one of these blessings can be traced to the Jews but each has come from God by way of Anglo-Saxondom. In the light of these facts, it is rather foolish to continue to speak of the Jews as God's people. Naturally, it will be difficult to understand the Bible as long as we make such a misapplication of Bible facts.

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"There is no God!"

"There is no God!" the speaker cried
"Don't let your thoughts be chained,
This universe evolved itself -
The world it self-contained!
Just then an urchin in the crowd
A skilful pebble throws,
Which accurately lands upon
His atheistic nose!
"Who threw that stone? " the speaker roared,
At which the cockney elf
With instant keenness thus retorts,
"No one. IT THREW ITSELF!"
So a pathetic casualty,
Discomforted and terse,
Goes home to mediate upon
THIS CAUSELESS UNIVERSE."

—

Those Silent Years

K. R. Tebbett

Courtesy : B.I. Quarterly

HAVE you thought much about the unrecorded years of Christ's life on earth and have you ever wondered if He actually were a carpenter all that while? This is commonly believed, though nowhere in God's Word are we told that it was so.

And on reading 'when He was come into His own country' *(Matt.13:54)*, is not one left wondering again whether He had resided *unquestionably* in Palestine all the intervening years, for from the context following, His identity apparently was in question, since we are told that some people said, 'Is not this the carpenter?' *(Mark 6:3)*, while others said, 'Is not this the carpenter's son?' *(Matt.13:55)*. So evidently the people were uncertain as to who He was!

Does not this seem rather strange if the Lord Jesus had lived amongst them and had been doing carpentry for them for so many years?

Moreover, we are further told that when 'He began to teach in the synagogue' *(Mark 6:2)* 'they were astonished, and said, When hath this man this wisdom?' *(Matt.13:54)*.

As we know that in the Temple at the age of twelve, 'all that heard Him were astonished at His understanding and answers' *(Luke 2:46-47)*, the question naturally arises: Was so little wisdom seen in Him during the intervening years, that the wisdom He revealed in the synagogue was so surprising that it caused 'astonishment'?

Surely it is difficult to believe that the Lord Jesus had been so ordinary from the age of twelve to thirty that no one had noticed anything outstanding about Him until, suddenly, 'He taught them' with wisdom that was remarkable. Or may not the simple explanation be that the Lord had been absent from Palestine for some long while?

Furthermore, if the Lord Jesus had lived all His life in Palestine, why was Peter asked the question, 'Doth not your master pay tribute?' *(Matt.17:24)*. this was a stranger's or foreigner's tax and, if He had lived there without a break, why did Peter answer, 'Yes'?

We know the Lord told Peter to pay to avoid giving offence, but did He not also explain to Peter that He was *not* a 'stranger' but of 'the children' (of the land)? Also, is it likely that this incident would have happened unless the Lord had been away from the Holy Land for an appreciable time?

There is much to substantiate this possibility, though not in God's Word. But does not the fact that nothing is recorded in the Bible about those many years of Christ's life support the belief, prevalent in Cornwall, that the Lord came there as a Boy, with Joseph of Arimathea who, there is reason to believe, was a relative (see the Revd. Dobson's booklet entitled 'Did our Lord visit Britain?', and also, that He came again and stayed in Somerset, likely places being Glastonbury, Priddy and Pilton, from current traditions.

Also, might not the silence of the Scriptures regarding the years in question be considered as 'circumstantial evidence' in a court of law?

Another point, we are told that the Lord Jesus said to His mother, 'Wist ye not that I must be about My Father's business?' *(Luke 2:49)* Does not this almost rule out the prevailing idea that the greater part of His life was spent in doing carpentry, for can one think that the Lord would speak of being a carpenter as 'My Father's business'?

We know that the work God the Father gave Him to do was to bear the sin of the world *(2 Cor.5:21)*, to suffer and die and so to make atonement for the sins of all mankind *(1 John 2:2)*. Would not this terrible task undoubtedly require much preparation of heart, mind, soul and spirit? Therefore, is it unreasonable to think that the Lord would need a period of solitude and communion with His Father in order to face and prepare for His Life Work?

Certainly Moses, after holding high office in Egypt, was given the opportunity of quiet meditation, tending sheep (Exod.3:1) for forty years (Acts 7:29-30, 34) before God called him to lead the Hebrews out of Egypt.

