

The British-Israel-World Federation Victorian Branch

AUSTRALIAN PERIODICAL PUBLICATIONS ARCHIVE

TITLE: The Kingdom Herald 1993
ORIGIN: New South Wales
LOCATION: Privately Lended Collection

CONTENTS:

March/April Issue

May/June Issue

July/August Issue

September/October Issue

November/December

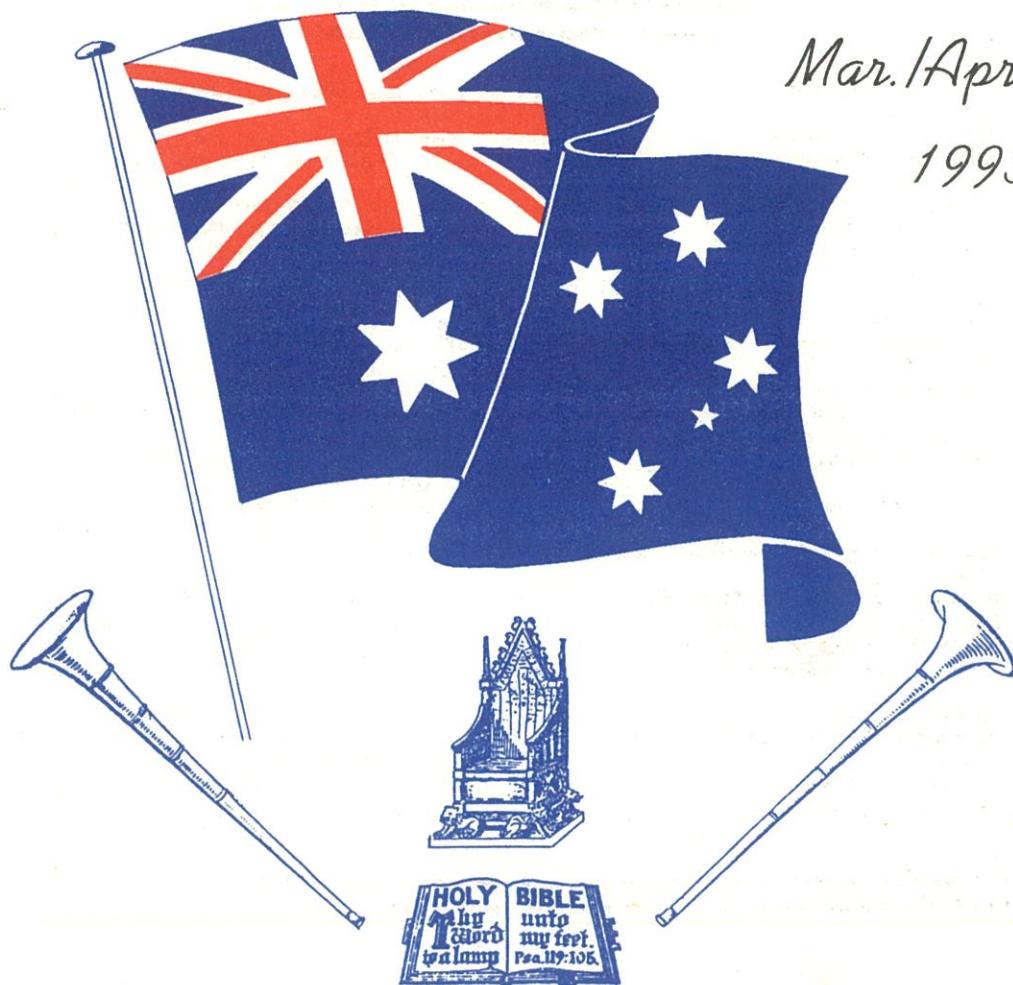
DATE PREPARED AND SCANNED:
14.10.2024

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The Kingdom Herald

Mar./Apr.

1993



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.

Named 'Great'.

The chief of the nations.

A maritime nation, having command of the seas.

A company or commonwealth of nations.

A missionary nation.

The custodian of God's Word.

A just nation.

God's instrument in destroying evil.

An undefeated nation.

Blind to their identity.

Have an island home north and west of Palestine.

Occupy islands and coastlands.

Possess the gate of his enemies.

Have multitudinous seed.

Colonize and spread abroad.

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

Irrigate the deserts and build the waste places.

Possess the wealth of the earth.

Possess the heritage of the heathen.

Receive strangers and refugees.

Set free slaves and prisoners.

Have a descendant of King David reigning over them.

Lose all trace of their lineage.

The power of the Holy People is to be broken.

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

Gen. 12:2.

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

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

Gen. 35:11; 48:19; Eph. 2:12.

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

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

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

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

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

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

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

Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10; Gen. 22:17, 24:60.

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

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

Isa. 49:20.

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

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

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

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

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

2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.

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

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

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

Printed and Distributed by

BRITISH ISRAEL WORLD FEDERATION
(N.S.W. Branch)

2nd. Floor MERCHANT PACIFIC HOUSE,
127 York Street, Sydney 2000
Phone 267-1520

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

The Kingdom Herald

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Editor: Mrs E.E. Bates

SUBSCRIPTION: Australia, \$15.00 per year, postpaid; add for overseas postage.

- \$2.00 per single copy, plus postage.

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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.

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A Different Test

THE TEST OF SUCCESS in any ministry is not determined by the same goal achievements that one would measure the success of a business endeavour. The Apostle Paul in his letter to the Galatians (1:10) tells us that true success is to please God as a servant of Jesus Christ. "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." In the world a satisfied customer is the key to business success. But according to Paul our obligation in the Christian walk is to please Jesus Christ.

Various pastors and leaders have a multitude of gifts which God has given to them. No one person has all of these separate gifts, and some have more than others. We are each accountable to God for our use or misuse of the gifts He has seen fit to give.

The prophet Micah (6:8) answers the question ". . . and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The expectations of men for the

office of pastor are held in such high esteem that very few are willing to try to measure up to the standards of men.

Jesus did not hang around the steps of the universities to find someone to follow Him. In the Old Testament, when God wanted a leader He went to the shepherd fields to find Moses, Saul, and David. Jesus went to the fishing docks to find men of leadership character. Men were found there who were not afraid to get up early, and not afraid to work. They were physically strong and even more strong in independent thought. It is nice to have degrees and knowledge as the world measures leadership and success, but when God wants something done He calls on the simple to achieve the complex solutions.

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies that thou mightest still the enemy and the avenger." (Psalm 8:2)

O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the

earth, because they have forsaken the Lord, the fountain of living waters.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise.

Behold, they say unto me, Where is the word of the Lord? let it come now.

As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.

Jeremiah 17:13-16

First Service in \$700,000 Baptist Church

More than 300 people attended the first service in Dubbo's new \$700,000 Baptist Church -- and the sermon was given by a Catholic priest.

Baptist pastor Brian Stewart said Father Pat Ruane of St Brigid's Church had been invited to deliver the first sermon as a thank-you gesture for the large cross, communion table and speaker's lectern that St Brigid's gave the new church.

"It's probably the first time a Catholic priest has presented the first sermon in a new Baptist church", Mr Stewart said.

"Father Ruane spoke on the Eucharist and at the end the congregation broke into spontaneous applause -- they've never done that for me!"

Mr Stewart said it was wonderful for the congregation to have a permanent base following more than two years of meeting at a city high school after the sale of the Church's previous inadequate premises in Gipps Street.

(The foregoing letter, written by Lisa Carty, was printed in the *Daily Dubbo Liberal* of 21st December last year.)

US Education Day

In honour of the 89th birthday of Rabbi Menachem Scheerson, leader of the Lubavitch movement,* the 26th day of March, 1991 was designated "Education Day, USA". The US Congress, in a joint resolution (Public Law 102-14), urged the world to return to the "seven Noahide Laws" of the Babylonian Talmud. The Encyclopaedia American says that the Noahide Laws are "a Jewish Talmudic designation for seven biblical laws given to Adam and to Noah before the revelation to Moses on Mount Sinai and consequently binding on all mankind.

The Don Bell report (27/12/1991) says that "In the Bible there is reference to the Noahic Covenant and the rainbow as a symbol and promise; but there is no mention of any seven Noahide Laws. These come not from the Bible, but from the Babylonian Talmud. The laws are said to apply to ALL MANKIND, but those persons who honour and live by the Torah are exempt ... It is a step toward the establishment of a law code for a ONE WORLD GOVERNMENT"

(* The purpose of this movement is to convert to Pharisaism.)

-- Christian News, 23/3/92

'TIS NOT the dying for a faith that's so hard; 'tis the living up to it that is difficult.

-- W.M. Thackeray

The Saviourhood of Christ

Courtesy: Moody Bible Institute

by Pastor A.W. Pink

"MY THOUGHTS are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8). Solemnly these words manifest the terrible havoc sin has wrought in fallen mankind. They are out of touch with their Maker; nay more, they are "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Ephesians 4:18). As a consequence, the soul has lost its anchorage, everything has been thrown out of gear, and human depravity has turned all things upside down. Instead of subordinating the concerns of this life to the interests of the life to come, man devotes himself principally to the present and gives little or no thought to the eternal. Instead of putting the good of his soul ahead of the needs of the body, man is occupied chiefly about food and raiment. Instead of man's great aim being to please God, ministering to self has become his prime business.

Man's thoughts ought to be governed by God's Word, and his ways regulated by God's revealed Will. But the converse is true. So the things which are of great price in the sight of God (1 Peter 3:4) are despised by the fallen creature, and "that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). Man has turned things topsy turvy, sadly in evidence when he attempts to handle divine matters. The perversity which

sin has caused appears in our REVERSING God's order. The Scripture speaks of man's "spirit and soul and body" (1 Thessalonians 5:23), but when the world refers to it, it says "body, soul, and spirit". Scripture declares that Christians are "strangers and pilgrims" in this scene, but nine times out of ten, even good men talk and write of "pilgrims and strangers".

This tendency to reverse God's order is part of fallen man's nature. Unless the Holy Spirit interposes and works a miracle of grace, its effects are fatal to the soul. Nowhere do we have a more tragic example of this than in the evangelistic message now being given, though scarcely anyone seems aware of it. That something is radically wrong with the world is widely recognised. That Christendom is in a sad state many are painfully conscious -- that error abounds on every side, that practical godliness is at a low ebb, that worldliness has devitalised many churches, is apparent to increasing numbers. But few see HOW bad things are, few perceive that things are rotten to the very foundation; yet such is the case.

God's true way of salvation is little known today. The Gospel which is being preached, even in orthodox circles, is often an erroneous gospel. Even there man has REVERSED God's order. For many years it has been taught that nothing more is required for a sinner's salvation than to

“accept Christ as his personal SAVIOUR”. Later, he ought to bow to Him as LORD, consecrate his life to Him, and serve Him fully. But even if he fails to do so, heaven is sure for him. He will lack peace and joy now, and probably miss some millennial crown; but having received Christ as his personal Saviour, he has been delivered from the wrath to come. This is a reversal of God’s order. It is the devil’s lie, and only the day to come will show how many have been fatally deceived by it.

We are aware this is strong language, and it may come as a shock, but test it by this light: Every passage of the New Testament where these two titles occur together say “Lord and Saviour”, and never “Saviour” (Luke 1:46,47). Unless Jehovah had first become her “Lord”, most certainly He would not have been her “Saviour”. No one who seriously ponders the matter has any difficulty perceiving this. How could a thrice-holy God save one who scorned His authority, despised His honour, and flouted His revealed Will. It is infinite grace that God is ready to be reconciled to us when we throw the weapons of our rebellion against Him, but it would be an act of unrighteousness, putting a premium upon lawlessness, were He to pardon the sinner before he was first reconciled to His Maker.

The saints of God are bidden to make their “calling and election sure” (2 Peter 1:10) (and this, by adding to their faith the other graces enumerated in verses 5 to 7). They are assured that if they do so they will never fail, for so an entrance shall be ministered to them abundantly

“into the everlasting kingdom of our (1) Lord and (2) Saviour Jesus Christ” (2 Peter 1:11). But particularly note THE ORDER in which Christ’s titles are mentioned: it is not “our Saviour and Lord”, but “Lord and Saviour”. He becomes the SAVIOUR of none until the heart and will unreservedly receive Him as LORD.

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning” (2 Peter 2:20). Here the apostle refers to those who had a head knowledge of the Truth, and then apostatised. There had been a reformation outwardly in their lives, but no regeneration of the heart. For a while they are delivered from the pollution of the world, but with no supernatural work of grace having been wrought in their souls, the lustings of the flesh proved too strong. They were again overcome and they returned to their former manner of life like the “dog to its vomit” or the “sow to its wallowing in the mire”. The apostasy is described as, “to turn from the holy commandment delivered unto them”, which referred to the terms of discipleship made known in the Gospel. But what we are particularly concerned about is the Holy Spirit’s order: these apostates had been favoured with “the knowledge of (1) the Lord and (2) Saviour Jesus Christ”.

God’s people are exhorted to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18). Here again God’s order is the opposite of man’s. Nor is this merely a technical de-

tail, concerning which a mistake is of little moment. No, the subject is basic, vital and fundamental, and error at this point is fatal. Those who have not submitted to Christ as LORD, but who trust in Him as SAVIOUR are deceived.

The same principle is illustrated in passages where other titles of Christ occur. Take the opening verse of the New Testament (Matthew 1:1) where He is presented as "Jesus Christ, (1) the son of David, (2) the son of Abraham". Waiving the dispensational signification of these titles, view them from the doctrinal and practical viewpoint, which should be our first consideration. "Son of David" brings in the throne, emphasises His authority, and demands allegiance to His sceptre. And "son of David" comes before "son of Abraham"! Again, we are told that God had exalted Jesus to His own right hand "to be (1) a Prince and (2) a Saviour" (Acts 5:31). The concept embodied in the title "Prince" is that of supreme dominion and authority, "The Prince of the kings of the earth" (Revelation 1:5).

In the book of Acts we quickly discover that the message of the apostles was altogether different -- not only in emphasis, but also in substance -- from the preaching of our times. On the day of Pentecost Peter declared, "Whosoever shall call on the name of the Lord shall be saved" (2:21), and reminded his hearers that God had made Jesus "both Lord and Christ" (2:36), NOT Christ and Lord. To Cornelius and his household Peter presented Christ as "Lord of all" (10:36). When Barnabas came to Antioch, he "exhorted them all, that with purpose of heart they

should cleave unto the Lord" (11:23); also Paul and Barnabas "commended them to the Lord, on whom they believed" (14:23). At the great synod in Jerusalem, Peter reminded his fellows that the Gentiles would "seek after (not only a Saviour, but) the Lord" (15:17). To the Philippian jailor and his household Paul and Silas preached "the word of the Lord" (16:32).

The apostles not only emphasised the Lordship of Christ, but also they made surrender to it essential to salvation. This is clear from many other passages: "And believers were the more added to (not Christ, but) the Lord" (Acts 5:14); "And all that dwelt at Lydda and Sharon saw him, and turned to the Lord" (9:35); "And many believed in the Lord" (9:42); "And much people was added unto the Lord" (11:24). "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord" (13:12); "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house" (18:8).

Few today have a right conception of what a scriptural and saving conversion is. The call to it is set forth in Isaiah 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return (having in Adam departed) unto the Lord, and He will have mercy upon him". The character of conversion is described in 1 Thessalonians 1:9, "Ye turned to God from idols to serve the living and true God". Conversion, then, is a turning from sin unto holiness, from self unto God, from Satan unto Christ. It is the voluntary surrender of ourselves to the Lord Jesus, not only by a consent of de-

pendence upon His merits, but also by a willing readiness to obey Him, giving up the keys of our hearts and laying them at His feet. It is the soul declaring, "O Lord our God, other lords beside thee have had dominion over us (namely, the world, the flesh, and the devil): but by thee will we make mention of thy name" (Isaiah 26:13).

Conversion consists in our being recovered from our present sinfulness to the moral image of God, or, which is the same thing, to a real conformity to the moral law. But a conformity to the moral law consists in a DISPOSITION to love God supremely, live to Him ultimately, and delight in Him superlatively, and to love our neighbour as ourselves; and a PRACTICE AGREEING THERETO. And therefore conversion consists in our being recovered from what we are by nature to such a disposition and practice (James Bellamy, 1770).

Note the searching words in Acts 3:26, "Unto you first God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities". This is Christ's way of blessing men -- converting them. However the Gospel may instruct and enlighten men, so long as they remain the slaves of sin, it has conferred upon them no eternal advantage. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16).

There is a very real difference between believing in the deity of Christ and surrendering to His Lordship. Many are firmly persuaded that Jesus is the Son of God;

they have no doubt He is the Maker of heaven and earth. But that is no proof of conversion. The demons owned Him as the "Son of God" (Matthew 8:29). What we press here is not the mind's assent to the Godhood of Christ, but the will's yielding to His authority, so that the life is regulated by His commandments. There must be a subjecting of ourselves to Him. The one is useless without the other. "He became the author of eternal salvation unto all them that OBEY HIM" (Hebrews 5:9).

Yet in the face of the clear teaching of Holy Writ, when unsaved people are concerned about their future destiny, and inquire, "What must we do to be saved?" the answer they usually are given is, "Accept Christ as your personal Saviour". Little effort is made to press upon them (as Paul did the Philippian jailor) the Lordship of Christ. Many a blind leader of the blind glibly quotes, "But as many as received him, to them gave he power to become the sons of God" (John 1:12). Perhaps the leader objects, "But nothing is said there about receiving Christ as Lord". Directly, no; nor is anything said there about receiving Christ as a personal SAVIOUR! It is a whole Christ which must be received, or none at all.

But if the objector will carefully ponder the context of John 1:12, he will quickly discover that it is as LORD Christ is presented, and as such must be received by us. In the previous verse, "He came unto his own, and his own received him not". In what character does that view Him! Clearly, as the Owner and Master of Israel; and it was as such they "received him not". Consider what He does

for those who DO receive Him: "To them gave he power (the right or prerogative) to become the sons of God". Who but the Lord of lords is vested with authority to give others the title to be sons of God!

In an unregenerate state, no sinner is subject to Christ AS LORD, though he may be fully convinced of His deity, and employ "Lord Jesus" when referring to Him. When we say that no unregenerate person "is subject to Christ as Lord", we mean that His will is not the rule of life; to please, obey, and honour, and glorify Christ is not the dominant aim, disposition, and striving of the heart. Far from this being the case, his real sentiment is, "Who is the Lord, that I should obey his voice?" (Exodus 5:2). The whole trend of his life is saying, "I will not have this man to reign over me" (Luke 19:14). Despite all religious pretensions, the real attitude of the unregenerate toward God is, "Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve (be in subjection to) him?" (Job 21:14,15). Their conduct intimates, "our lips are our own: who is lord over us?" (Psalm 12:4). Instead of surrendering to God in Christ, every sinner turns "to his own way" (Isaiah 53:6), living only to please self.

When the Holy Spirit convicts of sin, He causes that person to see what sin really is. He makes the convicted one understand that sin is REBELLION AGAINST GOD, a refusal to submit to the Lord. The Spirit causes him to realise that he has been an insurrectionist against Him Who is exalted above all. He is now convicted not only of this sin, or that idol,

but also is brought to realise his whole life has been a fighting against God; that he has knowingly, wilfully, and constantly ignored and defied Him, deliberately choosing to go his own way. The work of the Spirit in God's elect is not so much to convince each of them they are lost sinners (the conscience of the natural man knows that, without any supernatural operation of the Spirit!); it is to reveal the exceeding "sinfulness of sin" (Romans 7:13), by making us see and feel that all sin is a species of spiritual anarchy, a defiance of the Lordship of God.

When a man has really been convicted by the supernatural operation of the Holy Spirit, the first effect on him is complete and abject despair. His case appears to be utterly hopeless. He now sees he has sinned so grievously that it appears impossible for a righteous God to do anything but damn him for eternity. He sees what a fool he has been in heeding the voice of temptation, fighting against the Most High, and in losing his own soul. He recalls how often God has spoken to him in the past -- as a child, as a youth, as an adult, upon a bed of sickness, in the death of a loved one, in adversities -- and how he refused to listen and deliberately turned a deaf ear. He now feels he has sinned away his day of grace.

But the ground must be plowed and harrowed before it is receptive to seed. So the heart must be prepared by these harrowing experiences, the stubborn will broken, before it is ready for the healing of the Gospel! But how very few are savingly convicted by the Spirit! The Spirit continues His work in the soul, plowing still

deeper, revealing the hideousness of sin, producing a horror of and hatred for it. The sinner next receives the beginning of hope, which results in an earnest inquiry, "What must I do to be saved?" Then the Spirit, who has come to earth to glorify Christ, presses upon that awakened soul the claims of His Lordship (i.e. Luke 14:26-33) and makes us realise that Christ demands our hearts, lives, and all. Then He grants grace to the quickened soul to renounce all other lords, to turn away from all idols and to receive Christ as Prophet, Priest, and King.

Nothing but the sovereign and supernatural work of the Spirit can bring this to pass. A preacher may induce a man to believe what Scripture says about his lost condition, persuade him to bow to the divine verdict, and then accept Christ as his personal Saviour. No man wants to go to hell, and if he is assured intellectually that Christ stands ready as a fire escape, on the sole condition that he jump into His arms ("rest on His finished work"), thousands will do so. But a hundred preachers are unable to make an unregenerate person realise the dreadful nature of sin, or show him that he has been a life-long rebel against God, or change his heart so that he now hates himself and longs to please God, and serve Christ. Only the Spirit can bring man to the place where he is willing to forsake every idol, cut off

a hindering right hand or pluck out an offending right eye.

Probably some will say, "But the exhortations addressed to saints in the epistles show that it is Christians, and not the unsaved, who are to surrender to Christ's Lordship" (Romans 12:1). Such a mistake only serves to demonstrate the gross spiritual darkness which has enveloped even orthodox Christendom. The exhortations of the epistles simply signify that Christians are to continue as they began, "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colossians 2:6). All the exhortations may be summed up in two words, "COME to Christ", "ABIDE in Him"; and what is abiding but coming to Christ constantly (1 Peter 2:4)? The saints (Romans 12:1) had already been bidden to "yield" themselves "unto God" (6:13). While we are on earth we will always need such admonitions. The backslidden church at Ephesus was told, "Repent, and do the first works" (Revelation 2:5).

And now a pointed question: Is Christ your Lord? Does He in fact occupy the throne of your heart? Does He actually rule your life? If not, then most certainly He is not your Saviour. Unless your heart has been renewed, unless grace has changed you from a lawless rebel to a loving subject, then you are yet in your sins, on the broad road to destruction. 

PSALM 116:12-14

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.

Christ's Accusers

A Background to Persecution

WHEN JOHN THE BAPTIST saw many Pharisees and Sadducees coming to his baptism, he said to them, "O generation of vipers, who hath warned you to flee from the wrath to come?"

Jesus said, "Woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men."

Why did Jesus and John the Baptist condemn scribes, Pharisees and Sadducees? What was their background and their error? What were the beliefs that set them in opposition to Jesus and John?

Pharisees

The Pharisees were one of the three chief Jewish parties, the others being the Sadducees and the Essenes. It was the straitest group (Acts 26:5). In all probability the Pharisees originated in the period before the Maccabean war, in a reaction against the Hellenising spirit which appeared among the Jews and manifested itself in the readiness of a part of the people to adopt Greek customs. Those who regarded these practices with abhorrence and their spread with alarm were incited to strict and open conformity to the Mosaic Law.

They were drawn yet more closely together as a party by the fierce persecution which Antiochus Epiphanes, 175-163 B.C., set on foot against those who would not abandon Judaism and accept the Greek

faith, when he attempted to destroy the Holy Scriptures, and commanded that whosoever was found with any Book of the Covenant or consented to the Law should be put to death (1 Maccabees 1:56,57). The Hasidim (the Pietists) or Hasideans, who were mighty Judeans, even all such as were voluntarily devoted unto the Law (*ibid* 2:43, cf. 1:62,63), participated in the Maccabean revolt as a distinct party.

They probably were the forerunners of the Pharisees, although they did not bear that name. When the war ceased to be a struggle for religious liberty and became a contest for political supremacy, they ceased to take an active interest in it. They are not mentioned during the time that Jonathan and Simon were the Jewish leaders, 160-135 B.C.

The Pharisees appear under their own name in the time of John Hyrcanus, 135-105 B.C. He was a disciple of theirs, but he left them and joined the Sadducees (Josephus *Antiquities* xiii. 10, 5 and 6) and his son and successor, Alexander Jannaeus, endeavoured to exterminate them by the sword. But his wife, Alexandra, who succeeded him in 78 B.C., recognising that physical force is powerless against religious conviction, favoured the Pharisees (*Antiq.* xiii. 15,5; 16,1). Thenceforth their influence was paramount in Jewish religious life.

The Pharisees held the doctrine of foreordination and considered it consistent with the free will of man. They believed in the immortality of the soul, in the resurrection of the body, and in the existence of spirits; that men are rewarded or punished in the future life, according as they have lived virtuously or viciously in this life; that the souls of the wicked shall be detained forever in prison under the earth, while those of the virtuous rise and live again, removing into other bodies (Acts 23:8; Jos. *Antiq.* xviii. 1,3; *War* ii. 8,14). These doctrines distinguished them from the Sadducees, but did not constitute the essence of Pharisaism. Pharisaism is the final and necessary result of that conception of religion which makes religion consist in conformity to the Law and promises God's grace only to the doers of the Law. Religion becomes external. The disposition of the heart is less vital than the outward act.

The interpretation of the Law and its application to the details of ordinary life accordingly became a matter of grave consequence, lawyers acquired increased importance, and expositions of the Law by recognised authorities grew to a body of precepts of binding force. Josephus, who was himself a Pharisee, describes them as not merely accepting the Law of Moses, and interpreting it more skilfully than others, but adds that they had delivered to the people a great many observances by succession from the fathers which are not written in the Law of Moses (*Antiq.* xiii. 10,6), these being the traditional interpretations of the elders, which our Lord pronounced to be of no binding authority (Matthew 15:2,3,6).

At first, when one incurred great danger in joining the party, the Pharisees were men of strong religious character. Subsequently Pharisaism became an inherited belief, the profession of it was popular, and men of character very inferior to that of the original members joined its ranks. With the lapse of time also the essentially vicious element in the system developed and laid the Pharisees, as commonly represented by the members of the party, open to scathing rebuke. John the Baptist called them and the Sadducees a generation of vipers; and it is well known how severely our Lord denounced them for their self-righteousness, their hypocrisy, their inattention to the weightier matters of the Law, while being very particular as to minute points, with other faults (Matthew 5:20; 16:6,11,12; 23:1-39). They became a cunning body of men (Jos. *Antiq.* xvii. 2, 4). They took a prominent part in plotting the death of Christ (Mark 3:6, John 11:47-57). Paul, in his early life, was a Pharisee and was accustomed to bring forward the fact when he was reasoning with his countrymen (Acts 23:6, 26:5-7; Philippians 3:5). His teacher, Gamaliel, was of the same sect (Acts 5:34).

Sadducees

The Sadducees were a Jewish party, the opponents of the Pharisees (Jos. *Antiq.* xiii. 10, 6). They were comparatively few in number, but they were educated men, and mostly wealthy and of good position (*Antiq.* xviii. 1, 4). The name, judged by the orthography, is derived from Zadok, which was often written Saddouk in Greek. The rabbis say that the party took its name

from its founder Zadok, who lived c. 300 B.C., but since it appears that the members and adherents of the highest priestly aristocracy constituted the party, it is now generally believed that the name refers to the high priest Zadok, who officiated in David's reign and in whose family the high priesthood remained until the political confusion of the Maccabean times, his descendants and partisans being Zadokites or Sadducees.

In opposition to the Pharisees, who laid great stress on the traditions of the elders, the Sadducees limited their creed to the doctrines which they found in the sacred text itself. They held that the word of the written Law was alone binding (Jos. *Antiq.* xiii. 10, 6). They maintained the right of private interpretation (*Antiq.* xviii. 1, 4). They held to the letter of Scripture, even when it led to severity in the administration of justice (*Antiq.* xx. 9, 1).

In distinction from the Pharisees, they denied: 1. The resurrection and future retribution in Sheol, asserting that the soul dies with the body (Matthew 22:23-33; Acts 23:8; Jos. *Antiq.* xviii. 1, 4; *War* ii. 8, 14). 2. The existence of angels and spirits (Acts 23:8). 3. Fatalism: contending for the freedom of the will, teaching that all our actions are in our own power, so that we are ourselves the causes of what is good and receive what is evil from our own folly, and affirming that God is not concerned in our doing good or not doing what is evil (Jos. *Antiq.* xiii. 5, 9; *War* ii. 8, 14). In denying immortality and the resurrection, they were relying on the absence of an explicit statement of these doctrines in the Mosaic Law, and they failed to hold

the faith of the Patriarchs regarding Sheol, which, though it was undeveloped, yet contained the germs of the later Biblical doctrine of the resurrection of the body and a future retribution. The Patriarchs unquestionably believed in the continued existence of the soul after death. In affirming that there is neither angel nor spirit, the Sadducees were setting themselves against the elaborate angelology of the Judaism of their time; but they went to the other extreme, and again fell short of the teaching of the Law (Exodus 3:2; 14:19).

They probably at first emphasised the truth that God directs affairs with respect to man's conduct, punishing or rewarding in this life according as man's deeds are good or evil. If they actually taught, as Josephus affirms they did, that God is not concerned in our doing good or refraining from evil, they rejected the clear teaching of the Mosaic Law which they professed to believe (Genesis 3:17; 4:7; 6:5-7). It is probable that they began by denying what is not expressly taught in the letter of Scripture; but as they yielded more fully to Greek influence, they adopted the principles of the Aristotelian philosophy, and refused to accept any doctrine which they could not prove by pure reason.

As to the origin and growth of the Sadducees, it has been suggested that the priestly house of Zadok, which was at the head of affairs in the 4th and 3rd centuries B.C. under the Persian and Grecian kings, began, unconsciously perhaps, to place political above religious considerations. In the time of Ezra and Nehemiah the family of the high priest was worldly

and inclined to resist the strict separation of Jew from Gentile. In the time of Antiochus Epiphanes (175-163 B.C.) a large number of priests were friendly to Greek culture (2 Maccabees 4:14-16), and the high priests Jason, Menelaus, and Alcimus were pronounced Hellenisers.

The people took a determined stand under the Maccabees for purity of the Jewish religion; and when this party triumphed and the Maccabees secured the high priesthood, the Zadokites were forced into retirement and driven to politics, and they continued to be ready to neglect the customs and traditions of the elders and favour Greek culture and influence. John Hyrcanus, Aristobulus, and Alexander Jannaeus (135-78 B.C.) favoured the Sadducees, and the conduct of political affairs was largely in their hands under the Romans and the Herods, for the high priests of this period were Sadducees (Acts 5:17; Jos. *Antiq.* xx. 9, 1).

The Sadducees, as well as the Pharisees, who visited John the Baptist in the wilderness, were addressed by him as a generation of vipers (Matthew 3:7). They joined with the Pharisees in demanding from our Lord a sign from heaven (Matthew 16:1-4), and Jesus warned His disciples against both (vs. 6-12). The Sadducees attempted to embarrass Him by putting to Him an ensnaring question regarding the resurrection, but He refuted their arguments, and reduced them to silence (Matthew 22:23-33). They joined with the priests and the captain of the Temple in persecuting Peter and John (Acts 4:1-22). Both Pharisees and Sadducees were in the Sanhedrin which tried Paul, and the apos-

tle, taking note of the fact, cleverly set them at variance with each other (Acts 23:6-10).

Scribes

Besides being secretaries or clerks, scribes were copiers of the Law and other parts of the Scriptures (Jeremiah 8:8). The most noted of these earlier scribes was the priest Ezra, who was a ready scribe in the Law of Moses and had set his heart to seek the Law of the Lord and to do it, and to teach in Israel statutes and judgments (Ezra 7:6,10). In this latter respect he is the prototype of the scribes of later times, who were professional interpreters of the Law. In the New Testament they are called *grammateis*, or more exactly *nomikoi*, rendered "lawyers" and *nomodidaskaloi*, "teachers of the Law".

They devoted themselves: (1) To the study and interpretation of the Law, which it will be remembered was both civil and religious; and to determining its application to the details of daily life. The decisions of the great scribes became the oral law or tradition. (2) To the study of the Scriptures generally in regard to historical and doctrinal matters. (3) To teaching, each noted scribe having a company of disciples about him. The profession of scribe received a great impulse after the return of the Jews from the Exile, when prophecy had ceased and it only remained to study the completed Scriptures and make them the basis of the national life.

The scribes were becoming numerous in the Maccabean period (1 Maccabees 7:12) and at the time of Christ had attained paramount influence among the peo-

ple. The Sanhedrin counted many of them among its members (Matthew 16:21; 26:3). Though there were among them some who believed in Christ's teaching (Matthew 8:19), the majority of them were hopelessly prejudiced against Him. They murmured at or found fault with much that He and His disciples said or did (Matthew 21:15), and they had a large share in the responsibility for His death. They were also associated with the rulers and elders in the persecu-

tion of Peter and John (Acts 4:5; etc.), and in that which led to the martyrdom of Stephen (6:12); but the scribes of the Pharisees took Paul's part with respect to the resurrection (23:9).

MUCH OF THE ABOVE is taken from a Bible encyclopedia and gives some clear background to the political and religious undercurrents surrounding the persecution of Christ. 

The Great Assize

Bethesda -- or -- Jesus Christ?

HAVING BROUGHT our study of the Bethesda movement to the inevitable end, as recorded in the Gospel, on the plane through which our Lord prosecuted the case in the Temple at Jerusalem, let us now review the great chapter of events from the departure from the Temple to the Resurrection, from another standpoint, on another plane.

In due sequence this should have come at the time when we were considering that great week of events. But to have considered it in the higher plane and then to have reverted to the plane on which we had been carrying on the study might have been something like an anti-climax.

There is, as we have seen, a direct approach to the study on this earthly plane of life.

There is another approach to the study of that great series of transactions which relates it to the cosmos. Even that word is

by Wm. Pascoe Goad

too limited in scope. We must say that there is an approach to the study of the events as they are related to the Universe. In these events the whole moral Universe and all personalities in it, even the Creator Himself, are involved.

When "the Lord God commanded the man", He extended the community of moral personalities to embrace the Adamic family on earth. We know of no other moral personalities or families in the earth.

When humanity came to grief under the Law of the Universe, the whole universal community of moral beings was affected, even including God, the Creator of all. When Jesus redeemed His people He restored the balance, and so affected the whole moral Universe.

We must therefore be prepared to view these transactions as lifted above, while including world affairs, and as forming the vital point of contact between this tiny

globe, the earth, and the Universe in its limitless extension.

LET US SO PREPARE our minds by calling to our remembrance certain basic facts, well known to us as part and parcel of the physical Universe, and see that similar interaction obtains in the moral realm.

The Universe is interactive. World is influenced by world. All worlds are more or less affected by all other worlds.

This is manifest, to a degree, to every thinking person. For instance, we know that the earth is affected directly, powerfully and vitally by the sun. From the sun we receive our heat, and from it we receive our light. Without these we could not live. The earth is also affected by the moon. So directly is this the case that the tides are set in motion and controlled by its influence.

It is well known that atomic activity is one in the various worlds. The spectroscope makes known to us that the whole of the heavenly bodies form one great family, built up out of some eighty or ninety recognised elements.

It is well known that gravitation is active throughout the whole of the known Universe.

Knowing all this and more, it becomes manifest that behind and before all these manifestations there is one great plan, universal in its conception and in its operation. It further appears that behind it all there is a great mentality which conceived the plan; and a great volitional power which put it in operation.

Now let us take a step further in this regard, and say that in all the Universe

there are moral laws acting and interacting; the "north" and "south" poles of which are right and wrong; truth and falsehood; honour and dishonour; righteousness and iniquity.

Throw the Universe out of balance in the realm of gravitation, let gravitation in the earth, for instance, outbalance the centrifugal power of the world's movement, and the result would be the wreck of the solar system; one world after another would be precipitated into the sun.

Throw the moral Universe out of balance by allowing iniquity to prevail in the earth, or elsewhere, and the result would be to cast the world "into hell" and the Universe into confusion.

Probably the term "into hell", so familiar in the Bible, has come from the ancient astronomy which was so far advanced in knowledge of the Universe. For the physical conditions of the sun and the Bible idea of the "lake of fire" are identical. To be drawn into it will probably be the ultimate fate of the earth.

The world was thrown out of balance in the moral realm when the human family was entrusted with the responsibility of becoming moral beings. This point in anthropological history is marked by the milepost on which is inscribed "And the Lord God commanded the man" (Genesis chapter 2).

Before that milepost was reached in anthropological history, man was evidently an instinctive creature, which did his own will, and there was no moral content to his actions.

From the moment the Law was imposed, as a great honour and a precious

trust, every human action took on a moral character.

Then mankind became a cosmic being, akin to the gods (Elohim), whose ultimate dwelling-place should be in the Spirit realm, or heaven.

But, as might have been expected from the scientific standpoint, it has taken a long time to bring the human family to the point of surrender of the old, and the putting on of the new man. That is to say, that new man which, despising his own desires and will, becomes in reality subject to the will and to the Law of God. That new man which, recognising that he has been made a fellow of the cosmic family of spiritual and moral personalities, through the grace of God subjugates the earthly and becomes heavenly in desire and action. That new man becomes partaker of the moral life, in righteousness and true holiness.

So far our race has made a poor effort at living up to the exalted standards of the moral Law. One will say that man has fallen. Another will say that man has never risen to the height of his privilege. We are not now concerned as to how the matter is stated, provided we reach the conclusion that "we have all sinned and come short of the glory of God".

Now let the reader assist the writer in the effort to catch, and to pass on, the thought which is in hand at the moment.

The moral world on earth, which is vested in man, has been thrown out of true balance with the moral Universe. He has run foul of a natural, universal and eternal Law of the Universe, which is even older than the Universe itself -- for the law of righteousness is eternal.

Now the Law of the Universe has a way of bringing about a renewal of its balance in all its departments. An atom may be deprived of its electric charge. It may be recharged again. Failing to be so recharged it becomes a dead particle of matter.

When a moral or instinctive being, or a moral or instinctive race, has been thrown out of balance with the Law of the Universe, the quick way of nature in securing the restoration of balance is by the destruction of the person, or of the race, which has so broken away. Countless species have thus been destroyed, as geological biology shows. This law is stated, in brief formula, thus: "The soul that sinneth it shall die". This law is in unison with what we know of all the Laws of the Universe.

But destruction for man is not what the Creator of man desires. It was not for this that He, the beneficent Creator, gave to man the privilege of becoming capable of receiving and obeying the Law. The Lord protests: "As I live, saith the Lord, I have no pleasure in the death of him that dieth; turn ye, for why will ye die, O House of Israel?"

We read accordingly, in perfect scientific and logical sequence, that before the Lord entrusted man with the privilege of ascending to fellowship with those orders who know and keep the Law of God, He made provision for the temporary failure which would assuredly come before the race became established in its higher vocation. He provided One Who would and should take upon Himself to perform the act of restoration of the balance in the

moral realm by Himself dying for the sins of the people.

Let us not for a moment think of this as an act to propitiate an angry Deity. That is not the setting of the great act at all. God the Father is willing and anxious to forgive, and is of infinite longsuffering. The *Son* is not offered to appease the *Father's* wrath, as some ill-informed theologians would make us believe the Bible teaches. Many have believed the Bible to teach such a thing as this, and have accordingly taught it. They themselves need to be taught, that they may not thus misrepresent the Word of God, and the science of the universal jurisprudence, in which field this study is proceeding.

The Law exists objectively to God. It is administered by Him, external to Himself, as the material Universe is external to Him. He looks upon the moral Law as the system upon which depends the continuity of the Universe.

For us, we see the emergence of the Universe from the eternities in the opening words of the Bible. Nothing has gone further back into the beginnings of truth than these words: "In the beginning God created the heaven and the earth".

Thus God emerged from eternity, and thus the Universe emerged from eternity at the same moment, revealed in the same flaming sentence.

Now, when the Universe thus stood revealed, we know that *it was even then subject to Law*. So God, and the Law, are revealed simultaneously for us. His Personality as the Administrator of the Law, and the Law itself, run concurrently down through the ages. God and the Law ap-

pear as two parallel lines which run on to infinity. It is the Law, not God, which demands the death of the sinner. Those who deny miracle elsewhere insist that here there should be the inconceivable miracle that God should set aside all the eternal Law of the Universe in order to let humanity sin with impunity.

No, God as the Administrator of the Law of the moral Universe, and of the physical as well, must see to it that the balance of absolute righteousness is kept in every world, and every realm of that Universe, and by every person; or that the rebalancing sanctions of the Law must be fulfilled in the destruction of the lawless. So then the Law settled forever the death of all men, for that all have sinned.

But the Son of man was slain from before the foundation of the earth, as the accepted and appointed substitute. Thus the contingency of human unbalancing of the moral Universe was met before the event.

Now, at Jerusalem, in the last week of His ministry, the Son of God is stepping into this universal plane.

He is now to offer His blood; He is now to "pour out his soul unto death", not in the High Court of Jewry, not in the Provincial Court of Rome, but in the High Court of the Universe, offering His blood in evidence of the Atonement "in heaven itself".

The great Sacrifice which was now to be undertaken took on a cosmic, nay a universal, importance. It is this Sacrifice of life which is to restore the moral balance of the Universe, which had been thrown off by the transgression and moral breakdown of mankind.

It is from this standpoint that we are now to look upon the events of the next three days of our Lord's unique history.

OUR LORD had completed His case before the Temple authorities, and had then finally severed His connection with the Temple, as we read in the graphic words which close Matthew chapter 23.

Our Lord had followed that dramatic severance of relations with their nation, the Jewish nation, to whom had hitherto been "committed the oracles of God", by giving to His disciples a preview of the history of the Christian dispensation, and of its end. This we have at length written for us in the 24th and 25th chapters of Matthew.

Thus came the break with the old . . . Thus came the inauguration of the new, the great Christian ordinance.

Let us consider the infinitely wide reach of the Christian ordinance of the Lord's Supper, which in the Upper Room our Lord inaugurated.

This had little importance from the standpoint of the Roman world.

It had a vital effect upon the Jewish world; for by the institution of that ordinance, the whole of the Mosaic ordinances of sacrifice were done away with.

Take your stand in the Upper Room, where the ordinance was originated. Visualise the last Passover Supper and the first Lord's Supper. It was at one sitting that the passing of the old and the inauguration of the new took place.

For Jewry, and for the Christian world, it meant the passing from the Mosaic dispensation.

For the Christian world it meant the passing into the Christian dispensation.

See the Christian Church throughout all the succeeding ages going accordingly with reverence to the Table of the Lord to commune with Him.

Think of the fact that God the Father, God the Son, God the Holy Ghost is present at the Table of the Lord, and that we are there brought into actual living contact with God, heaven and eternity, if in this cosmic or universal fellowship we enter into the spirit of the occasion.

The radiation from the Upper Room goes far beyond the confines of earth. It was indeed a cosmic or universal ordinance which was there established, commemorating that which was then to be immediately carried through, and which was accordingly carried through, viz., the death which He should accomplish at Jerusalem. It was that death which should effect the restoration of the moral balance of the Universe, as far as mankind had disturbed that balance.

The great transaction enters upon its second phase.

COME NOW to the Garden of Gethsemane.

Our Lord had arranged His forces as a strategist would do. Eight of His disciples He had left to guard the outer approach. Three selected ones our Lord had withdrawn into the shadows of the Garden to guard the inner approach. For there was that to do in the Garden which must not be broken in upon by the mob who thirsted for His apprehension and death. He withdrew Himself still further into the Garden and prayed.

The soul of the universal Victim must become attuned to the soul of the Universe, and of God. So He prayed: "Father, if it be possible, let this cup pass from me. Nevertheless, not my will, but thine be done". Now came the act of surrender. Now came the heart throbs of such intensity that the blood was forced through the walls of the veins, through the pores of the flesh, and fell in great drops of bloody sweat to the ground.

He faced the horrors of death under the decree of the universal and eternal law of righteousness. He rendered Himself in the Supreme Court of universal perfection of right and truth. On earth He faced the experience of betrayal by His disciple, and of death at the hands of His Own people and tribe.

He faced the experience of going out into that night of universal loneliness, from which is withdrawn the Presence of God.

There in the Garden the surrender was made. There He made the great Sacrifice in spirit, as on Calvary He made it in the flesh.

NOW THE STRANGE transaction of the Garden was finished.

Now the vital contact with the Father, and with the eternal and universal Law, was done.

Now He went forth from His retirement to arouse His slumbering disciples; to warn them of the approach of the betrayer, and to meet the mob which should lead Him to the Council of the Jewish nation; to Pilate; to Herod; again to Pilate;

and then to death. As the mob drew near, our Lord stepped forth and said to them, "Whom seek ye?"

At first they answered never a word. The startling Presence tied their tongues completely. Again He said, "Whom seek ye?" Falteringly they replied, "Jesus of Nazareth".

For a moment He allowed them to catch a glimpse of the Majesty of His infinite Personality; of Him by Whose hand the Universe had its being. Listen: Through the silence of the night there rings out with infinite authority the Divine Name, the Name with which Israel used to be so well acquainted but which had become mythical, and was avoided by all: I AM.

Round and full came the resounding Name.

As though stricken by the thunders of eternity, they reeled backward and fell to the ground.

Again He said, in His usual voice, "Whom seek ye?" They said, "Jesus of Nazareth". Then said He, "Let these go their way".

This was indication to them that He would not resist their arrest. They had their lesson. They had glimpsed His Majesty. But still they would arrest Him, even though He be the Messiah of God.

So they laid hands on Him, and led Him away to the waiting rulers of Israel. Men were never so highly honoured as that Council. But men never so fearfully fell as they fell in the exercise of that honour. They sat in judgment, illegal and surreptitious, on the Son of God. 

Cast thy burden upon the Lord, and He shall sustain thee.

They Which Lead Thee

COMPLAINTS ARE continuously being made by many concerned people that the incidence of crime, murder, rape, drugs and alcoholism, promiscuity, child exploitation and pornography have reached intolerable proportions. In the *Monthly Notes* for December, 1969 I wrote an article entitled "Juvenile Oppression". An extract from it reads, "What ye sow, so shall ye reap. We have seen the wind of licence and disrespect for law and uprightness; the first flutterings of the approaching whirlwind are alarmingly disturbing society and nations . . . It is time to put our house in order, if it is not too late".

Isaiah, chapter 3, verses 4, 5 and 12 record "And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour, the child shall behave himself proudly against the ancient, and the base against the honourable . . . as for my people, children are their oppressors and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths".

Who are responsible for this state of affairs? **They which lead thee!**

- (a) The financier, who exploits the situation for profit.
- (b) The politician, who disregards the Laws of God and the Common Law (the observance of which was intended

to maintain a just and righteous society) and replaces them with man-made laws which despoil man and his righteous works.

- (c) The clergy, who no longer accepts or believes his Bible as the inspired Word of God and who is largely responsible, by neglect or virtual blasphemy, for the fact that the Bible's righteous teachings and instructions are largely held in contempt in so-called Christian communities.
- (d) The college or university professors and tutorial staff who indoctrinate the youth of the world with humanism, socialism, communism, and any doctrine but the one that can solve mankind's problems -- Christianity, as taught by Holy Scripture and upheld by the Lord Jesus Christ.
- (e) The father, who has "spared the rod and spoiled the child", and who has failed his children by not "bringing up his child in the way he should go, so that he will not depart therefrom"; the mother, for not respecting and upholding the father as "head of the house" and thus breaking down the main institution upon which a stable and upright society and nation is built -- the home.

"As for my people, children are their oppressors", saith the prophet. Almost a quarter of a century has passed since this article was written and the problem has accentuated to such a degree that the storm is now upon us. I fear it has become "too late" to rectify the matter, and judgment is just around the corner.

by E.B. Clements

Special Office Brief

published by Kilbrittain Newspapers Ltd, from Dublin, Ireland

Three Defence Factors

This Office feels that responsible persons should detach themselves as far as possible from the present soap opera slogan politics of the current administration of the world and consider the following facts:

- 1) Sea power is of paramount importance because of its vast space and relative invulnerability. From the sea high technology weapons can render helpless vast areas of land mass.
- 2) High technology now exceeds nuclear weaponry in several respects -- in particular electro-magnetics, germ weaponry and Earth core factors.
- 3) In respect of quasi-conventional land warfare, space and time are of paramount significance.
- 4) Tribal and terrorist conflicts cannot be brought under control by UN interventions -- undercurrents cannot be dealt with by Nation States licensed by the UN. It is not possible. Such aggressive elements can only be left to self-destruct by exhaustion because (at this stage) it is too late to stifle them otherwise. Our own public opinion would not permit the only remaining alternative.
- 5) Most probably high technology devices obscurely located and now under de

facto control of elements not themselves under any form of international discipline will cause physical disturbances of great magnitude, e.g. geological upheavals. For that probability it is necessary to prepare our minds. Again no solution exists other than its self-exhaustion. The areas in probable danger are Italy, Spain, Palestine, Turkey and California. No one can be sure -- but significant warnings have been intercepted. Furthermore the mix of artificial technological interferences and natural faults is confusing.

A Technical Question

On 1st March, 1993 the BBC Monitor Service (Caversham) picked up a speech by Shevardnadze which the entire world Press has stifled. We have it. Shevardnadze states that part of Georgia is (de facto) occupied by Russia because it is there that the crucial technological apparatus exists, which (de facto) altogether now controls the Middle East. Shevardnadze says that is why Russia uses military force to occupy that area of Georgia.

The implication is that the entire Turkish and Israeli concept of a balance of power is outdated; meaningless. It also explains why Iran could not (even if she wished) seriously oppose the pan-Slavists of Moscow (in respect of Bosnia).

It is known to this Office that Russia has made advances in the extensive penetration of the planet's interior. Shevardnadze asserts that advanced technology based in the occupied areas of Georgia can initiate extensive earthquakes in Turkey, Israel, Iraq and Iran and that consequently Russia can force issues in that whole area. But the Press stilled Shevardnadze's statement.

Maastricht

Mr Major does not get the point. His more important critics simply ask what it is that Mr Major supports? Does he support the Preamble of the Treaty or the Protocols? It is not possible to support both because the Preamble is contradicted by the Protocols. Does he urge his repeated anti-Centralist speeches or the Treaty Preamble? Which? It is not possible to do both.

The Balkans

Two opinions are still canvassed: the Atlantic Powers' Chiefs of Staff oppose military intervention; the amateur globalists favour it. Intervention is strongly urged by the Leftists. The Chiefs of Staff urge that it would amount to an occupation and support of puppet regimes for years.

The fundamental problem is that it is not possible to know with certainty what the next Russian Government will be. We advise that it will be pan-Slavist and refuse to force the Serbs to modify their aims. If that be so then any intervention by the Western Powers, whether before or after a peace plan, would lead to conflict with Russia.

Iran prefers the advantages of a Russo-Iranian Axis to any significant support of non-fundamentalist Bosnian Moslems. Only Turkey somewhat favours quasi-secular Bosnian Moslems -- but then Russia does not at all like Turkish ideas about Central Asia.

It is the opinion of this Office that any form of intervention in the Balkans will lead to complications of the most dangerous sort. The Chiefs of Staff are well aware of that.

The Continuum

If you wish to know the precise state of affairs we suggest that you very carefully follow this report. We are now gradually moving towards the last scenes of the last act in a drama which opened on 28th June, 1914. This situation is part of such a Continuum.

The Terrorists

There are many terrorist organisations. Only four of them are of mainstream significance. They are all financed, trained and used by the Russo-Iranian, Libyan-Syrian Alliance. They are the IRA, ANC, Hamas and Hezb'allah. Each has its own individual mission but all of them are also used by the principal sponsors for their general aim which is to:

- 1) Drive America out of the Middle East and then to force up the external price of oil to 50 dollars a barrel so that the West European, American and Japanese economies are ruined.
- 2) Deprive the Atlantic Powers of chrome, manganese and platinum.

If both objectives can be achieved, Russia can then dictate her terms to America, and Iran to Islam.

The terrorist outfits are viewed by Russia and her allies as weapons which can be used without declaration of war and risking Atlantic Power nuclear deterrence. If no target at which to aim such deterrence can be identified, nuclear deterrence has no effect.

Israel

This is the only strategic base in the Middle East upon which the Atlantic Powers might hope to rely. But its worth depends upon space and enough time. If successful the Madrid process would remove both.

The higher level Jewish supporters of Zionism well know that the Balfour Declaration (1917) could not have been issued save for the enormous influence of the Anglo-Saxon Christian Evangelical movement which gained immense force as a result of the Evangelical awakening of 1859. Not all the influence of Jewish financial interests could have induced the British Government to risk the success of the Arab revolt in 1917.

Today there are 10 Christian pro-Zionists for every one Jewish. The top Israeli politicians know that fact. The rank and file Jews apparently do not. If they (that rank and file) offend the Anglo-Saxon Christian pro-Zionists, the State of Israel will risk loss of Atlantic Power support.

In this connection we think you should read what Mr Robert Franklin writes from Jerusalem:

The Messiah That Didn't Come

While Yael Dayan made headlines with her interpretation of the Bible, the Hassidic Habad movement did the same. Suspense mounted as the group prepared to crown its 90-year-old leader, Lubavitcher Rebbe Menachem Schneerson, as the Messiah. The sheer novelty of the event drew a lot of coverage in the Israeli news media, and was a popular subject on talk shows and, of course, comedies. As media interest in the event increased, it became evident that there was a split within Habad: although many Habad activists felt the time had come to publicly proclaim the rebbe's Messiahship, others believed the rebbe never encouraged this, and that the affair was only bringing ridicule on the movement. No one seemed to know exactly what the rebbe himself thought, because he suffered a stroke last year and has been unable to speak since then.

The "coronation" day finally came, and thousands of Habad followers gathered at the rebbe's residence in Brooklyn, New York; thousands more were hooked up by satellite at Habad centres around the world. But shortly before Schneerson appeared, his spokesman told the crowd that the rebbe did not want the celebration to "be interpreted as having anything to do with a coronation."

The rebbe had dissociated himself from the Messianic fervour, and everyone in Habad admitted that the Messiah did not come. "There was a lot of publicity in the last few weeks that was very scurrilous", his spokesman said. "If there was any disappointment, it's because irresponsible people did irresponsible things."

Many, if not most, Habad members still believe the rebbe is the Messiah. But as one senior activist put it, "Only God Almighty can make a coronation of the Messiah. This is our public outcry to God, to give the rebbe the directive."

The Messianic Threat

The mainstream orthodox community in Israel seemed unconcerned about the Habad affair, and, surprisingly, there was little public criticism. But the orthodox establishment is extremely concerned about another Messianic movement, namely, Jews who believe that Jesus is the Messiah. The Interior Ministry, which is run by the ultra-orthodox Shas party, has now decided to deport two Messianic Jewish couples, after denying them Israeli citizenship.

Gary and Shirley Beresford came to Israel from Zimbabwe in 1986; Richard and Vanyanna Kendall, and their four children, came from America in 1988. A few months ago, the Supreme Court ruled that they could not receive citizenship under the Law of Return, because they were no longer Jews; their faith in Jesus made them Christians.

The threat of deportation is the most severe measure taken against Messianic Jews to date. While Messianic Jews have lost Supreme Court cases in the past, they have been allowed to stay in Israel with the status of permanent residency instead of citizenship. But today the Interior Ministry is run by the ultra-orthodox, who regard Messianic Judaism not only as apostasy, but as a threat. The orthodox establishment sees every Jewish believer as a potential missionary out to convert Jews

to Christianity. Therefore, the Interior Ministry does not want a precedent that will clear the way for other Messianic Jews in the diaspora to emigrate to Israel.

Since Jews were forcibly converted to Christianity in the past, "missionary" is a dirty word in Israel. Still, missionary activity is not forbidden by Israeli law unless money is offered to potential converts.

The Messiah Who Will Come

Pro-Israel Christian groups abroad have protested to the Israeli government about the possible deportation, and some Israelis have publicly criticised the Interior Ministry. An editorial in the English-language daily *Jerusalem Post* said the families should at least be given permanent residency, especially since the Beresfords have two sons who served in elite units of the Israeli army, and one of their parents is an Israeli citizen. The editorial said it is absurd to deny Messianic Jews permanent residency, while granting it "to thousands of Arabs under family re-unification programmes, as well as to Vietnamese, Christians, and others."

Privately, Interior Ministry officials say the two Messianic families will not be expelled by force, they will probably be allowed to stay in Israel, but without the status of official residency.

It is one of the great ironies of modern Israel, that Jews can believe in just about anything and still be recognised as Jews, with the exception of belief in the Jewish Messiah, Jesus. Any Habad member who confesses the rebbe as Messiah, and indeed any Jew who practises Zen Buddhism or Yoga or even witchcraft, will

be granted Israeli citizenship under the Law of Return. A Jew can be an atheist and find a haven in Israel. But Messianic Jews, who are returning to the land because of faith in the biblical promises, will be classified as illegal aliens. Under this status, they will not be able to work, buy a car, or get health insurance.

But whether the issue is the Lubavitcher Rebbe or Messianic Jews, it is clear that the concept of the Messiah is being brought to the attention of the people of Israel more and more. And the one true Messiah will not always be a stranger to His own people and in His own land. "For I do not want you, brethren, to be ignorant of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fullness of the Gentiles has come in. And thus all Israel will be saved, as it is written: 'The Redeemer will come from Zion, and shall turn away ungodliness from Jacob; and this is My covenant with them, that I will take away their sins'." (Romans 11:25-27)

Issued by Christian Friends of Israel

The Essential Issue

You may altogether disagree with the religious beliefs of all concerned. It is not our business to canvass their beliefs. It is our business to inform you of all effective influences which are relevant to the strategic position in the Middle East. If the Israelis lose the support of Christian pro-Zionists, then Israel will find herself in very great danger.

Not all the Jewish financial influences in the entire world will persuade or induce Atlantic Power public opinion to take risks in the Middle East on behalf of Israel, unless a very powerful undercurrent of traditional Anglo-Saxon Protestant opinion so allows. That is a fact.

Because that is so, the anti-Zionist movement concentrates its arguments in that field of public opinion. Jewish influences such as *The New York Times*, etc., have not yet awoken to that fact. It should be borne in mind by such as the *Times* that Anglo-Saxon Protestant pro-Zionist opinion is highly conservative and is deeply offended by the contrary.

Ascent into Heaven

Sceptics and Bible critics have long scoffed at scriptural accounts of ascents into the heavens by various individuals. A recently reported case of such a levitation describes how a parachutist involuntarily did this very thing. Having made a normal ascent by plane, he jumped from the aircraft but, far from descending earthwards, he shot up 6,000 feet into the heavens, under the influence of a powerful updraft. Had he not taken the correct action, he might have rocketed to 25,000 feet.

It is remarkable how frequently the criticisms of the irreligious are shown as being hopelessly out of date. Time after time, nowadays, there come instances demonstrating the unfailing accuracy of the Bible record. It is our duty to make these truths known.

Matters for Prayer

ONE OF THE TROUBLES with which we as a Movement are beset, is that of knowing who in our city, town or village are interested in God's Kingdom Truth. After all, British Israel witness has been in action for well over 100 years and indeed as we believe God has never been without that witness all down the years of Israel's existence, there must be many people who are aware of B.I. Truth. In these days when rooms are expensive to obtain through heating, lighting and cleaning, it is becoming more difficult for our members and those who love to "sit on the fence" to meet together to evaluate our special evangel. We all realise the problem. Our literature has gone forth in great quantities and we must have planted seeds in many Christian gardens and "open spaces".

It is only natural that many of our members get very disappointed when our numbers appear to be smaller at our meetings these days. But our Lord told His disciples that the Harvest is His, and it will be His angels who shall gather it in. Our duty is to be faithful sowers of His Word -- we are to give our witness and leave the result to Him Who is our Master. Well may our Lord have said, "When the Son of Man cometh shall He find faith on the earth?" because we who are fully aware that His coming cannot be long delayed, are also aware that it always has

compiled by Rev. Harold Lee Cane

been difficult to propagate the Gospel of the Kingdom in its literal form. The enemy has done his work very well as the tares have grown so large and without doubt materialistic things are so desirable. These tares are in the ascendancy throughout the world, and the "wheat", although ready to harvest, is downtrodden and choked. But St Paul and St Barnabas remind us the living God has not "left Himself without witness".

SOME OF OUR Evangelical Protestant friends are adamant that Biblical standards and Protestant cultures are synonymous. Because, as staunch Bible students -- committed Christians -- we may not adhere to certain evangelical rituals, they tend to treat us almost as infidels, particularly as we hold literal interpretations of God's Word.

A young Christian student from Dublin University wrote: "As far as worship is concerned, in some Christian assemblies it is 'unsound' or extremist to lift one's arms in worship of God. In others it is impossible to be Spirit-filled if one does not raise one's arms." It seems that Christians throughout the world take a peculiar delight in imposing personal preferences and habits as Biblical standards.

"With the preaching of the Gospel comes a 'cultural package deal', and it is acceptance of this 'deal' which for many constitutes the true mark of conversion. If

the new convert differs from the current evangelical cultural norms, then his spirituality is highly suspect. This may sound facetious, but it is happening every day and it means that, in actual fact, the new convert is pressurised to submit to a sort of cultural circumcision before he can be properly accepted in the evangelical Church."

As sincere Christians it is our duty to call people to repentance and belief in our Lord Jesus Christ. But it is not our duty to call people to repent of their own cultural standards and to believe in ours. The Gospel of Jesus Christ is a stumbling block and foolishness to many as St Paul told the Corinthians. Yet our work is to witness to them what God's Holy Spirit has revealed to us. And there is only one way to achieve this, and this is by constant prayer. We must pray that our witness is faithful and in full accord with God's Will.

ONE OF THE ATTITUDES of present-day theologians is to deny that real truth exists, or if it does exist it cannot be known. Consequently uncertainty is paramount. But we in our Movement not only believe and relate our belief in the Person of our Lord Jesus Christ, Who is the Truth, but we also demonstrate that truth by comparing Biblical prophecy with well-known history and find that they are complementary. Because we demonstrate the factual evidence of things that are seen, we are very often accused of missing the things that are unseen or the spiritual things. On the contrary, we are literally demonstrating the reason of the hope that is within us.

WE READ in the Epistle to the Ephesians (5:14), "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." These words appear to be an echo from some Christian challenge that was reverberating through St Paul's very being. It is quite possible that they are a quotation from a saying of Jesus not found in the Gospels in that form. Whether they are the literal words of Jesus or not, they do contain Christ's message to men and women. The summons to life is the basic principle of Jesus to His followers. He always went about calling to those who are sunk in the backwaters of life to rise up and walk.

He was always summoning men and women to action, challenging them to leave their foolish ease and contentment, and to come into the great reality of living -- to leave all their unrealities and false values and to face life in His power. He gave us His word that He will be always with us "even unto the end of the world". But first we must be sure that Jesus was not referring to physical sleep. There is, of course, the sense in which it could be a reminder that those who are in the sleep of death shall be awakened by Christ to everlasting life. But St Paul is not using these words in the context in that sense.

There are various kinds of sleep. The most popular one is the sleep of doubt. There are many who stand on the borders of religious knowledge hesitating -- not being sure. But they long to be sure. They say, "If you make me sure of God, I will accept the love of God. If you will break this intellectual tangle for me and make things straight -- I will step into this spir-

itual world. Give me a faith that is cut and dried and I'll trust Jesus Christ tomorrow." So they are kept back from exploring the literal and spiritual realities by the doubt which is slowly sapping their spirits all the time.

If we could give a man a faith that is cut and dried, it would only be a poor and lifeless thing, something similar to an artificial flower. I do not believe you can get a living faith without any doubt. It is only by taking the faith that we have and going out to face the storms and tempests of the challenges of unbelief, that fortifies that faith and makes it viable. After all, what is faith? Faith is not an assent to a logical argument. Once a belief is proven by fact it is no longer faith. Faith is a consent to a way of life. Faith is not a question of what you think or whether you can solve this or that intellectual puzzle. Faith comes to a question of choice. What kind of man or woman do you want to be? Do you want to be the sort of person Jesus Christ can make you, or the sort of person the atheistic philosopher can make you? The only way to solve our doubts is to step out boldly with such faith as we have and Christ shall give us light. Follow and obey the voices you know in your heart. The light will come. When a man steps out in faith, God steps in, in assurance. Any man has only to turn Godward a few steps (however dim the way) and in a blazing light God will advance to meet him. Only we must make the first move and then the doubts will begin to vanish. People think about their weak wills as keeping them out of God's ways. The weak will does not keep us from rising. It is the

fact that we believe our will has not the power to rise. Modern psychology is teaching that we can because we think we can. Jesus made men think they could rise, and wherever He did that, men arose.

Then there is the sleep of fear. People are simply afraid, and this is very real. They are afraid to step out fearlessly for fear that they will not be able to go on. They would rather not try than fail. They are afraid that they will have to give up so much. They are afraid of the demands of Christianity and witnessing for Christ. But the truth is that as you step out in faith, you never think of what you must give up, because your mind is too full of the things He willingly gives you and wants you to do and be.

Somebody has said that the greatest obstacle to God's Kingdom coming upon this earth is not that men do not believe it to be true, but that men do not believe it will work. They fear the difficulties, socially, economically, internationally and in their business life. Well, the world has to face this challenge. Either Jesus was right or else He was very wrong. Either He knew the world, or He didn't. Let us believe that Jesus Christ came to give us a faith that is adequate for life in every direction. If we are willing to go where God leads us, God will see us through to the end of the journey -- to the place where He would have us be. That was the faith of Abraham and God counts that faith as righteousness.

(From *Prayer League*, founded by the late Rev. Commander L.G. Roberts, R.N., and carried on as a memorial to him.)

To Seek and To Do

by E.B. Clements

A REASONABLE SUMMATION of the title of this article would be "to seek, to search out, to be familiar with, to follow after, to implement."

In the Old Testament book of Ezra, chapter 7, verse 6, we are told "This Ezra went up from Babylon (to Jerusalem) and he was a ready scribe in the law of Moses, which the Lord God of Israel had given."

Psalm 19:7,8 informs us, "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." Verse 11 adds, "Moreover by them is thy servant warned, and in the keeping of them there is great reward."

Nowadays, so many parishioners have been taught by "churchianity" that the Law of God no longer applies; that we are in the age of grace; that Christ fulfilled the Law, and it no longer concerns Christians. It is therefore no wonder that we live in an age of lawlessness, with disrespect and disregard of the necessity that crime requires adequate and deterrent punishment. Those, particularly in Church communities, who would replace "law" by "grace" certainly do not know their Scriptures, or conveniently ignore them.

Isaiah 8:20 states, "To the law and the testimony: (i.e. the "law of the Lord"

and the record of His Word in the Bible) if they speak not according to this word, it is because there is no light in them."

Of course, many "modern" clergymen would reply "but that is Old Testament and not relevant for today; Jesus changed all that."

I think not! What exactly did Jesus say; not what they would have liked Him to have said, or they thought or hoped He said, but what exactly did He say in the New Testament (which so many appear to regard so highly, conveniently forgetting that at the time of Jesus, the New Testament had not been written, and the only Scripture to which He and the disciples could refer was the Old Testament.)

Matthew 5:17-19 tells us in what is known as 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 tittle 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."

Let us examine these texts and their context in detail. In verse 17, "Think not that I am come to destroy the law or the

prophets: I am not come to destroy, but to fulfil", Jesus associates the continued keeping of the Law with the utterances by the prophets; states that He would fulfil (keep) the Law Himself, and that the prophecies would be fulfilled in Him, and where they applied to the then future, they would just as assuredly be fulfilled in Him and by Him.

In these few words, He stresses the importance of the Law and its keeping; that the keeping of the Law still applies and is imperative, and that the study of prophecy fulfilled as history is very important. And that just as assuredly will future prophecies concerning His Second Advent and His kingdom come to pass.

With the neglect of the teaching of the importance of keeping the Law, many of our religious leaders fail to concern themselves with the understanding, teaching or fulfilment of prophecy, and their parishioners then flounder helplessly in the "slough of despond" in which anyone disturbed at all with the terrible events that are occurring on earth at the present time finds little hope for the future. And that is truly woeful.

The purpose of prophecy was to be as "a light shining in a dark place"; that "when ye see these things (certain prophesied events) coming to pass, look up, for your redemption draweth nigh." Prophecy was intended not only to show that God's plan would surely be fulfilled, but despair was not to be the attitude of the believing Christian; that as surely as God had made the world, His plans for it would be fulfilled as prophesied, and believers could take comfort from this.

To make sure that Matthew 5:17 was not misunderstood or misinterpreted, verse 18 added, "For verily I (Jesus) say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And this "all" included, as well as the Law, all the prophecies. Not only that, but heaven and earth still continue and should do so for some time to come!

Jeremiah prophesied (31:31-34) "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 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."

Paul's letter to the Hebrews (chapter 8:8-13) quotes almost word for word Jeremiah's prophecy. "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."

It is obvious that in Paul's day this also was prophetic and would occur in the future. As Jeremiah had prophesied, so Paul had reiterated, and God would surely fulfil. Notice also this covenant was to be with the house of Israel (not just the Jews), so Paul was informing us the ten-tribed house of Israel was still somewhere in the world independent of the Jews and the house of Judah, and that God would make a new covenant **with them**, and it was the same covenant and to the same people as in Jeremiah's prophecy.

And as for the "Law" being no longer relevant and replaced by "grace", God Himself has declared that He would "put my laws into their mind, and write them in their hearts", and that He would be their God and they would be His people as before (they went into captivity for blatantly breaking His Laws).

Both Jeremiah 31:34 and Paul (Hebrews 8:11) made this further prophetic addition: "And they shall not teach every man and his neighbour, saying, Know the Lord: for they shall all know me, from the least to the greatest."

All in Israel certainly do not know Him yet, even if we subscribe to the fact that Anglo-Celto-Saxondom are the descendants of the Hebrews, the ten-tribed house of Israel of Old Testament times. Certainly, few of any other race call Him their God; and many of the former, at least among the church-goers, would agree the "Law" of God has much relevance for today. But this is something that God's prophets have stated God Himself will yet

do. So it is impossible to keep the Law! That is why all men are sinners and have fallen short, needing a Saviour, in whom, by faith, sin can be forgiven.

However, by no stretch of the imagination can it be stated that the Law no longer applies. Even the "saved" Christian is obligated to keep the ten commandments. If it was necessary for Jesus (who was God in human form) to do so, it is certainly no less a requirement on our part, if we would be like Him.

Then, whereas in the Old Testament God said (through Moses) "Thou shalt not kill" (which is more correctly interpreted "Thou shalt do no murder"), Jesus in the sermon on the mount (continuing Matthew 5:21) stated, "Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment (i.e. death prescribed for murder, if found guilty) (verse 22:) but I say unto you, That whosoever is angry with his brother, **without a cause**, shall be in danger of the judgment."

Again (verse 27) "Ye have heard that it was said by them of old time, Thou shalt not commit adultery (commandment 7): But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." And so on.

Those who contend that Jesus abrogated the Law must either be wilfully blind or stupid. What Jesus did was to make the keeping of the Law (in both letter and spirit) **infinitely harder**. In doing so He showed that **all** men are sinners, and as "No man cometh unto the Father but by me (Jesus)", as sinners, only God's sav-

ing grace through the death and resurrection of Jesus Christ, by faith, can save us from the just penalties of our sins as laid down in Holy Writ.

In this, both Jeremiah and St Paul agree that the time is coming when all Israel shall know the Lord. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Hebrews 8:12).

Until that time, only a fool could contend that the keeping of the Law is no longer necessary.

To return to the first sentence of this article: Ezra "was a ready scribe in the law of Moses." Ezra 7:10 continues: "For Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach in Israel statutes and judgments."

Ezra, following the captivity, was intent on rebuilding Jerusalem as a place of worship to God. Artaxerxes, king of Persia, recognised Ezra's ability, willingness and dedication. He gave Ezra a letter of authority, and made a decree, and bestowed on him wealth from his own treasure house. And verses 25 and 26 contain Artaxerxes' final command, "And thou, Ezra, after the wisdom of thy God, that in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God, and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of thy king, let judg-

ment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

Ezra himself then concludes (verses 27 and 28), "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem. And hath extended mercy unto me before the king . . ."

It is time our prelates and politicians recognised that in the keeping and teaching of the Laws of God (and their just penalties for the breaking thereof if found guilty) that nations must prosper and progress. Most of God's Laws, if not all of them, are somewhere on our Statute books. So are the just penalties prescribed for their breaking. Too many of our leaders and religious teachers no longer support capital punishment (required by God) for wilful murder; consider the welfare of the criminal to the detriment of the welfare of the victim; and so on.

And last but not least, where are those amongst leaders and laymen with the purpose and dedication of Ezra, a ready scribe in the Law of Moses . . . prepared in his heart to seek the Law of the Lord, and to do it, and to teach in Israel (God's) statutes and judgments?

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." 

BE YE THEREFORE followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor (Ephesians 5:1-2).

SPECIAL NOTICE

ALL MEMBERSHIPS AND 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.

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Jacob at Peniel

Genesis 32

PREVIOUSLY WE HAVE contemplated Jacob as he continued on his way home from Padan-Aram where he had lived as an exile for so long. As Jacob went on his way "the angels of God met him", apparently in two distinct companies or "hosts", probably one of them to his rear and the other before him. It was suggested that there was a symbolic meaning to this ordering of the angels; that as God had just delivered our patriarch from Laban and his company, who were now left behind, so would he deliver him from Esau and his company which were ahead of him.

After the angels had disappeared, Jacob sent out messengers to meet Esau, to pacify him with friendly overtures, and thus prepare for their meeting. Shortly afterwards these messengers returned to Jacob bringing with them the discomfiting news that Esau was advancing, accompanied by no less than four hundred men. Jacob was "greatly afraid and distressed", and after dividing his party and possessions into two bands, he at once betook himself to earnest prayer. We have considered this prayer at some length, and have sought to point out some of its striking and suggestive features. It was a prayer of faith, and one which, in its general principles, we would do well to copy.

What followed Jacob's prayer is now to engage our attention. A striking contrast is immediately presented to our no-

by Pastor A.W. Pink

tice, a contrast which seems unthinkable but for the sad fact that it is so often repeated in our own experiences. Jacob at once turns from the exercise of faith to the manifestation of unbelief, from prayer to scheming, from God to his own fleshly devices. "And he lodged there that same night; and took of that which came to his hand a present for Esau his brother" (32:13).

A Censurable Motive

There was nothing inherently wrong in thus sending a present to his advancing brother; it was the *motive* which actuated him which was censurable, and which is "written for our admonition" (1 Corinthians 10:11). In the verses which follow the Holy Spirit lays bare for us the heart of Jacob, that we may the better become acquainted with our own deceitful and wicked hearts. Had Jacob's motive been a righteous and praiseworthy one, there was no need for him to have been at so much care and trouble in arranging his present for Esau. First he divided his extravagant present into three parts, or droves (for it consisted of cattle), putting a space between each and thus spreading them out to the best advantage, with the obvious intention of making as great an impression as possible upon his brother. Next, he commanded the servants who were entrusted with the care of his present, that

when they should meet Esau and he enquired who these flocks and herds belonged to, they should say, "these be thy servant's Jacob's; it is a present sent unto my *lord* Esau".

Clearly, the message which Jacob sent to Esau was utterly beneath the dignity of a child of God; such fawning phrases as "my *lord* Esau" and "thy servant Jacob" tell their own sad tale. This obsequious servility before a man of the world evidenced the state of his heart. Clearly, Jacob was *afraid* of Esau, and was no longer exercising confidence in God. Finally, Jacob's real design is made still more evident when we note our own soliloquising -- "For he said I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me" (32:20).

Instead of trusting in the Lord to work in him a spirit of conciliation, he undertook himself to propitiate Esau -- "I" will appease him. But mark carefully, that after all his scheming and devising he could say only "*peradventure* he will accept of me"! So it is still; after all our fleshly efforts have been put forth there is *no confidence* begotten thereby, nothing but an uncertain "*peradventure*" for our pains. How different from the way of faith, and the calm but certain assurance which is the blessed fruit of resting on the Divine promise and trusting God to undertake *for us*?

Ere proceeding further we would pause to consider a pertinent and pressing question which naturally arises out of what we have seen above: How was it possible for Jacob to turn to fleshly scheming and ef-

forts of his own to appease Esau when just before he had prayed with such earnestness to God, and had not failed to plead the Divine promises? Was Jacob after all an *un-believer*? Surely not -- God's dealings with him previously dispel the idea. Had he then "*fallen from grace*" and *become* an unbeliever? And again we must reject any such suggestion, for the Scriptures are plain and explicit on the point that one who has been born again cannot be unborn -- an unfaithful and unworthy child of God I may be, but I am still *his child* nevertheless. (*Born from above*. -- *Editor*)

God's Sovereign Grace

The gifts and calling of God are "*without repentance*" -- "*without change of mind*" (Romans 11:29). Once a sinner has been called out of darkness into God's marvellous light, and once God has given to him light and salvation, He never undoes that calling or withdraws His gift, for the sinner did nothing whatever of himself to *merit* God's gift, and he can do nothing to *demerit* it. The basis on which God bestows His gifts is not that of works and human desert, but that of sovereign grace alone.

This does not argue that we shall therefore be careless and free to sin as much as we want, for that would only go to prove that *we* had never received God's "*gift*" of salvation; rather shall we become more careful and have a greater hatred of sin, not because we are afraid of the consequences of wrongdoing, but because we are desirous of showing our deep gratitude to God, by a life which *is*

pleasing to Him, in return for His abounding mercy and goodness to us.

But this still leaves unanswered our question concerning Jacob. Jacob *was* a believer in God -- a careful study of his prayer as recorded in Genesis 32:9-12 evidences that. Although Jacob *was* a believer there still remained the "flesh", the old devil nature in him. And to this he gave way. The flesh is ever unbelieving, and where it is not constantly judged breaks forth in God-dishonouring activities. The clearest exemplification and demonstration of the two natures in the believer is to be seen in the history of Jacob recorded faithfully by the Holy Spirit not for our emulation but for our "warning". The same two natures are in every child of God today, the spiritual and the carnal, the one which believes God and the other which disbelieves. It is because of this we need to cry daily, "Lord, I believe; *help thou mine unbelief*" (Mark 9:24).

Jacob Left Alone

"So went the present over before him; and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day" (32:21-24). This passage introduces us to a most important crisis in the life of Jacob. The book of Genesis presents our patriarch in two characters, as he is exhibited to us as Jacob and as Israel; the one looking at the natu-

ral man, and the other at the spiritual man, the one telling of how Divine grace found him and the other of what Divine grace made him -- this will become clearer as we continue these studies, if the Lord will. We are now to consider the memorable occasion when Jacob formally received his new name of Israel, when he who was rightly termed "the supplanter" became known as "God commands".

The circumstances under which Jacob formally received his new name are worthy of the closest attention. He was, as we have seen, in great distress. News had come to hand that Esau, accompanied by four hundred men, was on the way to meet him. That for which he had laboured so hard and so long to obtain in Padan-Aram seemed about to be wrested from his hands; his wives and his children appeared to be in imminent danger, and his own life in peril. As a precautionary measure he had sent his family over the brook Jabbok, and now he was left alone -- more desolate than when twenty years before he had left his father's home. Night had fallen, when suddenly a mysterious stranger appeared, and in the darkness grappled with him. All through the night this strange conflict continued. (Jabbok signifies "emptying" -- an appropriate name, for it emphasises the fact that Jacob was "left alone".)

"And Jacob was left alone." In this sentence we have the first key to the incident we are now considering. On these words it has been well said, "To be left alone with God is the only true way of arriving at a just knowledge of ourselves and our ways. We can never get a true estimate of nature and all its actings until

we have weighed them in the balances of the sanctuary, and there we may ascertain their real worth. No matter what we may think about ourselves, nor yet what man may think about us, the great question is, *what does God think about it?* And the answer to this question can only be learned when we are 'left alone'. Away from the world, away from self, away from all the thoughts, reasonings, imaginings, and emotions of mere nature, and 'alone with God' -- thus, and thus alone, can we get a correct judgment about ourselves" (C.H.M.)

"And there wrestled a man with him." In Hosea 12:4 this "man" is termed "the angel"; that is, we take it, "*the Angel of the Covenant*" or, in other words, the Lord Jesus Himself in theophanic manifestation. It was the same *one* who appeared unto Abraham just before the destruction of Sodom. In Genesis 18:2 we read of "three men", but later in the chapter one of them is spoken of as "the Lord" (5:13). So here in Genesis 32, at the close of the conflict between this "Man" and our patriarch, Jacob called the name of the place Peniel, saying, "For I have seen God face to face" (32:30).

Mysterious Visitor

"And there wrestled a Man *with him*." Note we are not told that Jacob wrestled with the mysterious Visitor, but "there wrestled a Man *with him*", that is, with Jacob. This incident has often been referred to as an illustration and example of a saint's power in prayer, but such a thought is wide of the mark, Jacob was not wrestling with the Man to obtain a

blessing, but instead the Man was wrestling with Jacob to gain some object from him. As to what this object is, the best of the commentators are agreed -- it was to reduce Jacob to a sense of his nothingness, to cause him to see what a poor, helpless and worthless creature he was; it was to teach us through him the all-important lesson that in recognised weakness lies our strength.

"And there wrestled a Man with him *till the breaking of the day.*" From dark till dawn the mysterious conflict continued. There are those who have taken exception to the view set forth above, and who argue that if it was God who was wrestling with Jacob for the purpose of bringing him to a sense of his impotency He would have taken a shorter cut and arrived at the designed end much quicker. But such an objection loses sight of the wondrous patience which God ever exercises toward His own. He is "*long suffering to usward*". Long does He bear with our fleshly struggling, but in the end He accomplishes His purpose and grace triumphs. The delay only serves to provide opportunity for Him to display His infinite forbearance.

"And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as He wrestled with him." This shows us how quickly and how easily God could, when it so pleased Him, bring to an end Jacob's resistance and reduce him to helplessness; all He had to do was but to "*touch the hollow of his thigh*", and in a moment Jacob's power to continue wrestling was gone! And here we

get the second key to the incident. Jacob was now brought to the end of his own resources. One swift stroke from the Divine hand and he was rendered utterly powerless. And *this* is the purpose God has before Him in His dealings with us. One of the principal designs of our gracious heavenly Father in the ordering of our path, in the appointing of our testings and trials, in the discipline of His love, is to bring us to the end of ourselves, to show us our own powerlessness, to teach us to have no confidence in the flesh, that His strength may be perfected in our conscious and realised weakness.

"And He said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me" (32:26). Here is the third key which unlocks to us the precious contents of our narrative. Here we see the object of the Heavenly Wrestler accomplished. No longer could Jacob wrestle; all he could do was *cling*. The mysterious Stranger brought Jacob to the point where he had to *lean his entire weight on Him*! Hitherto Jacob had sought to order his own life, planning, scheming and devising; but now he was "left alone" he is shown what a perfectly helpless creature he was in himself. The seat of his strength being touched, he learnt to say, "I will not let *thee go*" -- "other refuge have I none; clings my helpless soul to thee". This was a new era in the history of the supplanting, planning Jacob. Up to this point he had held fast by his own ways and means, but now he is brought to say "I will not let *thee go!*" But mark carefully, it was not until "the hollow of his thigh was touched" that Jacob said

this; and it is not until we fully realise our own helplessness and nothingness that we are brought to cling to God and really seek His blessing, for note, not only did Jacob say "I will not let Thee go", but he added "except Thou *bless me*".

"And He said unto him, what is thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel; for as a prince *hast thou* power with God and with men, and *hast prevailed*" (32:27,28). We cannot but feel that these verses have been generally misunderstood by most of the commentators. Why should the Divine Wrestler ask our patriarch his name, if not to emphasise and press upon the conscience of Jacob the force of it, namely, supplanter or contender. And in the new name here given him, it seems to us Jacob received a *rebuke*, though its meaning also well sums up the central teaching of this incident which describes the occasion when he received it.

God Commands!

But what is the significance of "Israel", his new name? The marginal reading of the R.V. gives "God striveth" which we believe conveys the real thought, though "God commandeth" would probably be a happier alternative. One who was a profound Hebrew scholar tells us that "names compounded with 'El' have that of the nominative when the other part of the name is a verb as here. Out of some forty Hebrew names compounded with 'El' or 'Jah', God is always the Doer of what the verb means. Thus, Hiel = God liveth; Daniel = God judgeth; Gabriel = God is my strength. Israel would, therefore, be

'God commandeth'." Does this not furnish a most appropriate significance to the name of the Nation which were and will be again the centre of God's *governmental* dealings on earth -- Israel, "God commandeth!"

"And He said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed" (32:28). "*As a prince*" -- as a deposer, orderer (see the various renderings of the Hebrew word; rendered "ruler" thirty-three times); used not to dignify but to reproach. "*Hast thou power*" -- hast thou contended (the Hebrew cognate is translated "rebellion", "revolt", etc.). Jacob had contended with Esau in the womb and thus got his name "Jacob". And long had Jacob, "the orderer" of his life, contended with God and with men. "*And hast prevailed*" or succeeded. To quote from the Companion Bible: "He had contended for the birth-right and had succeeded (25:29-34). He had contended for the blessing and succeeded (27). He had contended with Laban and succeeded. Now he contended with God (the Wrestler) and fails. Hence his new name was changed to Isra-el, God *commands*, to teach him the greatly needed lesson of dependence upon God".

Made to Limp

Jacob had arranged everything for meeting and appeasing his brother Esau. Now, God is going to take him in hand and order all things for him. To learn this lesson, and take this low place before God, Jacob must be humbled. He must be lamed as to his own strength, and made to limp.

Jacob's new name was to be henceforth the constant reminder to him that he had learned, and was never to forget this lesson; that it was not he who was to order and arrange his affairs, but God; and his *new name*, Israel, henceforth to be, him, that "God commandeth". As Jacob *he* had "prevailed", but now as Israel God would command and prevail.

In the above incident then -- together with its setting and sequel -- we have a most striking and typical picture of the "flesh" in a believer, its vitality and incurability, God's marvellous forbearance toward it, dealings with it and victory over it. First, in choosing and arranging the present for Esau we see the *character* and *activities* of the "flesh" -- devising and scheming. Second, in Jacob's experience we are shown the *worthlessness* and *helplessness* of the "flesh". Third, we learn that *our nothingness* can be discovered only as we get "alone" with God. Fourth, in the Man coming to wrestle with Jacob we see God subduing the "flesh" in the believer, and in the prolongation of the wrestle all through the night we have more than a hint of the patience He exercises and the *slowness of His process* -- for only *gradually* is the "flesh" subdued. Fifth, in the touching of the hollow of Jacob's thigh, we are enabled to discern the *method* God pursues, namely, bringing us to a vivid *realisation* of our utter helplessness.

Sixth, in the clinging of Jacob to the God-man, we discover that it is not until He has written the sentence of death on our members that we shall cast ourselves unreservedly on the Lord. Seventh, in the fact that Jacob's name was now changed

to Israel we learn that it is only after we have discovered our nothingness and helplessness that we are *willing and ready for God to command and order our lives for us*. Eighth, in the words "and He blessed him *there*", we learn that when God "commands", *blessing follows*. Ninth, behold the lovely sequel -- "And as he passed over Peniel *the sun rose upon him*" (32:31). Does not this define or rather describe (symbolically) the spiritual nature of the "blessing"! Tenth, note how accurate is the picture: "The sun rose upon him and he *halted* upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because He touched the hollow of Jacob's thigh in the sinew that shrank" (32:31,32). The sinew only "shrank" -- it was not *removed*. Nor is the "flesh" eradicated from the believer!

Some Important Lessons

Many are the important lessons taught in the Scripture we have been examining, but for lack of space we can but hereby name some of them: (1) It is *natural* to the "flesh" to plan and scheme and to desire the ordering of our lives. (2) The mind of the "flesh" deems itself fully competent to *order* our life. (3) But God in His faithfulness and love determines to correct this habit in His child. (4) Long does He bear with our self-confidence and

self-sufficiency, but He must and will bring us to the end of ourselves. (5) To accomplish this He *lays His hand on us*, and makes us conscious of our utter helplessness. (6) This He does by "withering" us in the seat of our creature strength, and by writing the sentence of death on our "flesh".

(7) As the result we learn to *cling* to Him in our weakness, and see His "blessing". (8) What a lesson is this! The "flesh" cannot be subdued, but must be withered in the very sinew of its power -- "because the carnal mind is enmity against God; for it is not subject to the Law of God, *neither indeed can be*". (9) That which hinders us in our growth in grace is not so much our spiritual weakness as it is confidence in our natural strength! (10) Not until these truths are apprehended shall we cease to be "contenders" and shall we gladly take our place as *clay* in the hands of the Potter, happy for Him to command and order our lives for us. (11) Then will it be with us, as with Jacob -- "And He blessed him *there*". (12) And so will the sequel, too, prove true for us -- "The sun rose upon him", for "the path of the just shineth more and more unto the perfect day".

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Frozen Jewels: So symmetrical and wondrously wrought as to appear to be the work of some super craftsman, every SNOWFLAKE ever examined has been found to have SIX sides . . . but NEVER have two been found of the same design!

Time Bomb

by E.B. Clements

A TIME BOMB is a destructive explosive device pre-set to explode at a particular time. When the fuse is activated, and the timing device started, expert intervention *may* be the only way the bomb can be defused and made harmless.

It seems fairly obvious that Babylon the Great must be the whole political, religious and economic systems by which earthly "kingdoms" are dominated. Revelation 18:2 states (another angel) "cried mightily with a strong voice, saying, Babylon the great is fallen". Another voice (verse 4) warns "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues". Verse 8 states, "Therefore shall her plagues come *in one day*, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her". Verse 3 informs us "the *merchants* of the earth are waxed rich through the abundance of her delicacies", and verse 11 "the *merchants* of the earth shall weep and mourn over her, for no man buyeth their *merchandise* any more".

I know that "Revelation" is a book of "signs" and symbols (Revelation 1:1), but the "merchandise" is listed (18:12,13): "gold, silver, precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of

vessels of most precious wood, and of brass and iron and marble. And cinnamon, and odours and ointments, and frankincense wine, and oil and fine flour, and wheat, and beasts, and sheep, and horses and chariots, and slaves and souls of men". These obviously are goods and chattels, raw materials and labour required to produce the finished article or commodity.

Verse 17 says, "For *in one hour* so great riches is come to nought" and verse 19 adds the traders and carriers of goods wept and wailed "for in one hour is she made desolate".

This great "whore", Babylon (19:2), "did corrupt the earth", and the righteous praised God for His deliverance and judgment from this corrupting atrocity.

The judgment of Babylon was to occur in "one hour" (18:10) and her "plagues" in "one day" (verse 8). In prophetic "time measures", a "day" is one year our time, and an "hour", fifteen days. This can be confirmed thus: a day (our time) has 24 hours. 24×15 days equals 360 actual days (one prophetic year).

So the Babylonian system's "plagues" are likely to occur in "one year" of our time, and her "judgment" in a 15-day period during or at the end of that year. The believer should be ever prayerful and watchful for possible Divine intervention in world affairs in the near future. More than ever we need to study the "more sure word of prophecy", to be aware of current world events, to "watch and to pray" as Scripture advises, for "the coming of the Lord draweth nigh".

Conviction Finally Comes

by Douglas C. Nesbit

IN THE LAST VERSES of Ezekiel 38 we see how God will deal with an attack which a vast armed force, a northern army, is destined to make upon the descendants of Israel. These descendants, in the main, we believe to comprise the Anglo-Celto-Saxon and kindred nations of North-West European extraction. The purposes for which God permits this great onslaught to take place are primarily twofold. The first is that His Israel peoples, who have been living somewhat carelessly and unattentive to God's laws, might be brought to their knees in contrite supplication before Him, seeing their own power is unable to effect their escape from defeat. The second is that, as the great malevolent power is decimated, God's greater power will, by this means, be clearly and unmistakeably demonstrated before all the heathen peoples of the earth, and His salvation of His people will redound to God's glory.

Now let us see what further information we can glean as we read the opening verses of the 39th chapter of Ezekiel. It says:

"Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel."

Where the AV reads "leave but the sixth part of thee", the margin allows two alter-

native renderings: "strike thee with six plagues", or "draw thee back with an hook of six teeth". However, upon consulting the comments of the Rev. Milner, it seems, rather, that the general idea intended by this phrase is according to that authority actually one of being conducted under an over-ruling power; that Gog, forced to turn back, will be forced to move, but in another direction -- towards the lands of modern-day Anglo-Celto-Saxon Israel. The appearance of this great horde as a cloud to cover the land will, no doubt, be terrifying. God has, however, shown through His prophets that His people will call upon Him for divine intervention, and this, He will provide. The passage continues:

"and I will smite the bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto 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."

Certainly the words give no room for doubt that, however much Israel may be extended in her response, this will be God's victory, and not the result of Israel's own power to defend herself. We should not pass over that reference to those birds and beasts without noting what just may possibly be intended here. That reference could hold varied meanings.

First, it may simply be intended to represent the availability of unburied human carrion attracting huge flocks of literal birds and many wild animals to feed thereon; thus describing in picturesque language the presence of a carpet of dead littering a vast battlefield. No doubt such a description might indeed have applied to scenes which have followed clashes on many a battlefield throughout history, and the amplification in verses 17-20 would certainly lend colour to this literal interpretation.

However we see that this same prophet used similar vivid picture language in chapter 17:3, saying: ". . . A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon . . .", to which Ezekiel 17:12 supplies the interpretation thus: ". . . the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon. . . ." A similar symbol appears in Ezekiel 17:7: "There was also another great eagle with great wings and many feathers . . ." Ezekiel 17:15 reveals that the latter reference is a symbol for Egypt. Another passage, one found in Jeremiah 12:9, uses the imagery of a bird thus: "Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour." Isaiah 46:11 uses this format: "Calling a ravenous bird from the east, the man that executeth my counsel from a far country." Thus it may also be possible that birds in Biblical symbolism may be used to refer to nations or national leaders, or possibly, by extension, to fragmentary smaller nations which emerge from the disastrous break-up of an empire.

One Biblical reference, that of Isaiah 31:5, may indicate yet another usage, for it says: "As birds flying so will the Lord of hosts defend Jerusalem: defending also he will deliver it; and passing over he will preserve it." We are of the opinion that this last passage in particular points to the protective use of aircraft by God's people, because the wording of this passage did indeed prophetically picture the flight of RAF aircraft over Jerusalem when British forces under General Allenby entered that city in December, 1917.

When we return to our passage at verse 6, we must note that God's people do not escape without some punishment, for it says:

"And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel."

From this passage we can see that, before the great assault force is overthrown, there will be some particular and noteworthy pressure from the enemy, permitted by God to punish those of His people who are carelessly pleasing themselves with godless pleasures and manner of life. God will do this in order to engage His people's attention, and in order to concentrate their thoughts on a resolution of their sinful state; their careless dismissal of Him from their day-to-day lives.

Verse 8 follows, using words which place a stamp of ultimate authority upon the passage and which convey the assurance of

God's excellent majesty and power. It states: "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." There is absolutely no doubt whatsoever over who is in total control of everything that happens. God is supreme in the highest heaven, and we can see that the most powerful of nations upon earth must bow to His supremacy. The prophecy will be fulfilled.

Having slightly re-capitulated the account of the previous chapter, Ezekiel 39 now proceeds to supply some further information concerning what is to follow the total defeat of the assailant. In vivid language, it describes the general clean-up of the lands of Israel which are littered with the dead bodies of the enemy forces. The enemy that so recently came up upon "the mountains of Israel" now lies dead in a valley of that land. Seven months and more are consumed in the process of burial, that the land may be cleansed.

I shall pick up our scripture again at verse 21, and here I hope that you will note one very enlightening statement.

"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward."

Do you see that last statement? It speaks of the "house of Israel". Note, please, that this does not speak of the house of Judah, the descendants of the southern two-tribed nation of ancient Israel which was deported to Babylon, nor of the Israelitish monarchy, the House of David. Rather, it speaks of the

descendants of that ancient Northern ten-tribed house of Israel which passed into Assyrian captivity over a century prior to the deportation of Judah, and which was moved to a different area.

How can we know this? Well, first we must note that this passage can not be talking about the Jews for they have never ceased to express their identity as a peculiar people in relationship to their God. We may presume also that the families of the House of David, and specifically the direct lineage of Israel's monarchs, have retained knowledge of the true identity of Israel.

In contrast, verse 22 reveals that this house of Israel of which Ezekiel writes has been existing in a general ignorance of the fact that they have, all along, been enjoying a peculiar national relationship to their God! It is only now, when Gog, that great northern enemy, is miraculously defeated by God's hand, that the masses of these Israelites are convinced of the facts concerning their true identity as Israel! Until the moment when Gog lies dead upon their land, this prophecy shows us that their identity as the house of Israel will obviously have been hidden from them!

This situation accords with Scripture. Don't forget that, when they were deported, the house of Israel was destined, according to prophecy, to lose not only their land but also their name, "Israel". They were to be called by another name, a new name (Isaiah 62:2). These were people who were to lose knowledge of their identity for the 2520 years during which those "seven times of punishment" upon the sinful nation of Israel called the "times of the Gentiles" elapsed. Those times of the Gentiles ran out when British

forces under General Allenby entered Jerusalem in December, 1917, exactly 2520 years after Nebuchadnezzar took that city in 604 B.C. Since that time, for more than a generation, the British-Israel World Federation, among others, has been testifying to these Israelites of their identity but Ezekiel shows us in this passage that it will be with the miracles of God's deliverance that they are finally convinced of this truth.

Let us now resume our reading of Ezekiel's words at verse 22, and take the passage to the end of the chapter:

"So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore, thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto

their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."

Here, I should make a few observations. First, we might note the usage in verse 23, where the wording, if taken literally and in isolation, might be mistakenly taken to mean that all of Israel was slain by the sword, to the last person, but this is obviously impossible for they went into captivity. We should understand, therefore, that the expression, "So fell they all by the sword" must mean that the nation fell through invasion.

We should also note that two purposes are served by this revelation of true Israel's identity. First, it is done so that the heathen may take note, and understand that even a nation peculiarly married to their God as Israel was at Mount Sinai would be punished for persistent transgression for a specific term of punishment. Second, this house of Israel herself will be confirmed in her revived relationship to the Lord God and, as a nation, will thrill to the understanding that her God has been sovereign throughout all the long centuries of history during this time of punishment. Glorious words of promise are here given to the people thus standing revealed as the descendants of Israel of old time.

We should not leave this passage without also emphasising once again the fact that this house of Israel which is restored is not some church gathered from the world at large, but rather the national organisation of the descendants of that very same family of tribes which had disappeared even from their own knowledge of identity for the period of es-

trangement from God, while the times of the Gentiles (of which Jesus spoke in Luke 21:24) ran their course.

Now that we have considered something of what Ezekiel had to say on the matter, we should review the rest of Scripture to glean some further words of encouragement. For example, Isaiah 60:1-3 contains these wonderfully encouraging words:

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the 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. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

Now there, in some of the most stirring words of holy writ, we find the glory of God's manifest presence with His people, addressed to them after the night of darkness gives way to the light of God's own presence, once again. That night of darkness is, it appears, the time of tribulation of which our Lord speaks in Matthew 24:29, a passage which I shall seek to review soon.

While we have dealt mainly with Ezekiel, Revelation 20:8 also lists Gog and Magog as a final enemy nation which is to come up against Israel after a one-thousand-year binding of satan, so these antagonists can not have been completely eliminated prior to that time. While most see the Second Advent as occurring prior to the millennium, it may also be of some interest to note that we have just recently observed the celebration of one thousand years of Christianity in lands which until recently formed part of the Soviet Union. This may hold some significance in light of our Biblical quotations.

The final three chapters of Zechariah, particularly 12:2-14, and Zechariah 14, and likewise Jeremiah 30, contribute some further descriptive sections relating to the same end time scenario which we have been considering. Zechariah 12 speaks of Jerusalem becoming a cup of trembling and a burdensome stone to all that burden themselves with it. Verses 2 and 3 say:

“Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people be gathered together against it.”

Zechariah 14 speaks of Jerusalem being attacked by “all nations” and in verse 3, it states that “Then shall the Lord go forth, and fight . . .” against those nations which have attacked Jerusalem. Jeremiah 30:3-24 contains a very noteworthy passage and I think it may well be appropriate to close this article by considering verses from it. After stating that the Lord “will bring the captivity of my people Israel and Judah” the passage continues at verse 5:

“For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 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. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet

will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

The remainder of the chapter speaks of the Lord making His people glad, and of establishing them, with nobles of themselves. In verse 22 we find God's Word stating "ye shall be my people, and I will be your God". The chapter ends with the significant words "in the latter days ye shall consider it". This, we have now done, and it is our hope that those who have read these words will continue to give them their attention as the times move swiftly on, towards that crisis which has been the subject of this meditation.

Recipe for Success

An attack on the land of Israel with any hope of success can best be achieved by first returning the USA to her own territory in America and scuppering her with economic and domestic unrest; by shackling the United Kingdom to Europe; by fomenting trouble in South Africa and by breaking the ties of kinship of Australia and New Zealand with the United Kingdom. When that is achieved the Israel-world will not be seen anywhere as a sufficient force to prevent an attack on the Holy Land taking place.

Concerning Europe in this, it is sufficient to quote the following from a speech by Stalin to the politburo in 1926:

"There should be a Federated State of Europe, to which the USSR would adhere and in which, depending on the pace of revolutionary development achieved by our comrades in the Socialist movement, Great Britain should be included. Once Great Britain had been absorbed, the USSR would, with the assistance of its comrades in the Baltic States, France and Italy, become the dominant power."

Could this have been more effectively achieved than by the undermining of our traditional defences by the pro-European lobby, and by the more recent apparent change in direction of the regimes in Poland, the USSR and East Germany, bringing about the re-unification of Germany, the consolidation of the European heartland and the economic and strategic measures necessary to entrap us in the European Edifice of a political, economic and religious Babylon?

Mark of the Beast

Chapter 13, Verses 14-18: God's Warning

“And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

“And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”

Chapter 14, Verses 9-11

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indigna-

from the Revelation of Saint John

tion; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: “And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Chapter 15, Verse 2

“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.”

Chapter 16, Verses 1 and 2: The Consequences of Worshipping the Beast

“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.”

Chapter 19, Verse 20

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them

Early References to British-Israel Identity

Earlier and varied references to this teaching can be found. Watch for them in older historical writings. Some examples:

1. In *Le Triomphe de la Providence et de la Religion* by the learned scholar Dr Abbadie, published in Amsterdam in 1723, is expressed the view that the Northern European tribes, from which the English derive, are the Lost Ten Tribes of Israel.
2. In 1671 a pamphlet issued in Nether Dutch stated that the English-speaking people were Israel.
3. In the time of Cromwell (c. 1647) a political reform movement, called the Levellers, sought reforms which threatened the dictator's power. Both Everard and Winstanley, prominent Levellers, are mentioned in connection with the belief in the Israelitish origin of the Saxon and kindred peoples. Everard stated that "all the liberties of the people were lost by the coming of William the Conqueror and that ever since, the people of God had lived under tyranny and oppression worse than that of our Forefathers under the Egyptians".
4. King James VI of Scotland, and I of England, claimed that the Lord had made him King over ISRAEL, and upon the gold coin of his day, called the Jacobus, he had inscribed in Latin the prophecy of Ezekiel 37:22 "I will make of them one nation".
5. In 1590 Lelayer, a French Magistrate, issued a large volume entitled *The Lost Ten Tribes Found* stating that they formed the then English peoples (*Petite Parisien*, June 24th, 1913).
6. Queen Elizabeth I was known as the "Light of Israel" and Sir Francis Drake in a letter to John Fox asked for prayers "... that we might have continual peace in Israel".
7. Vincenzio Galilei [Anglicised -- Galileo], father of the famous astronomer, in writing about the origin of the harp in Ireland mentions the native Irish tradition that they had descended from the Royal Prophet David (1581).
8. The 33rd Law of King Alfred the Great reads, "Vex thou not comers from afar and strangers, for remember, ye were once strangers in Egypt" (9th Century).
9. Dr Moses Margoulouth, a Jewish scholar of the 19th Century, in his *History of the Jews* said, "It may not be out of place to state that 'the Isles afar off' mentioned in the 31st Chapter of Jeremiah were supposed by the ancients to be Britannia, Scotia and Hibernia".

An interesting modern reference is to be found in the declaration of principles given in the United Israel Bulletin, a non-Christian, Jewish publication of April, 1951 -- "We believe that the Ten Tribes of Israel exist within the Anglo-Saxon-Celtic-Scandinavian-American people and that they in fact constitute them, and that they are Hebrews in the same sense that Judah, Benjamin and Levi with the Jewish people are Israelites".

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 Cardi-

nal John Henry Newman (1801-1890) when he was 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 movement was growing. He believed that there was a very real danger the movement "would take over the Church of England".

(The foregoing is an excerpt from *Wake-Up!* published by Covenant Books, 6 Buckingham Gate, London SW1E 6JP.)

The Coronation Rainbow

It is stated that in the Church of England Prayer Book, the Epistle for Trinity Sunday (which in 1953 was also Coronation Sunday) is taken from the Book of Revelation, chapter 4. The latter part of verse 3 states: "There was a rainbow round about the Throne, in sight like unto an emerald". In the London *Daily Telegraph* on Coronation morning, June 2, there appeared a short paragraph as follows: "A brilliant rainbow appeared over London yesterday evening after a heavy shower of rain. To many viewers one end appeared to rest on Westminster Abbey and the other on Buckingham Palace". Those who recognise the importance of the rainbow and how it is related to God's eternal covenant will appreciate the significance of this incident.

by W.T. Watts (taken from the *National Message*, June 27, 1953)

The British Order of Democratic Life

Thus a British order of democratic life is not one in which the individual citizen sits back and lets his elected representative run the machine of state with so much skill as we expect to find among efficient mechanics. It is an order of life in which the individual is fully responsible as every other for preserving our free institutions. For only when each individual plays his part in maintaining them throughout the entire community can we have any assurance that our elected representatives will preserve the true spirit, meaning and purpose of our free institutions. Freedom is not something delivered to us in a neat little package by an all-benevolent government.

John Farthing, in *Freedom Wears A Crown*

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The Founding of the Nations

by Archibald C. Tait

IT WAS FROM the descendants of Noah that the nations developed. There was no rapid expansion to begin with but, as one would expect, the steady growth of a consolidated community that clung together in one locality. God did not permit this to continue too long, for to have lived so near together, once their numbers became sufficient to set up self-supporting groups, would have frustrated His purposes, among which was the necessity "to replenish the earth and subdue it", not just one corner of it. To have left them in one group would have left the development of the earth as a whole unaccomplished. It would also have led sooner or later to epidemics and widespread death, for sanitary knowledge by which alone great cities can survive was at that time virtually unknown.

It was therefore essential that this centralisation should be broken down but, although the leaders probably realised this, the various families refused to strike out into the unknown. They were probably haunted by the fear of the loneliness of the empty lands by which they were surrounded. However, the need for fresh clean pastures for their increasing herds soon forced them to move and the natural route for them to take would be along the banks of the great river, later known as the Euphrates, that rose on the lower slopes of Ararat. It was the only route they could take, for all other ways were cut off by

high mountain ranges, dangerous to travel and destitute of food for their cattle or for themselves. After a while they would reach the mountain pass in which the River Tigris began its long course to the sea. Thus the basins of these two great rivers would naturally be the first territories to be inhabited and populated by the survivors of the Flood. And so, in fact, archeological exploration and research have proved it to have been.

Having reached the wide flat plains of what we now call Iraq, they clearly decided they had reached the best site for a permanent habitation that they could ever hope to find. We must remember that in those early days this territory was not the relatively desert land we know today, but a land rich and fertile with all the silt and debris brought down upon it by the two great rivers during and after the Flood. This would have turned it into rich pampas-like pastures, eminently suitable for flocks and herds, and an ideal place to settle down in. To make sure they had a landmark, visible over the whole plain, that would enable them to return safely after wanderings afield with their cattle, they decided to set up a "sky-scraper". Thus the "folly", known for all time as the Tower of Babel, was conceived and building commenced. It was never finished.

There came the confusion of language mentioned in the 11th chapter of Genesis,

which must have appeared as a disaster to these frightened people. It was, in fact, the very first step up towards the Kingdom of God on earth that man had taken -- or in this particular case had forced upon him -- since Adam and Eve had been thrust out of Eden. Without this scattering into the various language groups, the varied cultures and learning that the ages have brought forth would have been stifled in the womb of the past and never come to fruition. The wonders of God's natural gifts to mankind, the minerals, the landscapes, the beauties of the oceans and the continents would have had to wait, possibly for thousands of years, before man, left to himself, would have discovered them.

There was no great difficulty in producing this confusion of tongues. We are apt when reading of this event to think of the multitudinous variety of languages and dialects which separate man from man today. But a study of world languages and their origins has shown that there are probably only three ultimate roots for all the languages of the world. This is not a point that can be precisely proved, but it is surprising how few fundamental roots there appear to have been. It is most probable that separate languages were confined to one for each of the families of the three sons of Noah: Shem, Ham and Japhet.

The alteration of a language is not so difficult to accomplish as it appears at first sight. It can be seen at its most striking in its modern form, the alteration of speech and pronunciation that has appeared between the English and the Americans in only two or three hundred years. They spoke a common language at the time of

the Boston Tea Party, but now it would be almost impossible for, say, an Englishman with a Lancashire dialect and an American from the Middle West to understand each other fully. Nor could a man with a pronounced Yorkshire accent converse with a Texan without considerable difficulty and amusement. And this in spite of the extra verbal stability that has been gained by printing and, in our own times, by broadcasting.

If such alterations can occur in two or three hundred years, it is not surprising what has occurred over the ages since the Flood. It is reasonable to suspect that the three families of Noah's sons would keep apart to some extent, if only to maintain the safety of their family property. With their nomadic life this separation would have been more complete and it would not be long before each family began to speak its own special dialect. This would not be noticeable within each community, but when, as at the building of the Tower of Babel, they were thrown again into the closest proximity one with the other, their speech variations would be seen to be pronounced and embarrassing. In the end speech difficulties and the rivalries they cause would bring about a slowing up and eventual stopping of the building work, until for the sake of peace each family would agree to go its own separate way.

Thus the three sons of Noah became the founders of the nations. A short list of the great men produced by each line is given in Genesis immediately following the description of the Flood. Most people skip these genealogical tables when reading the Bible, for their strange names are rather

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trying to our modern minds. But these particular lists are full of striking information, for they throw light of the greatest importance on the origins of the nations of the world.

It has taken over four thousand years to form the nations as we know them today, and it is only with the greatest difficulty that the intermediate itineraries of the peoples can be sorted out. An immense amount of study has been given to this subject. The genealogical tables noted above show that Nimrod of the Cush branch of the Ham family founded the great city of Babylon, which became in its day the capital of the greatest empire of the world. He also founded Nineveh, which became the capital of Assyria, the mightiest world nation until it fell to its doom at the hands of its rival, Babylon. Without knowing it, they both became instruments in the hand of God, for He used them to punish and to train His chosen peoples, Israel and Judah, when many centuries later they fell into idolatry, thus influencing the whole history of the world.

Through another branch, that of Phut, the family of Ham also founded Egypt which became a great nation in its day, a day that lasted two thousand years or more. Even when its power was broken by the Romans, it survived as a nation, and still does to this day. What it will yet achieve no man can foresee. In its role as world power it also was, without knowing it, used for God's purposes, for it saved first Joseph, then the whole family of Jacob, which family it enabled to grow into the great Hebrew race, the chosen people of God. Nearly 1,800 years later it became

the safe refuge of the Christ of God and saved Him from the massacre of the innocents by Herod. No wonder Isaiah wrote, "Whom the Lord of hosts shall bless, saying, Blessed by Egypt my people." In spite of all her sins God used her to do His will, again and again.