We read that John the Baptist, too, was 'in the desert until the day of his shewing unto Israel' *(Luke 1:80)*. So is it not likely that the Lord also had a time apart before carrying out His God-given commission?

●

The Bible

"Study it carefully, think of it prayerfully, till in thy heart its precepts dwell. Slight not its history, ponder its mystery; none can e'er prize it too fondly or well."

Author Unknown

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Our System of Law - Is it Important?

V. M. Walke

The system of law under which people and nations live determines, to a large extent, their integrity and happiness and is, therefore, of vital importance. In the Western World two systems of law operate.

1. The Civil Law of Europe, which was based on Roman Law, and introduced on to the Continent in the 16th Century to replace the many different tribal laws of the various peoples.

2. The Common Law of England, which has existed from antiquity and has ensured, throughout the ages, the renowned freedom of the Britisher.

As well as for the Commonwealth nations and the U.S.A., the British Common Law has formed the basis for the law codes of many non-British peoples throughout the world. It is fundamentally different from Civil Law in that it holds all men, including the Crown, equal before the law, thus abolishing class privilege in respect of the law, and holds a person innocent until proven guilty. The Civil Law, on the other hand, was designed for a stratified society where class privilege was maintained, and holds a person guilty until proven innocent. In Common Law the onus is on the State to prove the individual guilty, whereas in Civil Law the onus is on the individual to prove himself innocent.

Though departed from during certain periods of British history, the Common Law, which is considered to be the most freedom giving law in the world, has guarded the ancient rights and liberties of the British people for hundreds of years. Throughout many years British justice has been renowned. Today that law has become cluttered with many unjust statutes, but the basis of the Law is sound.

WHAT IS THE BASIS OF THE COMMON LAW?

The basis of the Common Law is the Law of God given to Moses at Sinai in 1486 B.C. This law was not new but was a codification of the Law of God for application to a society which constantly expanded as Israel developed as a nation.

The basis of the Law of God is the Ten Commandments which are as much part of the laws of the universe as are the laws of science. These are the spiritual and moral laws upon which the National Law is built. Thus

the Law of God is designed to be used by people whose lives are governed by the Ten Commandments.

The Mosaic Law was in two divisions.

1. Ecclesiastical:

This covered the ordinances of worship, sacrifices, etc., which prefigured the sacrifice of Jesus Christ on Calvary and were discontinued after His resurrection.

2. National:

This covered all phases of national and social life and was expressed in Commandments, Statutes and Judgements. The National Law has never been repealed.

THE COMMANDMENTS

The Ten Commandments are the codified expression of basic principles which underlie all life and conduct. They cover **man's** relation to God in **thought** (no idolatory), **word** (no blasphemy), and **deed** (keeping of the Sabbath), **and man's relation to man in deed** (regard of parents, no murder, no adultery, no theft), **word** (no slander), and **thought** (no coveting). This protected the family, life, character, property and reputation.

THE STATUTES

The statutes given in the Bible simply illustrate how the universal principles contained in the Commandments may be applied.

THE JUDGEMENTS

These are the judicial applications of the principles of equity, as stated in the Commandments and illustrated by the Statutes, to **new conditions** and cases as they arose and developed with the increasing complexity of national life.

God alone was the central figure and authority, and the administration of the law was to be by king and judges. Thus the Law of Moses was to operate in conjunction with the monarchial system of government.

The first five books of the Bible contain the Law of God as given to Israel in the desert. This was to apply to Israel society just as validly when the nation reached its greatest peak in the days of King Solomon. The principles behind the laws can be applied to a society of any size.

The laws given covered every aspect of national life.

CONSTITUTIONAL LAW

Judges were to judge righteously, be honest and unable to be bribed. All persons were to be equal before the Law.

MILITARY LAW

Military law provided for military training in peace-time for every man over 20 years, but in war-time service was to be voluntary.

CRIMINAL LAW

Punishments for different kinds of crime are given. A distinction is made between murder and manslaughter.

CIVIL LAW

A civil service was provided for and the guide for its operation is given in the Book of Numbers.

ECONOMIC LAW

The economic law can be applied to complex as well as primitive societies. It is based on supplying the optimum amount of human requirements, which are constant for all people in all ages, viz., the basic emotional needs of the individual freedom within a commonsense rule of law and the capacity for self development.