A further branch of this prolific family populated the coastal areas of Palestine. This was the Canaanite branch from the Ham family. They gave their name to the Land of Canaan and caused a very great amount of trouble for the Israelites throughout the whole time of their stay in Palestine. These Canaanite races rapidly degenerated into the lowest types of idolaters, introducing the worst features of human sacrifice and general vice. When at a later date the Israelites failed to remove them as God had ordered them to do, they became their "hewers of wood and drawers of water", thus fulfilling the prophecy of Noah who had said, "Canaan shall be his (Shem's) servants". But they perverted Israel with their idolatry, eventually causing their overthrow by Assyria and Babylon.

Another branch of the Ham family founded Tyre and Sidon, the homes of a mighty people who did much to stimulate sea commerce, and from whom the Phoenicians sprang, that famous nation of seamen and traders who reached even the shores of Britain in their search for adventure, trade and travel.

A very large group of nations was developed from the seven sons of Japhet. This vast expansion of Japhet's families was foretold by Noah when he said, "God shall enlarge Japhet" His descendants spread

over most of eastern Europe, and from Russia eastwards through China, Mongolia and Japan, where race names still recall that of their ancient ancestor.

It was, however, the family of Shem that was to change the whole course of world history, and bring forth, in God's good time, its Saviour. This family seems at first to have drifted slowly down the Euphrates and Tigris basins, quietly going their way without achieving great deeds or building great cities. They finally came to the city of Ur of the Chaldees, a Hamite

city, and dwelt there, halfway between Babylon and the mouth of the Tigris. The remains of this ancient city have been carefully excavated and studied, notably by Sir Leonard Woolley who, in his recent research, found convincing evidence there of a great flood. The whole form of the social life and the state of community development of this city have been laid bare, and we know what kind of place it was, and what kind of life was lived there. (The foregoing is an extract from Mr Tait's work, *He Talked by the Way*.)

Was Adam the First?

For some time now a controversy has been going on as to the co-existence of a pre-Adamic race with that of the Adamic peoples. Men have theorised about the possibility of this co-existence of another race of human beings upon the earth during the time of Adam, but it is only speculative and without foundation in fact. We also recognise the fact that there is considerable evidence to show that the earth was inhabited by a race of people prior to the Adamic era. Jeremiah the Prophet refers very briefly to the existence of such a race, but he states that, as a result of the earth becoming void and without form, it was completely destroyed. Jeremiah 4:23-26:

I beheld the earth, and, lo, it was without form, and void: and the heavens, and they had no light. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

This destruction of an ancient civilisation in a great catastrophe, making the earth uninhabitable, was interjected by Jeremiah as a simile in relation to what was about to take place in Palestine, for the Lord said that every city would be forsaken and not a man would dwell therein. Nevertheless, the prophet referred to an actual event that took place in ancient times, which we recognise as fulfilling the conditions outlined in Genesis 1:2. Prior to that catastrophe the earth was not in a state of confusion. 

OUR RESPONSIBILITY as Christians corresponds with the grandeur of the Truth which is placed within our reach.

Bishop Westcott

The Story of

Celto-Saxon Israel

Courtesy: Canadian British-Israel Association

by W.H. Bennett

PART FOURTEEN -- A Partial Return of Judah

IN A PREVIOUS article we pointed out that a gradual turning away from obedience to God's Commandments and Laws was the basic cause of the rebellion which split the Israel people into two separate nations, Israel and Judah, and that the continued growth of this disobedience eventually brought about the downfall of both these nations and the deportation of their people to other lands; the Ten-tribed House of Israel to Assyria and Media, and the Two-tribed House of Judah to Babylon and Persia.

About seventy years after the deportation of the House of Judah, those of their descendants who were living in Babylon were given the opportunity to return to Palestine. A small group, less than 50,000 in all, accepted this offer and returned; the Benjamites settling in Galilee in Northern Palestine, while the Judahites (Jews) settled in Jerusalem and the southern part of Palestine to which they gave the name Judea. Between Galilee and Judea were the Samaritans, a foreign people who had been brought in to occupy the country 200 years before, following the deportation of Israel to Assyria.

These two small remnants of the House of Judah, the Jews in Judea, and the Benjamites in Galilee, continued to live

in Palestine for nearly 600 years, that is, until after the coming of the promised Messiah. During this time they were not an independent nation, being but an unimportant province in that succession of great empires, Babylon, Persia, Greece and Rome.

Once the Messiah had come, and had fulfilled the purpose of His coming in Jerusalem, it was no longer a necessary part of God's Plan to keep even this remnant of His people in Palestine. Further, the Jews, having rejected the Son of God, had thereby forfeited their right to His protecting care. As a result, following one of their periodic rebellions against Roman rule, they were completely crushed by the Roman armies who destroyed and burned Jerusalem in 70 A.D. Following a further rebellion in 135 A.D., those who survived were driven out of Palestine and scattered throughout the Roman Empire.

It is from these scattered remnants of the House of Judah, plus a large number of proselytes to Judaism (the Jewish religion) that the Jews of today are descended.

PART FIFTEEN -- The Certainty of Israel's Continued Existence

AS THE BIBLE record shows very clearly that the main body of the Israel people never returned to Palestine after being

conquered and carried away as captives to Assyria and Babylon, and as the rejection of the Messiah by the descendants of those who did return (the Jews) precludes the possibility of their having replaced Israel as the instrument of God's Will and Purpose, some have supposed that God's Plan of using a race and nation to fulfil His Purpose has failed and been discarded.

Unfortunately many Christian leaders, apparently having little knowledge of history and even less faith, have accepted this God-dishonouring supposition as truth. By teaching that Israel has ceased to exist, and thus that God's Plan of using her as the instrument of His Purpose has failed, they imply that God has failed.

Yet any honest study of God's Word will reveal that He foresaw Israel's failure, and that His Plan takes this into account and provides for her restoration after a long period of exile and correction. Further, it declares that He provided a new home for the Israel people to dwell in during this exile, as we read in 2 Samuel 7:10:

“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 . . .”

In Leviticus 26 we find God warning the Israel people even before they entered Palestine, that failure to obey His Will would bring about the downfall of the nation and their banishment to a “seven times” or 2,520-year period of exile and correction after which, by a return to obedience, they would be restored to their former position. That this exile was to be temporary and corrective only, and that

Israel would not thereby cease to exist, is definitely stated in Amos 9:9 where we read:

“For lo, . . . 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.”

In addition to these promises of the preservation and regathering of the Israel people, we should also note the statements in 2 Samuel 7:12-16 and 1 Chronicles 17:11-14 wherein is recorded God's unconditional promise to David that his descendants would continue to reign over Israel for ever; a promise which must have failed if Israel no longer exists.

Then in Jeremiah 31:35-37 we have the record of a most emphatic statement in which God points to eight witnesses: the Sun, the Moon, the Stars, the Heavens, the Earth, the Sea, and Day and Night, and declares that so long as these witnesses remain so also Israel will continue as a people and nation.

Further we have Gabriel's statements to Mary concerning Jesus: “. . . the Lord God shall give unto him the throne of his father David: And he shall reign over the House of Jacob forever.” (Luke 1:32,33). This statement, made 700 years after Israel's disappearance, in itself proves not only the existence of the Israel people in our Lord's day, but also that they must be in existence today. For how can Jesus come to reign from David's Throne over the House of Jacob (Israel) if Israel no longer exists?

Finally, we have our Lord's own command to His disciples:

“Go not into the way of the Gentiles,

and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand." (Matthew 10:5-7)

The lost sheep of the House of Israel are the ten-tribed House of Israel which was conquered and carried away into captivity by the Assyrians about 720 B.C., none of which ever returned to Palestine. That they were still in existence in our Lord's day is proved by His words, for why would He send His disciples to a people who no longer existed? His words also contain a clear indication that the descendants of the House of Israel must still be in existence in our day, for from His command to His disciples to proclaim the Gospel of the Kingdom to the lost sheep of the House of Israel, and to them only, it is evident that it is in and through them that the Kingdom is yet to be restored.

From these and many similar statements in the Scriptures, it is certain that the House of Israel was still in existence in our Lord's day, separate and distinct from Jewry, and that it must still be in existence today.

PART SIXTEEN -- The Identity of Israel Today

PREVIOUSLY we noted a few of the many Bible statements which make it certain that the Israel people and nation must still exist today, separate and distinct from the Jews.

Once this fact is recognised the identification of Israel is no great problem. One has but to find the people who first ap-

peared in history where and when Israel disappeared, who are what God's prophets declared Israel would become, and who rose from obscurity to a position of world leadership at the end of the "seven times" or 2,520-year period of exile imposed upon Israel.

In seeking them today, therefore, let us note, as a fact of history, that the House of Israel disappeared about the year 700 B.C. in those lands just to the west of the Caspian Sea, and that it was in these same lands, shortly after this date, that the various Saxon tribes -- Jutes, Angles, Saxons, Danes, etc. -- as well as the Cymry, first appeared in history. Thus, as someone has said, Israel's grave was the Saxons' birthplace.

Further, the names borne by two of these tribes -- the Jutes and Danes -- bear a striking resemblance to two of the Israel tribes, Judah and Dan, while Cymry, the name borne by the people of Wales to this day, is identical with the name given their Israelitish captives by the Assyrians. Likewise, the Persians, who overthrew the Babylonian empire, always referred to the Israelites whom the Assyrians had taken as captives to Media, as Sacae, which is the name of the people from which the Saxons are descended.

It is also a fact of history that the important events in the division and fall of the Israel nation in Palestine were each followed exactly 2,520 years later by the important events in the rise of the British peoples from a comparatively unimportant island people to their present place in the world. Thus as each step in Israel's fall was followed 2,520 years later by a step

in the rise of the British or Celto-Saxon people and, as this is true of no other people, it follows that they are Israel.

In those prophetic statements wherein God foretold Israel's punishment and exile and her future restoration, we find many descriptions of her and of what she would become. These constitute marks of identity and the people and nation who bear them today must be Israel.

Thus Israel was to be a great nation (Genesis 12:2; 18:18); to be called Great (Genesis 12:2); to be a nation and a company of nations (Genesis 35:11); to be a kingdom (2 Samuel 7:12-16; Jeremiah 33:17); to dwell alone in a prepared place of safety (2 Samuel 7:10); to be recognised by two national emblems -- the lion and the unicorn (Numbers 24:8,9).

These identification marks are found on one people only. Other nations may have one or two, but only the British or Celto-Saxon peoples have them all.

Britain is a great nation and her name is "Great" (Great Britain). The United States and the British nations are a nation and a company of nations. Britain is a kingdom and dwells alone on an island which has made invasion by enemies impossible. Finally, the lion and the unicorn are the two chief emblems of the British people.

Further, all our Royal and national emblems proclaim this fact. The lion and the unicorn were the national emblems of

Judah and Israel, the two kingdoms into which the Israel people were divided at the death of King Solomon. The crowned lion on the British coat-of-arms and the harp on the shield were emblems of the House of David, the Royal Family of Israel. So also are the interlaced triangles, which appear on the swords of all commissioned officers throughout the Commonwealth.

In the lion of British heraldry, the ox (John Bull), and the eagle of the United States, we have three of the original four brigade emblems or standards under which the Twelve Tribes of Israel marched and encamped during the forty years' wandering following the exodus from Egypt. (See Numbers 2; Ezekiel 1:10; Revelation 4:7).

Finally, the word "British" in itself declares the fact of our Israelitish identity, for it is a compound of two Hebrew words, "Brith" meaning covenant, and "ish" meaning man or people in the sense of a race. Thus the word "British" means "The Covenant People", which is a name often applied to the Israel people because they came into being in fulfillment of the Covenant which God made with Abraham (Genesis 17:1-7).

In view of these things, therefore, it is certain that the British or Celto-Saxon peoples are Israel and are, therefore, the instrumental race and nation in and through which God's Purpose for mankind will yet be fulfilled. 

ACCORDING TO ancient legends, transmitted both by British and Continental writers, a Trojan colony, led by one Brutus, settled in the British Isles not long after the fall of Troy, and established the line of early British Kings from which the famous Caractacus and Boadicea were in due course descended.

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British-Israel World Federation

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EVERYONE WELCOME!

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 reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning

ISRAEL

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

THE JEWS

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

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

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 (1 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).

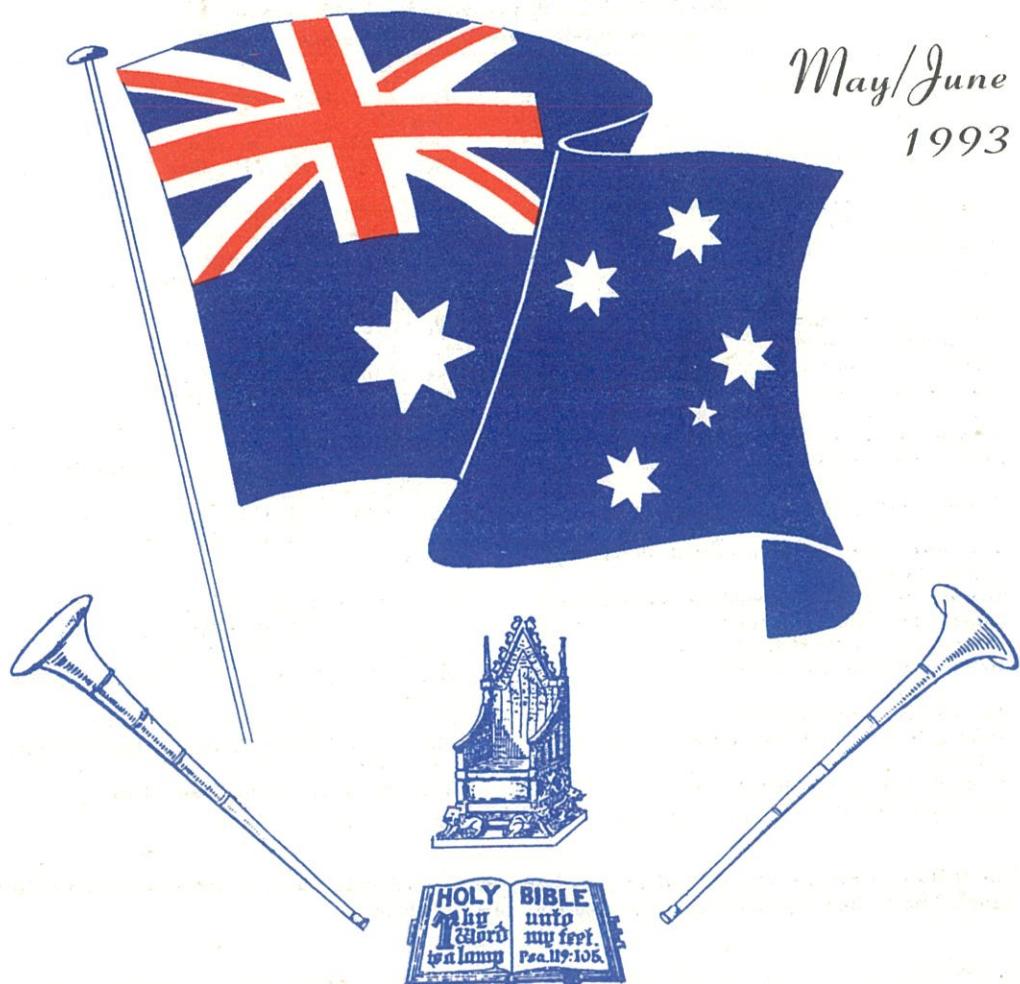
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendants of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa.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

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

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

The Kingdom Herald

May/June
1993



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.
Named 'Great'.

The chief of the nations.

A maritime nation, having command of the seas.

A company or commonwealth of nations.

A missionary nation.

The custodian of God's Word.

A just nation.

God's instrument in destroying evil.

An undefeated nation.

Blind to their identity.

Have an island home north and west of Palestine.

Occupy islands and coastlands.

Possess the gate of his enemies.

Have multitudinous seed.

Colonize and spread abroad.

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

Irrigate the deserts and build the waste places.

Possess the wealth of the earth.

Possess the heritage of the heathen.

Receive strangers and refugees.

Set free slaves and prisoners.

Have a descendant of King David reigning over them.

Lose all trace of their lineage.

The power of the Holy People is to be broken.

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

Gen. 12:2.

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

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

Gen. 35:11; 48:19; Eph. 2:12.

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

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

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

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

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

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

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

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

Gen. 22:17, 24:60.

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

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

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

Isa. 49:20.

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

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

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

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

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

2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.

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

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

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

Printed and Distributed by
BRITISH ISRAEL WORLD FEDERATION
(N.S.W. Branch)

2nd. Floor MERCHANT PACIFIC HOUSE,
127 York Street, Sydney 2000
Phone 267-1520

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

The Kingdom Herald

Vol. 34 No. 5-6

May / June, 1993

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Editor: Mrs E.E. Bates

SUBSCRIPTION: Australia, \$15.00 per year, postpaid; add for overseas postage • \$2.00 per single copy, plus postage.

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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.

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The Cross and the Crown

by E.T. Springett Moxham

THE UNFAITHFULNESS of Israel brings us face to face with the events which led to Calvary. It was only a short step from the days of old when God said of Israel "They have rejected Me, that I should not reign over them" to the days of our Lord as He stood before Pilate with the Jewish mob clamouring for the blood of Jesus. "Shall I crucify your King" said Pilate, to which they replied, "Away with Him, away with Him, crucify Him . . . We have no king but Caesar!" (1 Samuel 8:7; John 19:15).

The word translated *rejected* carries with it the thought of loathing and despising! Israel loathing and despising Almighty God who so graciously took Israel to His heart and married her! (Isaiah 54:5; Jeremiah 3:14) And now the Redeemer of Israel was being railled upon by the Jews as they called for Pilate to crucify Him! Five days previously Jesus had ridden trium-

phantly into Jerusalem to the cheers and the hosannas of the crowd! Once again, as in the days of old, they wanted a King for all to see. Once again they wanted the surrounding nations to feel the power and authority of a chosen leader, *but* He was to be their leader only so far as He would do their bidding!

This smacks very much of present-day ideas of democracy, whether it be of the right wing or left. The mob makes its demands on a country's leaders and woe betide the leaders if they err from the path, for if they do, the cry goes forth, "Away with him, away with him" and political crucifixion follows, and, as often as not, social persecution accompanies it!

It matters little to the crowd whether the leader is right or wrong if he crosses them, emotions get out of hand, and there are always those who are ever ready to add fuel to the fires.

So, looking back, one sees the demands of Judah for a Kingly King, a King of great power who would fulfil their impatient longings and bring their nation to the point of assuming leadership amongst the nations.

Their ambition was that they might become the nucleus of a great world empire and further, they wanted it to happen in their own way! As for their leaders, they could see only danger in this way of thought, for remember, they were quislings, co-operating with the Roman power, and it was their insidious propaganda which finally swung the crowd round within five days to demand the life of the Lord Jesus (Matthew 27:20; John 11:48).

The man in the street actually found himself then in the position of his forefathers some eleven hundred years before when they rejected God and would not have Him to reign over them (1 Samuel 8:7). Now they had rejected God's only begotten Son. They rejected the faithful for the unfaithful! The unfaithfulness of man appealed to their unfaithfulness (Matthew 27:20-23; Mark 15:9-14; Luke 19:11-27; 23:21-25; John 19:6).

God can only be seen through the eye of faith. Absolute faith is of absolute purity and absolute purity issues from absolute love. Therefore, faith comes only through association with God Himself who is love. Hence it is written, **Faith cometh by hearing, and hearing by the word of God.**" If faith is to grow in the heart of a believer, it

will grow only as the believer remains in contact with God through the power of His Holy Spirit (John 8:32; 16:13; 1 John 2:27,28). "Thy word is truth" said Jesus in His prayer on our behalf (John 17:17,20).

Our way must be the way of the Lord who Himself declared, "I am the way, the truth and the life". Only by His way can we become "the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2).

At the moment we see Him, as it were, through a dark glass. We are impeded by the flesh, and only as we grow more like the Lord can we see Him more clearly through the eye of faith, and thus we see God through the manifestation of God in Him. He stands before us in like purity as the Father and thus it is written, "He that hath seen me hath seen the Father".

Therefore, to see our Lord we must be made like Him by putting on immortality and thus, pure in heart, will those blessed words be fulfilled: "Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

This is a long, long cry from the rejection of Him by the Jewish people in Palestine, the Jewish remnant who chose to put their trust and faith in the unfaithfulness of men. Many were the warnings, but they heeded them not. "Confidence in an unfaithful man in the time of trouble is like a broken

tooth, and a foot out of joint" (Proverbs 25:19). Think of it! We well know the end of a broken tooth and the use of a foot out of joint! Useless and fit for nothing!

The Christian discerns the future and thinks nothing of the clamouring for the things of the moment. It is as true to him as life itself "that in Abraham's seed will all nations be blessed" and that this seed would be as multitudinous as the sand upon the seashore.

Judah saw not the glorious spiritual seed as it is in Christ Jesus. They saw not the selfless, suffering Saviour of Calvary. They saw only the King and wanted nothing to do with a suffering Lord. They knew not the scripture "**to wit, that God was in Christ reconciling the world unto Himself**". They neither knew nor wanted to know (Matthew 13:15).

Their thoughts were of national regeneration in much the same way as it is today, not knowing and not wanting to know that national regeneration comes only through personal regeneration. Their minds were on the tremendous promises of kingship as they longed for the day when the power of Rome would be broken.

So, when the words of the prophet came to pass "Behold thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass; and upon a colt the foal of an ass", they rejoiced greatly, even as it is written (Zechariah 9:9). Yet they rejected

Him! Nevertheless, great days are to come when rather than entering into this world lowly and upon an ass, the Lord will come in power and great glory — who shall be able to stand? Only those of whom the Psalmist and the prophets wrote (Psalm 24:3-5; Isaiah 33:14-17; Joel 2:32; Acts 2:21). There are tremendous events yet to break upon this sin-stricken planet.

Men will be brought to see that their first duty is to love and serve the Lord their God, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to ask for any reward, save that they know that they are doing the will of their Lord. Thus in righteousness will peace and faithfulness abound.

If men persist in rejecting the Prince of Peace, the all-faithful Son of God, and throw back into His face His wonderful and merciful offer, then they will have to take the consequences. Hard words? Yet they are true and one must admit it.

Sin does not and cannot bring forth peace. If men want to enjoy the fruit of righteousness which is peace and a harmonious and happy life with their fellows, then they must tread the path of Christ. It is signposted for all to see. It is the way of the faithful, the way of the anointed Son of God, the Son who has obliterated the sin.

If one would be worthy to receive the warming rays of the Sun of righteousness, then one must go by way of

service, sacrifice, sorrow, sadness and sometimes solitude. There is no other way if you want to receive the seal of the saint. It is the way of the Saviour and it leads into the secret sanctuary of the Father.

Here you may well receive the sharp scourge of the mob and the bickering and jangling at the hands of those who should know better, but the footstep followers of Christ will resolutely tread their Calvary road, ever holding fast to His outstretched hand of love and faithfulness . . .

“I will never leave thee nor forsake thee” saith the Lord. “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in Heaven; for so persecuted they the prophets which were before you” (Matthew 5:11,12; Luke 6:20-23).

It might be asked, Why should this be the way of the saint? But, was it not the way of the Head of the Body, Christ? If we are called to go forward to enjoy the glories of Christ, then we must enter into His sufferings.

“If we suffer, we shall also reign with Him . . . to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne” (Romans 8:17; Philippians 1:29; 2 Timothy 2:12; Revelation 3:21).

Despite the pressures of this life we should rise up and rejoice, praising

God for the blessedness which already rests upon us! Did He not say to Thomas, “because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.” The Apostle was also inspired to speak in like terms of the glory which already rests upon those who are reproached for the name of Christ and are partakers of His sufferings (John 20:29; 1 Peter 4:12-14).

To be called to walk the way of the Lord is honour indeed and one must either walk the way of the faithful and travel the Calvary road with Him or go down to the pit by way of the traitor’s gate disgraced, dishonoured and humiliated (Luke 12:45-48).

The way of Jesus not only leads into and through Gethsemane to Golgotha, but over the hill of Calvary and beyond into the sunshine of God’s eternal day, and into the fresh green pastures and by the still waters of His love — and **“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us”** (Romans 8:18).

Editor’s Note: Theocracy Rejected

Verse 7: “And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected ME, that I should not reign over them.

Verse 8: “According to all the works which they have done since the

day that I brought them up out of Egypt even unto this day, **wherewith they have forsaken Me, and served other gods, so do they also unto thee.**

Verse 9: "Now therefore harken unto their voice; howbeit yet protest solemnly unto them, and show them the manner of king that shall reign over them."

To fully appreciate the repercussions of Israel's rejection of her God, read all of chapter 8 of 1 Samuel.

Here, God tells Samuel what the king will do with his subjects. He says their sons will be used as his charioteers and horsemen; some of their sons will be labourers in his fields; their daughters will become confectionaries, cooks, bakers. The king will take one-tenth of their seed and of their vineyards and give to his officers

and his servants; he will take one-tenth of their sheep and they shall be his servants. He then goes on to say, "You shall cry out in that day because of your king", but He will not hear you. Finally, the Lord said to Samuel, "**Harken unto their voice, and make them a king.**"

Despite God's repeated warnings to the people, through Samuel, they were adamant in their desire for a king, like all the other nations. Today, here in Australia, we see our present Government, headed by the Prime Minister and his friends of the banking and legal fraternity, hell-bent on getting rid of Elizabeth II, our Monarch, in order to establish a Republic in this country. Will this come about in the near future or will we see the Almighty step in on behalf of all Israel? □

Our Old Testament — A Precious Heritage

Our Old Testament — the Book of the Old Covenant — is the first volume of our whole Bible. Without it, many of the words of Jesus and His apostles would be meaningless, whilst the great Sacrifice for sin would be almost beyond comprehension. There is no shadow of doubt that our Lord and His followers believed the Old Scriptures implicitly and commended them to those to whom they taught and ministered.

Christianity is indebted to the Jews for their zealous care of the Oracles of God. From the early days of the Judah kingdom to the time of Jesus, an anxious scrutiny of the old manuscripts was maintained, in order to ensure that the Truth should survive. Our Old Testament, based almost entirely on the text which they have handed down, stands as testimony to the meticulous care with which their scholars preserved the Word of God and transmitted it to future generations.

Recent spectacular discoveries in Palestine and Egypt have brought to light manuscripts of the *second century before Christ* which testify most marvellously to the accuracy of the Old Testament books as we now have them.

Letters to the Editor

So, a certain group wants Australia to become a republic. The approach used is that it is "inevitable" . . . something that is required by the irresistible (Marxist) historical process to happen. Thus is people's attitude conditioned by TV programmes such as the ABC TV *Compass* "debate" where any suggestion alternative to an "inevitable republic" was loudly condemned. The psychological method which is being used treats this momentous change as simply requiring consideration of HOW LONG it will take and of what type of presidency.

Bronwyn Bishop was drowned out when she objected to the obvious desire for change for the sake of change.

NOT A SOUL even tried to show there was any material or other advantage in making Australia a republic.

Noteworthy has been immigrants' desire for a republic. Yet no one reminds them that it was a republic from which they fled to seek better living conditions in this Australia with its ties to the monarchy. They want to change us to the same sort of devastating political and spiritual climate from which they fled. They want to destroy the basic institution that created that attractive country, Australia.

Below, I suggest some basic changes that a republic will bring for the worse.

No longer will the defence forces' personnel swear allegiance to the

Crown. If we become an American-style republic, they will swear their allegiance to a politically appointed president who will belong to a political clique and NOT be outside politics as is the Crown at present. The defence forces will become a political weapon. Note that George Bush had the equivalent of a private army to regain his family's oil leases in Kuwait.

So, should defence forces' personnel refuse to fire on their own people should the latter rebel against the subversive politicians, they will be charged with treason and/or mutiny. If this be considered far-fetched, consider the main two referenda questions of a few years back. One wanted "freedom of religion", a subtle way of reducing the status of Christianity to equality with voodoo, Hinduism, etc. This would help to remove Christianity as the spiritual foundation of our nation. It would largely destroy belief in a personal God that requires, as a result, belief in absolute moral and ethical values, as well as belief in the ownership of private property. Note that private property is anathema to Neal Blewett and that Gareth Evans as law lecturer taught his students that children should be freed from parental restraints and from being forced to accept Christianity.

Australia is being visibly pushed towards the corporate state which is what Mussolini's fascist Italy was. We see the multinationals being allowed to operate in Australia, in particular

twelve foreign banks, and worse, they are allowed to gobble up our private companies (e.g. Arnott's) and gain eventual controlling interest, and also buy up our farms, thus alienating Australians from their own land.

The other vital referendum question was allegedly to give greater legal rights to defence forces' personnel. However, the Act on which this question was based clearly said that it removed **the right to jury trial** from those personnel. The Federal Government was foisting a deliberate lie on electors.

The effect of this yes vote would have been to allow a politically appointed judge to hear charges of treason/mutiny against personnel who refused to obey an unlawful order to fire on Australian people who might be trying to eject from power certain political traitors. In contrast, members of a jury would scarcely convict personnel who refuse to fire on their own people in obedience to an unlawful command.

I put it to readers that such motives and consequences as these are motivating those who are whipping up a subtle psychological campaign for a republic.

In addition, Mr Keating says we must break away from our ties with a foreign Queen who is 12,000 miles away, yet he shows in practice that we must kow-tow to a foreign, communist-dominated UN that likewise is 12,000 miles away!

The colour of a future republic can be gauged from the red carpet treatment frequently given to red guerilla leaders who have no difficulty gaining visas to come to Australia, e.g. Nelson Mandela, and the \$500 million given to genocidal Russia, \$200 million given to Byelorussia, over \$15 million given to communist-dominated ANC, over \$40 million given to the North Vietnamese communists, making about one billion dollars in extra foreign debt for Australia.

The main reason for this republic, I suggest further, is to make us a more secure cat's paw for the use of "their master's voice" overseas.

G. Oughton

Censorship!

A frightening political scene is revealed in this copy of a letter received from a leading Australian newspaper in response to an enquiry into why there was such a current blackout of news about the present War Crimes Trials in Adelaide. This censorship is as arrogant as any Stalin-era censorship (anonymous for obvious reasons):

"Thank you for your letter of February 8th concerning the war crimes trial.

"I read your letter with great interest and note the points you make.

"Two weeks ago [name of newspaper] published two stories, the first headed: "We know something you can't know."

"The stories simply said that something has happened but, as a newspaper, we were prevented from saying anything.

"It may well be a breach of the law for me to say anything to you in this letter. But the picture you outlined is essentially true. A suppression was placed on any reference to the original suppression.

"This situation is of deep concern to this newspaper. We have lodged an appeal which is yet to be heard.

"I can understand your attitude to what has happened. We must all, in our own way, calmly oppose this type of action.

"signed (Deputy Editor)"

G. Oughton

—oo—

Save Your Tears In A Bottle

IN PSALM 56:8 we find: "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in the book?"

Saving one's tears in a bottle is an ancient Oriental custom based on the belief that these tears will be proof to God that the individual has wept righteously many times for a good cause. Unrighteous tears are not saved: tears of anger for instance. But all weeping for the Glory of God is saved to be buried with the person as proof to God. The verse in Psalm 56 is saying, then, that godly people do not need to save their tears, since the good works of God's people are written in God's book already.

In Luke 7:37,38 there is the story of the woman of the city, who was a sinner and came to the house where Jesus was eating, bringing an alabaster box of ointment: **"And stood at His feet behind Him weeping, and began to wash His feet with her tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment".**

I believe that this woman brought her own tear-bottle and poured the tears over Jesus' feet to wash them. This was quite a sacrifice, since it is a disgrace to be buried without one's tear-bottle. In fact, this woman was very penitent indeed, because she brought a costly box of alabaster, she gave up being buried with her tear-bottle, and she lowered herself exceedingly by using her hair to wipe His feet.

The hair is woman's crowning glory: this woman was signifying that her crowning glory was only enough to wipe Jesus' feet. Said Jesus, **"Her sins which are many, are forgiven; for she loved much . . . Thy faith hath saved thee; go in peace."**

See That Ye Be Not Troubled

Courtesy: *New Jerusalem Fellowship*

JESUS WAS a Prophet indeed, and He knew, and foretold, of the perilous times in which we live, but His message to us, His followers, was, "See that ye be not troubled" (Matthew 24:6).

He knew that, with men's hearts failing them for fear, and with wars, commotions, earthquakes, etc., there would be grave danger that His own followers might become terrified. So, along with this picture of end-time horrors, He injects this very necessary word of faith — "See that ye be not troubled"!

As a wise Captain, Jesus rouses and warns us to be alert, so that the terrifying conditions will be expected, and in the midst of world confusion and distress, He desires that His followers be not partakers of the world's dismay and terror on the one hand, nor of the world's indifference and fatalism on the other.

He tells us of coming events that we may be ready to meet them, and that we may glorify God in the midst of whatever conditions may come, and that we may be fully confident of our Father's power to keep us whatever situation may come upon us.

In Isaiah 43, the Lord shows in a wonderful way how His people are the objects of His particular watch-care, and also how all things are subject to

Him, how He controls conditions, as well as caring for us.

"But now thus saith the Lord that created thee . . . Fear not: for I have redeemed thee, I have called thee by thy name: thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee . . . Fear not: for I am with thee" (Isaiah 43:1,2,5).

He is the Mighty, Loving, Faithful, Watchful Guardian of our lives. He is also Master of the waters, and Master of the flame, so that neither flood nor fire can go the slightest fraction of an inch beyond His permission — and this, His Almighty power, is constantly exercised in the behalf of His own trusting children!

God would have us to be roused indeed, stirred to the very depths of our being — but roused and stirred to Faith — not to terror or doubt or fear.

"Fear not: believe only . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" — to be caught up for a meeting with Him in the air, that, where He is, there we may be also! (Luke 8:50; 21:28; 1 Thessalonians 4:17,18). □

The Object of Creation

Courtesy: The Concordant Publishing Concern, California, USA

FOR WHAT PURPOSE is man in the world? This question is asked by all thinking men, but who is able to answer it? The solution is found in the Scriptures alone, and even there it is not on the surface. It is one of the "deep things of God", hidden from the carnal mind, from the religious as well as from the intellectual searcher. It can be revealed only by God's Spirit. To say that we can know why man was created, may seem a stupendous claim to many, but it is really no great accomplishment for those who are guided only by His Word, not by what they think, nor by the philosophical notions emanating from the human brain.

We learn of a first act of creation by God through the texts which tell us of His having originated the Christ, His Son. In Colossians 1:15 the latter is called the "image of the invisible God", as well as "the first-born of every creation". The word "image" means a visible representation and must speak to us of God's longing to be revealed. His object in originating Christ was that this One should be His revelation. The word "first-born" in the Scriptures is a figure of speech, denoting the highest in rank and station, the one who is to take his father's place. Christ appears as the origin or

beginning of God's creation (Revelation 3:14). He was there before anything else existed. No other being, no solar system, no speck of matter, was made before Him. There has been much theological discussion about whether the pre-human Christ was born from or created by the Father. All this is vain, for, in His case, there is no vital difference between the two thoughts. In Hebrews 2:11 we read that He is not ashamed to call the many sons, whom He glorifies, His brethren, because He and they are out of One. All, that is the entire universe, is out of God (Romans 11:36; 1 Corinthians 8:6).

But it is through Christ, as Paul discloses to us in such majestic words: "For in Him is all created, that in the heavens and that on the earth . . . all is created in Him and for Him, and He is before all, and all has its cohesion in Him" (Colossians 1:16,17). "For us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him" (1 Corinthians 8:6). Nothing was to lack divine revelation, and as no creature can perceive the Invisible One, His visible Image had to be there before aught else, in order to be this revelation to all.

After bringing forth His Son, God needed intelligent beings to be the recipients of His revelation. We have no clue whatever as to when the creation of heavenly bodies or stars began, or when and with what kind of creatures these were populated. The only thing we do know is, that there was a wonderful world before our earth came into being. In Job 38:4,7, God Himself asks: "Where wast thou when I laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy?" This one short passage teaches us wonderful and most important facts. That there were beings allowed to look on when God called some new, marvellous masterpiece into existence, able to appreciate the power and wisdom exhibited in it, and to rejoice in it. And it seems as if this grand and glorious universe was then not marred by any discordance, any trace of rebellion, enmity, and sin.

The First Creation Knew No Evil

Now some might think that this must have been a perfect world, enjoying a perfect revelation, and therefore capable of bringing the most perfect satisfaction to both God and the beings He made. But this was not so. All that His creatures were then able to see was a Creator of unlimited power and ability. His innermost heart remained hidden from them. They could know Him as the embodiment

of might, but not as the embodiment of love. They could not know good as long as there was nothing to contrast it with. They did not know evil. They did not know what it was to overcome evil and to develop good to its sublimest height in the struggle with sin. The Deity they could grasp resembled the One Whom countless unbelievers, or heathen, admire in nature. The Christ, His revelation, could be worshipped only as a disclosure of awe-inspiring power and splendour, far above the weakness of the creatures, forcing all who beheld Him to fall at His feet as dead.

God knew that another revelation was needed; needed for His own sake, for the sake of His Christ, and for the sake of His creatures. It was the revelation of evil. The old theological quarrel, whether Satan fell from a state of perfection, or whether he was created as the personification of wickedness, is worthless, for even had he once been good, God made him so that he could become the embodiment of everything that is evil. And that is what he was made for. He was a necessity for God's sublimest revelation.

We have already referred to the earth's foundation as having taken place later than the creation of the celestial hosts. And the fact that Satan exercises power over this earth makes it most probable that it was made in order to become the scene on which the great struggle between good and evil was to be enacted. It is beyond

question that Satan rules today. He himself tells Christ that all the kingdoms of the world were given to him and that he gives them to whomsoever he wills. Paul calls him the god of this eon (= age) (2 Corinthians 4:4), and John tells us that the whole world lies in the wicked one (1 John 5:19).

We also know that there was a disruption of the world, which may be attributed to the misrule and failure of the one who dominated it. This disruption is clearly implied at the forefront of revelation. It harmonises with the great truth that God did not create the earth "without form and void", or rather, a chaos and vacant, but that it became this, and surely for a good reason.

Thus far we have an almighty God Who is Spirit and therefore invisible to those He has made. We have His visible Image, the Christ, and we have a universe of suns and stars, with intelligent beings on them, created for the purpose of receiving the revelation of God, in order that He should be satisfied through the response to it in their hearts. And, to activate this revelation, we have Satan, a being of incredible cunning, ability and power, to whom God gives a stage, a platform, on which he demonstrates what he can do in opposition to God, and what his capacities will achieve apart from God. This stage is the earth, on which he is allowed to display his true character. A fine object lesson for the hosts of heaven!

Satan's Supreme Sin A Spectacle for the Universe

But would this alone accomplish God's purpose in creating evil? Where would the revelation of God's heart come in? Where the revelation of the unutterable superiority of Christ over every other being, not as the most high, but as the most worthy of all? Where the revelation of the value of absolute dependence on God in contrast to Satan's career of self-will and self-elevation? How would it benefit the witnesses of his misrule, if he were permitted to go on eternally as he has started to do, without his sin ever coming to a consummation, bringing about his utter defeat and the triumph of good? The heavenly onlookers might even become accustomed to behold him running about on the earth, resisting God, yet never having an opportunity of really challenging Him; opposing Christ, yet never able to harm Him; against all who were untouched by sin, but never in a position to tempt and mislead them. It would soon turn out to be a sort of platonic enmity of evil against good, never coming to a real decision. It would never become an adequate revelation of the depths of grace hidden in God and of the lengths to which His love would go, nor of the depths of iniquity in Satan, and evil's awful culmination. Something more was needed.

So God went about to restore the ruined earth for the scene of His

crowning revelation. This calls for circumstances in which Satan would have an opportunity to attack God, demonstrate all his antagonism toward God, and go to the incredible lengths of actually murdering God's Representative. Then, when he believes that he has triumphed over God, he must discover that he has brought about his own complete and final defeat, as well as the glorious victory of the One he wished to destroy.

Satan could never touch the Christ existing in the form of God. In order that He may be challenged by Satan to mortal combat, the Son of God had to empty Himself of His divine majesty and take on a body adapted to this struggle, a body that could be hurt, broken, and sacrificed. As the first specimen of such a being, God created the first man, Adam.

It is hard to express in human words all that it must have meant to God when He formed this wonderful creature in His own image. Man had to be god-like to such an extent that the Christ could become a man without sacrificing His real status. Even in the glory, Christ is and always will be a man. This one fact places man far above all the principalities and powers of the heavenly realms. Christ never took on their likeness, and God did not choose them to be the instruments of His crowning revelation to the rest of creation. Once we grasp that we were made in order that Christ could, in our form and likeness, reveal to the

universe what God is, what He Himself is, and what Satan is, we can only bow our heads in adoration. Such a vision, once it dawns upon us, is overwhelming. It is an answer to the question of our existence that surpasses in its marvellous grandeur all human explanations, as God's wisdom surpasses ours. But there it is, hidden in the Scriptures.

Christ Became Man To Oppose Satan

Paul says, in Colossians, that Christ, on the cross, stripping off the sovereignties and authorities (of wickedness, for Satan has many underlings), boldly made a show of them, triumphing over them. This certainly was no show for the people looking on. They saw nothing but utter weakness, defeat and death on Golgotha. It was a show for the benefit of all the heavenly hosts. And Peter speaks (1 Peter 1:12) concerning Christ's sufferings and the glories to follow, into which the messengers are yearning to peer. That is why Christ always calls Himself the Son of mankind and again and again says that His task on earth is "to reveal the Father". But this had to be in the form of man. Evidently it was a revelation superior to the one which He could become to the universe in His pre-human glory.

In Philippians we find much light on this subject. Christ emptied Himself of His divine form in order to

become a man, and as a man became obedient unto death, even the death of the cross. Golgotha was the reason for His becoming a man, for it was God's central revelation to the entire creation. What the latter beheld on the cross cannot be surpassed by any other unveiling, or exhibition of power, splendour and majesty.

God did not reveal all this from the start to Satan and to humanity, so that it was clear and evident to all. This would have brought to naught His intention. Never would Satan have murdered the Christ, had he known that this would end in his own destruction, his exposure in unparalleled shame and disgrace before the entire creation. Satan is well able to read the Bible. Probably he knows it better than we do. He can also read the hearts of men and suggest his ideas to them. But he cannot find out what is hidden in God. Therefore God told man at his creation nothing more than that he was to rule the earth. It was necessary that Adam should remain ignorant concerning God's further plans. Not influenced by any premature knowledge, he was to fulfil God's intention. And this was a very different one than we would have imagined.

Evidently Satan craved to bring man under his power as soon as the latter appeared on the scene. In this way he wanted to wreck God's purpose with mankind. And yet he has only fulfilled it. God's wisdom, in truth, surpasses all our comprehension. Every

move which His enemy makes against Him, He turns into victory for Himself, into defeat for Satan.

Had man remained innocent, there would never have been a cross on this earth. It could not come to a Golgotha. Christ would not have become a man. The history of mankind would not have been what God needed for His purpose. Living in a magnificent garden, with no other task than to pick luscious fruit and associate with harmless animals — no member of such a humanity could ever become "a theatre to the world and to messengers" (1 Corinthians 4:9), as God's plan demanded.

When Satan without effort misled the first human beings, he surely believed he had frustrated God's purpose. Now these creatures would no longer be dangerous to him. Now he would keep them in bondage, use them as his instruments to fight the Creator. On the very same day he learned from God Himself how terribly mistaken he had been. Now he has himself brought about the conditions necessary for the advent of the true Son of mankind in his domain. The very one whom he deceived first, the woman, would bring forth his destroyer. From now on there would be a "seed", which, standing on God's side, would be the enemy of Satan. His final dethronement by this seed was now certain.

The entire story of mankind that follows is a work of God, step by step, to reach the cross on Golgotha. The

nation that was to bring forth the One Who hurts the serpent, and at the same time, under Satan's leadership, become the instrument for His crucifixion, furnishes us with example after example, how God prepares it for its destiny, how Satan in his turn tries everything to frustrate God's plan, and how he only gives God another opportunity to turn all his evil doings against himself.

Satan Brings About His Own Destruction

If Satan had perhaps thought that man, after having become a sinner, would now never be able to conquer him, he overlooked the marvellous depths of God's plan of redemption. Adam, in spite of his innocence, was soulish. He was "flesh". This was never a match for Satan. God's intention was not to overcome Satan by a sinless first Adam, who knew neither good nor evil. To conquer a being like Satan, divine strength was needed. Evidently God had invested His enemy with so much power, that the struggle between him and the Christ had to be in truth a deadly combat. Else it would only have been a sham. It would never have meant for God, nor for Christ Himself, nor for Satan, nor for creation, what God intended. But because Adam did not remain innocent, humanity could receive in Christ a new Head, a second Adam. After the disqualification of the first Adam, another one, immeasur-

bly better, took his place. Never would humanity have welcomed the second Adam without the bankruptcy of the first one. God let Satan win a seeming triumph with his seduction of man, in order to turn evil into good by a far higher plan of love.

Though Christ was to hurt the head of the serpent on Golgotha all alone, yet He was also to make a multitude, called out of the mass of mankind, conquerors, in order that they might in due time reign together with Him. What no son of the first Adam was able to become through the life he inherits, he now could be through the life communicated to him by the second. But how could man receive this divine life without first recognising his own corruption? When God permitted Satan to poison man with sin, He made room for His life in all who are willing to consign to death the life of the first Adam. In this way Satan will be conquered by men after all. But by men, who, by the Spirit of God have received a power which the first Adam, in his innocence, never could know. If anyone thinks that redemption is nothing but restoration of innocence, as was found in paradise, then he is sadly mistaken. God let Satan rob man of this in order to give him His own righteousness instead. And if man was not to exalt himself in consequence of this fact, he had first thoroughly to learn the misery of his own sinful state.

With all his cunning and slyness, with all his desperate efforts, Satan,

completely blinded, only brings about his own destruction. He himself makes provision for the cross on which he is defeated. He does not foresee what it will mean for himself. He works into the hands of God. That is the drama of the universe, the spectacle which holds all the heavens spellbound. Because of this, mankind came into existence, to play the different parts which this stupendous event demanded. Satan surely did not realise what he would accomplish for the entire creation on Golgotha. One is tempted to speak of divine irony when one grasps how God lets His enemy, step by step, exert himself to bring about the cross, always hoping to harm his Creator, and yet only serving the unfathomable depths of God's wisdom.

Golgotha had to be, for God's sake. If God longed for the responsive love of creatures capable of appreciating what He is, nothing else could reveal to them everything that is in His heart as the cross could. There He gave His Beloved One for His enemies. There He provided for the reconciliation of every being which had been estranged from Him. There He made manifest His perfect justice when He justifies all who believe in Him. There He showed to a wondering universe the unfathomable depths of the wisdom which finds a way to finally do away with all sin, without leaving the least flaw on His own righteousness. Never will His creatures cease to find new marvels in the cross of Christ.

Golgotha a Necessity for the Universe

Golgotha had to be, for Christ's sake. He was not only to be adored and honoured as the mighty representative of the all-powerful God, but to be worshipped as the One Whose obedience, self-denial and love surpassed everything that had been realised before. Christ was to be given the highest place above every other creature, not only because of His rank, but also because of His deeds. How could the creation bring Him such heart-felt adoration, if He had only been the Most High, because God made Him thus? The cross proves Him to be worthy of all honour, because of what He did there, quite apart from His divine station. If God wanted to exalt Him (super-exalt is the literal Greek in Philippians), He could do it in no better way, than by first abasing Him to the depths of suffering and shame. Because He endured that, God gives Him a name that is above every name. Because He stooped so low, every creature will gladly and joyously acclaim Him as the One fit to be the Most High. Golgotha brought to Christ a wealth of honour to be had in no other way. Therefore it had to be, for His sake.

And Golgotha had also to be, for Satan's sake. There it was that God gave him the crowning opportunity to display the depths to which wickedness can go. Nothing like what he did there

could ever have been considered possible by any intelligent being among the heavenly hosts. Now they may see what evil can come to. Now they may grasp its awful potentialities. But Satan, at the peak of his triumph, in reality was defeated, utterly brought to naught, displayed in all his iniquity before the horrified witnesses of his deed, and made a public show by the conquering Christ. Though God still lets him exercise dominion on earth, he is constantly over-reaching himself, constantly showing his incapacity to accomplish anything perfect. God looks on calmly at his efforts to make some show of his capabilities, to lift humanity to all sorts of heights. God turns everything he does into a great failure while He holds ready His Christ, and will dethrone him when his time is over. And then the terrible state to which he has brought the earth will be the foil for Christ's wonderful reign, which is to undo all he has done.

Hitherto we have contemplated only the grand and overwhelmingly glorious aspect of what it means to be a man. There is still another, darker side. Man was not only to be the creature in whose form Christ could become God's crowning revelation. He was also to be the medium through which Satan reveals himself in his turn. The first man was trapped by Satan and brought under his sway. From then on, all men were used by him more or less to carry out his plans. Satan needs men to accomplish his aims. And God

lets him have them. That was also according to His plan. The great tragedy featuring the conflict between good and evil, this spectacle for all the universe, is acted out by man. Tools of Satan on one hand, instruments of God on the other. A man can be either of the two.

It is necessary that we also give due emphasis to the sombre side of man's role, a side which should well keep us from all self-exaltation. We surely have nothing to boast of. And God was wise to let it be that way. If ever a human being should elevate himself because he wears the image of God, because he exists in the likeness of Christ, let him realise that not a single one of his race remained as God created him, that man fell short at the very start of his career. But that does not alter the fact that man carries out God's intention. Quite the contrary. Man had to become a sinner for the same astounding reasons that there had to be a cross. For God's sake, for Christ's sake, for Satan's sake and for his own sake. That justifies God in making man so responsive to sin, that he gave way to it in the face of the first temptation God put in his path. If God had not wanted it to be thus, He could well have kept man from knowing evil.

But a neutral humanity was not what God needed, for man has a special task in the universe, or else his creation, different from the heavenly hosts, would have been, to say the least, superfluous. God needed sinners

and enemies to reveal to the onlooking witnesses His power to redeem and reconcile, to take what Satan had spoiled and reshape it to something much higher; to make mere innocents into conquerors; former slaves of His adversary into victorious overcomers, with the great enemy under their feet. He needed sinners, in order to awaken in them a response of gratitude and love, by saving them from their cruel bondmaster, such as would satisfy His heart. Their never-ending praise for His deliverance is something He would by no means want to go without. Surely, man had to become a sinner for God's sake.

And he had to become a sinner for Christ's sake. Christ yearns to have others partake of the glory which He Himself is enjoying. He longs for a reward for His sorrows, namely, to be given those which He delivers through His own blood. He needs a complement, a bride as well as a body, consisting of those whom He has made worthy to share His future reign, on this earth as well as in the heavenly realms. And such must be prepared for these tasks in the same way that He was prepared for His place above all. This preparation is by the cross. Christ died on it a literal death. His redeemed ones identify themselves with Him in this death, accepting God's curse on the old humanity, as expressed through the cross. By dying to everything involved in the term "flesh", and living by the indwelling

power of the risen, victorious Christ, they become what He seeks in order to satisfy His heart. And that which counts for God, when it comes to the gratitude and fervent love from those who are delivered from Satan's thraldom, counts for Christ in the very same way. Would He want to be without the praises and thanks of creatures whom He Himself redeemed at such tremendous cost? Any such adoration would be impossible in sinless man. Only a sinner needs crucifixion. In order to go literally to the cross, Christ took on Himself the sin of the world. In order to go figuratively to the cross, a man must realise his own shameful deserts.

And man had to become a sinner for Satan's sake. God is also just to His great adversary. He furnishes him with material to give him an opportunity to show what he can do. God lets him have millions of men, great empires, vast resources. Now let him prove that he can build a happy, peaceful world without God, that he can satisfy the craving of men's souls, that he can fill the void without them by what he has to offer. Power and glory, lust and pleasure, education and civilisation, anything and everything that can be had, except the One Who alone can fill the human heart. But man would have never been Satan's dupe and tool had he not been estranged from God. That was the necessary preparation for Satan's great demonstration, which he stages in his realm, the earth. Where has his rulership led

to? Wars upon wars, sorrows upon sorrows, one form of government and administration of earth's affairs following upon the other. Every one a failure, every one ruined by the sin and selfishness of those concerned. And the greatest disappointment for humanity under his leadership seems just ahead, when man proposes to build a better world by his own plans and powers, blind to the fact that a hidden hand works behind the scenes; blind to the fact that Satan's public bankruptcy is almost due, ousted as ruler of this world-system, to usher in the rule of Christ.

And man had to become a sinner for his own sake. If God and Christ need human love and gratitude to satisfy the longings of their hearts, it is the same with him. He needs the unutterable and never-ending joy of thanking and adoring a Saviour and Redeemer from his former woes. He could not appreciate freedom without having experienced slavery. He would not be able to value God's righteousness, had he not become unrighteous. He could not realise the grace of the cross, had he not been in need of it himself. And, last of all, he could never have been prepared for his station with Christ upon His throne, had he not been deep in the depths of shame and sin and helplessness. Only with this experience behind him will he be fit for the exaltation which God has prepared for him. Without it he might glory in himself. Now he can only glory

in Christ, knowing that through His indwelling power alone, will he be counted worthy of this, the highest place in all the universe.

And if we still need more scriptural proof to show us that God made man in order to bring about His crowning revelation to all that He created, let us consider what Paul has to say in Ephesians 3:8-10: "to bring the evangel of the untraceable riches of Christ . . . that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God . . ." And how can all the celestial beings, together with the terrestrial and subterranean ones, bow the knee in the name of Jesus (Philippians 2:10), because of His having gone to the cross, if they have no knowledge of this event?

SURELY WHAT is written is true: "That which the eye did not perceive, and the ear did not hear, and to which the heart of man did not ascend — whatever God makes ready for those who are loving Him. Yet to us God reveals them through His Spirit, for the Spirit is searching all, even the depths of God . . . Thus also, that which is of God no one knows, except the Spirit of God. Now we obtained, not the spirit of the world, but the spirit which is of God, that we may be perceiving that which is being graciously given to us by God . . ." (1 Corinthians 2:9-12). □

The Wheat and the Tares

Courtesy: *Bible Truth*

WE ARE repeatedly being reminded in these days that we are a multi-racial people, that all men are equal irrespective of racial origin. If we study carefully we will find to accept this idea can be very misleading. Naturally when we consider the love of God we do so in a universal manner, having in mind John's message: "For God so loved the world (field), that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Kingdom of Heaven within the world had to be purchased and made secure (see Matthew 13:44-46), and this Jesus fulfilled on Calvary.

The distinction between the wheat and the tares is very discernible, and precisely what could be expected. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel" (Genesis 3:15).

Here we see two distinct and separate seeds, that of the woman and that of Satan.

Again we read regarding Esau: ". . . 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" (Malachi 1:2,3).

On this subject the Apostle has this to say: "As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Romans 9:13).

Likewise in Exodus 33 where God is speaking to Moses. So clearly is seen the inevitable clash between the Creator and the created, and the questions that can arise. Can He say He loves one yet hates another, when we are told to love one another? And the theme is continued in Romans:

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" (Romans 9:18,19).

Here Paul enters the field of controversy with the following question, a question which we would do well to remind ourselves when considering the parable of the wheat and the tares.

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed

it, Why hast thou made me thus? Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour? (No doubt having in mind Jeremiah 18 and 19.) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Romans 9:20-23).

The foregoing should need no explanation for the meaning is simply that God will do exactly as He determines to do, for the ultimate good of all concerned. Has He not already said: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11).

We turn again to the parable. How definite and clear this is, for the servants awakening from sleep realised something had happened, and so the question: ". . . Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest . . ." (Matthew 13:27-30).

This parable is also likened unto the Kingdom of Heaven, having within it both wheat and tares, good seed and bad seed, therefore it cannot possibly be the Church or the Body of Christ, as some would have us believe; whilst the Church is the light of the world that cannot be hid (see Matthew 5:14), the Kingdom of Heaven is likened unto a treasure hidden in a field (Matthew 13:44).

One very noticeable fact about the wheat and the tares growing together must be that the tares do not destroy the wheat, neither does the wheat change the tares, but they grow up together until the time of the harvest, the time of separation as and when determined by God (in the fullness of time).

We must also take note that it was not until the wheat sprang up and brought forth fruit that the tares also became visible. In other words it was not until the Kingdom of Heaven was bringing forth the fruits of the Kingdom, as called out and commissioned to do so, and to serve and to witness, that the tares became a recognised threat to the survival of the wheat. Yet, said the Lord "Let both grow together until the harvest . . ." They that continue to be heedless of the prophecy and the warnings that the mouth of the prophets convey are living in a world of make-believe, entirely separate from reality, due chiefly to the teaching and the belief that when the Lord Jesus returns the Church or

Body will be caught up, and desolation will then be rampant upon the earth, and upon the remaining inhabitants, a teaching that some religious sects appear to take great delight in expounding, yet it is contrary to the Word of God both in the Old and New Testaments.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him . . . Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; . . . sitteth in the temple of God, shewing himself that he is God" (2 Thessalonians 2:1-4).

The first point I wish to make clear is this, that all the teaching and preaching will not change the tares into good seed, they are set for destruction, the Word of God says so. Can you not see now why Jesus said: " . . . I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24). In other words the sheep scattered abroad during the migration, settling down and remaining within the nations they traversed, and furthermore He commanded His disciples to do likewise: "But go rather to the lost sheep of the house of Israel" (see Matthew 10:6). Does He not claim to be the Good Shepherd? and the good shepherd always looks after his sheep:

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

"I am the good shepherd: the good shepherd giveth his life for the sheep."

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice . . ." (John 10:14, 11 and 16).

Who are these sheep that the Lord is so concerned about? and also for whom **He is prepared to give His life?** The answer is plainly given in the Word of God:

"My people hath been lost sheep: their shepherds have caused them to go astray . . ." (Jeremiah 50:6).

"For he is our God; and we are the people of his pasture, and the sheep of his hand . . ." (Psalm 95:7).

"Know ye that the Lord he is God: we are his people, and the sheep of his pasture" (Psalm 100:3).

"All we like sheep have gone astray; we have turned every one to his own way; . . ." (Isaiah 53:6).

"For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out" (Ezekiel 34:11).

The result of all this is also given to us very plainly: "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" (Romans 11:26).

Could anything be more clear? Behold I stand at the door, and knock: Can it be that the Lord is standing outside the seven churches knocking to enter, that there are within lost sheep listening for the voice of the

Shepherd. The good seed both within the Kingdom and within the world waiting to hear His voice, if so the answer is plain. ". . . if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

Again we are told: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

In conclusion it is worthy to note that at this time of the end, that is of this age or dispensation which is now drawing very near, the tares will be gathered first out of the Kingdom, whilst the wheat, and the good seed, will remain, awaiting the return of her Redeemer and Lord.

And many more parables did Jesus declare unto His disciples each revealing varied aspects of the Kingdom of God.

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IF THERE BE ANY who imagine that there is some occult and mysterious virtue in an apostolic succession that comes through the Papacy, let them seriously consider the real character of the Pope's own orders, and those of his bishops and clergy. From the Pope downwards, all can be shown to be now radically Babylonian. The College of Cardinals, with the Pope at its head, is just the counterpart of the pagan College of Pontiffs, with its "Pontifex Maximus", or "Sovereign Pontiff", which had existed in Rome from the earliest times, and which was modelled on the original grand Council of Pontiffs at Babylon.

The Pope now pretends to supremacy in the Church as the successor of Peter, to whom it is alleged that our Lord exclusively committed the keys of the kingdom of heaven. But till the Pope was invested with the title, which for a thousand years had attached to it the power of the keys of Janus and Cybele, no such claim to pre-eminence was ever publicly made on his part, on the ground of his being the possessor of the keys bestowed on Peter. Very early indeed did the bishops of Rome show a proud and ambitious spirit; but, for the first three centuries, their claim for superior honour was founded simply on the dignity of their See, as being that of the Imperial City, the capital of the Roman world.

When, however, the seat of empire was removed to the East, and Constantinople threatened to eclipse Rome, some new ground for maintaining the dignity of the Bishop of Rome must be found. That new ground was found when, about 378, the Pope fell heir to the keys that were the symbols of two well-known pagan divinities at Rome. Janus bore a key and Cybele bore a key; and these are the two keys that the Pope has on his Arms as ensigns of his spiritual authority.

— Rev. Alexander Hislop

The Symbolism and History of

The Two Flags

by M. Dickinson

THE AUSTRALIAN FLAG was "born" in 1901: a schoolboy, Ivor Evans, of Melbourne won a nationwide competition for a design of a National Flag for Australia. The design had three outstanding qualities. Federation had occurred; there were now six States and the Australian Territories. Before Federation there were six independent Crown Colonies, which now became one Nation, although each State retained its independence and allegiance to the Monarchy.

This Flag denotes our geographic position, the Great Southland, by the use of the Southern Cross, and so another Cross is added to the Flag. It was distinctive, the brightest constellation in the Southern Hemisphere. Combined with the Union Jack, it illustrated Australia's loyalty to the Empire. The Union Jack, or the union of Jacob, or the union of Israel, was given pride of place in the top left-hand corner.

Immediately below is the Star of Federation, with its seven points, one for each State and the Territories. One point of this Federal Star points exactly to the Cross of St George, a tribute to England.

A Flag tells a country and its people their history, it symbolises our

beginning and our heritage. The Australian Flag tells us where we came from, where we are, and our duty to the future.

We are a Christian-based community and our heritage is God-given and our Flag is the history of this God-given Plan for us. Australia is one of the desolate heritages mentioned in Isaiah 50:20 - "The children thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too strait for me: give place to me to dwell".

Here, Isaiah is telling us how God has kept certain undeveloped lands for the expansion of His people, Israel. He tells us of the loss of the USA by Britain in 1776 and the founding of Australia, after this loss, in 1788. The USA was a colony of Britain but God stated that it would be a great nation and a part of Israel, along with Britain, as promised to Joseph's two sons by Jacob, whose name was changed to Israel (Genesis 35:14).

Thus Britain is Ephraim and the USA is Mannaseh as promised by God to Jacob (Genesis 48:13-22). 1801 was the date of completion of the Union Jack and this coincided with the growth of the British Commonwealth of Nations under Queen Victoria.

The Union Jack

There are three things to remember about it:

- 1) Its Name and the Three Countries it stands for;
- 2) The Three Crosses and their meaning;
- 3) The Three Colours — Red, White and Blue — and their meaning.

1) The Three Countries

A long time ago, in the reign of King Richard I, AD 1189, our English Flag had only one cross, because it was for only one country, England, and this cross was red on a white ground, called St George's Cross, after St George, the Patron Saint of England.

In the time of the Crusades, English soldiers wore it on their arm or on their breast when they went to fight, and the Red Cross was the emblem of England for many hundreds of years.

It is kept up today in the Red Cross Society, to help the sick and suffering, and if you live in England you will frequently see St George's Flag flying from the church tower on special days, such as St George's Day, or at Church Festivals like Christmas and Easter.

But when King James VI of Scotland became James I of England in 1603, there came a change. The Scottish people had their National Flag, called St Andrew's Cross, a diagonal cross, white on a blue ground, and the

two crosses were put together in 1606 and made the National Flag of England and Scotland, which became the first Union Jack; and so it remained for nearly 200 years. Under this Flag the foundations of the Indian Empire and of the Dominion of Canada were laid, and Gibraltar was captured in 1704.

It was called Jack out of respect for King James, which name in French is Jacques, in Latin Jacobus, and in Hebrew Jacob, which appears to be something more than a mere coincidence in view of our claim to be the literal descendants of Jacob.

In 1801, in the reign of George III, Ireland was added to England and Scotland, and with Ireland came its National Flag of St Patrick — a red diagonal cross on a white ground. The three crosses were blended together and became our present "Union Jack", which signifies the union of England, Scotland and Ireland in one as Christian countries under the blessings of the Cross of the New Covenant, the Cross of Calvary being in the centre.

Jacob said, when blessing Joseph's sons, "let my name be named on them" (Genesis 48:16). The name of Israel was given later on to the Ten Tribes under the rule of Ephraim (1 Kings 12:24-28). The name of Jacob, or Jack, is attached to the Flag of his descendants, who have grown into a "multitude in the midst of the earth" today.

Our Union Jack stands for Liberty, Equality and Justice. It is the Flag of Freedom and the Flag of Victory.

No man can be sold as a slave under this banner, and it has never been more than temporarily defeated.

In the days of the British Empire it floated over 2,000 islands of the sea, and more than half of the world's ships at that time flew the British Flag.

It carries the good news of Salvation to all the world through Israel's redemption for the glory of God and the good of all mankind, and says as plainly as it can speak, "God is Truth and God is Love".

2) The Three Crosses

First: The Cross of St George for England is the Cross of Calvary, the New Testament Cross, which brings spiritual blessings to all who will come under its power.

This Cross is the centre of our Flag and tells us of the blessings of a Salvation and Sanctification through the precious blood of Christ and the work of the Holy Spirit within.

It also stands for the sign of addition, the adding of land and territory. Our British Empire covered nearly one-third of the land surface of the world. Psalm 2:8 – "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Second: The white diagonal Cross of St Andrew for Scotland is the Old Testament Cross, the Cross of Jacob that he made when he crossed his hands to bless his grandsons Ephraim and

Manasseh (Genesis 48:14). The birth-right blessing was Joseph's (1 Chronicles 5:2), and was passed on by Jacob, acting under the inspiration of the Holy Spirit, to Ephraim, Joseph's younger son. It brought material prosperity (Genesis 27:28,29), plenty of wealth, food, land, and dominion, which the descendants of Joseph are enjoying now, though to a continuously lesser degree since the worship of God has increasingly come to be regarded as a matter of no importance in this country.

The Scottish Cross is the sign of multiplication, signifying the increase of seed. Jacob said: "Let them grow into a multitude in the midst of the earth" (Genesis 48:16) ["as fishes do increase" — *margin*]. At one time the British people doubled their population once in every fifty-six years.

Third: The Cross of St Patrick for Ireland, a red diagonal cross on a white ground, unites the other two, and reminds us of the three Persons in one God — the Father, the Son, and the Holy Spirit. For these two types of crosses, the diagonal and the perpendicular, resemble the shapes, respectively, of the first and last letters of the Hebrew alphabet as it was before it evolved into its present form during (? and after) the Babylonian captivity, i.e. Aleph (x) and Tau (+), two of the names for God shown together three times in the Old Testament, "I am the first and the last" (Isaiah 41:4; 44:6; 48:12). The equivalent of the Hebrew

Aleph, the first letter in the Greek alphabet, used as one of the names of Christ (Alpha), reminds us of His words in Revelation 1:8 ("Alpha and Omega, the beginning and the ending"), verse 11 ("Alpha and Omega, the beginning and the end"). The expression "the first and last", used by our Lord to describe Himself, also appears in Revelation 1:17 and 2:8.

How literally does our Flag fulfil Psalm 20:5, "In the name of our God we will set up our banners"; and in Psalm 60:4, we read "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." The Flag which bears the name of God hidden in its crosses is saluted by every soldier, sailor and airman of our country, and reminds us that we are the British or Covenant People of God — first under the Law and now under Grace; and wherever in the world it is carried, it speaks to all: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

THERE ARE three lessons we may learn from our Flag:

First: To value the privileges and blessings we enjoy through being called to be a Christian people. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Second: That all our blessings come to us through the Lord Jesus Christ, Who

died on the Cross to save us from the power of sin as well as from the penalty of sin. Have we, each one who reads this, come to Him to be saved and sanctified?

Third: Our Flag teaches us the character of God. He is . . . a God of truth . . . just and right is he (Deuteronomy 32:4), and bids us "Fear God, honour the Queen, love one another."

3) The Three Colours

Red, White and Blue were the three colours used in the Tabernacle for the curtains (Exodus 25:4).

Red, the colour of blood, signifies Justice or Judgment, and reminds us of the life laid down of the Son of God. "Without shedding of blood is no remission [of sins] (Hebrews 9:22). Redeemed . . . with the precious blood of Christ" (1 Peter 1:18,19). The Cross of Christ speaks to us of death and of life: "dead indeed, unto sin, but alive unto God" (Romans 6:11). "That they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (2 Corinthians 5:15).

White signifies Purity or Holiness: the colour of snow (Psalm 51:7; Isaiah 1:18). The work of the Holy Spirit is to make us holy (1 Peter 1:2). God calls His people to be a holy people. He says, "ye shall be holy; for I am holy" (Leviticus 11:44 and see 48; see

also Leviticus 19:2; Deuteronomy 14:2,21; 26:19; 28:9).

Blue, the colour of the sky, signifies Love, the Home of God, and eventually our Home if we have been washed in the blood of Christ and sanctified by His Spirit (1 Corinthians 6:11; Revelation 7:13-17).

SO WE SEE the three crosses and three colours speak of the Trinity: *Red*, the Son; *White*, the Holy Spirit; *Blue*, the Father.

While the Old Testament Cross shows us the faithfulness of God in keeping His promises that He made to Abraham, Isaac and Jacob, to their

descendants, the Celto-Saxon people of today, the Cross of Calvary, the New Testament Cross, shows us the love of God — the Father, the Son, the Holy Spirit; the Father in giving His Son, the Son in giving Himself, the Holy Spirit in bringing us to a knowledge of it through causing it to be written in His Word and given to us.

How grateful our hearts should be to God as we look at these crosses, and how we should thank Him again and again for such a wonderful birthright as He has given to us — His very own Chosen People, chosen to be blessed and to be made a blessing to all mankind. □

What Became of Zarah?

Zarah, Pharez's twin brother, had five sons (1 Chronicles 2:6): Zimri, Ethan, Herman, Calcol and Darda. It is evident that Zarah was offended because the birthright preference, which he claimed by virtue of the red thread, was given to Pharez, because in the account (Genesis 46) where Jacob's "sixty-six souls" are listed in Egypt under Joseph as prime minister, the names of Zarah's sons are conspicuously absent. However, further research finds them peopling the shores of the Mediterranean, and from secular history we learn that Darda founded the city of Troy on the Dardanelles, about the same time that Danaus of the tribe of Dan came to Greece, founding the Israel colonies there. About 500 years later, these Danites conquered Troy; the defeated Trojans under Brutus escaped to England, and the early British kings came from the Zarah-Judah line.

Calcol, brother of Darda, became the founder of the kingdom dynasty of Ulster, Ireland, which throne was later moved to Scotland, thence to England.

So various descendants of Jacob, of the virile tribes of Judah, Simeon and Dan, who in scattered sections migrated northward and westward, escaping Egyptian bondage, form an important part in the story of Israel, which later links, under the sovereignty of God, with the Biblical story.

— Charles O. Benham

A Study in the Genealogy of Christ:

David's Royal Son

by Valerie Martlew

CHRISTMAS IS THE TIME when we rejoice in the birth of Jesus Christ, Who came to be the Redeemer of Israel and the Saviour of the world. It is also a time when it is good to consider exactly what His coming means to each individual Christian and the nation of Israel.

Nowadays, many people who call themselves Christians tend to ignore the doctrine of the virgin birth of Jesus, but it is still necessary to study the subject so that God's great plan for mankind, as set out in the Bible, may be fully understood. Christ's incarnation by the Holy Ghost, of the Virgin Mary, is inextricably bound up with His divinity. If Jesus had been simply the son of Joseph and Mary, He would have been merely a philosopher. In fact, He would not even have been a good or truthful man, for He definitely claimed to be the Son of God. He was either divine, or an imposter or self-deluded. Men could not have followed His teachings and example for 2,000 years, and died for their beliefs, if He had been merely human and a fraud.

There are many reasons why Christians must accept that Jesus was born of the Virgin Mary by a miracle. Firstly, the prophecies (to which He frequently referred during His earthly

ministry) predicted that this must be so:

"Therefore, the Lord Himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel" (Isaiah 7:4).

Secondly, the Angel Gabriel told Mary, in plain terms, that the Holy Ghost Himself would be the father of the child she was to bear (Luke 1:26-38). Mary was puzzled by this statement herself, and declared that she "knew not a man". Her fiancé, Joseph, equally puzzled, was reassured by the Angel Gabriel that Mary's child was of the Holy Ghost (Matthew 1:18-25).

In 1 Corinthians 15, particularly verses 21-26, and Romans 5, it is stated that original sin is passed down from Adam in the male line. The Saviour and Redeemer had to be a sacrificial Lamb without blemish, as laid down in the ancient Mosaic ordinances, therefore Jesus Christ could not inherit original sin. If our Lord had been Joseph's son, He would have been wholly human, and His Sacrifice would have been merely a martyrdom, and not an Atonement.

This, however, is not the only reason why it is important that Christ's

humanity came only from His mother. Here was the Messiah, of whom prophets throughout the ages had predicted that He would be of the royal blood, from the family of Israel's great King David. From the point of view of the orthodox Jew of that day, the question of pedigree was very important, because they all believed the Messianic prophecies, and every one devoutly hoped to become the parent of the expected Deliverer. Every one in the community had to learn his family tree back as far as Abraham, and all the ancient Israelites were extremely proud of their genealogy. The tribe of Judah, from part of which the Jews later developed, was especially punctilious about this and Ezra recorded that, at the time of the return of the Remnant from captivity in Babylon, those who could not quote their pedigree were barred from serving as priests (Ezra 2:62). Therefore, it can be seen that if the Jews could logically and legally have refuted Jesus' claim to be of the Royal House of David, they would have made every effort to do so. That there was no such attempt proves that His claim was valid.

The New Testament Scriptures give us two genealogies for Christ — one in Matthew chapter 1 and the other in Luke chapter 3. The two genealogies differ. That in Matthew chapter 1 is headed: "The Book of the Generation of Jesus Christ" and this is the official Jewish record. All Hebrew records of a family or tribe fol-

lowed the male line, and if a woman married out of her tribe, the children took the tribal line of her husband, just as today wives take their husbands' surnames, and children take their fathers'. Jesus, however, was not of Joseph's line, for Matthew 1:16 says "and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ". Mary did not become Joseph's wife until after Jesus had been conceived (Matthew 1:18).

There is an important reason why Jesus should not be of Joseph's line. Although Joseph was descended from David, it was through his son Solomon. The descendants of Solomon reigned over the Kingdom of Judah, and one of them, Jeconiah (or Coniah or Je-hoiachin) was a notoriously wicked king (Jeremiah 22:24-30). The Lord cursed Jeconiah and his posterity, and decreed that "no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah".

The line of Jeconiah was cut off, and was changed to that of his uncle Mattaniah or Zedekiah (2 Kings 24:17). The descendants of Zedekiah still rule over Israel in the British Isles today, but although Jeconiah's line ceased to reign, Joseph was descended from him.

Christ never claimed Joseph as His father. When he was 12 years old, Joseph and Mary lost Him, to find Him at last in the Temple, talking to the Elders. Mary said to Him, "Son, why hast thou thus dealt with us? Behold,

thy father and I have sought thee, sorrowing." Jesus' reply shows that He only regarded Joseph as His foster-father. "How is it that ye sought me? Wist ye not that I must be about my Father's business?" (Luke 2:41-52).

The second genealogy in Luke chapter 3 is Mary's and therefore it is Jesus' true pedigree, as opposed to the official one. This one quotes, "Joseph, son of Heli" whereas the other (Matthew chapter 1) states that "Jacob begat Joseph". The word "begat" denotes actual generation, but in Luke's genealogy, the word "son" means "son-in-law". Collins Bible and Scofield's Bible note this in the margin, and most authorities are agreed on this fact. We may compare 1 Samuel 24:11, where David addresses Saul as "my father", but he was actually his father-in-law. Similarly Saul says, in verse 16, "Is this thy voice, my son David?" Thus, it can be seen that Joseph was the son-in-law of Heli. Through Mary, Jesus was not descended from Solomon, but from Nathan, another of David's sons, and thus He escaped the curse of Jeconiah. Our Lord derived His title to the throne through Mary, for the female line was not barred from inheritance (Numbers 27:1-11 and Numbers 36). This fact was also in fulfilment of prophecy, for in Genesis 3:15 it was foretold that the seed of the woman should vanquish the serpent.

In Isaiah 11 we have a prophecy of these happenings. "And there shall come forth a rod out of the stem of

Jesse, and a branch shall grow out of his roots." Here we see the picture of the main family tree cut down, and a new branch sprouting from an unexpected place.

In Acts 2:29,30 we read: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins, according to the flesh, he would raise Christ to sit on his throne."

Psalm 2:7 says: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

From the above-quoted Scriptures, it may be seen how definite are the Biblical claims that Christ is the Son of God. If we believe in a God, surely we cannot limit His power by not being able to believe that He can perform such a miracle as the virgin birth. A god with limited powers is no use to mankind, and scientists are constantly discovering that "there are more things in heaven and earth . . . than are dreamt of in our philosophy" (Shakespeare: "Hamlet", Act 1).

Armed with these genealogical facts from the Scriptures we can refute the wild theories of those who make Jesus an illegitimate child of a Roman soldier, or even Herod. Such blasphemies cannot stand beside the clear light of the Bible. □

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The Seed Growing Secretly

(Mark 4:26-29)

by Pastor J.P.S. Templeton

IN THE PARABLES of the kingdom, the seed is always the Word of God or as in Matthew 13:19, "the word of the kingdom". In the Bible there is only one kingdom with which God is concerned, and that is the Israel kingdom, of which the Church is an integral part. God established this kingdom on Mount Sinai when Israel became His bride and is called by theologians a theocracy because God is its king. This is the reason it is described in Daniel 2:34 as "a stone . . . cut out without hands".

The people wanted a king like the other nations, so God acceded to their request and gave them Saul as their king. After this David became their king, then Solomon. Although Israel is sometimes regarded as a monarchy, it is different from any other monarchy, for 1 Chronicles 29:23 states, "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him."

Unfortunately this united kingdom was short-lived, for soon after Rehoboam, Solomon's son, became king, the ten northern tribes rebelled and made Jeroboam their king, leaving Rehoboam with only Judah and the tribe of Benjamin as well as some of the Levites. This southern kingdom

became known as Judah, and the northern kingdom as Israel. Jeroboam made two golden calves which he placed in Bethel and Dan, instructing his people to worship these gods which had delivered them from Egypt, and appointing men to be their priests who were not Levites.

Because of idolatry the northern kingdom of Israel was under constant invasion by other foreign nations, such as Syria and Assyria, until 721 BC when the Assyrians took the whole nation into captivity and they were scattered amongst the nations, becoming the so-called lost tribes of Israel. Judah fared better although they also had lapsed when they fell into idolatry. They also suffered at the hands of the Assyrians, but were finally defeated by the Babylonians when Jerusalem and the temple were destroyed in 587 BC. Zedekiah was the last king of David's line to rule in Jerusalem, and after his sons were slain before him, his eyes were put out and he was taken into Babylonian captivity. Thinking men have concluded that God has failed to keep His promises to David and the seed of Jacob.

Charles Bradlaugh died an atheist in 1891 because he felt that God had failed to keep his promises to Abraham, and the prophecies which should

have been fulfilled by Israel were actually accomplished by the British Empire. Thomas Paine who published *The Age of Reason* opposing Christianity and advocating atheism because he also believed that God had failed to keep His promises to Israel to make their seed as numerous as the stars of heaven and the sand of the sea, as well as failing to give David an enduring dynasty. He quoted Scriptures such as Jeremiah 31:35-37; 33:17, 20-22, "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 divideth 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 that they have done, saith the Lord . . . For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel [not Judah, Jewry or the Jews]. . . Thus saith the Lord; 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.

As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me."

This prophecy is emphasised in Jeremiah 33:24-26 concerning the two nations, "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." Paine wrote his book in 1793 when Britain and America were becoming world powers. If he had known the identity of these nations, perhaps he would have written a very different book, describing the marvellous fulfilment of prophecy in respect of the house of Jacob.

Another agnostic was the politician and orator, Robert Ingersoll, who was often paid \$3,500 for one evening's performance during which he amused his audience with brilliant oratory and wit, ridiculing Christianity and using the Higher Critical Method to destroy the witness of the Scriptures, exposing them as Fable and Myth.

How sad that all these men became atheists because they were never taught the Identity Message. They did not know that when David was king of all Israel in Palestine, God promised that his seed would rule over all Israel, not just Judah, in the appointed place, mentioned by Nathan the prophet in 2 Samuel 7:10 and 16, "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 [the Assyrians or Teutonic Germans] afflict them any more, as before time . . . And thine house [King David's enduring dynasty] and thy kingdom shall be established forever before thee: thy throne shall be established forever." This parable is all about the word of the kingdom.

Jeremiah's commission

The man responsible for sowing this seed of the word of the kingdom in the appointed place was Jeremiah the prophet whose commission is described in Jeremiah 1:10, "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." Jeremiah, according to Scripture, lived to see his prophecies with regard to rooting out, pulling down and throwing down, and destroying the nations including Judah and Jerusalem, but did he also build and plant? It is really not necessary to tell Identity Bible stu-

dents that descendants of the twin brother of Pharez the son of Judah and Tamar, whose name was Zerah, was ruling over various tribes of Israel, including members of the tribe of Dan who had long since travelled to Ireland and the mainland of what is now called the United Kingdom from the earliest times.

When they heard the blessing of Jacob regarding the descendants of Judah (Genesis 49:10), "The sceptre shall not depart from Judah . . ." knowing their father as the younger brother was not the heir, departed to other lands where they could rule. They founded cities such as Troy, and after its fall in about 1183 BC they founded the city of Saragossa or Zaragoza on the River Ebro or Eber from which the old name of Spain, Iberia, was taken. This name undoubtedly designates the Hebrews, or descendants of Eber. In Spain they became known as the Milesian kings.

When Zedekiah's sons were killed by the Babylonians, the heir to the Davidic throne was Tamar Tea-Tephi, his eldest daughter. She remained with Jeremiah the prophet who was responsible for ensuring that along with the stone of destiny she was brought from Egypt to Spain, then to Ireland where she married the Heremon who belonged to the Zerah line of Judah, named Jochad, the son of Duach. He was a descendant of the Milesian kings who ruled in Spain. After their marriage they were jointly crowned on Lia

Fail, the Stone of Destiny or as it is commonly known, "Jacob's Pillow".

Jeremiah had fulfilled Ezekiel's prophecy by planting the tender young twig, Tamar Tea-Tephi, the heir to David's throne, into the low Zerah line of the scarlet thread, so that Jochad and Tamar had become rulers over Israel on the throne of David, now planted in Tara, Ireland; see Ezekiel 17:22-24, "Thus saith the Lord God; I will also take of the highest branch of the high cedar [the high Pharez line of Judah] and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; In the mountain: of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly [well-favoured] cedar: and under it shall dwell all fowl of every wing; in the shadow of its branches thereof shall they dwell. And all the trees of the field shall know that I, the Lord have brought down the high tree [the Pharez-Judah line from which David and Zedekiah were the heirs to the throne], have exalted the low tree, and have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it." Identity believers know that our own Royal Family are the legal heirs to this throne, for they are descendants of both the Pharez and Zarah lines of Judah. Jeremiah had sown the seed, and fulfilled his mission "to plant and to build". Proof of these events can be

found in Trojan, Grecian, Milesian and ancient Irish sources.

This parable of "The Seed Growing Secretly" is also called "The Parable of the Buried Seed". John J. Morey illustrates this, saying, "British farmers sow their wheat in the autumn, and not until the early spring do the blades appear; but all through the winter the grain has been alive, slowly growing beneath the surface.

A Sturdy Growth

"This has been true of the kingdom of God in the world. Long ago at the beginning of Israel's history the kingdom was sent into hiding, and the world thought it destroyed. It remained buried for centuries while men slept. But all the time it has been alive and germinating; its roots have struck firmly and deeply, and although the sleepy, careless world had no knowledge of it, a sturdy growth was going on, in preparation for the springtime when it would come forth to light, first the blade, then the ear, after that the full corn in the ear."

Writing in 1936 Morey continued: "It is a long time now since the early blades appeared, for by the time the two kingdom nations of England and Scotland became united under James I of England, the plant had assumed a strong and healthy appearance, and there can now be seen the full corn in the ear." In this article I plan to divide the parable into three headings — the hidden growth, then the heavenly

growth, and finally there is the harvest growth.

First of all let us consider the hidden growth. The seed is sown as explained in Mark 4:26, "And he said, So is the kingdom of God, as if a man should cast seed into the ground." Speaking of His death Jesus used a similar illustration in John 12:24, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." In this instance Christ the Logos, the living Word of God, likens Himself to a corn or grain of wheat which must die before it can be fruitful. The seed in the parable of the sower is described by Luke in Luke 8:11 which states plainly ". . . The seed is the Word of God". When an individual submits his life to Jesus Christ as his own and personal Saviour, and invites the Lord to come into his heart, a miracle takes place, and he is born of the Spirit; see 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

Just how enduring the Word of God is can be illustrated by an article in the *Belfast Newsletter* which states: "Seventy years after the discovery in Galilee of wild wheat, Israeli scientists are using it to develop a tough new high yield grain . . . ancestor of the grain which feeds most of the world's population, it was similar to that found in ancient Egyptian tombs. It had con-

siderable scientific interest, but was unsuitable for modern cultivation or making bread . . . Now scientists at Israel's Weizmann Institute are using the genes of the wild wheat to create a hybrid grain which will be drought resistant, easy to harvest and give a much higher yield than normal grain. The Weizmann scientists have already crossed a primitive African wheat originating in the Sahara with a local strain, producing a much higher yield than conventional types." Just as seed can be improved, so our life must of necessity produce a high yield of fruitfulness when we are born of God. The power of the Word of God is described in Psalm 107:20, "He sent his word, and healed them, and delivered them from their destructions." The good farmer, unlike us, does not worry after the seed is sown, Mark 4:26,27 . . . "as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how [lit. Greek, "the seed may be germinating and lengthening as he is not aware"].

The apostle Paul used a similar illustration to describe the differing ministries of God's servants in 1 Corinthians 3:5,6, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." In the parable of the sower, the man who sows the seed is Christ

of whom Psalm 121:4 states, "Behold, he who keepeth Israel shall neither slumber nor sleep." Because this man sleeps, and rises night and day, it cannot be a reference to the Lord, but rather as Paul has indicated, to the servants of God who proclaim the gospel of the kingdom. The enduring quality of this message contained by the Word of God can be illustrated by natural seed. "A hermetically sealed vase found in a mummy pit in Egypt was sent to the British Museum where the librarian accidentally broke it. In it there were a few grains of wheat and a couple of peas. These were carefully planted in a greenhouse on 4th June, 1844, and at the end of thirty days these old seeds were seen to spring up into new life after being buried for over 3,500 years, at the time Moses was a prince in Egypt."

This is true with regard to the gospel, for in these days it is surprising how many elderly folk are being converted, who were confronted with the gospel forty years ago under the ministry of that famous evangelist W.P. Nicholson. This statement is recorded in Isaiah 55:10,11, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth; and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it

shall prosper in the thing where to I sent it." One reason the seed takes so long to germinate is because it is not watered according to the scriptural pattern; Psalm 126:5,6, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We should not get discouraged, for the hymn-writer describes just how effective the Word of God will be:

"God working His purpose out as year succeeds to year; God is working His purpose out and the time is drawing near; Nearer and nearer draws the time, the time that shall surely be, When the earth shall be filled with the glory of God as the waters cover the sea."

A Thorough Grounding

Having identified the man we will now identify the ground which is also mentioned in the parable of the sower where it is used to illustrate the hearts and minds of those to whom the word of the kingdom is proclaimed. "The ground cannot sow, and it cannot reap, but it can receive and nurture the seed, supplying it with all its own nutritious qualities until at last there is a harvest. The starting place of the Kingdom of God is in the heart He captivates." ("All the Parables of the Bible" — Herbert Lockyer)

On a national basis the ground can perhaps be likened to the field in the parable of the wheat and tares; Mat-

thew 13:38, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." We know that when Christ returns Revelation 11:15 will be then fulfilled: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms [or better kingdom] of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

This writer is unknown, but "an old professor of biology used to hold a little brown seed in his hand, and say, "I know exactly the composition of this seed; it has in it nitrogen, hydrogen and carbon. I know the exact proportions. I can make a seed that will look exactly like it. But if I plant my seed, it will come to naught; its elements will be simply absorbed in the soil. If I plant the seed God made, it will become a plant, because it contains the mysterious principle which we call the life principle." The Bible looks like other books. We cannot understand altogether its marvellous power. Planted in good ground it shows that it has the life principle in itself; it brings forth spiritual fruit. Someone else has said, "If you plant for a year, plant grain. If you plant for ten years, plant trees. If you plant for 100 years, plant men. If you plant for eternity, plant the Word."

Now we come to the second picture which this parable reveals, namely the heavenly growth. The warm spring

sun causes the germinating seed to sprout, and Mark 4:28 states, "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." The phrase "of herself" or "of itself" implies self-acting, and is a word only used here and in Acts 12:10, "When they were past the first and second ward [or guard], they [Peter and the angel of the Lord] came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street; and forthwith [or immediately] the angel departed from him." This expression "of its own accord" is from the Greek *automate*, from which we have automatic. The phrase could be rendered "The earth beareth fruit spontaneously or automatically."

Nationally this is a picture of Great Britain and the Commonwealth, as well as the United States of America and other Israel nations when they were so fruitful, proclaiming the word of the kingdom to all nations, including the heathen. The personal application is that of a healthy spiritual life, the picture of an individual Christian growing in grace, according to 2 Peter 3:18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ . . ." Nothing is as powerful as nature's growth. A tree can split a concrete pavement with the power of its growth, and even damage the foundation of a house. A weed can push its head through an asphalt path.

The seed of God's Word is the great power behind the Christian life.

One Christian can change an empire. "Telemachus was a hermit of the desert, but one day he felt the Spirit of God directing him to Rome while the gladiatorial games were in progress. He always thought of Rome as a holy Christian city, not realising that it was only nominally Christian. As he watched the games, he was horrified to see those he believed to be God's children slaughtering each other while the crowds roared for blood. He leapt from his seat, right into the arena, and stood between the gladiators. He was then tossed aside. He came back. The crowds were angry and began to stone him. Still he struggled back between the gladiators. The prefects' command rang out; a sword flashed in the sunlight, and Telemachus was dead. And then suddenly there was a hush, suddenly the crowd realised what had happened. A holy man of God lay dead! Something happened on that day to Rome, for there were never any more gladiatorial games. The one man had let loose something by his death that cleansed an empire from a sin."

This spiritual or heavenly growth which is so powerful reminds us that sowing is essential, as Ecclesiastes 11:6 states, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Ellicot says, "It is not well

in the spiritual husbandry, either of the nations of the world or of individual souls, to be taking up the seeds to see whether they are growing. It is wiser to sow the seed, and to believe that sun and rain will quicken it." This spontaneity or automation of growth is in three stages, the blade, the ear and the full corn in the ear. The ear is the head of corn containing its flowers or seeds. The blade is the spear-headed leaf of grass or cereals. On a personal basis this pictures the influence or golden personality of a mature Christian, living a fruitful life, regardless of circumstances, and perhaps even in exceptionally difficult circumstances, rather like John Bunyan who wrote *Pilgrim's Progress* during the twelve years he spent in Bedford jail.

Again, there is the story of "a French man who had incurred the displeasure of Napoleon was cast into a dungeon, forsaken by his family and friends, forgotten by everyone in the outside world, he wrote on the wall of his cell, 'Nobody Cares!' One day a green shoot came through a crack in the floor. Each day the French man shared his water with the little green plant. The plant grew and grew toward the small window in the cell, and one day the French man found a beautiful blue flower on it. As he gazed at the beautiful flower, his heart was touched and there were tears in his eyes. He scratched away the words, 'Nobody Cares' and wrote instead 'God Cares!' The presence of that flower in that

gloomy cell transformed his embittered heart."

Jesus Christ does the same for those who recognise Him, Isaiah 53:2, "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Those who have accepted Christ experience heavenly growth. It could be said that Queen Victoria was right when she explained to an Indian prince that the secret of Britain's greatness was the Bible. Britain no longer has that greatness because she is no longer a Bible-loving nation, and indeed many of the modern translations of the Bible misrepresent the true message of the Scriptures.

The third aspect of this parable is the harvest growth. This is indeed the full corn in the ear and, as Mark 4:29 states, "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." This picture of harvesting is also found in Revelation 14:14-16, "And I looked, and behold a white cloud, and upon the cloud one sat like 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." The two aspects of this harvest are given in the parable of the wheat

and tares where Matthew 13:30 states, "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."

A Clear Interpretation

The interpretation of the parable makes it quite clear that the first part of this harvest concerns the removal of the wicked before the saints are gathered to meet the Lord in the air. Matthew 13:38-43: "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 [or better age]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [or age]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which 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."

It is foolish to speculate as to who the angels are, for it seems that they are the ten thousand times ten thousand, and thousands of thousands mentioned in Revelation 5:11,12. This task of removing the wicked would not

be given to members of the Israel kingdom or the church of the firstborn, although we know that at a later date they will have a part to play in judging the wicked, 1 Corinthians 6:2,3, "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" To His saints, the Lord says in Revelation 22:12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

This indicates how important it is to sow the seed, for if no seed is sown, there will be no harvest. Of course we need patience and faithfulness as we carry out this great task, remembering Galatians 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Speaking on prayer, J.H. McConky uses this illustration of the harvest. He writes, "It takes God time to answer prayer. We often fail to give God a chance in this respect. It takes time for God to paint a rose. It takes time for God to grow an oak. It takes time for God to make bread from wheat fields. He takes the earth. He pulverises, He softens, He enriches, He wets with showers and dews. He warms with life. He gives the blade, the stock, the amber grain, and then at last the bread for the hungry. All this takes time. Therefore we sow, and till, and wait,

and trust, until all God's purpose has been wrought out. We give God a chance of time. We need to learn this lesson in our prayer life. It takes God time to answer prayer. For those in the Israel nations throughout the world who are waiting for the return of Christ, their Messiah, the sickle and the harvest is not to be feared, for they will be preserved in their Father's kingdom."

The apostle Paul looked forward to this time when he would receive his reward. In 2 Timothy 4:6-8, he writes, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." If we love the Lord and His Word, and the glorious hope of His return, we have every right to look forward to the coming harvest. The only regrets we may have are concerning our loved ones and our neighbours who have not become members of the kingdom of God by spiritual birth. If we really believe Romans 11:26,27, let us pray for its fulfilment, "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." □

What Leaves the Body at Death?

WHAT LEAVES the body at death? Is it the spirit and what is the difference between the soul and the spirit? This is a very complex subject. Death is described in the Bible as the giving up of the spirit (*pneuma*; Luke 23:46) and the laying down or departure of the soul (AV: *life*, Greek: *psuche*; John 10:11,15,17). A full study of such a question needs a list of every occurrence of where the words *spirit, breath, soul, life* and *body* are used throughout the Bible. Then each verse has to be examined to see how these terms are used alone in each context and in combinations of one or more of these words in relation to a person or body.

In the absence of such detailed research, an assessment is possible on the basis of several key verses.

Spirit

Ezekiel 37:8 — ... and I beheld and to the sinews and flesh came up on them (the dry bones) and the skin covered them but there was no spirit in them.

Revelation 11:11 — ... spirit of life (Greek: *zoe*) out of God entered into them and they stood up on their feet ... — referring to the two dead witnesses.

James 2:26 — ... a body without spirit is dead ... — as were the dry bones of Ezekiel 37:8.

A principle is evident in these verses: it is the spirit that gives life to

the creature and the spirit originates from God. The spirit is an essence or substance (like breath) which has no shape nor visible form to indicate its presence. (This is to be distinguished from spirit beings that can exist independently of a body.) Hence when the creature dies, the body goes to corruption but the spirit which gave it life returns to God from whence it came.

Soul

The soul is neither body nor spirit. Paul refers to the three components in 1 Thessalonians 5:23, when he asks for a blessing for the whole assembly and refers to it as a living entity having a body (*soma*), soul (*psuche*) and spirit (*pneuma*). Jesus states that God is spirit and hence we find in Matthew 12:18 a reference to God's Soul (*psuche*) and God's Spirit (*pneuma*) — Jesus is the physical manifestation of the Godhead. In Acts 2:27, Peter quotes David as saying *Thou wilt not abandon my soul* (*psuche*) *in hell* (Greek: *Hades*) (Hebrew: *Sheol*) — the spirit is not mentioned because it has already returned to God.

Soul is used throughout Scripture in reference to any living thing. It expresses the nature, character and personality of the individual — whether man or animal. Hence it identifies the individual and accounts for the differ-

ences between one individual and another. The difficulty in explaining it arises because, while body and soul can be separated, the soul and the spirit can only be distinguished (Hebrews 4:12).

In the Greek text of John 10:17, Jesus said that He lays down His *soul* (*psuche*) for Israel. The word *psuche* means *soul* — not body, not spirit and not life (as translated in the AV). And in this same verse Jesus stated He would take up His soul again when He rose from the dead. In Luke 24:37, when Jesus appeared to the Apostles after His resurrection, they all took fright thinking they were seeing a spirit. But Jesus said ... *a spirit hath not flesh and bones as ye see me have*. Hence Jesus, when resurrected, had His own body, His own soul and His own spirit (commended to the Father from the stake) which gave Him life.

Thus, in terms of the original question, when a living thing dies whether it be plant, animal or man:

- its body goes to corruption,
- its spirit (the life-principle) returns to God,
- but what happens to the soul depends very much on whether we are discussing animal, vegetable, natural man or an Israelite!

By putting His Name *Jehovah* (The God of the Living) on Israel (Exodus 6:3,4) God, in effect, guarantees their ultimate resurrection and continuity as an Eternal People. But

because all Israelites must die (as a consequence of Adamic sin) it is necessary to preserve the souls of all Israelites from the time of death until their resurrection to either everlasting life or to shame and age-long contempt (Daniel 12:2). Therefore, when an Israelite dies (whether good or bad), we are told:

- the body goes to the grave and corruption,
- the spirit returns to God,
- but the soul — that quality which identifies the individual person — sleeps with the fathers in *Sheol* (Hebrew) or *Hades* (Greek).

When asleep in normal life we have no conscious communication, knowledge, understanding or speech with anyone, nor are we conscious of anything that is going on around us or in the world at large. Hence in death there is likewise no conscious knowledge of any activity beyond the grave until the Second Advent (Eccles 9:10).

We can say nothing about what happens when a natural man dies; the Bible is silent with respect to their resurrection options. However, the soul of an animal perishes completely, along with its body, as does, eventually, the soul of the disbelieving Israelite (Psalm 49:12,20). Jesus confirms this warning in the New Covenant:

Matthew 10:28 *And fear not them which kill the body (soma), but are not able to kill the soul (psuche): but rather fear Him Which is able to destroy*

(Greek: destroys) *both soul* (psuche) and *body* (soma) *in hell* (Ge-Henna).

Luke 12:4,5 *And I say unto you My friends, be not afraid of them that kill the body (soma), and after that have no more that they can do. But I will forewarn you Whom ye shall fear: fear Him Which after He hath killed hath power to cast into hell* (Ge-Henna); *yea I say unto you, fear (Him).*

Fear

The Greek verb translated *fear*, is used in two ways. The first is the common meaning of *to be afraid of*. The second is the *reverential fear* which Vine describes as *not a mere fear of His power and righteous retribution, but a wholesome dread of displeasing Him*. For example, men do not usually swear in front of women for fear of displeasing or offending them. The meaning is well illustrated in Joshua 24:14:

... fear the Lord and serve Him in sincerity and in truth ...

By way of further elucidation, both of what has been said above and of what has been mistranslated in our Bibles, we should be aware of the word **Hell**. *Hell* is used to translate two common Greek words (*Hades* and *Ge-Henna*) and is used in everyday conversation to refer to a place where people are tormented forever. *Hell* is not only wrong as a translation of either of the Greek words, it is meaningless in association with "eternal torment", because no such thing is described in the Bible.

Hades

From Acts 2:27 we can establish that *Hades* is the New Covenant equivalent of *Sheol* in the Old Covenant. From the usage of *Sheol* it is best translated by (*The*) *Grave* — that is, not just any grave. The more popular meaning of *Hades* as "the unseen world" is derived from its common Greek usage outside of the Bible. In an 1877 commentary on the Prayer Book, we find the following notes against the word *Hell* (in the Apostle's Creed) it states:

"Hell", Hades, the unseen world, into which the soul passes when it is separated from the body, and where it awaits the resurrection of the body and the final judgement. This clause shows that Christ had a reasonable human soul, which was subject at death to exactly the same law as we are subject to.

We have been taught to believe that after Jesus died on the stake, He descended into *Hell*, meaning some awesome place below. But this is not true — His soul descended into *The Grave* where there is no work, device, knowledge or wisdom (Eccles 9:10). It is certainly not Satan's domain. (Until the time of Jesus' death, Satan legally owned the dead **bodies** (Jude 9) but Jesus' death paid the price for these bodies, including His own.) Consequently, Jesus states (Revelation 1:18) that He holds the keys of *Death* and *The Grave*. After the Day of Judgement, *The Grave* and *Death* will be cast

into the lake of fire, *the lake, the (one) of fire* (Revelation 20:14).

Peter states that Jesus, having died in the flesh, was quickened in spirit. After He had risen, Jesus went and proclaimed, not preached, His victory over death to the angels in prison (*Tartarus*, 2 Pet 2:4, 1 Pet 3:19). These are **not** the souls in *The Grave* because that is the place from which He had just risen and the souls in *The Grave* have no knowledge of anything, including such a proclamation by Jesus.

The spirit which *quickened* Jesus was His own spirit returning to Him at the end of His three days in the heart of The Earth. This was in accordance with the power and authority which He held but had laid aside at the start of those three days (on the morning of Thursday, 14th Nisan). Similarly, at the First Resurrection, it is only those spirits that hear and understand the shouted command of the voice of the Son of God (John 5:25) that will leave their place with God to raise their respective souls from *The Grave*. (Those amongst the living who are acceptable are changed into their eternal form *in the twinkling of an eye*, 1 Corinthians 15:52.)

Ge-Henna

In the Old Covenant, *Ge-Hinnom*, the Vale of Hinnom (the vale of burning), was the place outside the gates of Jerusalem where children were passed through fire in worship of Moloch. In later times the valley was the

place where carrion (carcasses, offal, etc.) and other refuse from the Temple was destroyed by means of a fire always kept burning. At the time of Jesus the valley had become the rubbish dump for Jerusalem where the city's garbage and other worthless refuse was incinerated in a continual fire. It was from this historical basis that *Ge-Henna* became associated with the true place of destruction in the New Covenant Scriptures. It should be translated as *The Place of Destruction* which conveys something of its meaning, rather than transliterated which conveys none of its meaning. Hence we find in the Greek text of Matthew 5:22 that Jesus refers to *The Place of Destruction, the (one) of fire* and in Matthew 18:8 the AV refers to the *hell of fire*, but the Greek refers to *the fire, the eternal (one)*. From these references it follows that *The Place of Destruction* and the Lake of Fire and Sulphur are one and the same.

As stated earlier, when an Israelite dies, the spirit returns to God and the body goes into the ground. The soul goes to *The Grave* where it is held *incommunicado* until the resurrection. *Sheol* occurs 65 times in the Old Covenant Scriptures. Its factors, 5 x 13, tell us that *The Grave* is a place of division affecting the spirit (13 is the number of Division — rebellion does not occur before there is division; 5 is the number of the Spirit). *The Grave* divides the soul from the spirit. *Hades* is used only 10 times in the New Covenant

Scriptures — 10 is the number of **sufficiency** (for example, 10 Commandments are sufficient to embody the Law). The 10 occurrences of *Hades* and its association with death tell us that physical death is a **sufficient** price to pay for our sin (under the Law) and no further price is to be paid. But the price to escape eternal death is a different matter.

At the First Resurrection, those who have already died but are deemed acceptable to Jesus because of their **belief** will be raised. They will live in their eternal form with their body, soul and spirit intact. Those who are not acceptable and those who die during the Millennium will be raised from *The Grave* at the Second Resurrection. They also will have their body, soul and spirit but will face the judgement of the Great White Throne. This is not a judgement based on active belief but judgement based on ignorance of or rejection of God and how that individual treated his fellow Israelites. Some will receive the judgement foretold in the parable of the Ten Talents — their spirit will be taken from them and given to others and the remaining husk of body and soul will be cast into the Lake of Fire. It is not the *casting in* that is to be feared but the doom which follows. That destruction is the total extinction of both the body and the soul. For such a person no eternal life is possible.

At the time of the First Resurrection, the Beast and False Prophet are

cast into the Lake of Fire. Prior to the Second Resurrection, Satan is also cast into the Lake of Fire and all three spirit beings are *tried and examined unto the ages of the ages*.

The last things cast into *The Place of Destruction* are *Death, The Grave* and those whose names are not written in the Book of Life, Revelation 20:14. These events complete the restoration of the Order of Earth and Heavens made by God Himself (last part of Genesis 2:4). Twelve is the number of **order** or **system**, hence we find *Ge-Henna* occurs 12 times in the NCS, telling us the fires of this place are the order or system for destroying evil.

Conclusion

It is unfortunate that both the AV and RSV have mistranslated *Sheol* and *Hades* indiscriminately as *Hell, the grave, the pit* and *Ge-Henna* to the confusion of all who read those versions. The worst part of the confusion is that it hides from us the relatively simple and straight-forward understanding of what happens to us at death and why there is nothing to fear in dying. Everyone has the capacity to verify these things by using an interlinear version to identify which Hebrew or Greek word has been used in the relevant verses. It takes some extra effort to reveal the meanings contained in the correct words and in the related numbers. But the magnitude of that effort is far outweighed by the magnitude of the reward. □

Grace Until This Hour

by Abram Poljak

LET US BE thankful for the proof of divine grace which we have received during the past. Let us give thanks for all the blessings, especially for the strength and ability to learn and to teach.

Let us give thanks to God for all the joys, but also for all the suffering; for all the successes, and for all the failures and the testings. Let us think of the tests — not only how difficult they have been, but also how God has kept us through them all. Where would we be today if He had not protected us and given us strength to persevere?

God knows the outcome of our tests, but — we walk by faith! It is by faith that we learn of our progress as we emerge from our tests, by His grace. We are not tested that God might discover whether we are making progress, for He already knows, but He does test us that we might discover for ourselves the progress we are making.

“It is a good thing to give thanks unto the Lord”, says the Psalmist. Let us thank the Lord for all His protection, for all preservation, for all guidance until this hour and for all the grace which He has bestowed upon us (Psalm 92:1).

Let us thank the Lord, but let us also thank the people who were His

messengers in our life, whom He sent to us as a help and support. Let us not forget the kindness God has shown to us, but neither should we forget the kindness which people have shown to us.

“Where are the nine?”

In Luke 17, we read of ten sick people who were healed by Jesus. “One of them, when he saw that he was healed, turned back, and with a loud voice glorified God and fell down on his face at His feet, giving Him thanks. And Jesus answering said: Were there not ten cleansed? But where are the nine?” (verses 15-17).

Let us not take the good things in our life for granted, but let us look upon them only as grace and a testing — a testing of our gratefulness. Let us think of it every day, especially on days which God has set aside for us as a time of contemplation. These are days of love and gratefulness, of conciliation and of making peace.

We should make peace with God, with all people and with ourselves. We should balance our “annual accounts” and recognise how much kindness has been shown to us by God and by men. Let us recognise it and let us step gratefully through the gate of time into tomorrow. □

A Warning Note

by E.T. Springett Moxham

THE FRIGHTENING TOLL of recent earthquakes seems not to disturb a world steeped in sin and degradation, where men, high and low, go on in an apathetic stupor, not knowing, and not wanting to know, of the stored-up judgment awaiting them (2 Peter 3:7).

As a stranger in a strange land, the Christian has a solemn duty to warn, and to help others to warn, of this impending divine judgment which is now beginning to be felt, whilst at the same time he should remain separate from the world (2 Corinthians 6:14-18; Revelation 18:4).

Our Lord spoke in no uncertain terms of the disasters of the end-days, our days, and the wickedness of men, the apostate condition of Christianity and the Church, which, in simple terms, means a falling away from the truth, a rebellion against the very body of Truth (2 Thessalonians 2:3).

The Lord made the judgment of this present evil world very clear in Matthew 24, Mark 13 and in Luke 17 and 21, where He speaks of wars, rumours of wars, famines, pestilences, plagues and earthquakes in various parts of the world.

Wars are world-wide and the suffering is indescribable, and, with droughts and the inevitable famines which follow, man knows not which

way to turn, for he is too proud to turn from his evil ways and repent. Where there is defiance of God, judgment must follow and even rain may be withdrawn (Zechariah 14:17; 2 Thessalonians 1:8).

Man cannot contain the disasters for which he is clearly responsible and which are descending upon his own head with increasing rapidity. Death and destruction are everywhere and now the mighty earthquakes are striking. No longer can the trouble be contained as the following Scriptures make clear — Jeremiah 25:27-38; Zechariah 14:2-9,17; Matthew 24; Mark 13; Luke 17:26-30; 21.

Major earthquakes and tidal waves are also erupting in the three spheres of life, the ecclesiastical, the political and the financial! Did not our Lord declare that such judgment would fall? This He made very clear also in Revelation 18. His call to us is to "**Watch and pray**". Security is there for the taking whilst the new-born child of God walks in peace (Joel 2:32; Acts 2:21).

Our Lord spoke of all these things coming upon the earth as a snare, and the prophet Isaiah was inspired to cry aloud, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth . . . the earth shall reel (i.e.

stagger) to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (Luke 21:25,26; Isaiah 24:17-23; Matthew 24:29).

Let us not think that this trouble will go away. The Word of God does not go away. It is fulfilled. His love is not a sloppy sentimental love, but one of justice and mercy. Justice, yes, but mercy and love for those who call upon Him in sincerity and in truth (Romans 5:9; 1 Thessalonians 5:5,9,10).

In the days of Noah, wickedness abounded in the earth and in the days of Lot it was likewise. Observe that whilst the building of the ark was in progress, the people, as wicked as they were, were safe, but, when the ark was ready, Noah, this man of God, and his family sailed away in safety whilst the Flood came upon the earth (Genesis 6; Luke 17:27).

"Likewise also as it was in the days of Lot . . . the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed"! That day is near! (Luke 17:28-30).

Whilst Lot, this man of God, was in Sodom, the people were safe! There are still one or two men of God in the earth today, but, when the Lord takes them, what then? The Captain of your salvation is at the door!

—oo—

EARTHQUAKES regularly make front page news, and, with their increasing numbers, many people simply accept them as one of the hazards of life, but we suggest that they should not be treated so lightly.

Years ago, before people became so sophisticated, earthquakes, along with thunder and lightning, were regarded as manifestations of God's displeasure against men and their ways, and it may be thought by some that the God-fearing of those days may have been nearer the truth than many of the unbelieving agnostics and atheists of today. Indeed, the Bible speaks very clearly of the association of judgment with earthquakes as we shall see, but it does not necessarily follow that this is always the case (Luke 13:4,5).

After all this is said and done, the Apostle Paul was inspired to write in that wonderfully inspiring chapter of Romans 8 that, "We know that the whole creation groaneth and travaileth in pain together" as it waits for the manifestation of the Sons of God (verses 19-22).

Is it not a fact that the earth is under a curse (Genesis 3:17), a curse which God will lift with the advent of the new heavens and the new earth, guaranteed by Him; and is it not perfectly reasonable that the Apostle should be inspired to write in this way? (Isaiah 65:17; 66:22; 2 Peter 3:13; Revelation 21:1).