The economic law covered the prohibition of usury, and release from debt every seven years, so that there would be no poor in the land. Every child at birth was entitled to inheritance in the land, while the great Jubilee Year every 50th year brought property back to its rightful owner, ensuring that no family could lose its inheritance.

Unfortunately, today, men's greed has led to interest at exorbitant rates, land speculation, huge commercial monopolies and many other social evils.

National revenue was from tithes based on produce, not on property. A man had to pay tax on his increase only, the percentage being the same for all men. Laws were also given for land tenure and development, employment, holidays, education, public health and diet.

Being in accord with the Natural Laws of the Universe, God's laws for society ensured health, happiness, peace and plenty. However, the Bible warns of the consequences of disobeying these laws.

The repercussions would be: agricultural (failure of harvest); meteorological (drought, storm, etc.); bacteriological (disease of all kinds); national (war, and death in wars); economic (loss of wealth and prosperity); administrative (loss of self determination).

Thus the problems, conflicts and fears that confront society today are the direct result of being out of harmony with the design and purpose of Creation. Laws for a perfect social order have been given to man and have been largely ignored. The keeping of God's Law would produce that peace, health, freedom and plenty

for which the world so desperately longs today.

God has promised that, if we will turn back to Him and keep His laws, society will be healed of its ills. But instead of heeding His warnings we set up expensive laboratories with armies of scientists, we develop poison sprays which harm the ecology and we spend millions of dollars on physicians and hospitals, with seemingly little result.

Our Statute Books are crowded with statutes which break one or more of the Ten Commandments. Case Law, where the verdict of previously reported law cases is followed, often leads to injustice, as such verdicts are the decisions of men and are often not in accord with the Ten Commandments. Statutes which break any of these Commandments should be deleted from the Books.

Howard E. Kershner observes that the Ten Commandments are basic "To the maintenance of freedom and a desirable society. Breach the moral law in even one important respect and a free civilization such as we enjoy cannot endure ... the violation of the First and Greatest Commandment results in the enslavement of the weak. Bearing false witness makes impossible justice, self-government and satisfactory business relationships. Theft, coveting and adultery all destroy the basis for harmonious and satisfactory human relationships. If men are not going to be self-reliant, thrifty, honest, fair, generous, truthful, just, kind and considerate of one another, there is no hope of maintaining freedom and self-government. Only eternal commitment to eternal right can control the strong, protect the weak, and make possible the achievement of happiness and well being on earth."

It is time that, as a nation, we gave earnest heed to spiritual and moral values and turned back to our Bibles to ascertain the principles of government under which we should be living.

As individuals we have a unique responsibility to apply the Law of God in our own lives. Disobedience to the revealed Law of God is called sin and the ultimate penalty for sin is death. "The soul that sinneth it shall die" is part of God's cosmic law and cannot be discarded or ignored. However, another part of God's Law provides for the remission of sin by the shedding of blood:

"For the life of the flesh is in the blood and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." (Lev.17:11.)

The blood typified the life of the animal, which was taken instead of the life of the person who committed sin by transgressing the Law of God. This law was understood by Adam, Abel, Noah and Abraham, all of whom are recorded as sacrificing an

animal to God.

This demonstrated God's Law of Grace and prefigured that inestimable Sacrifice when that Sinless Life, in the Person of Our Lord, Jesus Christ, was taken as an atonement for the sins of the world.

It is only as an individual accepts this sacrifice as being on his behalf that true liberty is his. He is freed from the consequences of his own sin, which is spiritual death, and is given the gift of eternal (spiritual) life. Our Lord said, "I am the way, the truth and the life, no man cometh unto the Father but by me" (John 14:6). He also said to those who believed in Him: "If ye continue in my word (keep my commandments) then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free" (John 8:31-32).

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A Warning



Toward the preservation of your government . . . it is requisite . . . that you resist with care the spirit of innovation upon its principles, however specious the pretexts. One method of assault may be to effect in the forms of the constitution alterations which will impair the energy of the system and thus to undermine what cannot be directly overthrown. In all the changes to which you may be invited, remember that time and habit are at least as necessary to fix the true character of governments as of other institutions . . .

—George Washington
Farewell Address
September 18, 1796

The Bible Versus Unbelief

E. B. Clements

During Queen Victoria's reign, when the British Empire grew so rapidly, Her Majesty stated that the Bible was responsible for that growth and prosperity. If at that time the Bible was considered to be of such authority and importance, why has it since lost that authority and importance in the minds of the people of Anglo-Saxon stock?