We should not dismiss earthquakes simply as "acts of God", for

the desires and lusts of men may well be contributory factors.

To disturb the crust of the earth as men have done during recent centuries by mining coal, iron ore and every other conceivable mineral, and vast quantities of oil and gas, can only disturb the delicate balance of nature. Add to all this the gigantic nuclear explosions in the earth's atmosphere and the ensuing vibrations, plus the tremendous underground nuclear explosions, and it cannot be denied that men have contributed to the subterranean disturbances!

To disturb the pressures within the earth's crust is to invite trouble and disaster, and thus it will be seen that men have indeed considerably contributed to their own discomfort by their own activities, which have recoiled, and will recoil, on their own heads in judgment! **It is men and not God who have brought much of the suffering on the innocent!**

Although the word *seismos* translated *earthquake* can be, and has been, used in connection with the political, ecclesiastical and economic powers of this Babylonian world, nevertheless the words of the inspired prophet leave us in no doubt that God is speaking of a literal and gigantic earthquake in Zechariah 14.

The prophet speaks of our own day, and of all nations being gathered against Jerusalem in one way or another. It is then that the Lord takes direct action to transform Jerusalem.

Then, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley and half of the mountain shall remove toward the north, and half of it toward the south" (v. 4).

This is the culminating event at that day, but those which precede it are no less arresting. The residents of the area will flee into the surrounding mountains and districts in panic even as their ancestors "fled from before the earthquake in the days of Uzziah King of Judah: and the Lord my God shall come and all the saints with thee!" (Amos 1:1; Zechariah 14:1-9).

It has been geologically proved that an earthquake fault does exist beneath the Mount of Olives, and, when this great event occurs, a strange half-light will encompass the world.

"It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."

Not only will the people of the world be spiritually healed, but the Dead Sea will awake from death and be transformed into a living sea — a sea containing life!

"The Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." Then will the Israel of God come into her

own, and, under the Lord, she will be a blessing to all the families of the earth.

Earthquakes invariably carry with them a sense of foreboding of what might happen and a uneasiness often strikes people who may even be far away from the scene. It is rather strange that it persists. It is as if the very foundations of society are being shaken and made manifest in the literal shaking.

Well does one remember the Word of God, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land: and I will shake all nations, and the desire of all nations shall come: and I will fill this house (the coming Kingdom) with glory, saith the Lord of Hosts".

"The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in their place will I give peace, saith the Lord of Hosts", yet another guarantee of the coming Kingdom under Christ (Haggai 2:6-9).

Thus, in an amazingly short declaration, our Father is saying that the great desire of all nations, which is peace, will come, for He guarantees it. The whole fabric of earth's society must be shaken!

"See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn

away from Him that speaketh from heaven: whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven.

"And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Exodus 19:18; Hebrews 12:25-27).

Our position is one of great solemnity, for we have "come unto Mount Sion, and unto the city of the living God, the Heavenly Jerusalem . . ." (verse 22) and, we should take the greatest care every step of the way.

The Scriptures speak of great upheavals which will take place, and, of necessity, they will be in accordance with the prophetic Word (Revelation 6:12; 8:5; 11:13,19; 16:18).

Literal earthquakes have occurred, and will occur, throughout the world, accompanied by the upheaval and removal of much of society which will exist alongside them with wars, commotions, earthquakes, famines and epidemics (Matthew 24:7; 13:8; Luke 21:10).

Through the pangs of judgment and sorrows will the earth be delivered (Matthew 13:8) and men saved from themselves, calling upon the name of the Lord, who, appearing in glory and glorified in His saints, will be "admired in all them that believe" (Joel 2:32; Acts 2:21; 2 Thessalonians 1:10). Hail, happy day! □

The Serpent—the Devil and Satan

by E.T. Springett Moxham

IT IS A SOURCE of wonder that students of the Bible should argue as to the existence or otherwise of Satan. Again, there are many who, in reading the opening chapters of Genesis, see in Adam and Eve a couple whose spiritual defences were similar, but the *Bible* does not say so! Indeed, the Word of God is very clear, for Eve was the more likely to transgress than was Adam, and, whatever or whoever the serpent was, he knew it!

In an effort to bring down Adam whom God had created perfect, the adversary attacked him through Eve, the weaker vessel (1 Peter 3:7); thus it is written “**Adam was not deceived, but the woman being deceived was in the transgression**” (1 Timothy 2:14).

From this we learn that prior to the fall of Adam and Eve there had been a transgression of the commands of God by someone else! It was this transgression, this trespass, this disobedience into which Eve entered. It concerned what the Bible describes as the serpent.

Whatever the serpent was, it was more subtil than any beast of the field i.e. more crafty than any other (Genesis 3:2). It must therefore be obvious that a snake could not be so crafty as to be able to bring down the perfect creation of Almighty God.

This reference to the field is of immense importance, for when our Lord referred to the field, He referred to the world, “**The field is the world**”, He said (Matthew 13:38). It was into the dust of this world that the serpent was to be cast! Again, the Bible is very clear. Amongst various references Revelation 12:9 speaks of “that old serpent, called the Devil, and Satan, which deceiveth the whole world”. This verse speaks of him as being “cast out into the earth, and his angels were cast out with him”.

God decreed that the serpent was to go upon its belly, “on thy belly shalt thou go”. Literally, this could only refer to a snake, but here we are considering a figure of speech. Satan was determined to rise into the seat of Almighty God (Ezekiel 28) and therefore it was essential that at some future date he should be brought low, to be utterly humiliated, and how better to describe him and his humiliation than as a serpent going upon his belly and eating dust. “On thy belly shalt thou go, and dust shalt thou eat all the days of thy life”, a vivid word picture of utter humiliation. Psalm 72:9 tells us that God’s enemies shall lick the dust. It is simple justice that the arch enemy of God should not only lick the dust but eat it!

God speaks of that which goes upon its belly as an abomination to Him (Leviticus 11:42) and therefore whatever form the tempter took it was, in the ultimate, an outright abomination, a detestable thing in the sight of God. Now — this *is* something, if we have the heart to understand what our Heavenly Father is saying to us. Beware the serpent of Genesis!

Now, it is useless arguing whether this slippery, crafty, detestable thing could speak or not. God says that, whatever it was, it could speak and speak in a language which could be understood by Eve, for they conversed together, the result of which was that Eve was beguiled and deceived. The thought is that Eve was thoroughly deceived (1 Timothy 2:14). Eve could not have entered into the transgression unless there was someone with whom she could associate. She certainly could not have transgressed in concert with a snake, for the snake is not under any moral law!

It is clear that the Word of God is speaking of Satan and not a literal snake. It could not have been possible for Eve to be so deceived by a snake that she was prepared to disobey Almighty God in such a flagrant manner. Some would argue that she was enchanted by a literal snake, but the snake is not an enchanter, but the enchanted!

The description of the King of Tyre in Ezekiel goes far beyond the description of a man, no matter how

regal, and it must therefore refer to a being, created so mighty as to be described thus: “**Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire**” (Ezekiel 28:14; Job 1, etc.).

Listen to the description and fall of this most exalted being: “**Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee . . . I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. I will cast thee to the ground, I will lay thee before kings, that they may behold thee**” (verses 15-17; cp. Revelation 1:5,6).

It was not until *after* the creation of this highly exalted being that iniquity was found in him. Therefore, the foregoing description cannot be that of a man as men are “*shapen in iniquity*” (Psalm 51:5). This exalted being was perfect in all his ways from the moment he was created, until he transgressed and his iniquity revealed. Of him verse 13 states, “**Thou hast been in Eden the garden of God**”! No wonder Eve was deceived by him!

Dr Bullinger emphasises the need to understand when a figure of speech is used, as in Genesis 3, to emphasise the reality of the literal sense. Thus

God used the serpent and the poison which proceeds from its mouth, to illustrate the spiritual poison which proceeds from the mouth of the devil. Satan is a killer, a killer of the truth, and where truth is laid low, sin and iniquity flourish and therefore death! Satan is therefore the minister of sin and death, whilst the Lord Jesus is the Minister of righteousness and life.

Speaking of the devil, our Lord said, "He was a murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it". A father is one who sets in motion something akin to himself. Satan is the father of lies, the first of which he whispered into the ear of Eve, "**Ye shall not surely die**", after God had warned our first parents that disobedience would indeed bring death (Genesis 2:17; 3:4).

Satan is such an important personage that he is mentioned from start to finish in the Holy Scriptures. In the Revelation it speaks of him as the "*old serpent*" and it is here where, under the Lord, we find what is perhaps the most important clue as to the identity of the serpent of Genesis 3.

The Revelation speaks of him as "that old serpent, called the Devil, and Satan, which deceiveth the whole world", and no number of snakes could possibly deceive one human being, let alone the whole world! But this is not all, not by any means, for God has

made it abundantly clear in another way that the old serpent, the Devil and Satan *is*, in fact, the serpent of Genesis 3 who beguiled Eve!

The clue is to be found in the phrase "that old serpent, the Devil and Satan". The word translated *old* is *archaios* meaning *primeval* and thus that primeval serpent, the one from the beginning, from the beginning of the first age, is he who invaded the Garden of Eden with his poisonous lies!

As with Daniel long, long ago, so with the child of God today as the lion seeks whom he may devour or swallow up in the pressures and temptations of this earthly life, but, by the power of the Lord, his teeth have been drawn and his throat closed. To put it another way, untouched by the fiery furnace of this life one may walk in the calm assurance of the Father's love — only believe! (1 Peter 5:6-11).

Not a soul will be tried or tested beyond the limits of his or her endurance (1 Corinthians 10:13). The word remains the same, "**Resist the devil and he will flee from you. Draw nigh to God, and He will draw nigh to you**" (James 4:7,8). One need not wonder that the Apostle calls upon us to be strong in the Lord, for only in *His* strength can we successfully stand against the wiles and the craftiness of the devil (Galatians 2:20; Philippians 4:13).

The battle in which we are engaged is a spiritual battle and it can

only be successfully fought "by the sword of the Spirit, which is the Word of God". Our strength in the Lord is truth, our defence righteousness, the righteousness of Christ and by His faith within us. The Apostle reminds us that "**we have the mind of Christ**" and thus, under Him who loved us and gave Himself for us, we can go forth protected by the helmet of salvation, ever awaiting His call to His Bride.

"Rise up, my love, my fair one, and come away", and there, draped above His beloved, will be the banner of His love (Song of Solomon 2:4,10; Romans 8:37; 1 Corinth. 2:16; Ephesians 5:20-32; 6:10-19).

—oo—

Some Astonishing Facts

The more we study the Bible the more astonishing are the facts which rise from its pages. Abraham, having faith in God's promises, dwelt in the land of Canaan, believing He would give it to him for a possession; yet "He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5).

Abraham said to the sons of Heth, "I am a stranger and a sojourner with you . . . Intreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath,

which is in the end of his field; for as much money as it is worth . . . for a possession of a burying place . . . and I will bury my dead there".

Abraham weighed to Ephron the silver which he had named . . . "and the field and the cave which was therein, and all the trees that were in the field . . . were made sure unto Abraham for a possession in the presence of the children of Heth . . . and Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre . . . and the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth" (Genesis 23:1-20).

The call of Abraham and the promise of the land is detailed so carefully that the statement by Stephen before the Sanhedrin and the very carefully worded agreement between Abraham and the sons of Heth should arouse our curiosity to enquire more fully into the matter.

Abraham lived to be a hundred and seventy-five years old. He died and his sons Isaac and Ishmael buried him in the cave of Machpelah; there Abraham was buried and Sarah his wife (Genesis 25:10). Now God had said unto Abraham, "**Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee**" (Genesis 13:14-17; 17:7, 8). That promise still awaits fulfilment, and, as Abraham has *prior right*, then in all truth and equity, no descendant

of Abraham can claim the land until Abraham actually obtains possession!

The promise to Abraham was confirmed to Isaac (Genesis 26:35). Yet Isaac never received a foot of it either, but both Isaac and Rebekah his wife were buried in the cave purchased by Abraham from the sons of Heth near Mamre (Genesis 35:27-29; 49:31). The land was promised to Jacob (Genesis 28:13-15; 35:10-12) yet Jacob buried Leah his wife in the cave of Machpelah and was later buried there himself (Genesis 49:29-32).

So each of the Patriarchs, promised the land, died without receiving a foot of it and each was buried in a cave bought by Abraham from the sons of Heth. There in faith awaiting the promise, lie sleeping Sarah and Abraham, Isaac and Rebekah, Leah and Jacob-Yacob.

NOW FOR some remarkable marvels that only the hand of God could have arranged. The initials of the Patriarchs are **S.A.I.R.L.Y.** In order of importance regarding the promised *seed* are:

Isaac, in whom the *seed* was called;
Sarah, who bore Isaac with the *seed*;
Rebekah, who carried the *seed* from Isaac;

Abraham, who generated the *seed* in Sarah;

Yacob, the one destined to pass the *seed* along;

Leah, in whom the *seed* continued.

Thus the initials arranged in priority with regard to the promised *seed* are **ISRAYL!** The hand of God alone could have arranged this and all Christians will rejoice at this confirmation of their faith in the Word of God.

by Arthur E. Jones

The Metric Inch Not Scientific

This unit of measure is of atheistic origin, having been introduced by the French sceptics during the Reign of Terror in 1790. Rejecting everything that savoured of the Divine, they estimated the length of a quadrant of the earth's circumference along the meridian passing through Paris. This they divided by 10,000,000 and so obtained the unit of measure known as the metre or 39.371 English inches. Now concerning this product of atheistic scientists, we need not be surprised to learn that it harmonises quite well with their frightful and tragic administration of French affairs. As a unit of measure it represents an error of 100,000 inches in its estimate of the polar diameter, and memorialises a scientific blunder in ordinary mathematics of one metre in every 5,300. It therefore has no scientific value whatsoever. Sir John Herschel pronounced it the "newest and worst measure in the world", while another man of science regarded it as "inconvenient, inaccurate and unstridable". For one thing it is to be commended — it symbolises the falsity, confusion and spiritual destructiveness of atheism.

The Story of Celto-Saxon Israel

Courtesy: Canadian British Israel Association

by W.H. Bennett

PART SEVENTEEN — Our British Ancestors

HAVING FOLLOWED the Israel people from the call of Abraham to their disappearance in the Assyrian captivity and having noted that God's purpose for them, as well as His promise to them, requires their continued existence as a people and nation and, further, having noted the evidence which proves them to be the British or Celto-Saxon peoples, our story now turns to that series of migrations by which, at different times and under many names, they came from Egypt and Sinai, and from Palestine, Assyria and Media, to Britain.

Before beginning the story of these migrations, however, we should have in our minds a clear picture of how and by whom the British Isles were settled — of when and under what names the many tribes and peoples from whom the British peoples are descended, came into the British Isles.

To this end, therefore, let us note that the British Isles were settled by three main waves of immigration — the Iberian, from 1600 BC to 800 BC; the Celtic, between 600 BC and 200 BC, and the Saxons, from 450 to 1100

AD. Further, we should also note that these main waves were composed of many smaller groups and tribes, each with its own name and history. Thus, the Iberian wave included Hibernians, Trojans and Danans as well as Iberians; the Celtic wave was composed of Gauls, Milesians, Cymry and several smaller tribes; while the Saxon (chronologically) included Jutes, Angles, Saxons, Frisians, Scots, Danes and Normans.

Here we give a summary of the main groups or tribes who came into the Isles of Britain, there to merge and become the British people, together with the time of their arrival and the locality where they settled. As it is our intention to offer evidence of the Israelitish origin of each of these groups and tribes in future episodes, we urge you to give this summary your thoughtful attention.

The Iberian Settlement, 1600 to 800 BC — the Hibernians, who settled in Hibernia (Ireland) about 1600 BC; the Trojans, who settled in South Britain (England) about 1100 BC; the Iberians, who settled throughout the island at various times between 1100 and 800 BC; the Danans, who settled in Hibernia, in Southwest Britain (Cornwall

and Devon) and in North Britain (Scotland), in several migrations between 1200 and 800 BC.

The Celtic Settlement, 600 to 200 BC — the Gauls, who settled generally throughout both Islands between 600 and 200 BC; the Milesians, who settled in Hibernia (Ireland) about 500 BC; the Cymry, who settled in Central Britain (North England) about 400 BC.

The Saxon Settlement, 450 AD to 1100 AD — the Jutes, Angles, Saxons and Frisians, who settled in South Britain (England) between 450 and 600 AD; the Scots, who settled in the western part of North Britain or Caledonia (Scotland) about 500 AD; the Danes, who settled in the eastern part of England about 800 AD; the Normans, who settled in England between 1066 and 1100 AD.

PART EIGHTEEN — The Oneness of the British Peoples

BECAUSE the ancestors of the British people came into the Isles of Britain under many names, from different lands and at widely separated times, it has been assumed by some that they were of many different races and this assumption is often offered as "proof" that the British people cannot be Israel.

Yet no assumption could be further from the truth for the evidence of the ONENESS of the British people — that all of the groups and tribes which came into Britain had a common

origin and were of one race — is overwhelming.

Thus, Sir T. Nicholas in *The Pedigree of the English People Investigated* says, "We have accomplished this portion of our task. The substantial unity of race of the early inhabitants of Britain has been shown. The multifarious tribes, all of one kindred, though arrived from different countries, across different seas, at different periods of time, we embrace under the one general designation, 'Ancient Britons'." He also says, "The researches of modern historians unequivocally favour the opinion that under the name of Keltai, Galatai, Gauls, Gaels, Gwyddils, Celts, Cimmerii, Cimbri, Cymry, Brythons, Lloegrians, Scots and Picts, only one race under different tribe or clan divisions, political organisations and periods of existence, is spoken of; hence, one people."

Professor Freeman, in his *Origin of the English Nation*, says, "Tribe after tribe, Angles, Saxons, Jutes, Frisians, poured across the sea to make new homes in the Isles of Britain. Thus grew up the English nation — a nation formed by the union of various tribes OF THE SAME STOCK. The Dane hardly needed assimilation. He was another KINDRED tribe, coming later than the others. Even the Norman was a Kinsman."

Sir F. Palgrave says, "Britons, Anglo-Saxons, Danes and Normans were all relations; however hostile, they were all kinsmen."

Professor Sir Arthur Keith in his *Nationality and Race from an Anthropologist's Point of View* says, "Except for a trick of speech or a local mannerism, the most expert anthropologist cannot tell a Celt from a Saxon, or an Irishman from a Scotsman . . . As regards the shape of skull or form of bones I do not think a practised craniologist could distinguish the skulls and bones found in an ancient cemetery in Surrey from the remains of a Celtic grave in Connemara, so much are the Celtic and Saxon types alike . . . From the physical point of view, the Celt and Saxon are one; whatever be the source of their mutual antagonism, it does not lie in a difference of race . . .

"We have the most positive evidence that long before the dawn of written history the processes of invasion and colonisation had been going on in Britain. In all these invasions, historic and pre-historic, with one important exception, no strange or new racial stock was added to the British Isles . . . We see, then, why there should be little physical difference between Celt and Saxon. The one was an earlier wave, the other a much later wave, of the same stock."

Professor Huxley in *Racial Origins* says, "The invasion of the Saxons, the Goths, Danes, and the Normans, changed the language of Britain; but added no new physical element. Therefore we should not talk any more of Celts and Saxons for they are all one."

Thus the truth of the matter is that all of the groups and tribes from which the British people are descended were but branches of some ancient race which, having become scattered from its homeland, was here being regathered and re-united. There should, therefore, never have been any doubt about their identity for in His Word God Himself declared that such a scattering and regathering of the Israel people would occur. Thus, of their scattering we read, "For, lo . . . 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).

Following this scattering was to come a regathering, concerning which He says, "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" (2 Samuel 7:10).

Further, in Jeremiah 31:10 we read, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

Actually, the fact that the ancestors of the British people came into the British Isles from many countries, under many names, and at different times, is not an argument against their Israelitish identity. On the contrary, it is, in itself, evidence of it.

(continued next issue)

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British Israel World Federation

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EVERYONE WELCOME!

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 reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning

ISRAEL

Israel to have a change of name (Isa. 65:15).

Israel to be called by a new name (Isa. 62:2).

Israel to be called after Isaac (Gen. 21:12).

Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).

Israel to be a multitudinous people (Gen. 13:16; 15:5).

Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).

Israel to become a Nation and a Company of Nations (Gen. 35:11).

Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).

Israel to be a Nation for ever (Jer. 31:35, 36).

Israel to have a perpetual monarchy (Jer. 33:17).

Israel to come under a new covenant (Jer. 31:31-34).

Israel to be called the sons of God (Hos. 1:10; Rom 8:14).

Israel was taken captive into Assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).

Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

THE JEWS

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

The Jews have retained their old name unchanged.

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

The Jews still claim to be the chosen people.

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

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

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

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

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

The Jews have remained under the old law.

The Jews do not accept Jesus Christ as the Messiah.

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

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

The Jews have suffered endless persecution.

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

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).

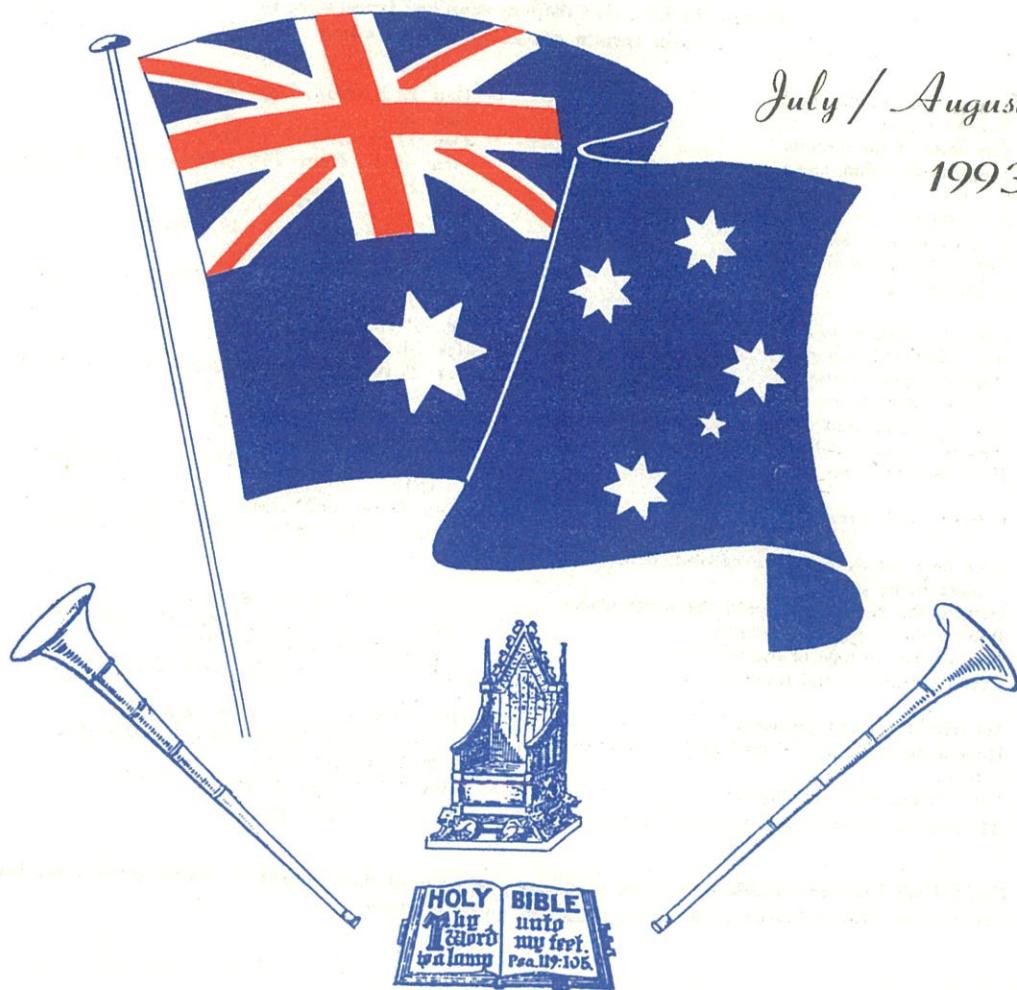
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendants of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa.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

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

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

The Kingdom Herald

July / August
1993



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.
Named 'Great'.

The chief of the nations.

A maritime nation, having command of the seas.

A company or commonwealth of nations.

A missionary nation.

The custodian of God's Word.

A just nation.

God's instrument in destroying evil.

An undefeated nation.

Blind to their identity.

Have an island home north and west of Palestine.

Occupy islands and coastlands.

Possess the gate of his enemies.

Have multitudinous seed.

Colonize and spread abroad.

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

Irrigate the deserts and build the waste places.

Possess the wealth of the earth.

Possess the heritage of the heathen.

Receive strangers and refugees.

Set free slaves and prisoners.

Have a descendant of King David reigning over them.

Lose all trace of their lineage.

The power of the Holy People is to be broken.

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

Gen. 12:2.

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

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

Gen. 35:11; 48:19; Eph. 2:12.

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

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

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

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

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

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

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

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

Gen. 22:17, 24:60.

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

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

Isa. 49:20.

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

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

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

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

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

2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.

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

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

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

Printed and Distributed by
BRITISH ISRAEL WORLD FEDERATION
(N.S.W. Branch)

2nd. Floor MERCHANT PACIFIC HOUSE,
127 York Street, Sydney 2000
Phone 267-1520

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

The Kingdom Herald

Vol. 34 No. 7-8

July / August, 1993

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Editor: Mrs E.E. Bates

SUBSCRIPTION: Australia, \$15.00 per year, postpaid; add for overseas postage.
• \$2.00 per single copy, plus postage.

Please address all correspondence to: The Editor, *The Kingdom Herald*, PO Box Q395, Queen Victoria Building, York Street, Sydney, 2000.

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

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None So Blind

None so blind as those who will not see
The signposts on the road of history.
None so blind as they who cannot read
The writing on the wall. Blinded indeed.

None so deaf as those who fail to hear
The golden trumpet sounding loud and clear
Or the small voice that speaks forever near,
Breathing the Word into the listening ear.

None so dead as those who daily die,
Wrapped in a shroud of doubt, content to lie —
Seeking no land beyond the present view —
Unaware of glory breaking through.

None so hungry as the man who feeds —
On that which can never satisfy his needs
Until to the Bible he comes with begging bowl
To beg bread sufficient for his famished soul.

— Patience Strong

The Monarchy: Its Place in this World of Change

by the Late Rev. Dr Francis Thomas

IN THE LIGHT of recent statements made in various sections of society, there are two fundamental factors which should be considered regarding this subject: the Monarchy as an institution, and, the changing times in which we live.

It is interesting to notice that the Lord God of Israel approved the Monarchy whilst acknowledging the fact that Israel had rejected Him from being their King. Samuel's chagrin at Israel's request for a king is quite understandable since he was in a long line of judges extending over 400 years — and was the last judge of Israel as such — and all the people of Israel from Dan to Beersheba were conscious of his office as the prophet of the Lord, and listened eagerly and anxiously to his words. But when the people became disillusioned at his sons' conduct, they required a king and asked Samuel to appoint them one.

The Lord did not approve of the conduct of Samuel's sons, but He was careful to point out to Samuel the kind of king Israel would have to rule over them, and Samuel was commanded to tell the people that their new king would be an autocrat, who would take their sons for his own pleasure, and

their daughters to be his servants. All these things would bring them sorrow and in their sorrow the Lord would not hear them in their praying; and so we read:

“Nevertheless the people refused to obey the voice of Samuel: and they said, Nay; but we will have a king over us” (1 Samuel 8:19).

Saul, first king of Israel, proved to be a dismal failure, and was succeeded by David, a man of many roles. The shepherd boy became the giant-slayer, and in his more meditative moods he engaged upon singing psalms which extolled the virtues and blessings of the Lord God of Israel, Who, later, gave David a promise of perpetuity that Israel's king and ruler should never be lacking.

Persistent disbelief among Christian people and glaring ignorance on the part of commentators and preachers have led men and women to believe that since Zedekiah was taken down to Babylon captive, and his sons killed, that the kingdom's ruler and the house of David had ceased to be. Such blindness to the clearly stated Word of God is tragic: God had long established that the daughters of a man's family were

in direct line of succession. Moses was commanded:

“And thou shalt speak unto the children of Israel saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter” (Numbers 27:8).

History bears eloquent testimony to the righteousness of God in giving this law, as is evidenced by the present reign of our Most Gracious Queen, Elizabeth II.

Because some of our theologians have failed to see the continuity of the house of David ruling over the kingdom of God, they have turned to the sad and saddening practice of spiritualising the promises of God made to the fathers, and to their descendants.

When God caused Jeremiah to prophesy of the futurity of David's family line, He declared categorically:

“For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel;” (Jeremiah 33:17).

It is not true to teach that this prophecy is the certain prediction that our Lord Jesus Christ is now King over “spiritual” Israel, or the Church. Such interpretation cannot possibly be tenable. It is not my intention at this time to engage upon a theological essay on the Kingship of Christ, but I would state, emphatically, that it is not within the scope of the revealed plan of God that Christ shall reign over the Church

at any time: this is indisputably clear from the Scriptures. Our Lord is called the King of the Kingdom of God, and Gabriel told Mary that He — Jesus the Christ — should reign over the house of Jacob for ever.

The factions which are currently raising objections against the Monarchy are, in the main, the result of an ongoing intrigue and political endeavour to undermine the solidarity of the Royal House in our land and nation. The boast of proletarianism and the demand for democracy are alien to the plan and purpose of God: whilst the Lord has always had, and always will have, respect for the individual, He has ordained that the government of His people Israel shall be in the hands of the Royal House.

Our Christian faith should cause us to realise more acutely than anything that the Monarchy is ordained of God. The New Testament enjoins upon us our responsibility to “honour the king” (1 Peter 2:17) and submit ourselves to all in authority in order to silence the ignorant and foolish.

“Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men” (1 Peter 2:13-15).

We are not really interested in argumentative discussions on this subject, but wish to state the facts concerning our Monarchy as we find them in the Word of God. The covenant God made with David to perpetuate the Monarchy in Israel is as sure and established as the ordinances of day and night.

If we had no other evidence than this upon which to base our faith, this prophetic declaration made by God to and by the prophet Jeremiah is, in our opinion, sufficient:

"Thus saith the Lord, 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.

As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me" (Jeremiah 33:20-22).

God's covenant with David was complete: it was emphatic and easy to understand: it was without ambiguity:

PRAYER IS a strong wall and fortress of the Church; it is a goodly Christian weapon.

"And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Samuel 7:16).

As Christian Israel we believe these words to mean what they say, since God is unchanging: this is the premise upon which faith is established, for St Paul declared that "faith cometh by hearing, and hearing by the word of God" whose covenant with David contained three clauses:

- (a) that David's house or family would continue for ever,
- (b) that David's kingdom would endure,
- (c) that David's throne would be kept in perpetuity.

This covenant is further enlarged in Psalm 89. Merely to accept these great facts in a purely spiritual sense is materially to doubt God's promises and let sentimentality replace faith.

Whatever modern factions may endeavour to engineer against our Monarch, and the Monarchy; however radical popular opinion may become in the matter of the dissolution of it, we shall rest assured in the fact that the throne of David, and the kingdom of David are perpetuated.

GOD SAVE THE QUEEN!

Martin Luther

Irrefutable Facts

by E.B. Clements

THE CHURCHES APPEAR to have lost their way. Instead of leading our people in a thorough understanding of the Scriptures, many of their leaders are blind leaders of the blind. Instead of evangelising mankind with the gospel of the Kingdom, they have thrown themselves wholeheartedly into a "social gospel" of good works, which while being admirable in attempting to alleviate some of mankind's social problems, has little to do with the true function of the "Church", the preaching of the gospel. As the disciples were instructed: "Go ye into all the world and preach the gospel." What gospel? The gospel of the **Kingdom**.

I am asking my reader to disregard what he or she may have been taught, and to use logic in assessing the facts quoted — not some spiritualised guesswork or counterfeit.

What is the gospel of the Kingdom? First of all, a kingdom needs a king, dominion, administration, and citizens. Ask yourself some logical questions. Does the "Church" have a king? (And I don't mean some spiritual king in heaven.) Or a dominion, as an earthly kingdom has? Do the Jews have a king? They don't even recognise Jesus as prophet or king.

So neither "Church" nor Jews are the Kingdom of God on earth!

Well, what or who is the Kingdom of God if it is not the "Church" or the "Jews"? They **may** be part of it, although in the case of the "Jews" this is most unlikely!

So what is the Kingdom of God, and let us use some common-sense in our search.

"Solomon sat on **the throne of the Lord**", so here was God's Kingdom on earth, OLD TESTAMENT ISRAEL. It had an earthly king, territory, citizens, and God Himself declared Solomon sat on **His throne** over His Kingdom here on earth. (And Solomon's descendants still sit on that throne at present in the person of Queen Elizabeth II. And that is Fact 1, as her own recorded lineage shows!)

Now don't immediately close your mind, read a few more facts. The prophet Daniel confirms "And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be **GIVEN** to the people of the saints of the most high, whose Kingdom is an EVERLASTING KINGDOM, and all dominions shall serve and obey him." Verse 22 tells us this fruition occurs at the time of the judgment when Christ returns to rule, "And the time came that the **saints** (Israel is referred to as His saints) **possessed** the Kingdom." Fact 2.

Daniel 2:44 further informs us when this Kingdom of God was set up (a continuous process): "In the days of these kings (Babylon, Medo-Persia, Greece, Rome) shall the **God of heaven** SET UP a Kingdom (the Kingdom of God on earth) which shall never be destroyed (so it must still exist here on this earth) and the Kingdom SHALL NOT be left to other people (the Jews haven't got it, neither has the "Church"), but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This is Fact 3.

So the Israel concept of the Kingdom of God on earth MUST STILL pertain. Why the majority of Christians for some ridiculous reason immediately start thinking of the "Jews" or the "Church" as the Kingdom of God, with disastrous results, is beyond logical comprehension. (It was such illogical concepts that first pointed me to the truth of the matter.)

Neither the Jews (who did not exist as such prior to the **return** from Babylon) nor the Christian Church (non-existent before Christ's time) conform to the requirements of God's Kingdom on earth. Nearly the whole of the Old Testament concerns itself with Israel, God's Kingdom here on earth — its formation, history, future destiny. And God does not change. "I am the Lord, I change not."

The ministry of Jesus was all about the Kingdom of God. Many of His parables commence, "the Kingdom of

God is like . . .", etc. His ministry was about one thing, and one thing alone, the Kingdom of God; it is the whole purpose and doctrine of His ministry.

Let us briefly look at only a few vital points in some of these parables. Not one of the parables mentions the "Church". It is ALWAYS the Kingdom of God. The "Church's" only importance is as the "body of Christ", of which Christ Himself is the "Head", the whole being the "Bridegroom". (The "Church" — true believers — will ultimately constitute the administrative body within the Kingdom, but it is not, repeat not, the Kingdom.)

The "Bride" is not, repeat not, the "Church". The Bible repeatedly tells us so. ISRAEL is the BRIDE. The Bridegroom (Christ and His Church) marries "Israel, the Bride". Who ever heard of a bridegroom marrying any part of himself? He MARRIES ANOTHER, and that other is not the Church or the Jews. And that is Fact 4, which should be logical even to a simpleton!

Matthew 13:24 — "The Kingdom of heaven is likened unto a man which sowed good seed in his field." From the parable it is apparent that the Kingdom of heaven is His field. In the Israel Kingdom of God on earth, Jesus (the Man) sowed His gospel of the Kingdom (good seed), but Satan sowed "evil seed" (doubt, disbelief, "Hath God said?"), the "tares" being the disbelievers and evil-doers. It was the Kingdom that was His field, not the

Church. As the body of Christ, the true Church cannot be the Kingdom. This parable is about the Kingdom which **contains** the Church, the body of believers, in which Satan sowed tares. These are left until the harvest, as pulling them out might also pull out the "wheat". At the harvest (at Christ's second coming) the field (the Kingdom) is to be cleansed of evil. (The tares, within the Kingdom — false religions and beliefs, evil cults, political revolutionaries, those contrary to God's laws and ways.) The true "Church" cannot be this Kingdom; if anything she must consist of the wheat. The "Body" of Christ **must** be pure, no tares or evil in it, her transgressions blotted out, as promised. Fact 5.

Matthew 13:33 — "The Kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (In nearly all cases "leaven" is representative of "evil".) Notice Jesus DIDN'T say "the Kingdom of heaven is like unto three measures of meal into which a woman put leaven. The Kingdom (in this case "leaven") has been hidden in the field (the world). The "Church" is not "hidden", but true Israel has been, for her preservation and protection. Once again the Church cannot be the Kingdom. Fact 6.

Matthew 13:44 — "The Kingdom of heaven is like unto 'treasure' hidden in the **field**" (the world). Again, the "Church" is not hidden, but the Israel Kingdom of God largely is to most,

even to many who are in the "Church" itself. Again, the treasure here is NOT Jesus, or the "Church". Jesus bought the field (the whole world) with his shed blood for the hidden treasure within it. He sold all that He had, even His life, to buy it for the hidden treasure within it. Israel is spoken of as "a peculiar treasure".

Neither the "Church" nor the Jews can be termed "hidden". Fact 7.

In Matthew 21:43 Jesus states "Therefore I say unto you (THE JEWS) the KINGDOM OF HEAVEN shall be TAKEN from you, and given to a NATION bringing forth the fruits thereof." Notice the import of this text. The Kingdom was not to be left in the Jewish portion of Israel, it was to be taken from them because in their rejection of the King they disinherited themselves, they could not bring forth the "fruits of the Kingdom". Jesus said of Israel, "ye are my witnesses that I am God". In other words, by Bible printing and missionary effort, freeing the slaves, having just laws, preaching My word, witnessing that "He is God", you won't testify of Me, but your sister nation, the ten-tribed House of Israel, the "nation" (and company of nations) of Genesis promised to Jacob-Israel will do so.

The "Kingdom of heaven" was taken from the Jews, the Kingdom cannot be the "Church". The Jews never had the Christian Church, they rejected it, so it couldn't possibly be taken from them. Also the Kingdom

was given to a "nation" — by no stretch of the imagination could the "Church" be considered a nation.

Find a race of people of Hebrew-Israel descent with a king or queen (there are not many left) over which he or she reigns; nominally Christian (ye are my witnesses that Jesus is God) with territories and citizens (largely of Israel stock) and there is the Israel Kingdom of God on earth. Most of us have refused to accept this for we look for perfection in such a Kingdom (forgetting there are "tares" in it), but it was never perfect in Old Testament times, nor will it be until Jesus comes again to reign over it at "harvest" time, and cleanse it of its evil content. Nevertheless, this is the Kingdom of heaven that Jesus talked about to the virtual exclusion of all else! Fact 8.

Matthew 13:45,46 — The parable of "the merchantman seeking goodly pearls". Jesus can't be the pearl, He and what is His can't be bought or sold, it is a free gift. The Church doesn't buy or sell, but a nation does. Fact 9.

You have the clues, search the parables for yourself. You will find it most rewarding.

In Matthew 14:51 Jesus said to His disciples, "Have ye understood all these things?" They say unto Him, "Yea, Lord."

How many of this generation's "Church" could say that with truth? The disciples only had the Old Testament Scriptures, and the verbal par-

ables, yet **they** understood. The Christian Church as we know it in this dispensation was not there, so Jesus wasn't speaking concerning **that** body. So it is in the Old Testament (the average believer of today would say "heaven forbid"), yes, the Old Testament, where we should commence looking for the Kingdom of God. The disciples couldn't have accepted the spiritualised meanings taught by the Church of today; there wasn't any Church to speak of, yet the disciples understood.

The parables are based WHOLLY on the teaching and prophecies of the Old Testament and deal therefore with the redemption and restoration of Israel (NOT the Jews and NOT the Church). Find Israel and the parables make sense as even the simple disciples understood.

As stated in Acts 1:6 they asked Him (before His ascent into heaven) "Lord, wilt Thou **at this time** restore AGAIN the Kingdom to Israel?" (Not the Jews or the Church — consistency all the time.) Verse 7, "He said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power." In other words, this surely will happen, in God's time. You (the disciples) have a job to do first, go and do it.

Restore the Kingdom to Israel, He surely will, as promised. Restore the "Church" to the "Jews"? What utter rubbish! And that is where the churches and many of their theolo-

gians and clergymen have lost their way, and are largely unfruitful. (Again, as prophesied, Revelation chapter 3.)

The Church's mission was "to preach the gospel to every creature". What gospel? The "gospel of the Kingdom" and its prophesied restoration to Israel (not the Jews). Is that what the churches are doing?

I think not! They are more interested in social welfare, of financial aid

to terrorist groups in Africa (for whatever pretended purpose). If sincere, the same amount of "aid" would have been given to "the other side" for a similar purpose; of aid to Aurukens natives of Australia or their supporters, to defy or break the laws of the land in which they live. Is this the Church's duty or mission? Not according to Scripture, and they will be judged accordingly.

—oo—

“Then Shall The End Come”

Identified Christians well know the Scriptures concerning the terse warnings of our Lord regarding the End of the Age period. But there is one particular passage, "Then shall the end come", which should draw our attention, for it signifies the conclusive sweeping away of all sinful influence, with the power of Satan and his minions being destroyed.

This is the greatest promise in the Scriptures for, without the universal machinations of the powers of darkness, the world can go forward to the revelation of the power and majesty of the Stone Kingdom.

Understanding can be obtained only from the guidance of the Word of God — the Bible. No notice should be taken of private interpreters and "teachers" who seek to impose their orders on a shattered humanity, for the Word is undeviating and the instructions which it provides are for ever irrevocable.

The Israel of God, led by His Church, has had a wealth of opportunity to "go forth to all the world and preach the Gospel to every creature." But now the Day of the Lord is come. Satan knows that his time is short and he is seeking to disrupt and destroy the Christian Israel nations through every human agency that is made available to him. But the end of all this shall indeed come.

Then will it be said with certitude: Blessed be the Lord of Hosts, His Beloved Son, Jesus Christ, Who has delivered the world which for so long has battled with the forces of evil.

— Anonymous

The Seven Thunders of Judgment

by E.T. Springett Moxham

"OUR GOD shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with me by sacrifice . . . Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Psalm 50:3-5, 22).

Whilst God will deliver those who humble themselves and call upon Him, He warns the world that He will deal severely with all those who forget Him and ignore Him (Romans 5:9; 1 Thess. 1:10; 5:9; 2 Thess. 1:6-12).

The Seven Thunders of Revelation 10:1-11 are not so mysterious as might at first be thought. The great *Lightener* of the world is the Lord Himself, our Lord Jesus Christ, who associated thunder with judgment. Those with the John Spirit will understand.

We are reminded of the mighty thunderings, the "voices of God". 2 Samuel 22:14 reads, "The Lord thundered from Heaven, and the Most High uttered His voice." Again, "He thundered with the voice of His excellency" . . . "God thundereth marvelously with His voice" . . . "Hast thou an arm like God? or canst thou thun-

der with a voice like Him?" (Exodus 9:28; Job 37:4,5; 40:9).

The association of the number seven with these divine utterances indicates the just and all-embracing nature of the judgment. Therefore, if we can find a set of seven divine expressions associated with the judgment of this world, then we shall more nearly understand the meaning of the Seven Thunders which the John class are privileged to discern, but are not destined to experience.

The little book of verse 2 signifies the revealed purpose of God concerning what was to take place under the seventh trumpet and during the period of the Thunders of Judgment. The reference "He set His right foot upon the sea and His left foot on the earth" is surely to the Lord Jesus, sovereign Lord of the whole creation. Truly the little book is sweet in the mouth and bitter in the belly. John ate it up, accepting it in humble faith.

To receive a divine message is sweet, but to meditate on the message, particularly on man's rebellion is bitter. Again, the glorification of the Church is indeed sweet, but the judgment of the world which follows will be very bitter (cp. Ezekiel 2 and 3). The mention of the rainbow is perhaps the most significant word as we ap-

proach the world's judgment under the Seven Thunders.

The Almighty shall call to the heavens and earth. His Word is as lightning and His voice as thunder. Jesus said, "Father, glorify Thy name . . . Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said an angel spake to Him.

"Jesus answered and said, This voice (*the Father's voice*) came not because of Me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth will draw all men unto me" (John 12:28-32).

God unmistakably associates His Logos (His Word — The Lord) with lightning and His voice with thunder and judgment. Lightning precedes thunder, so we may conclude that intense spiritual activity in the heavens precedes divine judgment.

The lightning shines and the thunder roars as the spiritual activities of Michael overcome the devil and his angels (Revelation 12:7-10).

Satan's days are numbered as the great voice cries out, "Woe to the inhabitants of the earth and sea, for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time". The present age closes as the heavenly voices sing, "The kingdoms of this world are be-

come the kingdoms of our Lord and of His Christ: and He shall reign for ever and ever" (Revelation 11:15).

But, even before the strains of joyful thanksgiving subside, on earth the nations are angry (verse 18). For them it is the hour of God's wrath; for the servants of God — reward; and for those who destroy (Greek: *corrupt*) this fair earth — corruption!

These events are in the time of the seventh angel. It seems that this period lies just ahead. Woe 2 therefore pinpoints our own day and this is probably somewhere between verses 12 and 16 of Revelation 9. For the ungodly, the crisis is just ahead. For the children of God, deliverance (cp. Revelation 6:12-17; 16:12-21).

The heavenly voice directed John to "seal up those things which the seven thunders uttered and write them not" (verse 4). Time had run out (verse 6) and although the mystery of God (the Gospel) comes to a close as the seventh angel is *about* to sound (Greek), it is not until the end of the trumpet blast that the kingdoms of this world become the kingdoms of our Lord and of His Christ (Revelation 10:7; 11:15; 12:10).

God's thunder is heard early in Scripture. One excellent example may be found in 1 Samuel 2:10. In her song of thanksgiving, Hannah, Samuel's mother, sings, "He will keep the feet of His saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the

Lord shall be broken to pieces; out of heaven shall He thunder upon them: the Lord shall judge the ends of the earth."

"The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge."

"Come behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the ends of the earth: He breaketh the bow, and cutteth the spear (*armaments*) asunder; He burneth the chariot (*armour*) in the fire. Be still, and know that I am God. I will be exalted among the heathen (*Hebrew nations*), I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge" (Psalm 46).

Wherever we look, the hand of judgment is seen. The rising voice of the Lord is heard clearly in Psalm 29. The Seven Thunders roar out. "Give unto the Lord the glory due to His name; worship the Lord in the beauty of holiness."

1. The voice of the Lord is upon the waters; **The God of glory thundereth.**
2. The voice of the Lord is powerful.
3. The voice of the Lord is full of majesty.
4. The voice of the Lord breaketh the cedars.
5. The voice of the Lord divideth the flames of fire.
6. The voice of the Lord shaketh the wilderness.

7. The voice of the Lord maketh the hinds to calve.

The prophet Jeremiah declares:

1. The Lord shall roar from on high; and
2. Utter His voice *from* His holy habitation;
3. He shall mightily roar *upon* His habitation (pasture);
4. He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth;
5. A noise shall come even to the ends of the earth; for
6. The Lord hath a controversy (*Hebrew*, indicates a judicial trial in which God is prosecutor and supreme Judge),
7. He will plead (*Hebrew judge*) with all flesh.

Here then are seven references to the voice of God . . . roar, utter His voice, roar, shout, noise, controversy and plead, and this time they are unmistakably associated with the judgment of the nations. It is significant that the word *plead* has been so translated on only 11 occasions, whereas it has been translated *judge* no less than 181 times!

"He will give them that are wicked to the sword, saith the Lord." Dr Mofat translates, "**the Eternal arraigns the nations, He indicts all mankind, and puts the wicked to the sword**" (Jeremiah 25:30-31; Revelation 16:16). There may well be a short, sharp nuclear war.

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation and a great whirlwind (Hebrew *saar*) shall be raised up from the coasts of the earth" (Jeremiah 25:32; 23:19-20; 30:23-24).

A better translation would be, "a great whirlwind shall be awakened from (Hebrew) the thighs", i.e. the sides or the horizons, overspreading all nations. **The thought of all the nations being enveloped in an East-West clash seems to be implied here.**

"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground" (verse 33).

The word translated *whirlwind* is precisely the same word as is used in Psalm 83 and translated *tempest*. The psalmist speaks of the destruction of God's enemies (verse 2) and calls upon Him to persecute them "with Thy tempest (Hebrew *saar*) and make them afraid with Thy storm" (verse 15; cp Luke 21:25,26).

The Hebrew word translated *persecute* has also been translated *pursue* on 80 occasions. We may therefore expect natural phenomena to play an increasing part as God's wrath pursues His enemies.

A sharp division will be apparent in the earth, i.e. those who call on the name of the Lord and those who do not. It will be as simple as that. The thought is that the Name of the Eter-

nal, invoked by the prayer of faith, is the **one** sufficient condition of deliverance in the midst of all the terrors of the coming day of the Lord. This is clearly shown in Joel 2:32 and Acts 2:21.

Fear will not find a place in the hearts of those who look to Jesus, for their names are written in **The Book — The Book of Life.**

The teeming millions who ignore God, both great and small, rich and poor, will be those who will say to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb: For the great day of His wrath is come: and who shall be able to stand?" (Revelation 6:12-17).

Who? Those who can call on the name of the Lord in sincerity and truth. They and they alone. Now is the day of salvation. Then . . . ? (Psalm 24:3; Isaiah 33:14-17; Joel 2:11-13; 2:32; Acts 2:21).

A close study of Isaiah 24, 25 and 26 shows a scattered humanity (high and low), a mourning, fading earth, a languishing, haughty people, a defiled earth transgressing the laws of God with impunity — indeed a cursed earth. Little wonder we read, "therefore the inhabitants of the earth are burned and few men left". Need I say who the few will be?

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth." Dr Young says that this implies that the broken-down condition of

men is self-inflicted! Judgment falls, but the Lord speaks to His people, saying, “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” (Isaiah 24:17; 26:20,21).

This reminds us of the day when the angel of death passed over the houses of those who had hearkened to the Word of the Lord and sprinkled their doorposts with the blood of the lamb and made preparations to flee!

The sign on the doorpost is still blood, but now it is the blood of Jesus sprinkled on the doorposts of the heart. It is therefore doubly important that the word of life be spread abroad TODAY, that all ISRAEL may call upon the name of the Lord.

The world, at the end of this age is to be caught up in the whirlwind of God’s fury. “The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen (Hebrew *nations*). He shall fill the places with dead bodies; He shall wound the heads over many countries” (Psalm 110:5,6; 1 Thessalonians 4:16,17).

“Our Lord shall come, and shall not keep silence: a fire shall devour before Him and it shall be very tempestuous round about Him” (Ps. 50:3).

Isaiah presents the same picture of the Lord coming “with fire and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by

His sword will the Lord plead (*i.e. judge*) with all flesh: and the slain of the Lord shall be many” (Isaiah 66:15,16; 2 Thessalonians 1:6-10; Hebrews 4:12; Revelation 19:15).

1914 introduced the Woes of Revelation 9, since which day the world has increasingly ignored God. Woe 2 is even now in progress and it may shortly close with the foregoing horrific fulfilment.

The remaining verses of Woe 2 (Revelation 9:20,21) show that men will continue in their sinful and idolatrous ways, persisting with a pattern of life of their own making in direct opposition to the will of God. Finally, the dominion of man will be consumed by Truth and completely destroyed by the brightness of the Lord’s presence (Greek *parousia* — 2 Thess. 2:1-12).

This is a spiritual conflict between man, energised (Greek *energeia*) by Satan, and our Lord with His glorified people. With one mind, man’s highly organised system makes war with the Lamb, Who is victorious. **The issue is between spiritual lawlessness on the one hand and Truth on the other** (Revelation 17:12-14).

Material weapons of war will, of course, be quite useless as a means of eradicating error of which the devil himself is the father. “He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (John 8:44).

These are the words of Jesus and we ignore them at our peril. Error will be rooted out and destroyed by the King of kings and Lord of lords, "for out of His mouth goeth a sharp Sword, that with it He should smite the nations". This is "the Sword of the Spirit, which is the Word of God" (Ephesians 6:17; Hebrews 4:12; Revelation 19:15).

The world's counterfeit system may well have a benevolent appearance, and, led by the "man of sin", will have the temerity to cross the Lamb's sharp two-edged Sword with its rusty old weapons of lies and deceit!

Man's power will fade with the increasing brightness of the presence of the Lord in this great and notable (Greek *epiphanes*) day.

Israel will return to the Lord and the sting of the serpent-inspired system will lose its poisonous power. Truth will spring out of the earth; and righteousness shall look down from

Heaven and set His people in the way of His steps (Psalm 85).

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption (Greek *a loosing away*) draweth nigh" (Luke 21: 28).

You have been loosed away from your sins; soon you will be loosed away from your body of death for a meeting with the Lord in the air. The phrase, "Look up, and lift up your heads", contains a thought similar to that in John 8:10 where the Master is seen rising from a stooping position.

Thus we are urged to straighten up even though the stresses of this life may be burdensome. Up, up and up — just one more effort — upward and onward — the meeting with Him is just a little way ahead. Henceforth "let us not sleep, as do others; but let us watch and be sober", working and honouring Him with ourselves and our substance. □

On the Declaration of Independence

From an article in the public press comes the information that among the 56 signatories of the American Declaration of Independence were 34 Episcopalians, 6 Presbyterians, 1 Baptist, 1 Quaker, 1 Roman Catholic, and 13 Congregationalists, several of them ministers or sons of ministers. At the time the major churches in America were Presbyterian, Congregational, and Episcopal (Anglican), each with about half a million members.

The following information was copied from a plaque on the wall of the George Washington Shrine in New York State: Of the signatories of the Declaration of Independence, 50 were Masons. All 20 of the Major-Generals in the Revolution were Masons. Fifty of the 60 Brigadier-Generals were Masons. All 13 Governors of the 13 original States were Masons.

Broken Pitchers, Flaming Torches!

by Dr W.S. Deal

WE FIND many things in the Bible which were broken. Some of the most useful things became so only after they were broken.

Broken pitchers! Of what value could these be? In this case their chief value lay in their being broken. When one reads the story of Gideon and his faithful band, this thought becomes outstanding (Judges 7).

After the reductions which cut his soldiers from 32,000 to 300, the remaining men were strangely equipped for their battle against the tremendous Midianite army. Each man was given a sword, a trumpet and a pitcher. Then the famous 300 were divided into three divisions and placed at some distance apart on the mountainside, just above the encampment of the Midianites in the valley. All this took place after the sun had set and the Midianites had retired to their tents for sleep.

Creeping down to the encampment well after midnight, Gideon and his bodyguard listened quietly for any sign that might give away the secret which would unlock a situation and turn the tide of victory his way.

Soon a soldier rustled and shook his comrade to tell of a strange dream about a barley cake rolling down the mountainside and smashing into the

tents. His friend interpreted this as the sign that Gideon's army would defeat them.

"When Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian" (verse 15).

After a brief worshipful pause, Gideon returned to his band and gave the signal. Instantly the 300 blew their trumpets with all their might, broke their pitchers and simultaneously shouted, **"The sword of the Lord and of Gideon"**.

The effect was terrific. The Midianites were awakened with a start. The whole mountainside seemed ablaze with fire, for each pitcher contained a torch, which, when broken, flared out of the darkness a shimmering beam. (It should be understood that these torches did no more than smoulder whilst they remained in the pitchers, but once the pitchers were broken and the torches waved in the air, they became a flaming fire! How this reminds us of 2 Corinthians 4:6,7!)

The blast of the trumpets, the roar of their shouts, and the flare of the torches threw the Midianites into con-

sternation. Evidently, the 300 men were quite close to the encampment on all three sides when they struck this furtive blow of truly psychological warfare. The Midianites thought they were even then within the camp, and in the darkness, began turning upon each other with death blows, supposing they were fighting an enemy.

Possibly no other one thing had such tremendous effect in securing this victory as did the broken pitchers. This light was dazzling, blinding, mysterious and entirely unexpected.

The swords stood for authority and power; the trumpets for victory; but the humble earthen pitchers here were containers of the symbol of God — fire!

It is when a human life is so consecrated to God that it becomes in His loving hands a vessel for usefulness, as did those vessels in Gideon's hand, that one truly shines as a light in this life. But more than this is indicated. It is when one is so fully abandoned to God that he is willing to be broken in whatever way the Master sees best that his light is most effective. **It is the life laid down, the life wholly yielded, the life that is Spirit-filled, that becomes a flame for God.**

Do not draw back when it seems the Master Moulder is pressing hard, allowing so many things to try you. He is only preparing you for service. For it is only when you are truly "broken" that you can truly shine for Him.

PSALM 100, a Psalm of praise:

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is God; his mercy is everlasting; and his truth endureth to all generations.

ISAIAH 45:6-8:

That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.

Secret Rapture — No Way!

by E.B. Clements

MUCH HAS BEEN taught throughout Christendom of a "secret rapture of the church" (as it has been termed) preceding the return of Jesus Christ to this earth. While I once considered that possibility, as many church-going "Christians" also have, I no longer subscribe to that belief, for it is NOT what the Bible teaches. Any person who believes, as many church-goers do, that when they die (immediately, or within a short space of time), their "soul", as it is called, goes to heaven, are **completely incorrect**.

There is no justification whatsoever for such an erroneous belief. Don't just take my word for it, but read exactly what the Bible says, and if you read it without prejudice, you may be surprised.

The Christian Church nowadays places considerable emphasis on Christ's death on the cross, far less on His resurrection, and practically none on the believer's **future resurrection**. This latter belief has been superseded by the erroneous doctrine that a dead person's "soul" has gone to heaven. This is a subtle satanic counterfeit, because it eliminates the absolute necessity for Jesus to "come again" as He promised He would, and leaves everybody in the grave and very much

dead, unless a promised resurrection revives them at the prophesied time.

Just "think" for a moment! If I'm a believer, and die, and my "soul" has gone to "heaven" to be with God, why the need for my resurrection or Christ's resurrection, etc? Or His Second Coming? And so on. But if I'm dead, and I have no separate "soul", isn't any "hope" I may have, in vain?

Paul, in his epistle to Titus (chapter 2:12,13) advises "We should live soberly, righteously and godly in this present world, looking for that blessed HOPE and the glorious appearing of THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST." Which hope? And why is it a hope?

Much rubbish has been preached (and written) about the "soul" of man (after death) going to heaven, etc. When God breathed into man the breath of life, man "became a living soul" (Genesis chapter 1). Therefore when man dies, he becomes a "dead soul". Read Job 14:10,12,14. Here is some of it. "Man dieth, and wasteth away, yea, man giveth up the ghost, and WHERE IS HE? Man lieth down, and RISETH NOT: till the heavens be no more, they SHALL NOT AWAKE, nor be raised out of their sleep . . . If a man die, shall he live again? (Or his

“soul” go to heaven?) All the days of my appointed time (of being dead) will I WAIT (in the grave) TILL MY CHANGE COME.” What change? (Obviously at the resurrection.)

Job 19:25 — “For I KNOW that my redeemer (Jesus Christ) liveth, and that he shall stand **at the latter day** (the present time) upon the earth. And though after my skin worms destroy this body, yet **IN MY FLESH** (at the resurrection) shall I see God. Whom I shall SEE for myself, and mine **EYES** shall behold, and not another, though my reins be consumed within me.” (**Bodily** decomposed, nevertheless in due time, bodily resurrected, **but changed.**)

How can one’s “soul” supposedly be “in heaven”? And how does it return (and when) to the body?

That is the reason Jesus is returning **to earth**, to resurrect the “dead in Christ” and to “reign on earth” for the thousand-year millennium!

And this makes sense of all these and other tests! John 5:28,29 confirms this, with the words “Marvel not at this, for the hour is coming, in which ALL that are **IN THE GRAVES** (not their “souls” in heaven) shall **hear His voice**, and **SHALL COME FORTH**: they that have done good, unto the resurrection of life (at Christ’s Second Coming) and they that have done evil, unto the resurrection of damnation” (At the end of Christ’s thousand-year reign **ON EARTH** as recorded in Revelation chapter 20).

In John 14:19 Jesus promised “because I live, ye shall live also” (yet future). The message is repeatedly emphasised. Herein lies the HOPE and the triumph of all believers over death (the last **enemy**). That is why I Thessalonians 4:13-18 records “I would not have you to be ignorant, brethren, concerning them which are asleep (in death), that YE SORROW NOT, even as others which have no hope.” (Why should they **have no hope** if their “souls” were already in “heaven”?) “For if we believe that Jesus died and rose again (refer Romans 10:9,10) even so **them also** which **sleep in Jesus** will God bring with Him (at the Second Coming).

For this we say unto you **BY THE WORD OF THE LORD**, that we which are alive and remain (alive at that time) unto the coming of the Lord shall not prevent (precede) them which are asleep (in death). For the Lord Himself shall **descend from heaven** (where He is seated at the right hand of God) with a shout, with the voice of the archangel, and with the trump of God, and the **DEAD IN CHRIST SHALL RISE FIRST** (from their graves). Then we which are alive and remain (alive, on earth) shall be caught up together with them in the clouds, to meet the Lord **in the air**, and so shall we ever be with the Lord (Both the “dead” believers and the still-living believers at that time). Wherefore **COMFORT ONE ANOTHER** with these words.”

Therefore, there is no possibility whatsoever of a so-called "secret rapture" as taught by some churches — it is to be with a shout and a trumpet!

In 1 Corinthians 15:1 Paul repeats "Moreover, brethren, I declare unto you the gospel (good news) . . . BY WHICH YE ARE SAVED . . . how that Christ died for our sins according to the scriptures, and that He was buried, and that He rose again the third day ACCORDING TO THE SCRIPTURES (verses 1-17) "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead." (And don't many deny this even in this century; or believe that the "soul" departs to heaven at death?) "But if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain. AND YOUR FAITH IS ALSO VAIN: ye are yet in your sins. THEN THEY 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 . . . but every man in his own order, Christ the first-fruit (1900-odd years ago), afterwards they

that are Christ's AT HIS COMING" (Yet future — the Second Coming of Jesus Christ; the first resurrection of the dead in Christ).

Take Note: If no resurrection, the believer IS PERISHED. Also, why is death an enemy, if the "soul" of a dead person is already in heaven with his Maker? And also how can those "asleep in Christ" be "perished" if there is no resurrection, if they are already in heaven as is so often taught?

Death is an enemy, because it has separated man, both believer and unbeliever, FROM GOD, and the ONLY HOPE of reconciliation was through Christ's resurrection and the future resurrection (or "translation" of the "living" believers) at Christ's **return to this earth to raise them (also)** from the dead.

Turn up your Bible and read it NOW — Acts 19:3; Romans 9:34; Acts 4:2; Acts 17:18,32; Acts 24:15; Romans 6:5; Philippians 3:10,11; and make time to read these texts again, for this was the doctrine and hope that inspired St Paul to suffer and die rather than abandon this belief! And it is our hope and only hope also!

And read again, in the Authorised Version, Romans 10:9,10. And you may sleep soundly tonight. □

A Prayer for Readiness: Almighty Father, Whose blessed Son at His coming amongst us brought redemption unto His people and peace to men of goodwill: grant that, when He shall come again in glory to judge the world and to make all things new, we may be found ready to receive Him, and enter into His joy; through the same our Lord Jesus Christ. Amen.

Wisdom — A Tree of Life

by E.T. Springett Moxham

THE ONE GREAT REASON for the Book of Proverbs is that we might, at the feet of the Lord, not only learn of His ways, but understand His ways (Proverbs chapter 1). This is the one and only way forward, i.e. the way of our Heavenly Father and His gracious gift of our Lord, through Whom the Holy Spirit and wisdom comes. This is the prime reason for the Book of Proverbs.

Understanding will always escape us if we think that we can spiritually grow without the Holy Spirit of God. This is the reason our Lord placed such great emphasis on it in Luke 11.

“If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?” (Luke 11:13).

Some say that they are disturbed by the words “strange woman” in Proverbs, but there is no need to be disturbed, because once you get a grip of the Book of Proverbs, it is, to a large extent, plain sailing.

Wisdom is referred to as a woman, a very special woman, and “if thou seekest her as silver and searchest for her as for hid treasures; *then* shalt thou understand the fear of the Lord, and find the knowledge of God” (Proverbs 2:4,5).

The strange woman to whom the Word of God refers in verse 16 represents the very opposite of wisdom. She is a counterfeit. She is an alien and a danger so far as wisdom and truth are concerned.

The strange woman and women we read about in Proverbs have nothing to do with either disobedient women or prostitutes, but the unwise way of life, the spiritual bankruptcy of the world, which God declares here is the way of death (Proverbs 5).

This is why in chapter 3 we are told “happy is the man that findeth wisdom, and the man that getteth understanding”, for there can be no understanding of the spiritual ways of God without wisdom.

If you want to know what the Tree of Life is in Genesis 3:22, turn to Proverbs and lay hold upon her, i.e. wisdom, for “happy is everyone that retaineth her” (Proverbs 23:23).

Why did God place the Cherubims and the Sword as a protection for the Tree of Life? Because the Tree of Life is for those who are born of the Spirit and a man will only attain to life by partaking of the Tree of Life. The Tree of Life is reserved for those who are born of the Spirit. This is of tremendous importance (Genesis 3:24; Revelation 2:7).

Had God not protected the Tree of Life in the Garden of Eden, Adam and Eve, who had taken upon themselves the knowledge of good and evil, would have lived for ever in disobedience and sin, and likewise the human race, and mankind could in no way have been extricated from it. Therefore, God in all His mercy protected the Tree of Life (Genesis 3:6).

Then, what *is* the Tree of Life? Whatever it is, it is a way which leads to life. We may ask then, what does man need that he might go on to life instead of death, and the answer is that God speaks of it as a woman, one who is far more precious than rubies. It may also be said that nothing can be compared with her. "Length of days is in her right hand; and in her left hand, riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is everyone that retaineth her."

What then is the Tree of Life? It is wisdom (Proverbs 3:13-18). Hence, God had to stand guard over the way and protect the Tree of Life — wisdom. Why was this? Because, had Adam and Eve partaken of the Tree of Life, spiritual wisdom, they and the whole human race would have lived

forever in disobedience and followed the way of Satan.

What was left for men? And the answer is, just human wisdom, the wisdom of this world, the wisdom of Satan's kingdom — the strange woman of Proverbs.

With the coming of Christ, the protection of the Tree of Life was removed and the way to everlasting life come through Him — "In whom are hid all the treasures of wisdom and knowledge" and the privilege to eat of the Tree of Life (Colossians 2:3; Revelation 2:7).

How does one obtain wisdom, a portion of the wisdom of God, and the answer is by God, by His mercy, drawing a person to Christ and there he will find this, treasure, wisdom and life (Romans 2:4; John 6:44).

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee . . . And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (Proverbs 4:5-9; 1 Peter 5:4). □

THE COMMON LAW begins in England as far back as 1000 B.C. It was then codified by Brute of Troy. It was again codified by Malmutius about 500 B.C. King Alfred the Great again codified it . . . From thence to the present time this great inheritance of the Common Law has been peculiarly the privilege of Britain and the other Anglo-Saxon nations.

The Unremitting War

THE CHILD OF GOD has a war on his hands. Indeed, it is one of the ways in which he knows he is a child of God, by the warfare waged in his members.

The war is between the flesh and the Spirit which God has given him. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:17). This is the conflict of which the Apostle Paul speaks in Romans 7:23 — "but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members".

It is a war which continues until the end, for peace is *never* proclaimed between the flesh and the Spirit. As long as we are in the body, the one is at enmity with the other (Romans 8:7; 2 Corinthians 5:1-9).

If he were able, the Christian would choose to walk in the Spirit at all times, for he knows that that is the way of peace and love, the heavenly state that he so desires. But he cannot. He still has a body of flesh, members doomed to be the servants of sin, and which are not able to change. And he cries out that the flesh is miserable, and fit for nothing, and that he only wants to be rid of it!

by J.B. Lawton

As the child of God matures, growing up into Christ, gradually the deeds of the flesh are being mortified, and he finds, on looking back, that some heartily disliked trait has disappeared, put to death by the Spirit of God within.

The more he grows in the Spirit, the more he is aware of the failings that remain, and the more hated they become, and the more he can only gasp in wonderment that his glorious Father in heaven has chosen him as the special object of His love, and has placed within him the treasure of His own divine nature! (Ephesians 1:4-6; 2 Peter 1:4). **What indescribable condescension! What a wonder of love!**

Therein we see the divine wisdom which has allowed the warfare to proceed in the beloved child. For out of it, God has wrought a most marvellous miracle, that is, that His child now sees Him more clearly, and knows more of His wonderful nature. Was this not so with Job?

By his trials, God brought Job to a full realisation of his miserable condition, so that he could cry from the depths of his heart — "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes!" (Job 42:5,6). No more the self-

righteous Job, but a Job in his rightful position, on his knees in awe before his glorious God!

Though the flesh fight hard and long, it is not able to gain the victory. For the child is secure in the victory which was won from the moment he believed, and the righteousness of Christ was imputed to him, his past sins and iniquities being remembered no more (Romans 4:24,25; 5:1,2; Hebrews 10:17-20). His Saviour is seated at the right hand of God, and ever

liveth to make intercession for him (Hebrews 7:25; 10:12).

This is why the Apostle John, in his first epistle, speaks of it being a matter of the justice of God for Him to forgive the sins of His children, for, by faith, the child is continually claiming the blood of His beloved Son to cleanse him from all sin (1 John 1:7-9).

God help us to feel more and more deeply, the part our sins played in the need for the offering of the Lord Jesus at Calvary!

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Man — Hellbent on Self-destruction

The director-general of the International Atomic Energy Agency has let it be known that four countries, in addition to the United States, Britain, Russia, China and France, will soon be in a position themselves to construct nuclear weapons. Authoritative sources name these countries as India, Israel, Pakistan and South Africa.

If any Christians have had doubts about their Lord's Revelation reference to this Age-End period, they surely must be removed by this knowledge of the comparative ease with which even small determined nations can produce the ultimate method of mass destruction. In that vision, the Risen Lord warned against Satan "coming down like a roaring lion, seeking whom he may devour." The universal, devil-inspired fanaticism of today's maniacs is only too appallingly plain.

God has promised His Servant People — embodied in the Celto-Saxon nations of modern Israel — that He will intervene to prevent the now-pending holocaust if they will return to Him in penitence and prayer.

It is our specific task to bring this forcibly home to our feckless, "live-and-let-live" people who have so manifestly *lost their way*. Only when they fully appreciate the situation this earth is in — the dire threat these weapons pose — will the present-day Israel nations become fully aware of their role in this Age-End time of peril.

Truth Held in Unrighteousness

by Sarah T. Duncan

Balaam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit fornication (Rev. 2:14)

SO MANY STRANGE characters walk through the pages of the Bible but to me the strangest of all is a man called Balaam -- part angel and part devil, a peculiar combination of saint and sinner, stardust and mud. Perhaps this is really not so remarkable because we often read that in the best of men there is an unbelievable amount of evil, and in the worst of us, an astonishing amount of good. But in Balaam the "angel" part of him was superlatively angelic and the "devil" part incredibly devilish. He was outstandingly good and at the same time outrageously bad. At times he rose to such heights of brilliance that one thrills with genuine admiration -- at times he sank so low that one shudders in disgust.

Let us look at the angelic side of Balaam. It is obvious that he was a brilliant preacher -- maybe he was called "the silver-tongued" or "the golden-voiced". Listen to his oratory. "God is not man that He should lie; neither the son of man that He should repent. Hath He said and shall He not do it? Hath He spoken and shall He not make it good? The Lord is with Israel. The shout of a king is among them. Of Israel it shall be said -- what hath God wrought?"

Surely Balaam was a special kind of

preacher -- a *poetical* preacher. "How goodly are thy tents O Jacob and thy tabernacles O Israel. As the valleys they are spread out, as gardens by the riverside, which the Lord hath planted, even as the goodly cedar trees beside the waters. God hath brought Israel out of Egypt, and given him, as it were, the strength of an unicorn. He crouched and lay down as a lion. Who shall stir him up? There shall come a star out of Jacob and a sceptre out of Israel. Out of Jacob shall He come that shall have dominion."

Not only a gifted preacher . . . Balaam was a man of profound spiritual experience. Communion with God was very real to him. He knew his way into the secret places of the Most High. Prayer was a habit with him and unlike many modern Christians he had no baffling problems of unanswered prayer. He spoke to God and God spoke to him -- directly, clearly, unmistakably. When he prayed he got results. Looking over the records it is questionable whether at that time any man, other than the great Moses, had such intimacy with God and consequently such spiritual power.

So much so that he was renowned for his spiritual power. The king of Moab knew about him and said emphatically that

Balaam had only to bless people and they would assuredly be blessed, and when he cursed people they certainly would be cursed. He could bring prosperity and happiness or untold misery and destruction. Such powers are not often encountered. The only parallel I can think of is when our Lord said to St Peter, "I will give unto thee the keys of the Kingdom of Heaven, whatsoever thou shalt bind on earth shall be bound in Heaven, etc."

Balaam was God-possessed. Since no man of himself has power to bless or curse, but only as God acts through him -- we conclude that Balaam was a God-possessed man. Surely God would not delegate such powers to any but a profoundly spiritual person. These very powers predicate a closeness to God, and a total commitment to God's purposes, and a deep knowledge and experience of Almighty God. All this is brought out in the story of Balaam. Over and over again he became God's mouth-piece and His chosen instrument.

The Satanic Side of Balaam

Now there is the other side of this extraordinary man. The setting of the story is this. The nation of Israel under the great leadership of Moses had been freed from the slavery of Egypt and had been miraculously preserved on their journey to the Promised Land. Battles had been fought with nations and peoples who had tried to hinder their progress, but, in spite of tremendous odds, Israel had triumphed, with the result that a belief in Israel's invincibility had grown up. When the Israelites approached Moab, the king was alarmed. He knew his army was afraid of the Is-

raelites and, if ordered out to battle, would possibly run away. He immediately thought of Balaam and his powers to bless and curse. So he sent a deputation of important people with presents and promises to persuade Balaam to come to curse the Israelites. Balaam told them to wait while he consulted God. God said, "Don't go!" Balaam refused to go and the deputation returned to Moab. But the king was desperate and would not accept this answer. He sent another deputation with greater presents and promises. Arriving at Balaam's house they said, "Let nothing hinder you from coming to the king, for he will promote you unto very great honour. You can ask him for anything you like and he will give it to you. Only come and curse the Israelites."

Given the deeply spiritual character of Balaam we have described, we would expect him to declare that he could not be bought with all the gold of Moab or royal honours. But he dithered and said, "I'll see what I can do. I'll go and ask God."

There was no need for this consultation. God had emphatically said "No", but Balaam was now blinded by greed and ambition -- he made a farce of prayer and used it as an excuse for doing wrong. He prays and prays until the thing he knows to be wrong appears right. He wants to go to the king, he wants that gold. He wants to be able to say to the king, "Give me this, and this, and this." It is very hard to recognise Balaam the preacher, the man of God, in this greedy, grasping individual who for the sake of material advantages tramples underfoot his deepest convictions.

So, he promised to go to the king. Somehow or other he forced his will upon God, Who allowed him to go -- but the record says plainly that notwithstanding this, God was angry at his disobedience to His command. Balaam travelled on an ass and the animal turned and talked to him. I am not interested in explanations or interpretations of a talking beast for there are other difficulties in this story that trouble me more deeply. The first is this -- How could a man who was so close to God, so saintly and spiritual, give, as he does now, such a disgusting display of temper? When he should have been angry, he was calm. Now when he should be calm, he flew into a towering rage. Given Balaam's spirituality, his uncontrollable rage at the ass was inexplicable. How could a man of God be turned into such a fiend because of the stubbornness of a donkey? It is not of a piece with his character as we knew it. Ordinary mortals behave in this senseless fashion, flying into impotent rages at the banging of a door or the dropping of a plate or other such trivialities, using mean, hurtful words often to their nearest and dearest. But Balaam was no ordinary mortal and this display of bad temper is puzzling.

There is much in this story on which to comment, but we come to the part when Balaam and the king of Moab set up seven altars. They are up in the hills and the Israelites are encamped on the plains beneath. The altars are set up at Balaam's request and he chose the location. They were so arranged that they presented only a partial view of the Israelites, revealing Balaam's dishonesty. Then the king says,

"Come now and curse the people!" and Balaam replies, "Whatever the Lord shows me, that will I do, nothing more, nothing less." In spite of these words it seems that Balaam is determined to see only what he wants to see and to tell the truth only as he sees it.

But then God took a direct hand and drove the man, whose heart was so set on gold, honour and worldly fame, to utter some of the most spectacular prophecies ever made. And there was no more surprised man than Balaam himself, when he finished blessing Israel instead of cursing them. He lost his promised rewards and was sent back in disgrace.

But Balaam was not finished. Later, he hastens back to Moab and whispers in the ear of the king, a plan he has concocted for the destruction of Israel: A gigantic feast with plenty of wine and women, to which the Israelites were invited. The plan worked. The Israelites were debauched physically and spiritually. They not only went after Moabite women but they forsook Almighty God and worshipped the gods of Moab, and 24,000 men of Israel were slain by the Lord. The man responsible was Balaam, and he is remembered in Revelation 2:14 not as the great preacher but as he who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit fornication. Balaam did not, however, escape -- he was slain by the sword (Numbers 31:8; Joshua 13:22). Thus does God vindicate Himself!

(Courtesy: *The National Message*, February, 1978, produced by B.I.W.F. England)

Year of Decision

by Rev. J. Shenton

“Righteousness exalteth a nation: But sin is a reproach to any people”
(Proverbs 14:34).

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 (Deuteronomy 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 stark truth is that 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 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 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" (Isaiah 43:15). The Lord God Almighty is our rightful Ruler, Governor and King.

Divine 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 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 the 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 Isaiah 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 (Matthew 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 (Deuteronomy 30:19,20).

May this year of 1993 be one of mighty endeavour and may the God of our fathers bless you all to His Service.

—oo—

Jerusalem

When Israel dwelt in their old land, with Jerusalem, the City of God, as its capital, Palestine was the centre of the then known world. In those days, Jerusalem held three essential features: the Temple, the centre of the nation's worship; Zion, the centre of the nation's government; the King's Palace, the home of the King.

When our fathers settled in Britain they made their Capital in a City which they named "West Minster". As "Minster" means God's House, so "West Minster" means God's House in the West (west from Palestine).

It is wondrously significant that Westminster City -- Britain-Israel's modern Capital -- features: the Abbey of Westminster, the centre of the nation's worship; the Houses of Parliament, the centre of the nation's government; Buckingham Palace, the home of the reigning monarch.

Is it by chance or by Divine design that these three essential departments which represent: 1. The modern Temple; 2. Modern Zion; 3. The modern House of David, shall all be found in Westminster? Or is Westminster modern Jerusalem?

When our Monarchs enter the Abbey (Temple) they are met by the choir singing the following Anthem: "I was glad when they said unto me, we will go into the House of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is built as a city that is at unity with itself. Pray for the peace of Jerusalem: They shall prosper that love thee. Peace be within thy walls" (Psalm 122).

SPECIAL NOTICE

**ALL MEMBERSHIPS AND 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.

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The Curse of the Law

by E.B. Clements

ONE MUST BE very careful to read Scripture aright, and not assume or misinterpret. Stress should be laid on the importance of keeping God's Laws, and that they have not become redundant through anything Jesus said or did.

Galatians 3:13 states, "Christ hath redeemed us from the curse of the law, being made a curse for us."

Some teachers have read into this verse that the Law was a curse, and that Jesus redeemed us from the Law, but such a contention is not "rightly dividing the word of truth". The above text does not say Christ was made a Law for us, but He was made a curse for us. He did not redeem us from the Law but from the curse of the Law.

The Bible is emphatic in its statement that "the law of the Lord is perfect, and as its Maker is perfect, so must His law be."

Nothing "perfect" can be considered a curse. Our Lord did not come to abolish the Law (it is perfect), nor to redeem us from it, but He came to redeem us from the curse that was attached to the Law in the event of disobedience to it. He came to redeem us from the curse of death which is the wages of sin.

And note particularly that "sin" is the transgression of the Law. So if we can get rid of the Law, we can get rid of sin. We can then eliminate satan, through whom

sin originated. It is thus not far to the elimination of God Himself; and this many have done.

So these few sentences show how imperative it is that God's Law needs to be retained, and enforced.

Jesus came that all who would believe in Him "should not perish (in death) but have everlasting life" (John 3:16).

Jesus came to abolish the curse, NOT to abolish the Law!

No one can come to Christ and accept Him as personal Saviour without acknowledging and establishing the Law. No one can accept Him as Saviour without acknowledging the need of a Saviour, acknowledging that one is a sinner, a transgressor of the Law, and that under such Law we are justly condemned to death. But He died in our stead in order that the Law might be fulfilled, and that we might be forgiven and partake of everlasting life.

"Do we then make void the law through faith? God forbid; yea, we establish the law." (Refer Romans 5:51.)

Dr Scofield's note on this verse reads thus -- "the sinner establishes the law in its right use and honour by confessing his guilt and acknowledging that by it he is justly condemned. Christ, on the sinner's behalf, establishes the Law by enduring its penalty, death." And here we again refer you to Matthew 5:17-19, "Think not that I (Jesus) am come to destroy the law, etc."

Almighty God definitely forbids anyone "adding to" or "taking away from" His Laws: In Deuteronomy 4:2, readers are instructed, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Jesus likewise warned in His sermon on the mount (Matthew 5:19), "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."

Perhaps now it can be understood why "the way of truth is evil spoken of" in these troublesome times, because so many of our clergymen are unwilling to call "sin" just what it is -- "transgression of the law". So many of them are "fence-sitters" when it comes to murder, adultery, homosexuality, etc. We even have "churches" for the latter, and clergymen administering in them. Shades of Sodom and Gomorrah! To which the "end of the age" was likened, followed by the return of Jesus Christ in judgment!

So much for our permissive society. But in its neglect or unwillingness to give the Law its proper place, the churches and the clerical leaders have much for which

to be blamed, and cannot escape the judgment that is almost upon us.

The final warning of the Bible is so awesome that it should have deterred Christian leaders from "meddling" with the Word of God and allowing unrighteous laws to be added to those of the Almighty by politicians or prelates, becoming a yoke around the neck of the ill-informed masses of people they control. The warning occurs in Revelation 22:19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Although St John did the recording, Jesus Christ Himself was the Author of the book of Revelation (Revelation 1:1). In fact, the writers of the various books of the Bible testify that the words (in the original tongues), and not the ideas only, are inspired by the Holy Spirit. The reader would be wise to read 1 Corinthians 2:7-15 and 2 Peter 1:21. Likewise the New Testament recorders treat the Old Testament as authoritative and inspired.

So there will be no excuse for misrepresenting what the Bible actually states when the time for judgment comes! Make no mistake. Although Jesus redeems us from "the curse of the Law", we ignore or break that Law at our peril! ☩

A Spiritual Hunger

A NEWS ITEM of 28/1/93 said that "Christianity is dying in England. Many people are turning to Islam. The large, well-known religious institutions such as the Church of England, the Roman Catholic Church in particular, the Presbyterian and Methodist Churches, have suffered heavy losses in their congregations." (The people are searching for God, but the churches have failed to satisfy their spiritual hunger. — Editor)

The Lord's Herald

Courtesy: *The Kingdom Digest*

WHEN THE LORD called upon men to bear witness on His behalf, it was not the man commissioned for this task who was outstanding. Rather, it was the message that was all-important. When the emphasis is placed upon the man instead of upon the message given under the inspiration of the Holy Spirit, conclusions are often reached which are contrary to truth.

A well-known example of this misplaced emphasis is the popular approach to Malachi's statement concerning the coming of Elijah: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord".

When this pronouncement is separated from its context, the stress is too often laid upon the coming of a man rather than upon the Elijah message. This is borne out by the readiness with which students of the Scriptures acknowledge their familiarity with the passage concerning the coming of Elijah yet when they are asked about the significance of the message to be emphasised, many of their answers are at once vague, even inarticulate.

An Audience Prepared

Jesus told His disciples that John the Baptist was "more than a prophet", for he was a man commissioned to prepare the way of the Lord as a forerunner of the Christ. It is very likely, due to John's preaching, that many of his followers at-

by Howard B. Rand

tached themselves to Jesus immediately upon His being identified by John as the One who was to come.

Actually, as a result of his activities, John had prepared an audience for the coming Messiah. This enabled Jesus to complete His ministry in a much shorter time than would have been possible if there had not been this preparation beforehand. Thus, our Redeemer came and was able to preach "the acceptable year of the Lord", at the end of which time His mission was completed.

John the Baptist's preaching was well known to the leaders of Jewry; yet they were unable to evaluate his work in its relationship to the Divine purpose. It was necessary for Jesus to inform them that Elijah had indeed come and they had not recognised him.

The Power of Elijah

The scribes taught that Elijah must come before the Messiah appeared. The Jews had a tradition that Jeremiah was to return to life and restore the pot of manna, the ark of the covenant, etc., which he had hidden so that the Babylonians would not get them. As a matter of fact, they expected that all the prophets would come to life in the days of the Messiah. Yet they failed to realise that John the Baptist, in their very midst, *coming in the spirit and power of Elijah*, was fulfilling

Malachi's prediction by proclaiming the necessity for a genuine spiritual reformation.

The Mission

Do we today have any more reason than those of our Lord's time on earth to expect that we can identify the agency through which the Elijah mission is being carried out? Would it not be far better to determine the fulfilment of the prophecy by ascertaining if the Elijah message is actually going out to our generation today?

Actually, in this generation the Lord is bringing about the fulfilment of the Elijah mission as adjunctive to the proclamation of the Gospel of the Kingdom. The call is going out to restore the righteousness of the whole law in the nation of modern Israel.

It is of major importance to take note of the course followed over the past centuries as the great truths of the identity and responsibility have been declared to the people who are literally the modern Israel nations in the world of today. From about the middle of the nineteenth century and up to the beginning of World War 1, every phase of the identity of these kindred people was explored. Many books were written providing the evidence which substantiates this position.

The next step following the establishment of the identity and responsibility of the Israel of God is an awakening to spiritual values. This is to be brought about as the result of the pressure of adversity, as God's hand rests heavily upon His people.

Escaping Destruction

The outcome will be to bring about the required spiritual renewal. Until God's people heed the call to restore the administration of all of His laws, our modern civilisation will continue to ride a toboggan to complete disintegration. Moreover, we must add to the knowledge of our identity the assumption of our responsibility and prepare forthwith to execute the tasks we were destined to carry out as God's servant people.

The Lord declares that this will be our own national salvation and the hope of the world. Otherwise, we face destruction. If the modern Israel nations will set about to reverse their plight by determining to practise righteousness, this will accomplish what is necessary to bring about Divine intervention in their behalf. Then the way will be open for the whole earth to be cleansed of evil.

Israel's Destiny

History gives ample testimony that the course being pursued today by all the nations was trodden of old by peoples of the past, ending in the annihilation of then-existing civilisations. However, the establishment of the Kingdom of God at Mount Sinai set before all nations the perfect way to achieve peace and the continuation of prosperity. Moses declared:

"Behold, I have taught you statutes and judgements, 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 will hear all these

statutes, and say, Surely this great nation is a wise and understanding people."

When the awakening comes, and God's Kingdom people embrace the terms of their National Covenant, His prophet Micah describes the electrifying reaction:

"He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

Thus, world peace is predicated upon the fact that modern Israel of God -- the kindred peoples of Celto-Saxondom -- will accept their destiny and be brought back under their God-given covenant to demonstrate the perfection of the Law of the Lord in the sight of all nations. When the day comes that God's people fulfil their vow, they will have responded to the call to "arise, shine: for thy light is come, and the glory of the Lord is risen upon thee".

Restoration

Looking to the day when the Elijah message would be widely disseminated, our Lord Jesus declared that we would not be able to go over the cities of Israel, proclaiming the Gospel of the Kingdom, before the Son of man would return. The Gospel of personal salvation has gone into every city, town and hamlet throughout the length and breadth of the Israel lands. But the Kingdom Evangel, climaxing in the

Elijah proclamation, has not had such an extensive coverage; nor will it before the Age ends.

As the forerunner of the coming New Order of the Ages, it was to be pre-announced as a witness only -- then the end of the Age will come. Just as John the Baptist was the forerunner of the imminence of the coming of the Lord at His first advent, equally so today the redoubled promulgation of the Elijah message signals the rapidity with which the present Age is drawing to its close.

It is very important, therefore, for us to take heed and exercise greater wisdom in our generation than did those of our Lord's day who failed to comprehend that, in the spirit and power of Elijah, the message of restoration was being heralded abroad. If we are among the wise who understand, we may once more discern the meaning of our Lord's words: "And if ye will receive it, this is Elias, which was for to come."

No amount of the preaching of the Elijah message has impacted on the power of evil where we see conditions improving. Almost 2,000 years has passed since John the Baptist first preached this message and yet, we find the Biblical prediction that, at the end of the Age, conditions "as in the days of Noah", would be extant. Only the supernatural return of Elijah THE PROPHET, can stem the tide of evil.

Editor

The national name "Scot" comes direct from the Greek word "Skuthes", while "Sguathanach", its synonym, comes from the Latinised form of "Skuthes" viz. "Scythian" ("c" voiced like "k" of course).

The Death of Christ

by the Late Rev. Preb. H. Constable

THE WRITER of the Epistle to the Hebrews insists largely and fully on the resemblance of Jesus Christ to His brethren in regard to His human nature. This resemblance, he tells us, was necessary in order that He might take hold of the seed of Abraham (2:16,17); and this resemblance is particularly insisted on in regard to the sufferings and death of Christ. In chapter 2:14, we read: "Forasmuch as the children are partakers of flesh and blood, He also Himself took part of the same; that through death He might destroy him that had the power of death". And in the 18th verse we read of Christ: "In that He Himself hath suffered, being tempted, He is able to succour them that are tempted". The death of Christ at once resembles our death, and is essential to our redemption. Hence its infinite importance in itself, and also, though in a lower degree, of course, the advantage of our understanding its nature thoroughly.

It was only to be expected that efforts would be made at an early period of the Christian Church, and in various ways, to corrupt a doctrine of such vital importance. Efforts of this kind were made at a very early period, very persistently, and in very different ways. The earliest effort, so far as we know, was made on the part of the Gnostics in the first century of our era. These men claimed to be disciples of Christ, and able to restore mankind to the

true knowledge of God. One of their fundamental tenets was that Matter was essentially evil. Hence, from a specious reverence for Christ, they supposed, or at least most of them did so, that He had no real body. To suppose Him to have had one, would be to suppose Him to have had that which was evil.

This general Gnostic view of the evil of Matter, and of the unreality of the body of Christ, gave the name of Docetae, in the second century, to a particular sect of the Gnostics. They were so called because they taught that our Lord had only an apparent or seeming body, and that His actions and sufferings were, in consequence, not in reality but in appearance. Everything about Christ was consequently mere show. It was what seemed to the human eye to be, and was not. His works, His sufferings, His death, and His resurrection were only illusory, not real. The Gnostic sects continued to infest the Church for many centuries.

What was the aspect of this doctrine upon the death of Christ? It craftily, under the plea of reverence and devotion, got rid of it altogether. They allowed that the shape and figure of a man was apparently extended upon the cross of Calvary. All the usual symptoms of weakness, and pain, and mortal agony, and approaching death, and of death itself, appeared in that figure, on which the beholders looked with

love or pity, scoffing or hatred. But all this was empty show, more unreal than the mirage of the desert. There was no real body upon that central cross. Christ seemed to suffer, but He did not suffer. He seemed to die, but He did not die. There was no true death of Christ.

Against this destructive heresy, Christian men, sound in faith, ever protested. The Incarnation of Christ, and His true death, were taught by the Church as essential to man's redemption. The true applicability to Christ of such passages as Hebrews 2:14-17 was declared to be essential to true doctrine. His body was such as ours; His sufferings were real; His death was a genuine death. The Apostle's Creed, that precious relic of primitive Christianity, among its few articles, gives to this a prominent place. It teaches of Christ that He was "born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried".

Though we should be sorry to put on a level with the Docetae of the earlier centuries of Christianity those of whom we now would speak, and though we have no intention whatsoever of charging them with the denial of the atonement of Christ, yet we cannot avoid saying that the doctrine very commonly held as to the nature of the death of Christ, in our own time as well as in previous times, sorely militates against this great truth. I refer to the doctrine that the soul of Christ did not die upon the cross.

In making so serious a charge against the opinions of men, many of whom stand, and deservedly stand, high in the estimation of the Christian world, and whom I

most unfeignedly esteem, I do not for a moment charge them with holding what I believe to be the logical conclusion to be drawn from their premises. My own firm persuasion is that the denial of the death of the soul of Christ leads, by all fair inference, to the conclusion that His death was not a true death, and that He did not in reality die at all, and that consequently He did not atone for human sin. But while I hold such to be the logical inference to be drawn from the denial of the death of the soul of Christ, I am far indeed from holding, or asserting, that a single one of those of whom I now speak, denies the Atonement. I am satisfied that they hold it as firmly as I do myself, though I also think that they hold a premise from which their true doctrine of the Atonement might be successfully assailed. If this is so, or if to my mind it fully appears to be so, I am fully justified in assailing an opinion which is, to me, destructive of the doctrine of the Atonement, though I do not for a moment charge those whose premise I attack, with holding its logical conclusion.

Again: there is a point to which I would draw attention, in order to guard myself from possible misinterpretation. In anything I here say of Christ, I speak of His human nature, and of that alone. I believe Him, in accordance with Scripture, and as expressed in the early creeds of the Church, to be eternal Son of God: but when I speak of His sufferings and death, I only speak of them in connection with Him as man. I may not be able to explain how this may be. I do not profess to do so. I think that while Scripture thus speaks

of Him it never attempts an explanation. I do not suppose that we are capable of understanding the matter. I only refer to it with the view of guarding myself against the possible imputation that in holding the true and real death of the soul of Christ, I deny a doctrine which I must unfeignedly maintain, namely, the true and proper Deity of my Lord.

We will not here dwell at any length upon the fact that there are many among the Church of Christ who hold it to be a grave error to teach that the soul of Christ really and truly died upon the cross, and continued in a state of death until the resurrection. The views of human nature, and of the future of man, which very many hold, compel them to deny the death of the soul of Christ, and to hold that the maintainers of it are in grievous error. I can only advert here for a moment to those views of human nature and man's future, which I here specially advert to, as leading their advocates, of necessity, to deny the death of the soul of Christ. There are, then, in the first place, great numbers who hold the inalienable immortality of all human souls. Neither in Hades, nor in the eternal state that follows resurrection, do they hold that any soul of man will, or can, die. All such persons must deny the death of the soul of Christ; for they hold His human nature to be essentially the same as that of His brethren, in accordance with Hebrews 2:17. They rank under the great schools of Augustine and Origen, as regards the future of man.

But there are others who do not agree either with Augustine or Origen, in their views of human nature and the ultimate

destruction of the wicked, who yet must, from their point of view, deny the death of the soul of Christ. I refer to those who deny the death of the human soul in the state of Hades. As they suppose that Christ in His death resembled His brethren, they must hold that, as their souls do not die, neither did His. From the mention of those great classes of religious thinkers, we may judge how numerous they are who deny, what I consider, a very great and important truth -- the reality of the death of the soul of Jesus Christ.

Let us, then, consider in what light the death of Christ for human sin is brought before us in Holy Scripture. In the first place, animal sacrifice, common among all the nations of antiquity, was a type, or pattern, of the sacrifice of Christ. This fact bears strongly on our subject.

I need not stop here to prove that the ancient sacrifices of animals were types of Christ's death, or that they were originally ordained by God for that purpose. That they were so has been fully demonstrated from Scripture by Archbishop Magee, in his great work on the Atonement, and is not, as I know of, disputed or denied by any of those whom I now address. We then assume that animal sacrifice, among all nations, and more especially among the Jewish people, and as practised by believers before the call of Abraham, was in its leading features an exact and true type of the sacrifice of Christ. I need not dwell upon any particular in which it was so, except that on which we are now engaged. I will not, therefore, dwell upon it as a confession of sin on the part of the offerer, or his confession of faith in the

doctrine of substitution. I will here only advert to the nature and extent of the sacrifice itself.

Animal sacrifice, then, was not merely the death of the body of the animal sacrificed. The animals offered in sacrifice had souls, whatever we are pleased to signify by that term. What the Greeks called psyche, and the Hebrews, nephesh, and the English speaker, soul or life, belongs as much and as truly to the lower animals as it belongs to man. The Hebrew words, nephesh chayah, used of man in Genesis 2:7, and there translated "living soul", are in Genesis 1:20 used of all the lower animals as descriptive of their nature, though they are unfortunately there translated "creature that hath life", and "living creature". In Numbers 31:28, our translators were compelled to admit in their translation the fact that the lower animals were possessed of souls as well as men were, when they speak of the Lord's tribute as "one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep". What is thus apparent even in the English translation, notwithstanding the prejudices of its translators, is plain to the Hebrew scholar from many passages in the Hebrew original. It is so plain to Hebrew scholars, that Fuerst, perhaps the first Hebrew scholar of our day, has defined the Hebrew word nephesh as "the soul by which an animal lives, both of man and brute".

Now, no one with whom I contend imagines for a moment that the souls of animals, slain in sacrifice, flitted away to any place where they enjoyed life of any kind. The American Indians are said to

have such an idea, and it sometimes seems to have existed among the nations of other savage people. These fancied themselves mounted on the shadowy forms of their earthly steeds, cheering on their shadowy hounds after the forms of the shadowy wolf or deer. But no one that I argue with holds such silly notions as these. They fully admit with me, that the soul of the lower animal in sacrifice, as in all manner of death, perishes with the body.

Now, since such was the nature of animal sacrifice, namely, that in it both the soul and body of the victim died, or perished; and, since animal sacrifice in this, as well as in other respects, exactly typified the death of Christ as a sacrifice for human sin, it must follow, of course, that in that great sacrifice for our redemption, the soul of Jesus must have died as truly and as really as His body. The man, Christ Jesus, died as the lamb in the daily sacrifice, or in the yearly paschal feast. The type would else have failed to set forth the antitype.

What we here gather by inference from the Divinely appointed rite of animal sacrifice, is also taught us expressly in the words of Holy Scripture. There we are told of the soul of Christ what we inferred of it from the typical nature of animal sacrifice, namely, that in working out for man his redemption, His soul suffered death as truly as His body did. We will turn to Isaiah 53:10-12 in order to see what the great evangelical prophet says on this point. And first we are told in verse 10 that in His offering Himself as a propitiatory sacrifice, the soul of Christ was made an offering for sin. Our Authorised Version

renders it thus: "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days", etc. Bishop Lowth, in his valuable translation of Isaiah, renders this somewhat differently: "If His soul shall make a propitiatory sacrifice, He shall see His seed, which shall prolong their days", etc. This passage, in both translations alike, can have no other meaning than that the soul of Christ did really and truly die for our sin.

No one doubts but that the body of Christ was made an offering for sin. It is frequently affirmed, as when we read in Hebrews 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all"; or as we read in 1 Peter 2:24: "Who his own self bore our sins in his own body on the tree".

What, then, is meant by the offering of the body of Christ, and His bearing our sins in His body? The death of the body is no doubt taught us here. No one of my readers supposes any other meaning. The body of Christ, we learn, was deprived of life, brought back to that lifeless condition in which Adam's body was before the spirit of life was breathed into it from God. If such be the meaning of the offering of the body of Christ, namely, that it died, we cannot attach any other meaning to the offering of His soul. It was as truly offered as His body was. Fuerst thus defines the Hebrew word *asham*, which is translated "offering" in the Authorised Version: "a sacrifice by which the guilt of sin is expiated". The soul of Christ must have suffered what His body did, viz., death.

That such is a correct estimate of Isaiah's sense in verse 10 is borne out by his words in verse 12, where he says that Christ "poured out his soul unto death". Words have no meaning, unless we here gather that the soul of Jesus Christ really and truly died. The prophet does not make the sacrifice of Christ to have been merely the offering of His body, while His soul, possessed of life, flitted away to some other place, call it Heaven, or Paradise, or Hades, or what you will. That was not in Isaiah's mind the meaning of his words, when in verse 8 he says that Christ "was cut off out of the land of the living", or in verse 10, that His "soul was made an offering for sin". Isaiah had no such meaning. His was not the very common notion that death was not, in fact, death, but was rather a transition from one place of life to another. With him, not only the mortal body of Christ died, but His soul also died upon the cross when He gave up the ghost. Whatever is meant by "soul", according to Isaiah, Christ's soul was poured out in death. It ceased to live. It was different from that spirit of His that went back to the Father. That was the Father's breath of life. Christ's soul went not alive anywhere. It went not to Paradise. It descended in a state of death to that Hades which is the land of death, though it went there with the assurance that it would not be left there, but would come forth in resurrection.

We may hence, I think, gather the true meaning of a text which is often looked on as obscure, and also understand the true reason for that tremendous and awful struggle, or struggles of mind on the part of

Christ, which are there referred to. I refer to Hebrews 5:7. We here learn that our Lord, when He was upon the earth, had an intense and terrible fear of death. It was not with Him the visitor to be welcomed, as so many dream. It was not, in His eyes, the liberation of His living soul from the trammels of the body, and its departure to any Paradise inside or out of the earth, where, with His redeemed people, He should be in a joy and glory only to be surpassed, if surpassed, by resurrection. Many have had, and many have, such a view of death; but He had not. And why had Christ no such view of death? It was because He had Isaiah's view of it, in the fifty-third chapter of his prophecy, and not the sentimental idea of it which many professedly entertained. It was with Him a true, real, terrible death of the whole man, body and soul alike. He only of all men knew to its fullest extent the preciousness of life, and, therefore, the terrible loss which the loss of that life would be, and hence His dread of it. Christian poets may dress out death with all the powers of poetic language, as when Longfellow speaks of it as an angel in disguise, or Tennyson as a state where perfect knowledge is attained; but it was very different with Christ. Death was to Him probably infinitely more than it was an idea to Job, when he called it "the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (10:21,22).

All this accounts for that agony of mind which Christ felt at the contemplation of death, and which is referred to in

Hebrews 5:7. The expression, "in the days of His flesh", probably refers to the entire period of His life on earth. Throughout all of it, He contemplated it with fear. Special reference is apparently made to that scene in the garden before His betrayal and crucifixion, which the Evangelist, St Luke, has depicted in chapter 22:41-46. Here were indeed "strong crying and tears" unto His Father.

The actual facts of the case show us, I think, what is exactly meant by our Lord's prayer here, that God would save Him from death. It cannot mean to save Him from dying for Christ did die. If the passage were somewhat differently translated, a change of translation fully authorised by the original, and adopted in the margin of Revised Version, it would at once convey to the English reader what I am satisfied is its true sense. For "able to save Him from death" we would have it, "save Him out of death". He here submits to death, terrible as it was, since it needs must be so for human redemption; but prays that when He had incurred it, He might receive back from the Father the life of which he had been deprived. He was heard. His earnest prayer to be saved "out of death" was heard. It was heard on the morning of resurrection, when "Christ was raised up from the dead by the glory of the Father" (Romans 6:4).

Having, then, seen that the death of Christ was a true and proper death, the death not of His body only, but of His soul also, it is an interesting and not unimportant matter to reflect on the bearing of this truth upon various theories of human nature, and this in especial connec-

tion with the theory of "Conditional Immortality". In the first place, it overthrows the theory of the essential immortality of the soul, as held by the schools of Augustine and Origen. The human nature of Christ was the same as that of His brethren. The Scriptural doctrine that the soul of Christ, in effecting human redemption, did really die, overthrows the theory of its

essential immortality. But it goes further than this. It overturns also the theory of the survival of the soul in death, as held by many who, with us, maintain the ultimate destruction of the wicked in Hell. The death of Christ, and that of His brethren, are one and the same. If, then, in death His soul died, so also do the souls of His brethren.

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The Father of Celto-Saxondom -- Abraham

Abraham -- "father of a multitude", first named Abram -- was born about 1996 B.C. at Ur of the Chaldees. The existence, antiquity and high culture of this city have now been established beyond all possibility of doubt by the researches of Sir Leonard Woolley and many others.

Abraham was chosen by God to be the father of His Kingdom-nation. He left Ur, in the Tigris-Euphrates region, under God's instructions and ultimately settled in Canaan, the land of promise. To him, God made a wonderful series of promises and these were confirmed to his son and grandson, Isaac and Jacob. These promises, known as the "Promises to the Fathers", were so vital to mankind that Jesus Christ "came to confirm them". They embodied God's plan for His Kingdom on earth, and Abraham, who was given a glimpse of His intentions, "staggered not at the promise". He "believed God and it was accounted to him for righteousness". He saw "afar off" the Kingdom: the City of God. In the words of Jesus Christ, "Abraham rejoiced to see My day and was glad".

Abraham and his wife, Sarah, had long been promised the son who was to make possible the multitude of descendants who, in God's good time, should form the nucleus around which the Kingdom should be built. They grew weary of waiting and, at Sarah's suggestion, Abraham took her maid Hagar to wife. There was a son of this union: Ishmael, to whom God promised a host of descendants, now probably included amongst the indigenous Arabs of today. Isaac was born to Sarah long after the time of normal procreation and was thus a miracle child. After Sarah's death, Abraham married Keturah, by whom he had many sons. These migrated eastwards and it is highly likely that some of the Brahmins of India are descended from them. Abraham, the friend of God, died at the age of 175. His name is revered by a very large section of the human family, for Christians, Jews and Mohammedans pay homage to it.

We should take pride in our descent from this great Patriarch -- Friend of God and Father of our race.

The Return of the Lord Jesus Christ

THE DOCTRINE of Christ's literal, and personal, return to this world is clearly taught throughout the Bible. Moreover, Jesus Christ foretold many signs which would be evident in the world during the "last days" immediately preceding His return — read Matthew 24, also Luke 21:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waters roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

— Luke 21:25-27

Most of these signs have been clearly seen in the 20th century, and so we know that His return is now imminent. The signs heralding the coming of Christ include —

- The preaching of the Gospel in all the world:

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

— Matthew 24:14

The Gospel of Jesus Christ has been preached in most parts of the world, particularly due to the intense missionary

activity in the last 150 years. Christian missionaries are now preaching in those far away areas which hitherto have never heard the Gospel: for example, parts of South America. In spite of this world-wide proclamation, the Bible has prophesied that many will reject the Gospel, especially "in the last days".

"I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth."

— Luke 18:8

- The danger of human annihilation:

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famine, and pestilences, and earthquakes in diverse places. ... And except those days should be shortened, there shall no flesh be saved: but for the elect's sake those days shall be shortened."

— Matthew 24:7,22

On the cover of issues of the *Bulletin of Atomic Scientists* is a doomsday clock. In 1963 the hands stood at 12 minutes to midnight. In the opinion of the great scientist Albert Einstein, "Annihilation of any life on earth has been brought within range of technical possibility." This was not possible before 1945 when nuclear weapons became available.

Special Office Brief

published by Kilbrittain Newspapers Ltd, from Dublin, Ireland

IF THE Western Powers intervene militarily in the Balkans, the world crisis will gradually escalate and all the following may occur:

- 1) Russia will assist the Serbs.
- 2) Hungary will attack Serbia and Roumania (with German sympathy).
- 3) Bulgaria and Greece may intervene.
- 4) The Russo-Iranian Axis will eventually attack Israel and that country would be forced to use nuclear weapons.
- 5) Libya and Sudan will undermine Egypt, which will collapse.
- 6) India and Pakistan will clash (with consequences in Sri Lanka).
- 7) China will then attack Russia.
- 8) South Africa would dissolve into civil war (cutting off vital supplies).
- 9) France would face an Islamic upheaval.

As a result of such chaos, the institutions we now know as the Vatican, the English Church, Crown, and Parliament, and the US Presidency would encounter a supreme crisis.

The Balkan situation is one that must either self-exhaust or will *eventually* lead to world-wide upheaval — if we intervene. The reasons for the above are:

- 1) Russian pan-Slavism and her Middle East complex.
- 2) Islamic fundamentalism versus Israel.
- 3) Chinese hatred of Russia.
- 4) The South African ANC versus Zulu tribalism.
- 5) Fundamentalist Indian Hinduism versus Islam.
- 6) Vatican and German support for Croatia.

Every secret service knows the above to be true. The only safe course is to allow the Balkans to self-exhaust. Any other course will eventually lead to a total world upheaval impossible to manage or police and extremely severe consequences within the Atlantic domestic community itself. If we intervene such will be the eventual result, together with the slaughter of millions in the Balkan area itself.

It is argued by some that the threat of intervention will force peace. That may be true in the short term, but we should have to provide a large force to maintain in office the puppet administrations we set up. That would not last. We might buy time — but bought at the cost of forces located in an area of extreme danger from which withdrawal became impossible but supply thereto precarious.

Of course those who favour Western intervention argue that if it be not imposed, then the entire UN and EC policing system will collapse — as did the League of Nations. No doubt that is true.

But the Western Powers have to consider what is practical, and they dare not risk the integrity of the Atlantic Powers themselves for the sake of a theory. The chiefs of staff sternly warn. The secret services warn.

The Times (London, 26/1/1993) came all out for intervention if immediate ultimatums failed to enforce peace in the Balkans. *The Times* is a very important newspaper. No doubt its advice is being most carefully considered. However, in this particular matter the reports available to this Office are such that we cannot properly advise you to agree with *The Times*.

The Supreme Issue

The critical question of 1993 is the following one: Is the present epoch really evolving towards a rational Secular International Order or are we experiencing the demise of an entire failed epoch?

If the former, then all the signs and signals are very strange indeed. Since 1914 there has scarcely been a single complete year of peace. The overall death toll from violence has been without precedent. Furthermore, the world is now littered with lethal weaponry — of terminal potential.

Every scheme of pacification, the League of Nations, the Locarno Treaty, the Kellogg Pact, Yalta, Potsdam, the Start Treaties, the UN System, etc., have self-destructed or (in effect) have evaporated into meaninglessness.

Consequently this Office considers that an entire epoch is, in fact, dissolving. But what was that epoch?

It can properly be said that our present epoch opened in or about the year 6 BC (of our calendar). It opened with the birth of Christ. The consequences of that event were: (1) the fall of pagan Rome; (2) the rise of the Papacy. Both are facts incapable of dispute.

Before the consummation of those two processes, other significant events occurred: (1) Jerusalem was sacked by Rome and the Temple was destroyed — a symbol of paganism being raised thereover; (2) the Moslem era then followed, and it raised its symbol in Jerusalem and that was manifested on the site of the Temple — the pagan symbol of Rome giving place to that of Islam. That persists today.

The next great event of high significance was the development of temporal ascendancy (elsewhere) of the Papacy. The Bishop of Rome proclaimed status as Vice-Regent of Christ and superiority over all kings and princes. The Papacy also claimed Divine authority to remit or retain sins both here on earth and hereafter.

Even the most personally neglectful accepted that as fact. For centuries agnosticism was almost non-existent. Sinfulness abounded — but not agnosticism.

In 1374 Wycliffe proclaimed disbelief in the claims of the Papacy. Wycliffe was born in 1324, i.e. 1254 years after the fall of the Temple. He published his famous Thesis in 1356 (last age of the Church). What we now call the Reformation process continued until 1520 when Luther published his famous Treatise.

The next really great event was the French Revolution from which developed mainstream radical leftist concepts of all shades. That cult culminated in the Russian Revolution of 1917.