The answer is the "synagogue of Satan": apostate continentals preaching Marxism, evolution, and other God-dishonouring theories. Professing superior learning and scholarship, they sneered at the Bible and its truths. Too many of them were accepted at face value; their followers, including ill-informed clergymen, being deceived by their "higher critical" and "modernistic" views. These views were passed on to the laity until Jesus was depicted as a weakling of ill-repute and worse; a few raised their voices in protest.

Had the clergy been able or willing to recognise Anglo-Celto-Saxondom as of Hebrew and Israel descent, they would have refuted the assumptions of Bradlaugh, the higher critics and modernists by pointing out that the prophecies and promises to Israel had been fulfilled to date, and fulfilled in the British Empire and the U.S.A. and other Celto-Saxon groups. Had they accepted the Divine Authority of the Bible, they would have seen that the infidelity and apostasy being taught to themselves was prophesied in the Bible and they would have been warned.

Our Lord Jesus Christ accepted the Old Testament in toto; it was the ONLY Scriptures available to His day and age, and He stamped the Old Testament with His authority when He said after His resurrection (Luke 24:25)

"O fools, and slow of heart to believe ALL that the prophets have spoken ... And beginning at Moses and ALL THE PROPHETS, He expounded unto them in all the Scriptures the things concerning Himself".

He also said of the New Testament,

"Heaven and earth shall pass away, but My words shall not pass away". (Mark 13:31; Luke 21:33)

Despite the fact the Bible is still a best seller, knowledge of its prophetic content runs at an all-time low, few clergymen preaching its infallibility, or understanding its prophetic message culminating in prophecy of Rev.3:15-16 in which our Lord Jesus Christ said to the church of the Laodiceans (which the Scofield

Reference Bible states refers to the final stage of apostasy of the professing church)

"I know thy works, that thou are neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth".

The lukewarm, distorted gospel that is presently being preached was predicted in Scripture. It is largely the cause of the present permissiveness; has contributed to a large extent to the decline of Anglo-Celto-Saxon witness and leadership in world affairs.

St. Paul, when referring to the Day of Christ (2 Thessalonians 2:3) states *"Let no man deceive you by any means; for that day shall not come, except there come a falling away first ..."*

That is, a falling away from, and disbelief in revealed truth. And Paul continues (2 Thessalonians 2:11)

"And for this cause God shall send them strong delusion, that they should believe a lie"

Some translators more correctly translate this as *"the lie"*. This goes right back to Genesis where Satan chides *"Hath God said?"* The modern lie is evolution, humanism, sociology, communism: all challenging God's over-ruling authority.

Again, St. Paul states (2 Timothy Chapt. 3)

"This know also, that in the last days perilous times shall come, For men shall be ... blasphemers, disobedient to parents, unthankful, unholy ... despisers of those that are good ... having a form of godliness but denying the power thereof; from such turn away."

This is very applicable to the lack of power and lukewarmness of higher critical, modernistic and humanistic ideas preached from many pulpits.

St. Peter also warns of apostate teachers in 2 Peter 2, 1-2

"There shall be false teachers among you, who privily shall bring in damnable heresies (evolution, marxism, 'God is dead' or bi-sexual) *even denying the Lord that bought them* (His virgin birth, His divinity) ...

"Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (verse 12):

"But these ... shall utterly perish in their own corruption."

Finally, our Lord Jesus Christ said (Luke 18:8)

"Nevertheless when the Son of man cometh shall He find (the) faith on the earth?" Obviously, the Scripture expresses considerable doubt that He will!

Surely, such prophetic texts have and are being fulfiled before our eyes. There are also reasons why church and nation are losing credibility, the light and truth that made Britain great having dimmed considerably. When the British Empire occupied premier position in world affairs, then the throne, the church leadership with its open Bible, and many of the laity witnessed to the fact that "righteousness exalteth a nation". God

his brother, when he commanded him, saying: Thou shalt not take a wife from the daughters of Canaan, nor make alliance with any of the children of Ham (vs. 34). Therefore Moses turned not his heart nor his eyes to the wife of Kikianus all the days that he reigned over Cush (vs.36).