In the meantime there were two enormously powerful occurrences. Charles Darwin propagated a hypothesis (now fundamental in all educational systems), the implication of which was and remains that the Biblical account of the origin of man is mythological and if so, what else in the Bible is mythological? The Darwinian hypothesis dealt a blow to the fundamental teachings of all Christian denominations, and is the prime cause of present agnosticism.

That advanced computer studies now prove that Darwin cannot have been right is nowhere allowed to be taught and is never mentioned. It is deliberately suppressed because that fact would ruin every educational book publisher.

The other enormously powerful factor was the occurrence of World Wars, when for the first time in recorded history entire national male populations were compelled by law to participate in war. Until this century that had never before happened on a world scale. We call it Total War. In consequence all sides had to devise and sell slogans, otherwise it would have been impossible to conduct Total War.

That committed politicians to hypotheses which failed (on all sides). None turned out as promised. We also invented terminal weaponry and for the first time ever the conduct of war now involves the possibility of the extinction of all civilisation.

The truth is that the post-Pagan Rome System, namely the Papacy, began to dissolve under the influence of the Reformation. It received a fateful further blow from the French Revolution and all that followed from the cult of radical leftism. The Protestant Churches then received a fateful blow from Darwinism. The resulting largely agnostic society was then dealt two frightful blows in 1914 and 1939. No solution to the consequential complications has been found and we now face a great number of conflicts, a network of terrorists and criminal organisations of near institutional status all with access to lethal weaponry of terminal capabilities.

Russia

Yeltsin is not in effective control. He is tolerated as a front man by the Ultra-Military Establishment. They can throw him out any time. He cannot throw them out. Many of his decrees are altogether ignored.

The Atlantic Powers are much troubled by the nature of Russia's military capability and aims. In particular, the Atlantic Powers have current reports which trouble them about:

- 1) the true extent of control and location of nuclear devices.
- 2) the continued production of lethal germ weaponry.
- 3) post-nuclear electromagnetic weaponry.

The Russian Ultras are not soft. The new state of affairs in Russia is more dangerous than was the Cold War. Whether President Clinton will have the wisdom to explain that, we know not.

The facts ought to be explained. You should not be left to rely upon a false story of an emerging liberal Russian democracy eager to accept the guidance of the United Nations. No such Russia presently exists.

In fact, the course of the next mainstream of events can clearly be seen. It will be a Russo-Iranian attempt to kick America out of the Middle East. Almost certainly that will provoke China. And such vast occurrences will almost certainly not only involve Pakistan and India, but eventually exhaustion fatal to all the parties involved.

That being so, the less the Atlantic Powers become involved, the less the risk of our own exhaustion. If we do self-exhaust, then indeed no stability would be re-established for perhaps a century.

An entire epoch is self-destructing and it is desirable that the Atlantic system does not itself self-destruct by exhausting efforts to save what cannot be saved.

It would be dangerous if we intervened in a whole mass of incurable tribal disputes which we cannot hope to settle, but which could so exhaust us that we came out of it impoverished and useless.

The urge to impose peaceful settlements is quite considerable amongst theorists. It sounds good sense to many. But the truth is that the Atlantic Powers and the European Community do not possess sufficient capability to intervene in extensive areas all over the world. They would self-exhaust in the process — an outcome which would benefit only rogue elements

The Russian People

If Western statesmen seriously desire to figure out our problems, they really must enter for a refresher course on the subject of the Russians as a tribe. No simplistics about communism suffice. Still less about democracy. The Russians are an extremely complex people. Above all they are very introspective — given to agonising introspection which always concludes with a conviction of profound worship of the Russian soil, the Russian sun, the Russian summer, autumn, winter and spring — Russia in every phase, mood, expression and interest.

The Russian slithers (quite happily) between great skill at the complex game of profoundly thoughtful chess and the wild, reckless Russian roulette.

The Russian is equally moved by wild music and the haunting emotionalism of Swan Lake or the Volga Boatman.

The Russian has moods of Westernism (Peter the Great, etc., etc.) and total quasi-Asiatic Russianism.

Today the Russian is introspective about pan-Slavism and the strategic magic of the Middle East (and therefore Islamism). The Russian is introspective about loathing of communism, but the glamour of past Stalinist super-power status — the days when all the world trembled when super-power Russia spoke.

In a sense Russians would like to have (at home) a mystical leadership — but nonetheless one capable of a reckless game of roulette, the wild floor dance, and smashing glasses — and if possible a Bear Dance. Yet without too many Siberian prisons or too obtrusive a secret police.

They would like to have unquestionable hegemony over the Middle East, but at the same time high prestige relationships with a quasi-magical West.

They are very complicated people, full of charm, capable of extreme cruelty, contemptuous of democracy, but nonetheless determined that grass-roots Russianism be expressed at the top — really a form of democracy if analysed.

It can all be summed up:

(1) An old lady-in-waiting of the former Dowager Empress of Russia, who lived for years in great poverty in London said to this Office (at the height of communist power): "I have one and only one desire: it is once more to lie on Russian soil under the Russian sun."

(2) The daughter of a Czarist general who lived in Paris told this Office that she accepted the hospitality of the Soviet embassy in Paris because it and she were Russian. She also pointed out the famous Russian astronaut was a prince by birth (under the communist regime).

So: the Russians are neither Monarchs nor Marxists first to last. They are first and last always Russians — their introspective agonies are interesting but end always in Russianism. The really greatest of all Russians was Prince Kutousoff, whose mix of pragmatism and mysticism prevailed. Napoleon fell, Kutousoff was victorious.

One day (not 20 years distant) you will see Russian mysticism, and all that goes with it, satisfied by way of the Radstock Solution. There are now 2,050 Radstock groups which provide all the necessary mysticism, do not offend patriotism, and

go deeply into the whole fascination of the rise and fall of epochs. Just what the Russian loves to contemplate. (*Lord Radstock and the Russian Awakening*, by David Fountain).

This Office knew well the three daughters of Lord Radstock's principal convert, Colonel Pashkov. Others were Princess Leiven, Counts Koroff and Babrinsky. Those converts (particularly Pashkov) spread the awakening to the peasants on their huge estates. The great-grandchildren are now the bravest and best all over Russia. They will turn out to be the eventual heirs of Russia. Watch it.

The present British Cabinet Minister William Waldegrave is of the same genetic stock as the great Lord Radstock.

The foreword to the book on Radstock (abovementioned) is written by William Waldegrave. He is a member of the present UK Cabinet. Mark that. Moreover he is an intellectual of no mean stature. Pray mark that. Furthermore, he represents the very best of the politicians. Pray mark that too. Cabinet Ministers do not, usually, write forewords to books without a reason. The Radstock saga is of first-class significance, as you will see in due course.

All (repeat all) the future wholly depends upon that for which the great Radstock stood as so too did such as William Booth, Charles Haddon Spurgeon, Dwight L. Moody, Ira D. Sankey, etc., etc.

That and that alone guarantees what the old hymn calls "the summer morn I sighed for."

No sophisticated, drug-infested, sodomite society will provide you with the summer

morn you sigh for. Only the great certainties urged by such as those mentioned above will do that. And so it will be for sure and certain — one day, perhaps quite soon. That chronology no present person is permitted to presume. In fact, no event, occurrence, nor your very next breath (and ours) is other than by permission. It is the ultimate of absurd conceit otherwise to presume.

The Radstock Movement and Israel

As you well know, part of the Protestant Evangelical movement in the US is anti-Zionist. In the main so too is the Vatican. But the larger part of the Evangelical Protestant movement in the US is pro-Zionist (on the basis of the prophet Zechariah, etc.)

It is therefore of great significance that while the larger part of the Russian people, and for the most part so too of the Orthodox Church in Russia, are anti-Zionist, the powerful Radstock movement is not, and holds exactly the same opinions as does the greater part of American Evangelicals (about 60 million strong).

The Evangelical fundamentalists in Germany and France hold similar beliefs. In England, opinion is less precise and the Evangelical movement is presently in a state of considerable perplexity. Indeed although England was the birthplace of the 19th century awakening (as William Waldegrave points out), it is now more the place of dither than conviction. The English Evangelicals are in perplexity and have much weakened over a period of some years.

The important factor is that a consensus exists between American and Russian

fundamentalists because the latter could cause far-reaching dissent within the Russian armed forces should official Russia lead into a Middle East conflict.

That is one reason why the Radstock groups in Russia are significant, and one day will be of very great importance.

The Causes of Modern War and Conflict

Wars and related upheavals must have causes. What are they? At all times in modern history certain people have always attempted to search for the causes of conflict and at all known times groups have arisen which have alleged a precise conspiracy. Eventually such groups turn into a vested interest (those concerned make money from selling the hypothesis they proclaim) and the followers eventually dine out (so to speak) on the story which they have adopted or taken up.

No fact or occurrence ever influences such persons. Once committed they stick to it. Very occasionally such an hypothesis develops into a mainstream movement — but that is infrequent.

Both Marxism and Nazism derived from a conspiracy hypothesis and developed into vast mainstream movements. Both were defeated — but have left behind them fringe groups which agitate here and there.

History suggests that wars and conflicts originate from a great variety of causes and seldom from any one cause or conspiracy. Moreover history does not evidence that any one man has on his own ever been able to create a major war. Frequently we see a single man as apparently powerful — but examination of the facts evi-

dences that the front man merely represented an undercurrent of mass opinion — often a crazy or hysterical mass opinion originated by political agitators at first seeking little more than a trivial and limited place of privilege. From that results an escalation which some actor finds he has the necessary know-how and ability to represent. To him a counter-personality (on the other side) usually arises. But today no single personality on any side exists. There is no Charlemagne, Kutousov, Napoleon, Lincoln, Hitler, Stalin, Churchill or Roosevelt.

Today we face a conflict of undercurrent fundamentalist movements (none with a leader) of tribal complaints (none explained with precision) and rival strategic schemes (none wholly logical). The foregoing are influenced by tribal characteristics to an extent — but in no case with strength capable of surviving exhaustion.

No single bogeyman can be identified and no single heroic counter-personality is to be seen. Yet the extent of conflict and the danger from lethal weaponry are without precedent. The conflicts fill the television screen, but the ordinary watcher has not the slightest idea what on earth can induce (e.g.) Angolans to kill each other over a period of 16 years. Nor can an ordinary watcher figure out why on earth the inhabitants of a European holiday playground (which millions of watchers have only recently enjoyed without a sign of conflict) should now be slaughtering one another (Yugoslavia). What on earth caused it? No great event occurred. No great personality of any of the tribes was killed or otherwise hurt. No sudden ultimatum

was issued by anyone. Why did a European holiday resort suddenly dissolve into a bloody war? Just why?

It suits no one. It embarrasses Russia, Turkey, all Islam, the Western Powers, and the UN. It is the vital concern of no important interest. It fits into no sane strategic concept of anyone at all.

It is perplexing. No precise cause, no significant interest can be found or even cooked up as an explanation by even the most crankish theorist around. It is sheer mass insanity. But if mass insanity can cause such a war in the Balkans, what else may it cause? And what should one do?

Invoke the lunatic asylum? Not possible without causing worse. So stand aside until the lunatics exhaust themselves? That is what our chiefs of staff advise. And this Office cannot reasonably disagree with them.

Much the same observations can properly be made about the conflicts between Armenia and Azerbaijan, India and Pakistan, those in Somalia, Sudan, Ethiopia, etc. Elsewhere in the former USSR many conflicts rage. It is rather difficult to accept the theory that the mess in the former USSR was deliberately planned (as some do assert). It would be a peculiar plan.

In Cambodia, Burma, Sri Lanka, Mozambique and Afghanistan, the conflicts are insane and can never benefit anyone at all.

We see the Turks pretending to be our allies against Iraq — but themselves busy killing Kurds. Such slaughter outrages the State Department when Iraq does the killing — but apparently disturbs no one when the Turks do it.

The English wonder whether it is proposed that they should again go to war with Moslem Iraq about Kurds and in the Balkans against the Serbs and Croats on behalf of the Moslems? It would certainly somewhat confuse English Service personnel and the families at home. It would perplex this Office.

Then Russia: are we supposed to aid the Russian Republic against e.g. the Ukraine and Balts or the latter against the Russians? The English public would like to know. So perplexed is the public that they now scarcely know what question to ask.

The British public is foxed by the complex of world conflicts. It is foxed by the extraordinary contradictions about the armed forces and it cannot at all comprehend why it is supposed to be a good plan to close coal mines, increase unemployment, and then buy foreign coal and rely upon highly vulnerable North Sea gas. Buy foreign coal when the resulting redundant miners will cost the nation millions and there is a vast balance of trade deficit — add to it by the purchase of foreign coal?

If those who now conduct numerous wars are insane, it would seem that brilliant sanity is not exactly self-evident in Downing Street or the White House.

Germany and Russia

In any study of modern conflict (now a study of virtual chaos) it is necessary to consider where the greatest misjudgements were made. While it is true that prior to 1914 England allowed herself to bask in make-believe, and while it is also true that

President Wilson's dream of a world pacifist democracy and unlimited self-determination was an illusion, it is clear beyond doubt that the supreme misjudgements were made by Germany and Russia.

Indeed now in 1993, it can be seen that every single major decision made by Russia and by Germany was catastrophically wrong. It is therefore important not now to rely upon the recommendations of either the present Germany or Russia. The chief misjudgements were as follows:

- 1) Germany's assurance of assistance to Austria, 1914.
- 2) Russia's assurance of assistance to Serbia, 1914.
- 3) Germany's sponsorship of Lenin and the Russian Revolution, 1915-18.
- 4) Germany's decision to ally herself with Russia, 1922 (Rapallo Treaty), totally to be contradicted by Hitler's campaign of 1923, then that itself to be reversed in August, 1939 by the Ribbentrop-Molotov Pact, and then that to be reversed in June, 1941 by the German attack on Russia.
- 5) Russia altogether misjudged the inevitable consequences of Yalta — consequences which led to the collapse of the USSR, 1989-92.
- 6) Germany again misjudged great affairs in 1992 by forcing the Maastricht Treaty, then voting contradictory provisions (Maastricht will self-destruct), and by egging on the present Balkan War, while at the same time pretending to be European.

he Story of

Celto-Saxon Israel

ART NINETEEN —
Earlier Migrations

THE FACT that the ancestors of many of the Celto-Saxon people came into the British Isles long before the destruction of the Israel nation in Palestine, and thus long before the Israel people were scattered and "lost", is often offered as a reason for denying the Israelitish identity of the British people.

This conclusion, however, can only be reached by overlooking the fact that during the 1,000 years of Israel's history many groups broke away from the main body and migrated to new homes in other lands. Usually there were several nations of Israel people in existence long before the other nation in Palestine was destroyed by the Assyrians.

Several small groups broke away even before the Exodus of Israel from Egypt. A much larger emigration occurred during the years of Israel's wandering in the desert of Sinai after the Exodus, and still other groups broke away at various times after Israel was established in Palestine.

We hope to deal with each of these migrations in later articles and to show how these people reached the British Isles, as early as 1600 BC, but for the present it is our intention only to show the Bible itself gives conclusive proof of a great body of people — about one-

by W.H. Bennett

third of the whole nation — disappeared while Israel was wandering in the desert of Sinai during the 40-year period between the Exodus from Egypt and the entrance into Palestine. Once this fact is recognised, the argument that the ancient Britons could not have been Israelites, because they arrived in Britain before the fall of Israel, loses all force.

The second chapter of Numbers contains the record of a census of all men of military age in Israel, taken immediately after the Exodus. Then in Numbers 26 there is the record of another census taken 40 years later, just before Israel entered Palestine. A comparison of these two sets of figures will show that in this 40-year period five of the tribes (Issachar, Zebulon, Manasseh, Asher and Benjamin) had an average increase in numbers of about 25 per cent; two tribes (Judah and Dan) had very small increases; and the remaining five (Reuben, Gad, Ephraim, Naphtali and Simeon) not only failed to show an increase but actually ended this 40-year period with a total of 61,000 men LESS than they had when it began.

As this census, in both cases, was taken of men of military age ONLY, it follows that the total decrease was at least five times this amount, or something over 300,000 people. Thus, from the Bible's own record, it is certain that AT LEAST

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300,000 people disappeared FROM Israel in the 40 years immediately following the Exodus.

This, however, does not tell the whole story, for it fails to take into account that the twelve tribes were living under identical conditions and consequently that the nation as a whole should have had a natural increase in population equal to the 25 per cent average of the five tribes first mentioned. Israel began this 40-year period with 603,550 men of military age, and should, therefore, at the end of this time, have had an increase of 25 per cent, or about 150,000 men. Instead of this there was a decrease of 61,000.

The actual loss, therefore, is 211,000 men and these, with their families, make a total of at least a MILLION Israel (Hebrew) people who disappeared during this 40-year period. As there is no record of any disaster serious enough to account for the disappearance of so great a number, the only possible explanation is that they left the main body of Israel by emigrating to other lands.

This agrees with the known history of this period (the 15th century BC), for it was at this time that a great wave of people, claiming to have come from Egypt, established themselves in Phoenicia, Asia Minor, Crete and Greece, and that Western Europe was settled by a people called Iberi or Iberians, who later migrated into Britain.

Thus, as the Iberian ancestors of the ancient Britons suddenly appeared in the lands at the western end of the Mediterranean Sea just a short time after the disappearance of a million Israelites or Hebrews

at its eastern end, it is obvious that they COULD have been Israelites, and in succeeding articles we will offer proof that they were.

PART TWENTY — The Hibernians

OF THE MANY groups and tribes which in times past came into the British Isles, there to merge and become the British or Celto-Saxon people, the Hibernians were undoubtedly the most ancient, having established themselves in what is now called Ireland early in the 16th century BC.

Though our knowledge of them is meagre, nevertheless we do know that they came into Ireland, under a leader named Calcol, claiming to have come from Egypt. Thus, as evidence of their origin and previous identity, we have four points to consider: their coming from Egypt, the date, their name and the name of their leader.

Their coming FROM Egypt in the 16th century BC is significant for this date is within the period (1700-1486 BC) during which the Israel people were in bondage IN Egypt. Thus they COULD have been Israelites fleeing from slavery.

This possibility is strengthened by their name "Hibernians" which in another form "Hebrides" is still the name of the islands to the west of Scotland. The root of this word is "Hiber" or "Hebr", the "nians" being a Latin-English ending meaning "the people of" or "descendants of". Thus the name Hibernians simply means the people or descendants of Hiber or Hebr and, as such, is identical with the Hebrews, the racial name of the Israel

people which they bore because of their descent from Hebr, an ancestor of Abraham.

Next we come to an event in the early history of the Israel family, the birth of Pharez and Zarah, twin sons of Judah (the fourth son of Jacob-Israel) from whom, according to Genesis 49:10, the royal family of the future Israel nation was to come.

With that in mind, let us read the record of their birth: "And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, this came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterwards came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah." (Genesis 38:27-30)

According to the ancient law of primogeniture, whichever of these two boys was declared the first-born would be head of the tribe of Judah and heir to the future Throne of Israel. Pharez stood by the fact that he actually was born first, while Zarah pointed to his hand bound with the scarlet thread. The decision was made in favour of Pharez and it is from him that the royal family of Israel, called the House of David, is descended.

Apparently Zarah and his descendants never accepted this decision for it is evident from the genealogy of the tribe of Judah, as well as from the records of

several ancient nations, that most of Zarah's descendants withdrew from Israel during the Egyptian bondage and, escaping from Egypt, went to other lands where they established kingdoms of their own. In this move they were led by two of Zarah's great-grandsons named Darda and Calcol.

Let us now compare these two pictures. In the first we see a group of Hebrews or Heber people (Israelites) fleeing from Egypt about 1600 BC under the leadership of two men, one of whom was named Calcol. Further, as descendants of Zarah, their heraldic emblem was a RED HAND bound by a SCARLET CORD. In the second we see the Hibernians, or Heber people, coming into Ireland FROM Egypt under a leader named Calcol early in the 16th century BC. They settled in Ulster and from that day to this the official emblem of Ulster has been a RED HAND bound by a SCARLET CORD.

Thus, on the evidence of these five witnesses — their origin in Egypt, the date of their migration, their name, the name of their leader and their heraldic emblem — we know that the Hibernians were Hebrews (Israelites) of the Zarah branch of the tribe of Judah.

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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 reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning

ISRAEL

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

THE JEWS

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

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

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

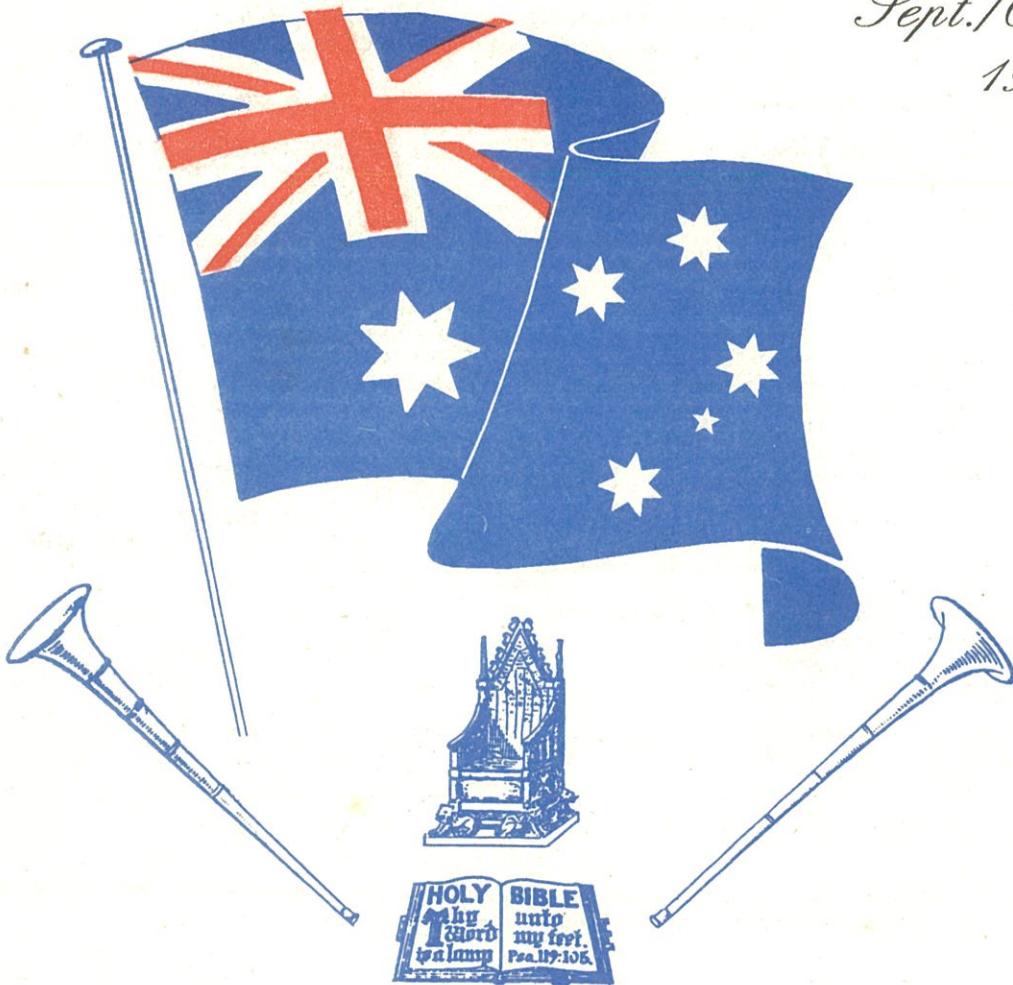
We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

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

The Kingdom Herald

Sept./Oct.

1993



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.

Named 'Great'.

The chief of the nations.

A maritime nation, having command of the seas.

A company or commonwealth of nations.

A missionary nation.

The custodian of God's Word.

A just nation.

God's instrument in destroying evil.

An undefeated nation.

Blind to their identity.

Have an island home north and west of Palestine.

Occupy islands and coastlands.

Possess the gate of his enemies.

Have multitudinous seed.

Colonize and spread abroad.

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

Irrigate the deserts and build the waste places.

Possess the wealth of the earth.

Possess the heritage of the heathen.

Receive strangers and refugees.

Set free slaves and prisoners.

Have a descendant of King David reigning over them.

Lose all trace of their lineage.

The power of the Holy People is to be broken.

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

Gen. 12:2.

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

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

Gen. 35:11; 48:19; Eph. 2:12.

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

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

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

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

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

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

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

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

Gen. 22:17, 24:60.

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

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

Isa. 49:20.

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

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

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

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

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

2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.

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

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

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

Printed and Distributed by
BRITISH ISRAEL WORLD FEDERATION
(N.S.W. Branch)

2nd. Floor MERCHANT PACIFIC HOUSE,
127 York Street, Sydney 2000
Phone 267-1520

The Kingdom Herald

Vol. 34 No. 9-10

September / October, 1993

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Editor: Mrs E.E. Bates

SUBSCRIPTION: Australia, \$15.00 per year, postpaid; add for overseas postage
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The Tribe of Levi

by Arthur Exley

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."

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.

The great lawgiver, Moses, and the first high priest, Aaron, were of this tribe, and so its members became priests, lawgivers 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.

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 House 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 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 (II Kings 17).

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 in 584 BC. 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 sacrificial 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".

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 Anglo-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 judgement, the identity will not be apparent.

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 hu-

man 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.

The Druidical laws have a close resemblance to the Levitical, and their duties as healers, lawgivers 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." 

The Genealogical Facts

by I.R. Phillips, R.K. Phillips, R.N. Phillips (B.Sc.)

FOR PROBABLY as long as there has been printed books containing the four gospels, it seems that men have tried to reconcile the perceived anomalies between the genealogies of Jesus listed in Matthew and Luke. The general consensus of the learned scholars is the Luke contains the genealogy of Joseph and Matthew contains the genealogy of Mary. The second most popular idea is that both genealogies pertain to Joseph. The problem with all the views put forward to date is that men persist in ignoring the simple statements the God has written in His own Word. For those who are interested, this paper establishes the facts underlying the two genealogies and shows precisely why the common views are incorrect. Explanations that are not based on the Biblical facts (which means they have not been verified by examining the grammar of the relevant Greek and Hebrew text) are not explanations; they are personal views and their proponents are welcome to them.

The genealogies of Jesus are recorded in only two of the four Gospels and hence a useful starting point is to understand why this should be so. In his introduction to Matthew's Gospel, Bullinger explains the inter-relation between the four Gospels. Allowing for the fact that Bullinger totally rejected any notion of the British-Israel

concept, his comments are summarized as follows:

Matthew: presents Jesus as Israel's King
Mark: presents Jesus as the ideal Servant in Israel
Luke: presents Jesus as the ideal Israelite Man
John: presents Jesus as Israel's God

Because of this division of emphasis between the gospels, the genealogies in the gospels are vital in determining the legal rights of the Messiah to fulfil His roles. With respect to His role as the future King of Israel we must realize that the genealogy of a Royal family is actually two genealogies in one - a **regal** genealogy that traces the descent of the Crown and a **legal** genealogy that traces the descent of the family members. Therefore we expect to see these aspects reflected in the genealogies of Matthew and Luke. We would expect also to see genealogical evidence that Jesus is indeed:

- (a) an Israelite (proof that He is the Kinsman-Redeemer).
- (b) the Second Adam (proof that He has the legal standing to rectify the sin of Adam).

The Genealogy by Matthew

The first verse of chapter one is a summary of the genealogy which follows: *A book of genealogy of Jesus, a consecrated (one), a son of David, a son of Abraham.* It focuses our mind on the fulfilment of the promise made to Abraham that kings would come from his loins. Mary is included in Matthew's genealogy because she is Joseph's wife and to prompt us to seek out her ancestry.

We know from the Old Covenant that the Crown does not automatically descend to the firstborn son - Solomon (the fourth son of Bathsheba) being the first such example. God, the reigning monarch or the popular vote of the people have at various times caused the redirection of the Crown to other members of the family. But the Bible leaves nothing to chance - the Crown was promised to Jesus in Gen 49:10 and the Throne in Luke 1:32. Hence not only did Jesus have God's command that He was to receive the Crown, He was, by the way, next in logical order. All of which means neither Joseph nor his other sons could prevent the Crown from descending to Jesus.

Hence, Matthew presents Jesus as Israel's King and shows how He inherits David's Crown. Matthew shows that because Jesus is not the biological son of Jeconiah, the curse of Jer 22:30 does not apply. As we shall see, Jesus also inherits from Mary, the absolute right to take the Throne.

A common objection to the accuracy of

Matthew's genealogy is the difficulty in reconciling the three sets of 14 names. The resolution of this "problem" is simple. Between Matt 1:2 and Matt 1:16 there are 41 unique male names listed in the direct line of descent. Verse 17 directs us to include David twice and this gives 42 names - three sets of 14 names. These lists will be discussed in more detail shortly.

The Genealogy by Luke

Luke does not list Jesus' genealogy until the time of His baptism, when He was about 30 years of age. This was when the voice from Heaven declares *Thou art my beloved Son* (Luke 3:22). This is not a literary accident because Luke states (Luke 1:3) that he *followed with the mind all things from above* (that is, in spirit) *accurately, chronologically.* Hence Jesus presented His genealogy on His mother's side to the Disciples at that point in time as part of explaining the events surrounding His baptism and who He was. Nevertheless, according to Matthew's account, Jesus was the legal heir of Joseph's worldly goods but not necessarily to the Crown of David which had descended to Joseph.

The purpose in the Gospel of Luke is to set forth the Lord as the Ideal Man. Since Jesus had a human mother, Luke presents His human genealogy from His mother back to Adam and hence to God. This is in contradistinction of His Regal right to the Crown descending from David down to

Himself, as recorded in Matthew.

This genealogy establishes His position as a human being; namely:

- (a) His physical descent via Mary from Nathan, David's third son by Bathsheba and Solomon's older brother (1 Chron 3:5). As such it establishes that in conjunction with His possession of the Crown (from Joseph), He has the seniority to **take** the Throne.
- (b) His physical descent via Mary from Abraham, Isaac and Jacob which establishes His position as the Kinsman-Redeemer of Israel.
- (c) His physical descent via Mary from God which establishes the **fact** of His title, The Son of God, and gives Him the **potential** (because it depended on His subsequent obedience) to legally rectify the sin of Adam.

The proof that Luke's genealogy belongs to Mary is very simple. Joseph was not Jesus' biological father, therefore Joseph's genealogy cannot establish the credentials of the MAN. Joseph is mentioned in Luke's genealogy for simple confirmation that he was Mary's husband. Who amongst us would write down the predecessors on both sides of our family and omit ourselves or our spouse from the list?

Mary, as a princess of David's line, could inherit the right to sit on the Throne. Therefore, if David's Throne had been re-established at that time, Mary would have had the potential right to sit on it, but was

not in the line of succession to the Crown. Similarly, Joseph had the Crown, but not the right to sit on the Throne. In their son, both these rights came together - the absolute right to the Throne and the Crown to go with it. All of which was possible because Jesus is the biological son of Mary, but not of Joseph.

We should note at this point that to satisfy those who want to persist in the thought that this genealogy is the line of Joseph, it is necessary to disregard the grammar and meaning of the Greek text in its context. This is yet another occasion where less than careful translation can easily support alternative views. This practice is tantamount to altering God's Word, which we are forbidden to do.

The "Generations" of Matthew

The genealogy as given by Matthew is broken up into three parts (Matt 1:17). The *14 generations* terminology has been the subject of many religious discussions, to the extent that the real meaning of the word has been overlooked.

In the first 17 verses of Matthew, two Greek words have been used, *genesous* (Matt 1:1) and *geneai* (Matt 1:17), each is translated in the AV as *generations*. Given that God does not use two words to mean the same thing, we need to distinguish carefully between the two terms. A study of the both words in the lexicons reveals the following information:

Genesis:**Moulton:**

noun, meaning *birth, nativity* (Matt 1:18, Luke 1:14); *successive generation, descent, lineage.* (Matt 1:1)

Vine:

Denotes origin, lineage or birth.

Liddell and Scott:

1. *an origin, source, a beginning*
2. *birth, manner of birth, race, descent; kind or sort of animals.*
3. *production, generation, formulation of anything, origination, making*
4. *creation, that is, all created things*
5. *a generation, age.*

Arndt and Gingrich:

1. *Beginning, origin, descent.*
2. *Existence.*
3. *The expression in Mat 1:1 is from the OT: Gen 2:4; 5:1; in the former of these two passages it means 'history of the origin', which would be a fitting title for Mat 1. In the latter it means genealogy, which describes Mat 1:1-17.*

Cremer:

1. *Active: origin, rise, birth.*
2. *Passive: (a) race, lineage. Thus Matt 1:1 signifies genealogy or book of genealogy. Literally, book of lineage or book of race. Also, generation and kind, species. (b) being, existence.*

Genea:**Moulton:**

noun, properly means *birth*; hence *progeny; a generation of mankind, a step in a genealogy* (Matt 1:17); a

generation, an interval in time, an age; in the New Covenant: course of life, in respect of its events, interests, or character. Luke 16:8; Acts 13:36.

Vine:

Connected with 'ginomai', to become, primarily signifies a begetting, or birth; then that which has been begotten, a family; or successive members of a genealogy (Matt 1:17) or of a race of people, possessed of similar characteristics, pursuits etc; or of the whole multitude of men living at the same time, Matt 24:34, Mark 13:30, Luke 1:48; 21:32. Transferred from a people to the time in which they lived, the word came to mean an age, that is, a period ordinarily occupied by each successive generation, say, thirty or forty years, Act 14:16, 15:21; Eph 3:5.

Liddell and Scott:

1. *Of persons in a family: race, stock, family; a race, a generation, an age; offspring.*
2. *Of time or place in reference to birth: a birth place, age, time of life (Homer), time of birth (Homer).*

Arndt and Gingrich:

Family. descent.

1. *Literally: those descended from a common ancestor, a clan.*
2. *Basically, the sum total of those born at the same time, expanded to include all those living at the same time: generation contemporaries. Jesus refers to all those in Judea as 'this generation'*

3. *Age, the time of a generation. Here the original sense disappears and the meaning of 'a period of time' remains.*

(a) *age, generation:*

(b) *a period of time: to all ages, to all generations; from earliest times; from ancient times; from generation to generation; in all generations; at other times; in past ages.*

Cremer:

A collective noun, whose original meaning is generation, that is a multitude of contemporaries. Still it is a matter of question whether the fundamental meaning of the word is to be determined by the time of birth or the descent.

In Biblical Greek, genea answers to the Hebrew dor which literally means 'a space of time', 'a circle of time' and which only in a derived sense signifies the men of time, a race; then generally race in the sense of affinity of communion based upon sameness of stock.

1. (a) *race, stock. In particular, used figuratively to denote fellowship-relations of a spiritual kind.*
 (b) *Race, posterity.*

2. *Race, generation. In this sense the word occurs:*

(a) *with special reference to the physical or moral circumstances, just as we speak of the age or of a time, thinking of and intending the spiritual impress of the society of*

that time. The connection alone must decide whether the sense is limited thus to the state of the society at a certain time or whether the word stands simply in the sense named in 1(a).

(b) *Generation in a formal sense with reference to time.*

These findings tell us that *genesis* has the primary meaning of *origin* and hence applies to birth and descent. *Genea* has the primary meaning of *descent and descendants with respect to time*. In the broadest application or longest time interval, it refers to all the descendants of an individual and hence can be as broad as a whole race. In the narrowest sense or shortest time interval, it refers to the life span of an individual. Therefore, given that there are several names omitted from the lists in Matthew's genealogy, we have to translate Matt 1:17 as referring to 14 steps or 14 periods of time.

The first group of 14 form what may be called the *Lay Ancestors*; from Abraham to David, 14 periods of time. They begin with Abraham and end with David before the establishment of his Throne in Jerusalem.

The second group of 14 steps or 14 periods of time may be called the *Independent Kings*; they cover the time from when David sat on the throne in Jerusalem to Josiah, the penultimate King to reign as an independent king in Jerusalem⁽¹⁾.

The third group of 14 steps or 14 periods of time may be called the *Possessors of the*

Crown; from Jehoiakim to Jesus. None of whom reigned as Independent Kings and as descendants of Jeconiah, were forbidden from sitting on the Throne (Jer 22:24-30). Jer 22:30 is addressed to the Scribes who maintained the Royal records; it does not state that Jeconiah had **no** children but that he should be **recorded** as being childless with respect to the Royal Register. His actual descendants are listed in 1 Chron 3:16-19. The ban does not apply to Jesus because He is not the biological son of Jeconiah, but was entitled to inherit the Crown from Joseph. It is His physical descent from Mary and from Nathan, Solomon's elder brother, that gives Him the right to wear the Crown. It is that line which is recorded in Luke.

Matthew does not mention a name at the end of the second group or at the commencement of the third group, just a significant event. The event that terminated the line of the Independent Kings. The third list begins with Jehoiakim (the Jechonias of Matthew⁽²⁾) and continues through his grandson, Salathiel, through to Joseph. A study of 1 Chron 3 establishes that all Josiah's sons were alive before the Captivity in Babylon and that Salathiel was the first of the line to be born in Captivity. Jehoiakim was the first of the puppet kings and Salathiel was the first of that line who were forbidden to wear the Crown. It is evident from 1 Chron 3:16-19 that Salathiel did not have any children and yet Matthew shows the Crown descending through Salathiel to Zerubbabel. From Chronicles we see that

Zorobbabel is the son of Pediah, Salathiel's brother, and furthermore, that all of Pediah's descendants are listed. This means that Zorobbabel / Zerubbabel was either a son raised up to Salathiel by his brother in accordance with Deut 25:5 or that Zerubbabel was declared Salathiel's legal heir. Either way, the result is the same - the Crown was passed from Salathiel to Zerubbabel⁽³⁾.

Therefore, it is the regal line descending from Salathiel that returned to Judea. All those in the Captivity are omitted from Matthew's list except Jehoiakim and Salathiel who bracket the Captivity in terms of the line that entered the Captivity and the line that came out of it. This means the three lists read as shown in Table 1. The third column shows the regal descent of the Crown to Joseph and then to Jesus by right of inheritance.

The Promises to David

What then of the promises to David? At the time of captivity of the Northern Kingdom, its throne came to an end. At the time of the captivity of the Southern Kingdom, its throne also came to an end. But David was the son of Pharez and Matthew's genealogy reminds us that Pharez had a younger brother, Zarah. The point of this reference is to remind us that Scripture contains no record of Zarah's sons going into Egypt - or anywhere else. We can only assume (on the basis of Ezekiel 17, below) that Zarah's sons had already gone

to the Isles of the Sea by the time Jacob and his sons went into Egypt.

In the Isles of the Sea, Zarah's sons established their own thrones and when Tia Tephi arrived in the Isles, she married into that royal dynasty. This is the exalting of the *low tree* of Ezekiel 17 (especially verse 24). As the Throne of David was overturned to Ireland, Zarah's line, through Tia Tephi, sat on the Stone - for the Stone is the Throne. Through Tia Tephi, David's line still sits on the Throne that has since been overturned and overturned to London and is still over all Israel; but it is not David's Crown that the

monarchs wear.

David's Crown passed from Jeconiah on to the descendants listed by Matthew. Although the descendants possessed the Crown, they had no authority to rule under it. When Jesus inherited David's Crown, He combined it with the authority to rule inherent in Mary's line. Hence, for the last 2000 years, David's Crown has been held by One who has the authority to rule under it but so far has not asserted that authority. When He does, the dynasty of Zarah will instantly revert to its former status as the Low Tree.

Table 1 - The Steps of Matthew's Genealogy

First 14 steps	Second 14 steps	Third 14 steps
1 Abraham	1 David (in Jerusalem)	1 Jehoiakim
2 Isaac	2 Solomon	2 Shelathiel
3 Jacob	3 Rehoboam	3 Zerubbabel
4 Judah	4 Abijah	4 Abiud
5 Pharez	5 Asa	5 Eliakim
6 Hezron	6 Jehoshaphat	6 Azor
7 Ram	7 Joram	7 Zadoc
8 Amminadab	8 Uzziah	8 Achim
9 Nahshon	9 Jotham	9 Eliud
10 Salmon	10 Ahaz	10 Eleazar
11 Boaz	11 Hezekiah	11 Matthan
12 Obed	12 Manasseh	12 Jacob
13 Jesse	13 Amon	13 Joseph -m- Mary
14 David	14 Josiah	14 Jesus

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Endnotes

1. Given that Josiah had been defeated by the Egyptians and that the Egyptians took Jehoahaz captive after only three months, it could be argued that Jehoahaz was not a king over a free and independent Judah and that Josiah was actually the last of the Independent Kings to reign in Jerusalem.
2. Panin's paper in the back of the *Numeric English New Testament* establishes that Jehoiakim is the name that should be in the 1st, not Jehoiachin (Jeconiah).
3. The Salathiel and Zorobabel of Luke's genealogy are different from those of the same name in Matthew's genealogy. They each have different ancestors and descendants and they belong to different times in history. More importantly, if they had been the same, Jesus would be disqualified from wearing the Crown because Mary, would have been a descendant of Jeconiah's line.

Influence

SOME PARENTS SAY: We will not influence our children in making choices and decisions in matters of religion. Why not? The press will. The ads will. The TV will. Their neighbours will. Their business will. Their politicians will. Their schools will.

We use our influence over our flowers, vegetables and horses and cattle, also our pets such as dogs and cats. Why then, in the name of all that is holy and sacred, should we neglect our children and leave them to make their own decisions on the most important thing in life?

And these words, which I command thee this day, shall be in the heart: And thou shall teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up . . . And when thy son asketh thee in time to come, saying, what mean the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand . . . And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us.

Deuteronomy 6 (see also Deuteronomy 31 and Psalm 78)

Faith and Obedience

by Wm. Pascoe Goad

THE LORD Jesus Christ administers His Saviourship on the principle of Faith.

The Lord Jesus Christ administers His Kingship on the principle of Obedience.

We have seen the procedure of our Lord from the time He precipitated a controversy with the Jews by healing the impotent man at the pool of Bethesda on the Sabbath Day.

This act, performed at that time, brought about — as our Lord evidently designed it to do — a legal trial of our Lord, of His action, and of His ministry.

The Jews sought by this means to compass His death by process of law — and they ultimately did so accomplish it. Our Lord sought through this action opportunity to legally and officially establish His claims.

We now turn to the declaration concerning the practice of our Lord made in the course of His answer to their charges.

“Then answered Jesus and said unto them, Verily, verily, I say unto you, 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 like wise” (John 5:19).

Thus we have the definite statement by our Lord Himself that His own practice is founded on that of the Father: and carries on under the same conditions.

If we would understand the scope of this declaration, it is necessary that we

should take in hand those documents which define for us the conditions under which the Father has carried on His work in Israel from the beginning, and is still carrying it on. When we have mastered that study, we shall be in a position to understand the scope and conditions of the practice of Jesus. So we ask: “On what principle has the Father exercised His power?”

When we have answered that question, we shall be in a position to answer the question constantly asked: “On what principle does the Son of man carry on His ministry?”

We have already seen the original statute and ordinance of divine healing which lies at the basis of the public and private health of the people of Israel.

We repeat this document which is at once a statute and an ordinance, for it is basic in our national and ecclesiastical life. We may return to and claim it as individuals, and as a Church and nation, as soon as our pride will allow of our repentance and turning to God in accordance with His specific covenants.

“So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah.

"And the people murmured against Moses saying, What shall we drink?

"And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet; there he made for them a statute and an ordinance, and there he proved them.

"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 15:22-26).

But the statute and ordinance there established is enlarged by later and fuller divine statutes. There comes in the condition of obedience to God. To this principle of obedience we shall now give attention.

If we would discover the expressed mind of God in this matter, we must carefully study the twenty-sixth chapter of Leviticus. This chapter contains a covenant or law upon which depends not perhaps the soul's salvation, but the peace and prosperity of the people. It is a law which cannot be repealed, and it cannot be evaded. The people who constitute the Israel nations, to whose forefathers this law was given, must take the path of obedience or the path of disobedience and must enjoy the resultant blessing or suffer the resultant punishment.

Upwards of four thousand years of history have passed now and the whole story of that history speaks of prosperity

and peace through obedience to the law; or adversity and suffering, by wars, pestilences, famines, and so forth, as a consequence of disobedience to the law.

With all its modern wisdom, with all its increase of scientific knowledge, with all its practical application of that knowledge in our modern day, no way has been found to escape the inevitable consequences of taking the line of disobedience under the covenant thus made between God and His people Israel, and through them with the world at large.

What Are The Conditions?

"Ye shall make you no idols nor graven image, neither rear you up a standing image. Neither shall ye set up any image of stone in your land, to bow down unto it: I am the Lord your God."

This is the first condition.

How carelessly we have passed this by. How lightheartedly we have disobeyed this command. And strange to say, the most grievous offender of this plain and literal command has been the Church. She still is the great sinner in this regard, and so she is teaching the people of God to sin.

We will not enter into any argument in regard to the matter. If there were room for an argument, be assured we would follow willingly the lead of the Church. But here is a solemn and imperative command: and there can be no argument with a commandment. This command was given once and again in the most authoritative form, for instance, in the passage before us, where it forms the preamble to the national covenant; and again in the most

prominent position as the first commandment in each of the decalogues; that of Exodus 20 and that of Deuteronomy 5, and so on.

We repeat, there is no ground upon which to argue a divine commandment. We can only obey or refuse to obey. Let us pray that the Church and the people may be brought to obey the command of the Lord, "Lord, have mercy upon us, and incline our hearts to keep this law." The result of disobedience has been and must ever be disastrous to the health and welfare of the people whenever the nation has turned away to the making of images.

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord" (Leviticus 26:2).

This command is just as important as the foregoing one. It is the one command which was subject to amendment by the Lord God of Israel. It was given in the form of a command, it is true; but it was given as an inestimable privilege. That privilege was that we should enter into the rest of God: "My Sabbath". But our fathers proved to be, as we also have proved overwhelmingly to be, what God declared us, viz. "a people that do err in their heart, and they have not known my ways; wherefore I sware in my wrath that they should not enter into my sabbath." Therefore the Exodus decalogue was changed, and the Deuteronomy decalogue substituted. These two statements of the law are one in all things except in regard to the Sabbath. The Sabbath as given in the first decalogue commemorated God's rest from creation, but after the second decalogue was promulgated, it became the remembrancer of the

delivery of the people from Egypt, as we see in Deuteronomy 5.

The day was then separated from God's Sabbath and the seventh day of rest from God's creative activity, and was made to occur on successive days of the week like our Christmas Day. To this end the first Sabbath of the ecclesiastical year in each succeeding year was made to come on the anniversary of the day Israel escaped from Egypt. In order to take up the odd day which remains over when one divides 365 by 7, the Sabbath of Pentecost was made to consist of the forty-ninth day of the year ($7 \times 7 = 49$) plus the fiftieth day. Thus the Pentecost Sabbath was of forty-eight hours' duration = 2 days.

The effect of this elongated Sabbath was to move the Sabbath day forward one day in the week. If, for instance, the Sabbath was kept on Sunday last year, it would continue to be so kept up to the forty-ninth day of the present year, and thereafter it would be kept on Monday for the remainder of the year and for the first 49 days of the succeeding year. Then it would move on to Tuesday, and so on. This is a matter which has been very generally overlooked by Christian Bible students. Israel under the Deuteronomy decalogue and the Sabbath statute did not keep Saturday as the Sabbath except in such years as the Sabbath fell on that day of the week like our Christmas Day. This should be more closely attended to.

But, be the keeping of it when it may, and be the keeping of it as it may, in both cases, subject to the clear teaching of the Word of God, which made the Sabbath "a delight, honourable . . . the Sab-

bath must be kept, if the nation would not suffer in mind and body and estate. There is no avoiding that. The golf links, and other organised games, are most certainly not the covenanted way of keeping the Sabbath, and those who break away from the Sabbath institution may take this thought with them, that they are entangling the nation, and the people of the nation, in the consequences of this broken command. God's promise is to bring to the nation health, wealth, peace, happiness, if the Sabbath be kept. Otherwise the reverse has been, and will still be, the experience of the people.

The two foregoing statutes are set forth as of individual importance. The remainder of the statutes are grouped into two columns, headed respectively "if" and "but". The former sets forth blessings following obedience; the latter, punishment from disobedience.

"If ye walk in my statutes, and keep my commandments, and do them; then I will . . ."

Here follows the promises of blessing "if" we obey His voice.

The Blessings

"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.

"And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely.

"And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land.

"And ye shall chase your enemies, and they shall fall before you by the sword.

"And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

"For I will make respect unto you, and make you fruitful and multiply you, and establish my covenant with you.

"And ye shall eat old store, and bring forth the old because of the new.

"And I will set my tabernacle among you: and my soul shall not abhor you.

"And I will walk among you, and will be your God and ye shall be my people.

"I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright" (Leviticus 26:3-13).

"But" — The Punishments

I. — General Offences

"But if ye will not hearken unto me, and will not do all these commandments;

"And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

"I also will do this unto you; I will even appoint over you terror, consump-

tion, and the burningague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

“And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you” (Leviticus 26:14-17).

These are terms of general punishment during the continuance of the offence.

First, bodily diseases, of endemic and epidemic character;

Secondly, enemies shall eat the crops, i.e. pests, predatory animals, and human enemies;

Thirdly — terrible thought — “I will set my face against you, and:

“Ye shall be slain before your enemies”;

“They that hate you shall reign over you”;

“Ye shall flee when no man pursueth you.”

That is to say, ye shall be afflicted by cowardice.

This is the punishment for first offences, and shall last during the continuance of the offence, and until individuals and the nation repent and return in obedience to God.

II. — Second Offences

“And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins.

“And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

“And your strength shall be spent in

vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits” (Leviticus 26:18-20).

This punishment is for a set term, namely, “seven times” or two thousand five hundred and twenty years.

III. — Third Offences

“And if ye walk contrary unto me, and will not hearken unto me;

“I will bring seven times more plagues upon you according to your sins.

“I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate” (Leviticus 26:21,22).

IV. — Fourth Offences

“Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

“And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

“And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied” (Leviticus 26:24-26).

V. — Fifth Offences

“And if ye will not for all this hearken unto me, but walk contrary unto me;

“Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

“And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

“And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

“And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

“And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

“And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

“Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land even then shall the land rest, and enjoy her sabbaths.

“As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

“And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

“And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

“And ye shall perish among the hea-

then, and the land of your enemies shall eat you up.

“And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them” (Leviticus 26:27-39).

Proviso for Repentance

“If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

“And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

“Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

“The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

“And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

“But I will for their sakes remember the covenants of their ancestors, whom

I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

"These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses" (Leviticus 26:40-46).

Now it is manifest to all that our fathers departed from the commandments, statutes and judgments of the Lord. As to the Church, they became idolaters and rejectors of God and His Gospel. As to the State, they put away the statutes of Jehovah, and substituted the "Statutes of Omri". That is to say, the statutes made by the Israel people under the authority of the king.

It is true that we have had a partial reformation in the Church. It is also true — and let the nation look to it, or bear the penalties yet to come — that there is at the present time a disposition in certain quarters of the Church to reverse even that partial reformation — and it is true that the Lord has lifted up His countenance upon the nation exactly in accordance with the measure of the repentance of the nation.

But in the matter of the State, it would be considered to be a very strange thing if any Member of the House of Lords, or of the House of Commons, should, in this day of Royal Commissions, move for the appointment of a Royal Commission to examine as to how far our parliamentary system is in line with the Divinely-given system; and how far our laws are in line with the unchanged law of the Lord.

And yet, in this Bible-loving land, how

natural it would be that such a commission should be set up, if indeed there could be found among us men who are, in this modern day, sufficiently instructed in the commandments, statutes and judgments of the Lord as to carry through intelligently such an enquiry.

It must certainly come to this enquiry if God's blessing, including health, wealth, peace and prosperity, is to return to God's wandering and — as He terms her — "backsliding Israel."

Now Jesus testified: "Then answered Jesus and said unto them, Verily, verily, I say unto you, 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).

Jesus had witnessed the Father administering the affairs of Israel according to the above covenant. He had seen Israel punished. He had seen sickness permeate and sweep over Israel. He had seen famine, war, oppression by enemies. He had also seen Israel delivered. He had seen armies scattered, nations brought low, for Israel's sake. He had seen the sick healed, the leper cleansed, the dead raised, health, wealth and happiness bestowed upon Israel, and again taken away. Jesus entered into the Divine administration to do the things the Father had done and still does in Israel, for by such means of depression and exaltation the Lord guides Israel to self-conquest, ultimate triumph on earth, and eternal life beyond.

(Chapter IV from *Bethesda* — OR — Jesus Christ, published 1933)

The French Disconnection

by J. Cranswick

CANADA IS going through a constitutional crisis that may result in the end of the confederation which has existed for 123 years.

Most of their politicians, let alone the general public, don't understand what is happening or why it is happening. It is apparent that the only way to save Canada fragmenting is to accede to all the current demands of French-speaking Quebec. Some of the other nine confederated English-speaking provinces are rigidly resisting, having had a bellyful of yielding to Quebec's every demand over the years.

To truly understand the political dilemma, we must consider who we are dealing with. We need to examine history, including racial origins, for therein lies the key to appreciation of the current impasse.

It is my contention that the Anglo-Saxon peoples represent Jacob of the Old Testament and many French people represent Laban. The enmity between francophone and anglophone in Canada has its roots deep in antiquity.

Please bear with me as I try to explain why I am convinced this is so and retrace history from Abraham's time to the present largely from an etymological standpoint.

Some 400 years after the Flood, when Terah, the Shemite, took his family from Ur of the Chaldees on the lower reaches of the Tigris and Euphrates Rivers, to the land of the Aramaeans, who were a re-

lated and friendly people, he sojourned in a place called Haran. This place name indicates a close family tie as Terah's predeceased son was also named Haran.

Terah had two other sons, Abram and Nahor. Abram and Sarai, his wife, accompanied Terah, along with Lot, the deceased Haran's son. The Genesis (11:31) account of those in the party does not include the other son, Nahor, but in the account of Abram's subsequent departure from Haran, in the Book of Jasher, Nahor is mentioned as remaining in Haran with Terah.

Incidentally, the Book of Jasher contains an interesting account of the events leading up to Terah's flight from Ur.

After resettling in Canaan, Isaac was born to Abram and Sarai (by this time they had undergone a name-change and were henceforth called Abraham and Sarah).

It was desired that Isaac should not marry a Canaanite, among whom they dwelt, so Abraham sent his servant back to Haran to secure a bride from among kinfolk. Rebekah, the grand-daughter of Nahor, Abraham's brother, was chosen as a wife for Isaac and in the course of time Esau and Jacob were born to them.

Esau was a great disappointment because he took Hittite wives. To save Jacob from a similar temptation, he was dispatched to Haran to take a kindred wife, as had been done for Isaac. He ended up

in the household of uncle Laban, his mother's brother.

He worked twenty years for Laban, only to be cheated out of his wages (Genesis 31:41). More importantly Laban deceitfully substituted Leah for Rachel, the wife of his choice, on the wedding night. Jacob must have felt pretty foolish, not to mention angry. God eventually instructed him to leave Laban and return home (Genesis 31:11-13).

A Family Trait

The inclination to deceive would appear to have run in Laban's family, for it was at his sister Rebekah's urging that Jacob deceived his father in order to obtain the blessing. When Jacob resisted her pressure to imitate Esau, she invited Isaac's expected curse upon herself (Genesis 27:13). It is worth remembering too, that Rachel, Laban's daughter, stole her father's images and lied to cover up (Genesis 31:34,35).

Sarah, Abraham's wife, was either his half-sister as stated in Genesis 20:12, or his niece, as Jasher 46:23 indicates. Another instance of this kind of inbreeding is Abraham's brother's marriage to Milcah, his niece, which union produced Bethuel, who in turn fathered Rebekah and Laban.

Bethuel was Isaac's cousin, so when he married Rebekah, he in fact married his cousin's daughter. When Jacob followed his father's example and sought a wife in Haran, he contracted for Rachel and Leah, his cousins, from Laban, his mother's brother.