In the 12th chapter of Numbers, verses 1 to 10, we read how Miriam was stricken with leprosy because she spoke against Moses and his Ethiopian wife. But the lord spoke and said: My servant Moses is not so, who is faithful in all mine house, v.7. And the anger of the Lord was kindled against them (Miriam and Aaron) (vs.9). Thus we see that Moses was given a Cushite wife, but never accepted her as his wife; and the Lord punished Miriam for doubting his faithfulness.

At the age of sixty-six, Moses finally left Cush because Adoniah, the Cushite Queen, desired her grown son to rule over Cush. Moses went to Midian, where he met Zipporah, the daughter of Reuel (Jasher 76:12-23). Reuel was also called Raguel, both names meaning "Friend of God" (Davis Dic.). His honorary title was Jethro, meaning "His Excellency". Reuel was a direct descendant of Abraham through Keturah. Abraham's son, Midian, founded the city of Midian. Midian had five sons and one of them, Chanoch, was the father of Reuel, which makes Reuel a great grandson of Abraham and Keturah (Jasher 25:1-12). Keturah came from the land of Canaan, but we may be sure that Abraham, mindful of God's covenant with him, would be careful to keep his inheritance pure, especially after the difficulties he had experienced through the birth of his son, Ishmael, by Hagar, the housemaid of Sarah.

Reuel (Jethro) was a Prince or Priest of Midian, both designations being given in the margin (Ex.2:16). He was a learned man, for we read in Jasher 67:24, *And the king* (Pharaoh) *sent and called his two councillors Reuel the Midianite and Job the Uzite, and they came and sat before the king.* I have found no record of Reuel's wife, but the Book of Jasher states that *Zipporah walked in the ways of the daughters of Jacob, she was nothing short of the righteousness of Sarah, Rebecca, Rachel and Leah* (Jasher 78:8).

Moses married Zipporah, and they had two sons - Gershom and Eliezer (Ex.2:21,22;18:3-4). They accompanied Moses part of the way back to Egypt after Moses was called to return there, and then they returned to Midian to be with Reuel (Ex.4:18; Jasher 79:17). After the Israelites had passed through the Red Sea, Reuel brought Zipporah and her sons back to Moses (Ex.18:1-12). *And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent (vs.7). And Moses told his father-in-law all that the Lord had*

done unto Pharaoh and to the Egyptians for Israel's sake ... (vs.8). And Reuel and his children remained amongst the Israelites many days, and Reuel knew the Lord from that day forward (Jasher 82:5). Reuel counselled Moses, *So Moses hearkened to the voice of his father-in-law, and did all that he had said (Ex.18:24). And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father-in-law depart; and he went his way into his own land* (Ex.18:25-27). But Hobab, or Heber, the son of Reuel, the father-in-law of Moses, journeyed with Moses and the Israelites into the wilderness (Num.10:29-33). He severed himself from the Kenites (Judges 4:11) and was the husband of Jael who slew Sisera (Judges 4:21).

Judges 1:16 relates the journeying of the children of Reuel the father-in-law of Moses. *And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees* (Jericho) *with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.* When David was king, Shebuel the son of Gershon, the son of Moses, was ruler of the treasures in the temple (I Chron.23:14-17; 26:24). The son and grandsons of Moses' other son, Eliezer, *were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host had dedicated* (I Chron.26:26). They were all true descendants of the House of Levi.

This study of the descendants of Moses and Zipporah prove again that Moses' Midianite wife, Zipporah, was of pure Israelitish or Hebraic origin. Otherwise their children and grandchildren would not have been chosen to perform the duties reserved exclusively for true Levites.

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Hymn for the Month

Lead us, Heavenly Father, lead us
O'er the world's tempestuous sea;
Guard us, guide us, keep us, feed us,
For we have no help but Thee;
Yet possessing every blessing,
If our God our Father be.

Saviour, breathe forgiveness o'er us,
All our weakness Thou dost know,
Thou didst tread this earth before us,
Thou didst feel its keenest woe;
Lone and dreary, faint and weary,
Through the desert Thou didst go.

Spirit of our God, descending,
Fill our hearts with heavenly joy,
Love with every passion blending,
Pleasure that can never cloy;
Thus provided, pardoned, guided,
Nothing can our peace destroy.

JAMES EDMESTON (1791-1867).

British-Israel World Federation

BRANCH INFORMATION.

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Enquiries Welcomed.

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 ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).