The meaning of Laban, in Hebrew, is *white*. In Leviticus 13 the word *laban* is

used to describe the colour of the hair and skin in the identification of leprosy. One wonders if Laban was called *white* because he was albino. Albinism is a hereditary factor sometimes occurring in the offspring of a union of first cousins.

LB is the derivation for *laban*, and *albus* in Latin, the root of several words (besides *albino*) indicating whiteness, such as *alb* — the vestment of white linen worn by priests; *albumen* — white of an egg; *olibanum* — frankincense, a white gum resin burned as incense.

The Hebrew word *lebonah* was at times translated *incense* in the Bible and at other times *frankincense*. The use of the adjective *frank* is meant to express *superior quality*.

The Frankish tribes, who exploded with their Gothic cousins to ravage the crumbling Roman Empire in western Europe, considered themselves of superior quality. They also called themselves Freemen (*free* being another meaning of the word *frank*).

A number of Mesopotamian cities, among them Haran, Laban's abode, enjoyed certain privileges and exemptions with respect to the king and his power. They enjoyed freedom from *corvee* work, freedom from certain types of military service as well as tax exemptions. These were "free cities". Their legal status was referred to as the *kidinnu* and the inhabitants themselves called "people of the *kidinnu*" . . . in other words, "free people". The conception of a free and privileged people has been passed on from generation to generation.

Inherited defects, like inherited excellences, tend to be transmitted in intensified

form when both parents possess the same genes. Besides the possible physical characteristics mentioned, it is probable that the propensity to deceive, idol worship and a superiority complex has been transmitted from one generation to the next in Laban's line.

About 1700 BC Jacob's family moved to Egypt and settled in Goshen, near the mouth of the Nile. As they multiplied in their new home, some left to become colonists in the Achaian (Greek) peninsula. Cecrops took colonists from Sais at the Nile's mouth to the Athens area about 1556 BC and Danaus took Israelite colonists to the Argos area from Tanais about 1500 BC.

Westward Expansion

The Phoenicians were also active colonisers, reaching first the south-eastern coast of Asia Minor called Cilicia, establishing the city of Tarsus in honour of their mother city, Tyre. As they expanded further west, they established colonies on the west coast of Asia Minor, south of the Dardanelles, calling the land there Cilicia too, and further north into the Troad.

The Phoenician, Cadmus, established colonies in the area of Thebes, near the Israelite colonies at Argos and Athens. He is said (by the historian Strabo) to have visited the coast of Epirus too (now the northwest corner of Greece and southern Albania) where the LB and TR (Tyre and Tarsus) root names were planted, and are evident today in Albania and its capital Tirana.

Cadmus was known as "King of the Phoenicians" even though they didn't call

themselves Phoenicians. Their traditions however tell about their westward migration from the Persian Gulf (Chaldea) to the Levant. I am convinced they were the Aramaeans among whom Terah settled and whose name is enshrined in the names of Phoenician colonies, along with similar honour given Laban, his great-grandson, indicated by the names *Halab* (ancient Aleppo), the important Syrian city inland from the Mediterranean coast on the road to Haran, and *Halba*, a small town situated just north of the *Lebanon* Mountains. The LB derivation is quite evident.

The name of *Aram* (progenitor of the Aramaeans) means *high and exalted*. Hiram, king of Tyre, who helped Solomon in the building of the temple in Jerusalem, was a friend and ally. His name means *noble and free*.

Nobility, according to the dictionary, is the hereditary handing on from generation to generation of some acknowledged pre-eminence. This sentiment is expressed in the word *aryan* which also means *noble and free* and is from the same root as *Haran* (RN), the free city of Terah and Laban. The inherent concept of superiority is evident in these names.

When Jacob's descendants, the Israelites, began colonising in the Aegean, they encountered their distant relatives from the Levant following the custom of naming new places after their forefathers and their homelands, a practice the Israelites were familiar with. Students of Israel's western migration know how Dan's name was left here and there across the face of Europe.

As the Israelites and Phoenicians were kinsmen, no doubt intermarriage took place

and the individual Achaeans colonies lost their identities. They merged and migrated across the Aegean Sea to Asia Minor, to become known as Ionians and Milesians.

The famous city of Troy (TR) is said to have been established in the misty past by one, Teucher. When the Israelite, Dardanus, son of Zarah and grandson of Judah, arrived from Goshen as a colonist, he was given land in the Troad and married Batea, Teucher's daughter. The place name Dardanus appears on the map on the Hellespont north of Troy. The Trojan war and fall of Troy are believed to have occurred about 1194 BC. Historians and archeologists cannot agree on the dates or events concerning Troy because there have been at least nine Troys built one on top of the other. Most of our information comes from the writings of Homer.

Geoffrey of Monmouth and Nenius throw some light on events following the Trojan war however. The Trojan, Aeneas, fled with his son Ascanius to Italy (and, like Rachel, took the family household gods with him) where Alba Longa, the first city in Latium, was built, planting the LB derivation there.

Aeneas' grandson Brutus was exiled for killing Ascanius and went to Greece where he found Trojan kin in captivity to the Greeks. After some warfare he gained the release of his kinsmen and set sail, first for Epirus and thence along the north African coast, through the Pillars of Hercules, and around Spain to the mouth of the Loire River where he disputed with the inhabitants; made incursions into the countryside and established the town of Tours (TR again).

Brutus and his party proceeded to Britain where he built New Troy (London) on the banks of the Thames. He died 24 years after his arrival. He had three sons, one of whom was called Albanact who went north to possess what is now Scotland. This probably accounts for the fact that at times Scotland is called Albania in ancient writings and Britain poetically called Albion. Brutus (BRT) may well have given his name to the British Isles. However, the Tuatha de Danaan (literally Tribe of Dan) from the Aegean were already there to greet the new Trojan arrivals and probably absorbed them.

Whole Populations Uprooted

When the Assyrian, Babylonian and Persian empires exerted themselves upon the eastern Mediterranean lands and whole populations were uprooted, the general westward trek of the dispossessed Israelites began. As the whole coast of the Levant fell to the invaders, the ancient Aramaeans moved westward too. Each group drove out others before it. The displaced Trojans had moved into Greece as Dorians and they in turn were swept up in the general upheaval, their descendants to emerge as the Gothic and Frankish "barbarians" and shatter the western Roman empire.

The Franks claimed descent from Francus the Trojan, whose name appears on the genealogical chart prepared by W.H. Probuspleming as 19th in succession from Hector, son of Priam, King of Troy. The historian Ammianus Marcellinus tells us that fugitive Trojans settled in Gaul. Cassiodorus' History of the Goths claims

Trojan descent for Theodoric, Ostrogothic King of Italy. The Romans called the Franks, *Sicambri* — no doubt because they knew of the Franks' former home, the Troad, the principal river of which was the Scamander.

The fact that the French capital is named Paris is significant. Paris was Hector's brother. Also, we should not overlook the French department of Aube (another form of Albe) with its main city, Troyes . . . incorporating the now familiar LB and TR derivations.

The deceit shown in Laban's dealing with Jacob seems to have persisted as a hereditary factor among the Franks, for Gibbon says in his *Decline and Fall*, "An inconstant spirit, the thirst for rapine, and a disregard to the most solemn treaties, disgraced the character of the Franks."

After the death of Charlemagne, the great Frankish king, in 814 AD, his extensive empire fell apart. In 845 the fierce Israelitish Norsemen sacked Paris. In 847 Bordeaux was plundered and six years later Nantes and Tours were burned. In 885-6, 40,000 Vikings beset Paris. The crippling Viking raids continued unceasingly. In 911 Charles the Simple, the reigning French king, took a step that had a great impact upon the history of Europe. He bought off Rollo the sea-king by offering him a large tract of land at the mouth of the Seine. The offer was accepted and the Norsemen settled down to live as Frankish dukes in what was to become Normandy.

William, Duke of Normandy, sixth from Rollo, claimed the English throne in 1066. He did not give up his dukedom in Normandy when he invaded England, defeat-

ing the Saxons, to become King William I of England (William the Conqueror) as well as Duke of Normandy.

After that, things never ran smoothly between the Franks and the Normans in spite of many marriage alliances. When Charles IV, King of France, died in 1328, leaving a daughter and no sons, Edward III of England, believing he had the most legitimate claim (through the female line), demanded the French throne. But Phillip of Valois stepped in, resurrecting the old Salic Law which barred female succession and seized the throne. Then, in true Frankish fashion, he went back on his word to return territory taken from the English. Thus commenced the Hundred Years War which saw the English at one time control half of France. The English cause in France was lost when Joan of Arc rallied the French to great victories. She was captured, tried and burned at the stake in 1431.

A Grudge Long Held

The French have never forgiven the English for her execution. When I was in France three years ago, I travelled on a bus tour to Rheims. The French tour guide pointed out the statue of Joan of Arc and said with obvious bitterness that she was burned by "you English". The tour was comprised of one Irish lady, four Canadians and 35 Americans, mostly from Georgia and Alabama. All were surprised at his acrimony. We all spoke English — albeit with a variety of accents — and that meant to him we were guilty partners to something that happened over 550 years ago.

French-English animosity resurfaced with the competition for territory in the new world. In 1605 a colony of 44 French souls existed in Acadia (now Nova Scotia and New Brunswick) and 28 more in Quebec in 1608. In 1607 the first English colony of 105 people settled in Jamestown (Virginia) and in 1620, 100 more English landed at Plymouth (Massachusetts) while a few Scots appeared in Acadia. From 1627 to 1685 the 100 French in Quebec mushroomed to over 10,000. The English colonies in the south were expanding at a great rate too, and France established itself along the Mississippi. From 1689 to 1763 a series of wars involving Britain and France occurred, culminating with the French and Indian War in which France was clearly the loser. She forfeited her possessions east of the Mississippi, New France and Acadia.

Although the Treaty of Paris (1763) allowed 18 months for any French colonists to emigrate, New France felt abandoned. 75,000 French-speaking Catholics in the new world fell under English Protestant rule — the same hated barbarians who had burned their heroine 300 years previously. The forsaken French were worried, as was the Catholic church. Although there were only about 200 English trappers and traders in the St Lawrence Valley and west into the northern Indian territories, there were about two million English-speaking Protestant colonists to the south who were viewed with alarm as a threat to their way of life.

They petitioned the English king for his assurance that they would be allowed to retain their language, religion, feudal sys-

tem of land ownership and tenancy, and French civil law. In 1774 their requests were granted with the passing of the Quebec Act, which at the same time redrew the boundaries of Quebec south and west into the Ohio Valley. This angered the English colonists who saw the Ohio Valley as prime land ready for exploitation. So the Quebec Act, along with the Stamp Act, Boston Port Act, etc., became the "intolerable acts" which brought about the revolt of the English colonies, commonly referred to as the American Revolution. The outcome of the uprising was decisively affected by French aid to the revolutionaries. French arms and the naval blockade at Yorktown helped finish Cornwallis. The French in Quebec hoped that the French force would sail north afterwards and rescue them, but it didn't. They waited hopefully all during Napoleon's reign but still no help came. They remained abandoned.

Freehold Right

The American Revolution brought unexpected developments. Not all the English colonists wanted to live under the new republican government. 40,000 Protestant English colonists moved north to live under the crown. 30,000 overwhelmed Acadia and 10,000 settled to the west of Quebec in the upper St. Lawrence Valley. The new arrivals, used to freehold rights, didn't like the seigneurial system of land ownership. Neither did they like French civil law which did not allow for trial by jury. To address these concerns, the Constitutional Act replaced the Quebec Act in 1791. By it, the British-ruled colony was divided into Upper and Lower Canada, reaffirming the

seigneurial system for French-speaking Lower Canada and allowing for a form of elected representative government in each division.

The probability that France would come to the rescue of French-Canadians dimmed with Napoleon's defeat. It looked like New France would have to seek an escape route themselves — they certainly didn't want to be ruled by English Protestants or be allied with them in what they could see as a worsening situation as more and more English-speaking colonists arrived from the British Isles while French Canada increased only by normal population growth. It was not until 1851 that the English-speaking population outnumbered the French.

French nationalism expressed itself in a rebellion in 1837 which was put down. The Earl of Durham was dispatched from London to investigate the causes of the rebellion. The result of his report was passage of the Act of Union which reunified Upper and Lower Canada under one government. It was an unpopular solution. In Lower Canada, religious and political leaders reacted against its anti-French measures. It failed to unify the provinces, but Durham recognised the difficulty . . . he found "Two nations warring in the bosom of a single state."

Many Under Arms

The American penetrations into Canada during the war of 1812 had considerable impact upon both French and English-speaking Canadians. At the end of the American Civil War in 1865 there were a large number of men under arms. Canadians got edgy. The raids of the Fenians

across the border were causing unrest too. So Upper Canada, Lower Canada and the Atlantic Provinces (except Newfoundland) decided to confederate into one nation in the face of the perceived threat. It didn't come easy — the Catholics wanted legal guarantees that there would be a separate school system for them. They got it in Upper and Lower Canada — the Atlantic Provinces said "no". In 1867, the British North America Act was instituted allowing provincial legislatures and a federal parliament.

French nationalism didn't die with Confederation. The fight continued from within parliament. One can only speculate as to the extent Roman Catholic church influence has affected the political objectives in Quebec. The Ultramontanist movement, advocating a church-dominated society, began in Europe after the French Revolution. It took root in Quebec in 1820-30 and was very strong in the 1860s. Also, on June 24, 1834, the French-Canadian patriotic association, St Jean-Baptiste Society, was founded, with its religious overtones, for the purpose of stimulating the nationalistic spirit and encouraging a defence of French linguistic and cultural heritage.

France failed to send a rescue mission to Quebec so, in turn, French-Canadians refused to participate in compulsory enlistment to fight for France in two world wars — a national embarrassment to Canada. They displayed the inherited inconstant and unreliable spirit identified by Gibbon, as did collaborationist Marshall Petain in 1940 when he urged surrender to the Germans and at the war's end was jailed as a traitor.

tor. The allied defences had broken, allowing the Germans to surround the British Army, which was miraculously rescued at Dunkirk. The French still blame the British for not remaining to be slaughtered. The proud and haughty Charles DeGaulle, a royal pain for Churchill and Eisenhower during World War II, loathed Quebec, but he started to exploit their nationalistic aspirations when he came to power in 1958.

Co. Philippe de Vosjoli, a senior French SDEC (Services de Documentation Exterieure et de Contre Espionage) agent revealed to the Toronto *Telegram* in 1970 that French professional saboteurs had been at work in Canada since 1959. The establishment of this network of subversives was phase one of DeGaulle's plan to dismember Canada. Since World War II the worldwide use of the French language has drastically declined. In 1966 the French government formed the High Committee for the Defence and Expansion of the French Language to combat this trend. Canada became the number one target for this committee. Philippe Rossilon, with a team of highly trained agents, crossed the Atlantic to commence DeGaulle's second phase, the linguistic war in North America. He was ejected in 1968 on the grounds he was an agent provocateur — but the work goes on.

At a press conference in 1967 DeGaulle predicted that there should be a complete change in the Canadian structure which would culminate inevitably in the advent

of Quebec to the rank of a sovereign state, master of its national existence.

DeGaulle enraged English Canada in 1967 when he visited Montreal. In a public speech he cried, "A wave is rising up, and the wave is part of a renewal. It is the wave of determination that the French people of Quebec will take their destiny in their own hands." Added to this inflammatory statement was his famous "Vive le Quebec Libre" battle cry, in support of Quebec separatism.

As DeGaulle's linguistic poison eats away at the Canadian body politic, France has continued its course of international double-dealing. She kicked NATO forces out, while expecting to receive the protection; she harboured the Ayatollah Khomeini when nobody else would, with the ultimate aim of destroying US influence in

Iran; her technicians maintained the deadly super Etendard jets and Exocet missiles for Argentina in its war with Britain over the Falkland Islands in 1982, in spite of the EEC arms embargo on Argentina.

In 1976 the separatist Parti Quebecois was elected in Quebec. In 1980 a referendum was held in the province to ask for a mandate to negotiate with the federal government on sovereignty-association which would give Quebec special status of equality with the federal government instead of being equal in status with the other nine provinces. Prime Minister Trudeau promised to bring the BNA Act to Canada for revision if voters would reject the referendum, which they did — narrowly. The



BNA Act was duly brought from Britain and the existing Canadian Bill of Rights was replaced with the Charter of Rights and Freedoms which didn't meet with Quebec approval and so they refused to accept it. In order to get Quebec to sign the new constitution, the provincial premiers met with federal government officials at a place called Meech Lake to iron out the differences.

Quebec wanted five conditions entrenched in the Charter: 1. Distinct Society status for Quebec; 2. Control over immigration; 3. Guaranteed Supreme Court seats; 4. Opting-out powers over federal programs; 5. Veto powers over key constitutional changes. Although there seemed to be general agreement at the time, two provinces out of ten refused to ratify these conditions (commonly called the Meech Lake Accord) and recently Newfoundland rescinded its ratification.

"Distinct Society" has never been legally defined, but on past record it seems assured that it is a subtle vehicle to be used to further independence . . . the word *distinct* means *separate, individual, different*, boding ill for the cause of unity.

While politicians frantically run to and fro seeking a solution to the impasse, the architect of the accord, Quebec's minister of intergovernmental affairs, Gils Remillard, quietly tells university socialites in Marseilles, France, that the accord is really just the first step towards achieving a new Canadian decentralised state — two nations co-existing as equal partners on the map we call Canada.

Whatever the outcome may be, consider that when Laban and Jacob worked together, Laban prospered. Genesis 30:27 — "And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake." But even so, the inherent differences were truly irreconcilable, even as they appear to be today. When Laban and Jacob parted company they set up a boundary between themselves over which neither would cross (Genesis 31:52).

Canadians may be sorry to see the separation of their kinsmen but the Quebecois' determination to depart seems to be certain. May God bless them all in their hour of decision. □

All Usury Illegal

For centuries, in England, the Christians were taught and believed that it was contrary to Christian ethics to loan money at usury, or interest. During those centuries the Church and the State saw eye to eye, for they were practically one and the same. It was, therefore, not only unchristian but also illegal to loan money at interest.

The laws of King Alfred, in the 10th century, provided that the effects and lands of those who loaned money upon interest should be forfeited to the Crown and the lenders should not be buried in consecrated ground. Under Edward the Confessor, in the next century, it was provided that the usurer should forfeit all his property, be declared an outlaw and banished from England.

The Getae

by M.H. Gayer

HERE WE TURN to two-tribed Israel-Ephraim and Manasseh, known as the Getae.

Somewhere about 593 BC, Ephraim and Manasseh had separated from the other tribes of the captivity, and become known as the "Getae".

It must be remembered that the name "Scythian" was not that by which the tribes called themselves, but was the name applied to them by the Greeks. For about 700 years the Getae lived in those districts known to the Greeks as Scythia, to the Romans as Dacia (now Roumania), and Thrace.

During this period Greek and Roman accounts of them are meagre and untrustworthy. We learn simply that the Getae were pastoral nomads, relying principally upon the products of their flocks and herds, growing very little corn; using hemp instead of flax.

There was a good deal of drunkenness and squalid vice amongst them, but no festivals or rejoicings; they gave their Greek neighbours the impression of being a sad people, who found little interest in life, and for choice wrapped themselves up in cynical barbarism . . .

The Getic towns were collections of huts scarcely worth defending, surrounded only by wooden palisades . . .

With so little to defend, there was no need for fortifications. The best defence of the Getic country lay in the valour of the

Getae themselves, and in the swamps, mountains and steppes with which they were surrounded . . . At no period of their history do they seem to have undertaken aggressive campaigns . . . they were, however, distinctly a fighting race if driven to it, and we know at least that in their wars the Getae were deemed invincible; in this respect fulfilling the prophecies concerning them in Micah 5:8.

Jordanis states that Julius Caesar, "who conquered all kingdoms", was unable to prevail against the Getae.

It was against this people that Caesar was planning a great campaign when he was assassinated at Rome.

"Civil wars ensued, and the contest between Rome and the Getae was for more than a century postponed."

"Thus it came about that in the days of Augustus Caesar, at the time of Christ, the long-anticipated clash of arms between Romans and 'barbarians' had not yet taken place, and the power of Israel stood at its zenith."

The influence of the Getae now extended from the Black Sea along the Danube, to the neighbourhood of the modern Vienna. The army numbered some 250,000 disciplined warriors, and they occupied the strategic centre of the world, "able at choice to strike across the Julian Alps at the heart of the Empire in Italy, or, pouring through Thrace, to cut off east from west at Byzantium."

On the west they were in touch with the German tribes, on the east with the Parthians.

Behind Ephraim-Manasseh (the Getae) lay the hidden power of seven-tribed Israel

(the Asar or Angles), ready, one can believe, to respond to a call summoning them to a universal war.

About 82 to 76 BC, one of the Anses (Getic: "god-men") named Decinus arose among the Getae as a great leader and reformer, who taught them the elements of theology, ethics, philosophy, astronomy and botany. After his death a successor arose with similar influence for good.

As was happening amongst their kinsfolk, the Asar, these leaders stirred up in the Getae also a strange ferment, as if in preparation for the coming of Christ, then near.

The Jews in Palestine eagerly awaited the appearance of the great expected leader, the King who was, they hoped, to restore the kingdom of Israel, amidst the ruins of the Roman world. The Getae had undertaken a reformation. A few years before Christ, religious zeal had seized upon the people: in one year they, the "drunkards of Ephraim" (Isaiah 28:1) had gone forth and, at the command of their priest, had uprooted every vineyard in their country.

"A quiver of apprehension", we are told, spread through the Roman Empire at the mere rumour that the Getae — or Dacians, as the Romans called this people — were preparing to move. Daily men asked, "What news from Dacia?"

Augustus Caesar himself had offered to marry the Getic king's daughter. His proposal was rejected.

These periods of religious ferment are very dangerous times for the peace of the world.

This was the situation at the time when Satan offered the third temptation to Christ:

"Again the devil taketh Him up to an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them: and saith unto Him, 'All these things will I give Thee if Thou wilt fall down and worship me'." (Matthew 4:8,9)

It was, we venture to suggest, the religious revival amongst the people of Israel, beyond the frontiers of Rome, that Satan showed to Christ when he displayed before Him "all the kingdoms of the world, and the glory of them."

The offer was one of power indeed; and we may be sure that the most subtle strategist of all created beings did not neglect to prove the military means whereby the promise could be carried into effect.

Both Christ and Satan knew that "it was written" that, sooner or later, this power of Israel was destined to be invincible. The temptation was to anticipate the decrees of God by a little: to use this force now to free the world from the crushing tyranny of the Caesars.

If Christ would but openly declare Himself King of Israel, come to free the world, the whole of the Jews would have risen en masse against the handful of legionaries that constituted the Roman garrison of Palestine. The legions in Asia Minor would have been hopelessly cut off from their comrades. Rome, with the Getae on the move, could not have spared a soldier for reinforcements. Like wildfire the news would have spread through the lands of distant Israel, and into the barbarian countries beyond the Rhine. In a few weeks . . . the hosts of Ephraim-Manasseh . . . (Getae) would have been under arms; a

little later the seamen of Israel would be swarming on the sea in ships; the soldiers of the Asar would have been on the march for the Rhine, and Gaul would be reinforced by thousands upon thousands of "barbarians" who had their own bitter quarrels to settle with Rome. It was the time of Hermann, the great German national leader, some twenty years after the Roman defeat at Teutoberg.

"Israel, as always throughout history, occupied the strategic centre of the world; its tribesmen possessed the priceless advantage of being able to act on 'interior lines' against the whole territory of Rome.

"From the present Vienna to the mouth of the Danube stretched the military frontier of the Getae.

"The poor Galilean had but to say a word and Rome lay prostrate at His feet.

"The Prince of this world . . . offered the mastery of this world, and showed how this could be obtained.

"It was a splendid offer." (*Evolution of Israel*, Weldon)

"Then said Jesus unto him, 'Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve'." (Matthew 4:10)

Had Satan's object been achieved, had Israel been swept forward to conquest centuries before their development was ripe, the world would indeed have been at his mercy.

The existence of their Israel kinsmen, dwelling in the "barbarian" world, was undoubtedly a matter of common knowledge to the Jews at the time of Christ. There were also, of course, Jewish communities scattered here and there among

the Gentiles ever since the days of Babylon. But beyond these there was also a hidden Israel, whose existence was more or less a secret . . .

St Peter, in an epistle addressed to certain "strangers" sojourning in Asia Minor, speaks of them not only as being "elect", but "kept by the power of God through faith unto salvation, ready to be revealed at the 'last time'." They had to undergo a period of "trial by fire" (I Peter 1:5-7).

St Paul in his missionary journeys twice endeavoured to go north, towards the countries where these dwelt. Each time he was turned back by the Holy Spirit (Acts 16:6, 7).

When we consider how closely every one of Paul's missionary journeys were to be studied in after ages, we can appreciate the deep wisdom of the restraint imposed upon the eager missionary. Had the lime-light been flashed upon the Getae, the secret of Israel could no longer be kept.

Paul knew well that, beyond the confines of Jewry, there existed an Israel whose population far exceeded that of the Jews . . .

"Brethren, my heart's desire for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:1-3).

These words seem very applicable to the people who sought righteousness through Frodi, through Decinus and the

Anses of the Getae; seeking the God whom they were not to find . . . At the time of Christ the "seven times" of Israel's punishment had not elapsed (Leviticus 26:18-24-28) . . . Israel was by no means ripe to have the supreme power over other races placed in her hands . . .

This danger Christ averted when He refused the temptation to proclaim Himself King of Israel, restore the Kingdom, and place Himself at the head of a revolt against Rome. (See also John 6:15: "When Jesus perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain, Himself alone.")

The military possibilities in an alliance between the Jews in Palestine and their kinsmen of Israel were too obvious to be overlooked by the clever brains that (a generation after Christ) directed the revolt of the Jews against Rome.

Josephus, the Jewish historian, at this time Governor of Galilee, writes: "There are only two tribes subject to the Romans in Europe and Asia, the remainder are beyond Euphrates to this day, an immense multitude and not to be numbered."

It was in connection with these kinsmen that the Jewish rebellion had been planned; Josephus states that he himself wrote letters to the Israel tribes announcing the outbreak. In AD 69, when the Jews

definitely revolted against Rome, the Getae (in order to divert the attention of Rome) attacked Moesia (Bulgaria); two Roman generals were defeated, and an Imperial Eagle captured; finally the Emperor Domitian was forced personally to take the field against them.

Ultimately the Romans claimed to have conquered, but as they were, for some years, forced to bribe the Getae to inactivity by paying them a yearly subsidy, their victory was not, apparently, a very conclusive one.

It was not till AD 86, too late to help their kinsmen the Jews, that Decebalus, king of the Getae, crossed the Danube and drove the Romans to the Balkans before him.

Towards the end of the century, Trajan, the new Emperor, declared war, and invaded the Dacian country with six legions. In this campaign the backbone of Getic resistance was broken. Decebalus was slain and a few of his people submitted, but the mass seems to have simply disappeared.

Henceforward the name Getae appears no more in history. By AD 106, this ancient and famous people, once the terror of Persia, Greece and Rome, vanished into oblivion. Dacia, left almost empty, was recolonised from Rome, by a people from whom are descended the Roumanians of today. ☙

THE IBERIANS: Spain colonised by "Ibhri" or Hebrews:

We know from history that . . . many of the tribes of Judah, Levi, Benjamin and Simeon went into Spain, at the express command of Nebuchadnezzar, to colonise that Iberian (Hebrew) peninsula as formerly others had in Solomon's days.

Rev. L.G.A. Roberts, in *The Banner of Israel*, 2nd February, 1916

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A Matter of Obedience

brow

Acts chapter 5 verse 29

by William P. Ward

PETER AND JOHN were taken into custody not because of the miracle healing of the lame 40-year-old man, but for teaching the people and preaching through Jesus "the resurrection of the dead." It should also be noted that Peter took no credit to himself when the people ran together unto him or them; he straightly told them he had no power at all, but by the faith in HIS NAME this man whom you see and know, HIS NAME hath given him power to walk and gave him perfect soundness in the presence of you all.

They were brought forward the next day before their accusers and asked by what power or by whose name have you done this; it is good to note that Peter and John presented to them the challenge by saying "decide whether it be right to listen to you rather than to God" (Acts chapters 3 and 4).

They were released and went to their own company and reported all that had happened, and when they heard that, they sang in unison unto God in prayer and praise. When they had finished praying the place was shaken where they were assembled together and were all filled with the Holy Ghost and spoke the Word with boldness.

The next time they were apprehended, they were put in a common prison, during the night the prison doors were opened by an angel who commanded them to stand and speak in the Temple to the people all the Words of this life.

They were obedient to the command made by the messenger but for all that they were again taken before the Council and questioned. They said to them we have prohibited you from teaching about HIS NAME and Peter and the other Apostles answered and said "we ought to obey God rather than men."

Note that this reply is more assertive and direct than the reply given in chapter 4 verse 19.

Great and wonderful happenings have been wrought by prayer, especially when in dire need; prayers are not always answered in the way we would wish and subsequently we discover that it was for our own good, because He knows us better than we know ourselves; when the answer is NO then we must accept it by being obedient and persevere with all patience. He will never forsake us nor leave us.

It would, I believe, be acceptable to praise Him and give thanks always for all things especially, and to continue in prayer for all the saints. Please take a few moments in your private meditation to remember those who are sick and suffering in body, soul, mind and spirit. It is in HIS NAME that we ask for the healing of all these aspects of those we pray for, O God our Father. 

Word

by Joyce Templeman

WE ARE DEALING with the Scriptures concerning the "Word of God", which is the expression of God in His relation to man. The Hebrew "Word" is used of Jehovah when He appeared to Abraham at Mamre, to Jacob at Bethel, and to Moses at Sinai. Indeed, as we are told in John 1:18: "No man hath seen God at any time" therefore what the patriarchs and prophets saw must have been an expression of God -- the "Word of God".

Psalm 33:6 reads "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth" and Peter, in his second epistle (3:5), says, "This they willingly are ignorant of, that by the word of God the heavens were (made) of old, and the earth . . ." Then Hebrews 11:3 tells us "through faith we understand that the worlds were framed by the word of God".

It is however John who tells us clearly, "In the beginning was the Word, and the Word was with God, and the Word was God. The same (Word) was in the beginning with God. All things were made by him (i.e. the Word) and without him was not any thing made that was made" (John 1:1-3). "He was in the world, and the world was made by him, and the world knew him not. He came unto his own (Judah, His own tribe) and his own received him not; but as many as received him (Israel and all true Gentile believers)

to them gave he power to become the sons of God, even to them that believe on his name" (1:10-12). "The Word was made flesh and dwelt among us (i.e. the disciples) and we beheld his glory, the glory as of the only begotten (Son) of the Father, full of grace and truth" (1:15). (See also 1 John 1:1-4.)

In Ephesians 3:9 we read of "the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ".

And in Colossians 1:12-15 it is written -- "His (God's) dear Son in whom we have redemption (i.e. Christ Jesus, our Lord), who is the image of the invisible God"; then see John 1:18: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him" (i.e. shown what God is like). "He that hath seen me (Christ) hath seen the Father" (John 14:9). ". . . the Firstborn of every creature. For by him (Jesus Christ, God the Son) were all things created, that are in heaven and that are in earth, visible and invisible . . . all things were created by him and for him; and he is before all things, and by him all things consist. And he is the head of the body, the Church" (Colossians 1:15-18; see 1 Corinthians 12:27).

We see therefore more fully the greatness and glory of our Lord Jesus Christ when we understand, as Paul says "by

faith", the words of Scripture. Does it not make a difference? Does it not strengthen our faith in the redeeming power of Christ, when we realise that God created all things through Him? Does it not help to bring home to our groping minds the tremendous fact that He is God, one with the Father, and that He truly laid aside tremendous power when "once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26). Surely no one can doubt but that that sacrifice is perfectly sufficient to cover all our sins, and that in Him we may indeed be presented "unblamable and unreprovable" before God the Father.

Saved to the Uttermost . . .

Because of this, we find it easier to believe in our "Great High Priest in the Heavens, Jesus the Son of God" and that in Him "we have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are" -- "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:18) -- "yet without sin" (Hebrews 4:14,15). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16). The urgency for our doing this is stressed -- "Today if ye will hear his voice, harden not your hearts" (Hebrews 3:7,8). "Behold now is the accepted time . . . now is the day of salva-

tion" (2 Corinthians 6:2). Since the New Covenant (foretold in Jeremiah 31:31-34 and reiterated in Hebrews 8:8-12) has been made ("This cup is the new covenant in my blood" -- Luke 22:20) in Christ Jesus "there remaineth no more sacrifice for sins" (Hebrews 10:26) and we are warned in verses 28 and 29 "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the son of God?" "How shall we escape, if we neglect so great salvation?" (Hebrews 2:3).

Once we are able, by the grace of God, to understand and believe wholeheartedly that "the kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done" (for "all our righteousnesses are as filthy rags" -- Isaiah 64:6) "but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ, our Saviour, that, being justified by his grace, we should be made heirs, according to the hope of eternal life" (Titus 3:4-7), "which God, that cannot lie, promised before the world began," (Titus 1:2).

Then, indeed, "Christ doth dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend, with all the saints, what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God" (Ephesians 3:17-19). Amen. 

Australia is Now at the Cross-Roads of History

... But She Cannot Escape Her Destiny

AUSTRALIA CAN BE SAID to have emerged as a nation in 1901 when the six States of New South Wales, Queensland, South Australia, Victoria, Tasmania and Western Australia united as a Commonwealth. Ten years later, the Commonwealth Government took over the administration of the Northern Territory and thus brought within its jurisdiction an entire island continent of nearly three million square miles, an area twenty-five times greater than that of the British Isles.

Christian Israelites believe that just as Britain was isolated from the continent of Europe as the future sanctuary for wayward Israel and was then, for centuries, covered by a dense mist in order to discourage gentiles from making premature and unwanted settlements in the Appointed Place, so Australia was also willed by Almighty God to escape the interest and attention of would-be empire builders.

Recorded history tells us that in the sixteenth century Pedro Fernandez de Quires, a zealous Portuguese missionary in the service of Spain, decided to establish a Roman Catholic civilisation in what was then known as *Terra Australis*. He sailed confidently from South America in 1606 and finally established his "Australia del Espiritu Santo" without realising that he had missed the coast of Western Australia by some thousands of miles and had landed on the island of Vanuatu in the New Hebrides.

Professor Manning Clark, the distinguished Australian historian, has also revealed that various nations and peoples have, for centuries, headed in the direction of Australia, but have never found it. And, during the seventeenth and eighteenth centuries, explorers from Portugal, Spain, Holland and France have found the great Australian continent, but they have sailed around it *without making any attempt to settle it*.

Archeological discoveries made during the 'sixties of this century have revealed that the ancient Egyptians, aided possibly by Phoenician mariners, visited Australia over 2,000 years ago, but they established no settlements nor left any lasting records. An over-ruling Providence had, indeed, willed that Australia would not be "discovered" as a place for settlement until 1770 when Lieutenant James Cook, R.N. sighted the mainland at Point Hicks and, later, landed at what became known as Botany Bay.

The subsequent history of Australia is now known to every schoolboy and every schoolgirl in Britain and Australia and need not, therefore, be recalled here. What should be noted, however, is that the march of destiny towards the status of a super-power has been vigorously opposed by the powers of darkness. But it must not be assumed that Satan has been altogether successful in destroying the destined greatness and spiritual power of Australia.

Although temporal power has at times been acquired by atheistic tools of the spiritual underworld, Australia has also produced some political leaders in the mould of Churchill of Great Britain and Smuts of South Africa. As a result, she has continued steadily to grow in power, in influence and in national status.

There is one aspect of the spiritual struggles now developing in Australia which is causing some concern to orthodox Christians in that country. They know that the arguments of their opponents are misleading and false; but lacking the Scriptural vision and understanding of their Christian-Israel brethren, they are unable to define why their opponents are wrong. (This reference is to the ethnological make-up of the present Australian population.)

The devil's disciples argue that the population of Australia is no longer British by descent and that there is no justification for the continued retention of the monarchy or for the Union Jack to remain as a part of the Australian national flag. They want Australia to become a republic; they seek a complete political break with the United Kingdom; and they feel that all Britons should now be treated as foreigners. On the surface, at least, the devil's advocates have a plausible case.

When the Australian nation was formed in 1901 its population was four million, nearly all of whom were either born in Britain or were of direct British descent. The people of Australia could claim -- indeed, they did claim -- that they were more completely British than were the inhabitants of the British Isles! The present population of Australia is climbing

rapidly towards a foreseeable figure of twenty million -- due, to a large extent, to the annual intake of about half a million migrants from such non-British countries as Germany, Greece, Italy, Czechoslovakia and Yugoslavia. Australians of non-British descent are now believed to outnumber those whose families originated in the United Kingdom. The argument that Australia is no longer, ethnologically, a "British" country would therefore appear to be quite sound.

What the official statistics do not reveal is that while the vast majority of these migrants -- or "New Australians", as they are now called -- may, politically, be foreigners, speaking a foreign language and known by a foreign surname, *they will be of the same racial stock as the indigenous Australian!* This is because a substantial majority are, indeed, drawn from a remnant of the "seed of the woman" (Israel) referred to in the Revelation -- part of that remnant against whom the dragon was, in these latter days of the Christian Dispensation, to wage a war of extermination. Because a great majority of these New Australians are of the same race as the indigenous Australians, they will be absorbed rapidly and comfortably and their children will be indistinguishable from those of "dinkum" Australians.

To use these New Australians as an argument that Australia has now become a "foreign" country is to reveal an ignorance of the Scriptural truth that God is working out *His Plan* for the salvation of His servant people in spite of their arrogance and blindness and their wilful disobedience.

What is happening on a relatively modest scale in Australia has already happened on a much larger scale in the United States of America.

A vast area of habitable land had, for many centuries, been "reserved" for God's servant people in North America, its Red Indian "caretakers" being a nomadic people whose racial origins (like those of the Aboriginals) had been lost in the mists of antiquity. Although North America was visited by Vikings and other seafaring Israelites early in the Christian Dispensation and was "discovered" by Columbus in the fifteenth century, it was not regarded as a possible homeland for the Israel people of Manasseh until the Pilgrim Fathers founded the New England colony of Plymouth in the seventeenth century.

There are unmistakeable indications that Australia's population is expanding along exactly the same racial lines as the United States. In other words, she is an Israel country and she will remain an Israel country in spite of the activities of the Prince of this world.

We cannot remind our brethren in Australia too frequently that Australia has a vital part to play in God's Plan for mankind, and that in the outworking of that plan Australians will be acting in close communion with their Israel brethren in God's Sanctuary in those islands north and west of Europe. Instead of allowing themselves to be drawn into the Great Deception, Australians should be urged to "search the Scriptures" and to learn for themselves something of the great plan which God has purposed for His servant people, Israel.

AS A POLITICAL FOOTNOTE to the foregoing, it must be agreed that Satan's anti-British allies in Australia are scoring heavily in their attack on Britain's trading policy with her Commonwealth partners. They are making convincing capital of the fact that when Britain entered the Common Market, she did so knowing that Australia and the other Dominions would lose their right of free entry to the British market, a right which they had enjoyed for many years. Britain, in other words, put Europe before her own kith and kin. The result, so far as Australia was concerned, was economic disaster; she was driven into making alternative and often less favourable trading arrangements with foreign countries who have now, in fact, taken over the advantageous position once occupied by Great Britain.

There is no doubt that our country has been misled by a succession of Prime Ministers who have been hypnotised by Europe into forgetting that Britain is a world power; they have been prepared to make costly commitments in Europe without a mandate from the British people.

Since the present Prime Minister is of this ilk, we must be prepared to suffer many more crises and setbacks before our once great country is ultimately restored to a right relationship with our kith and kin in the United States and the other Israel countries of the world. Only then will Britain's prosperity be restored, her balance of trade put back on a firm and favourable basis, and the present economic nightmare brought to an end.

by Reginald H.W. Cox (North Wales)

A Martyr of our God —

William Tyndale

by Alan Campbell, B.A.

'I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'

Revelation 6:9,10

AS BIBLE Protestants who know and love the Kingdom Message, we must have a deep sense of indebtedness to those translators who gave us the Holy Scriptures in our own language. Here we remember the martyrdom of William Tyndale, who perished at the stake at Vilvorde on October 6th, 1536; his crime, to have given the people of these islands an open Bible in their native tongue.

His Early Life and Work

There is a certain amount of obscurity regarding the date and place of Tyndale's birth. Some have suggested the picturesque Cotswold village of North Nibley around 1490, whilst more recent research indicates Slymbridge, Gloucestershire around 1455. All traditions assert that his father was a substantial yeoman, and the young William at an early age went to Oxford where he showed an aptitude for languages. Tyndale was to be greatly influenced by Erasmus' Greek translation of the Latin Vulgate and many point to this as the instrument of

his conversion and subsequent exodus from Rome.

He subsequently took up an appointment as tutor to the family of Sir John Walsh at the Manor House, Little Sodbury. Here he frequently met the local clergy, the abbots, deans and archdeacons who visited his employer's home, and frequently he debated with them. He also took to preaching at this time at the nearby church of St Adeline, and also some twelve miles away at Bristol Cathedral.

Whilst at Little Sodbury, Tyndale translated Erasmus' work *Manual of a Christian Soldier*. By so doing, he earned the enmity of the local Romish clergy and was brought before Dr Parker, the Chancellor of the Diocese of Winchester, acting on behalf of the absentee Italian Bishop Guillo de Medici, later to become Pope Clement VII. Due to lack of evidence he was set free but, like the apostles of old, warned to stop his preaching. His views were now so widely known that his life was in danger and he had to leave his patron's house.

The Work of Translation

Before his departure Tyndale had already conceived the idea of translating the New Testament into English. Therefore, with letters of introduction from Sir John Walsh, he sought the assistance of Bishop Tunstall of London. Meeting with little assistance in this quarter, Tyndale sought the help of Sir Harry Guildford, Controller of the Household to King Henry VIII, and by his influence he came to preach at St Dunstan's where great crowds came to hear his sermons. Befriended by a wealthy merchant, Humphrey Monmouth, he began

his work of translation, assisted by his friend John Frith. When news of his labours became known, he was forced to flee England whilst Monmouth was sent to the Tower for assisting a heretic.

Tyndale fled to Hamburg and subsequently to Cologne. Betrayed by the enemies of the Gospel, he escaped to Wittenberg, the centre of Lutheranism and thence to Worms, and there he produced the first English New Testament. By the end of 1526, some 6,000 copies were printed and ready for shipment to England. These were smuggled into England by Belgian and Dutch merchants, hidden in bales of cloth. A number were to be put to death for selling the Testaments, others suffered flogging and imprisonment. Bishop Tunstall bought up the English New Testaments and publicly burned them, in the presence of Cardinal Wolsey and thirty-five other Roman bishops.

However, the precious Scriptures continued to circulate amongst all classes of people and in all parts of the country. Whereas Wycliffe's translation had been voluminous, hand-written, hard-bound and costing a year's salary for a labouring man, Tyndale's was small, easily concealed, machine-printed and costing only two weeks' pay. Truly it was a "little open book".

Tyndale now went to Marburg where he wrote two books, *The Wicked Mammon* and *The Obedience of a Christian Man*, but his most lasting work was his continued translation of the Scriptures, which laid a sound basis for the complete Bible in English subsequently produced by Miles Coverdale.

Betrayal and Martyrdom

The Church of Rome, always the enemy of truth, was as determined as ever to silence the faithful witness of Jesus. A bogus friend, Henry Philips, Judas-like, enticed the reformer to walk with him so that he could be trapped, arrested and imprisoned by his enemies in the dungeons of Vilvorde Castle. There he was kept in cold, damp, loathsome conditions for some 18 months, until he was taken to the stake on October 6th, 1536, where he was strangled and burned.

The Sayings of the Martyr

Three of the many sayings of God's faithful servant have as much importance today as when they were first spoken:

(a) "Lord, open the King of England's eyes" — These were the dying words of the martyr and translator, perhaps his best known, for his prayer was to be answered within two years, when, by order of King Henry VIII, a copy of the English Bible was placed in every parish church in the land.

The Word of God became the very basis of our society, so much so that three centuries later our godly Queen Victoria could declare the Bible to be "the secret of Britain's greatness."

Sadly, today God's holy laws, statutes and judgments are despised in the seat of government and the corridors of power. How we need to pray as Kingdom believers that God in His mercy will open the eyes of those who exercise rule and authority in this land, ever remembering the words of Scripture:

"When the righteous are in authority the people rejoice: but when the wicked beareth rule the people mourn."

Proverbs 29:2

The pistle of paul

unto Titus.

The fyrt Chapter.



Paul the seruaunt of god
and an Apostle of Iesu Christ/
to preade the fayth of goddis ser-
lecte, and the knowledge off the
truerh, wh ich truerh is in servys
nge god in hope off eternall lyfe
which lyf god that canothe habe promyse
fore the worlde began: but hath art hevyn ape-
pned his worde by preachynge, wh ich
preachynge is committed vnto me, by the com-
audement of godoure saureour.

To Titus his naturall sonne in the commen-
fayth.

Grace mercie and peace from God the fayth-
er, and from the lode Iesu Christ oure fay-
re.

For this cause left I the in Crete, that thou sh-
uldest performe what wh ich was lackynge ad sh-
uldest addeynge seniour in everytyme as I apo-
ynted the. Afterys be soode as no man can comp-
layne on the hubbe of one wyse happyng fa-
ythfull chldren wh ich are not flanded off ro-
pote, neher are disfobedit. For a bissopp mu-
st be soode as no man can complayne on as it be-
cometh the minister off God, not stubborne,
not angrye, no donkarde, no syghe, not geve

21 v

Extract from Tyndale's New Testament

(b) In debate with his Romish adversaries, Tyndale boldly declared:

"I defy the Pope and all his laws. If God spare my life ere many years I will cause a boy that drives the plough to know more of the Scriptures than you do." Again Tyndale's prayerful words were to bear fruit, the people of Britain became the People of the Book, the power of the Papacy was broken in this our island home, and multiplied thousands found peace with God through Jesus Christ the Mediator of the New Covenant. It has truly been said that "a Bible-reading laity is a nation's surest safeguard against error," but alas

today, in spite of the multiplicity of new translations of the Scripture, there is an ever-increasing ignorance of the Word of God. Modernism, Ritualism and Ecumenism are making great strides to close again that blessed "little book" opened by Tyndale and others at the Reformation. We in this Israel Identity Movement must be diligent in our study of the Scriptures, taking up daily the Sword of the Spirit to wage war against the evil which threatens to engulf our land.

(c) The third quotation of William Tyndale I would like to bring to your attention is not so well known, even amongst students of the Reformation. "The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin." It is encouraging to know, whilst so many would seek to denigrate the Kingdom Message and to brand us as a cult, that over four centuries ago William Tyndale, martyr and translator of Scripture, was already aware of the strong links between Hebrew and our own language. Whilst he may not have been fully aware of our identity as regathered Israel, his words are additional confirmation of the things most surely believed among us.

In conclusion, then, we are proud to remember the life, work, witness and martyrdom of William Tyndale, and of all the brave men and women of that Reformation era who gave their lives for an open Bible. Let us cherish not only their memory but also the truths they held so dear, and let us, as their successors, resolve never to depart from Reformation principles or to be again entangled with the yoke of Roman bondage.

Who Were They?

The Wise Men of the East

by Rev. J.A.B. Haggart (USA)

"Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

The Fount of Wisdom

These are the words in the second chapter of the Gospel according to Matthew, concerning the wise men who came to Jerusalem from the east. They brought gifts to honour Him as the newly-born King of Judea. We ask the question, Who are these wise men and where did they come from? Why did the star they were following lead them to Jerusalem, and not to Bethlehem? How did they know to follow a star? Why were they called wise? These are just a few of the questions we may ask about this passage of the Bible.

Astronomers are the experts in the matters of heavenly phenomena, and we can therefore expect an answer to our questions out of the field of astronomy. Where did the science of astronomy begin? To answer that question we must look back in history and find out who built high observatories in order to observe the movements of the stars. These men must have been god-loving in their heavenly search, for of God it was said in Psalm 147:4,

"He telleth the numbers of the stars; he calleth them all by their names." The prophet Amos referred to God as "He who made the Pleiades and Orion." Orion is a constellation depicting the coming of a mighty, triumphant Prince, a prophecy in the skies of the actual appearing of Christ in the skies, just previous to His descent to the earth. Since we stand at that point in prophecy right now, we should give attention to this constellation.

The stars were created by God to tell the story of God's redemption of the earth by the sending of His Son, Jesus Christ. In the Denderah Zodiac His name is given as Ha-ga-t, which means "this is he who triumphs." Did God leave Himself without a witness to His plan of redemption of the earth? No, certainly not!

"The heavens declare the glory of God, the vault of heaven declares his handiwork. One day speaks to another, night with night shares its knowledge, and this without speech or language or sound of any voice. Their music goes out through all the earth, their words reach to the end of the world. In them a tent is fixed for the sun, who comes out like a bridegroom from his wedding canopy, rejoicing like a strong man to run his race. His rising is at one end of the heavens, his circuit touches their farthest ends; and nothing is hidden from his heat" (Psalm 19:1-6).

Early Sources of Heavenly Wisdom

Those to whom the Almighty chose to reveal what the heavens have to say to man were the descendants of Shem, the son of Noah. The men who built the first observatory were the sons of Shem who survived the great Flood and settled in the Mesopotamian valley, called in the Bible the valley of Shinar. According to the Chronicles of Eri they stayed there 300 years, until they were forced out by the Assyrians. From Ararat they moved south to Lake Van, where, on the north shore, they left a memorial of their route south, the settlement of ER-cis! Lake Van is the headwaters for the Tigris River, which empties into the Persian Gulf. Many of them followed the river to the gulf and settled on the fertile land lying between the mouth of the Tigris and the Euphrates rivers. They called it Ur, which means "time". There they built an observatory, a high mound of stone, flat on top, where they could study the stars by night and measure time thereby.

The ruins of the ziggurat were found by the English archeologist C.L. Woolley, who found writings on the site saying that the structure was begun by Urnamu and finished by his son Dungi. These were kings of the third dynasty of Ur (around 2100 BC). Woolley verifies that there was a Flood and these words are from the List of Larsa, No. 1: "Now came the flood. And after the flood the kings of the mountain people assumed dominion." The "kings of the mountain" were ERI people, descendants of Shem, who came from the high plateaus of Armenia (ERI-menia,

or land of the ERI to live in Ur, or ER in the Semitic language.

After 40 days of rain the Flood subsided, and ended on October 31st, 3145 BC. Shem left the ark on the side of Mount Ararat and moved down with his family into the valley of Shinar, or Sumer. They settled and began to multiply, much like the Israelites who settled in Egypt for a period of 400 years. Here is the list of Shem's line as given in Genesis 11:10-27:

1. Shem, born before the Flood.
2. Arphaxad, his son born 3143 BC
3. Selah born 3008 BC
4. Eber born 2878 BC
5. Peleg born 2744 BC
6. Reu born 2614 BC
7. Serug born 2482 BC
8. Nahor born 2352 BC
9. Terah born 2273 BC

Abraham was the tenth in this succession of patriarchs and answered the call of God to leave Ur, entering the land of Canaan in 2068 BC. The great ziggurat of Ur had already been built before he was born, but Terah must have lived at the time that it was erected. Mankind had failed twice before, and now God chose one man, Abraham, to be a witness to Him and to father a new race to be a blessing to mankind.

As a result of the archeological excavations conducted by C. Leonard Woolley (1922-34), a great deal is known about this city. The average house measured forty by fifty-two feet, having a side yard fifteen feet wide. An entrance lobby led into a central court, upon which all the rooms

opened. There were public schools in Ur, so that there was a high degree of literacy. One building has been uncovered, a school building with its library of more than 2,000 volumes. Hammurabi, the king whose subject Abraham was, was a great patron of schools and learning. In the library of this school, which Abraham undoubtedly attended, were encyclopedias, dictionaries, grammars, reference books, annals, works of medicine, astronomy, geography, theology, law, civil government and politics. The home of Abraham has been found and within it a library containing business documents of his father, and the family genealogy such as we have given above. His library was probably the most extensive of any private library in the city, for Abraham was a very rich man. "He was rich in cattle, in silver and in gold" (Genesis 23:2). He was one of the wealthiest, and most highly educated men of his time.

Abraham was the tenth patriarch in a line of godly men stemming from Shem, the eldest son of Noah. God had already revealed His plan for this special race of men through the work of Peleg, who had sent his nephew from Ur to Egypt in 2623 BC to supervise the building of the Great Pyramid of Gizeh for Kufu, the Pharaoh. He was known in Egypt as Iemhotep, who was the father of surveying and the inventor of geometry, two sciences that were necessary for the progress of man and the expansion of civilisation. So, before the day of Abraham, God was working through the special line of Shem.

Within the structure of the Great Pyramid were passageways, the measurements

of which in royal cubits, outlined the work of Abraham and the children of Israel to the birth of Jesus, the Son of God. Thereafter was measured in terms of time, the birth of the Church at Pentecost and the whole era of the Church, to the return of Christ to the earth and the setting up of God's Kingdom on earth. The Great Pyramid was prophecy frozen in stone almost 4,000 years before its becoming history! By the time that Peleg was born, most of the Shemites had moved south to the Persian Gulf and built the city of Ur.

Wisdom in Transit

Part of the Shemites were turned back by the Assyrians and returned to Armenia (ERI-menia) to live. They called themselves the Gael of Sciot of Eri, or Iber. These were descendants of Eber, the father of Peleg, who fathered the Hebrews. The Historian's History of the World (Vol. II, pp 388) reports, "Armenia was the **UR-artu** of the Assyrian inscriptions, the Ararat of the Bible." These tribes of Sciot (Scot) of Iber lived in safety for several hundred years (1355 years). Then in 1490 BC they went west from Armenia, taking ship at Sidon to Portugal (Port of the Gael) and settled for 484 years in north-western Spain. In 1003 BC they moved on to Ireland, which had already been conquered by their distant cousins, the sons of Zarah-Judah and the sons of Dan of Israel! They divided the island into five kingdoms, the Danites taking the western part.

It is interesting to note that these people of Eri were called by the Assyrians (their enemy) **UR-artu**, which means the royalty, or leaders, of Ur. Although some

of the tribe of Shem were driven back to Armenia by the Assyrians, those left in the far south were allowed to stay and develop their unique culture. It was the culture that created the majestic pyramid at Gizeh in the middle of Egypt, designed by the nephew of Peleg and its erection begun 2623 BC. And it was the culture which produced the great ziggurat of Ur, where the science of astronomy was instituted, during the lifetime of Zerah.

The three wise men of the East, who came to Jerusalem to find the new king in order to worship Him, were not necessarily from Ur, but probably came from a subsidiary school of astrology in Sippar, a Babylonian branch of a later era. It was they who had "seen his star in the east and came to worship him . . . and when they came into the house they saw Jesus with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented to him gifts: gold, frankincense and myrrh."

The star that they saw was the brightness of a conjunction of Saturn and Jupiter in the constellation of Pisces (the fishes) on May 29th, the first of three such conjunctions. They followed these three conjunctions as they travelled to the west, Pisces being the sign of the west, or the Mediterranean, and when they arrived in Jerusalem, they asked where the young Prince could be found. It is noteworthy that the wise men could not find him by knowledge alone. They found him by reference of Herod to his chief priests and scribes, who declared that he should be born in Bethlehem (Micah 5:2). "But thou, Beth-lehem Ephratah, though thou be little

among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel . . ." The wise men of the east came seeking this young ruler, but their knowledge of the stars was not quite enough to bring them into His presence in Bethlehem. It took the sure Word of God, as given through one of His prophets, Micah, hundreds of years before He was born.

The wise men were not wise enough to know that Jesus Christ was not to assume the throne of David at that time, that almost 2,000 years were to pass before He would actually reign as King of kings and Lord of lords over all the earth. They did not recognise that He arrived then in **the sign of the FISH**, which was the sign of **His Church** which He came to found.

Since then Israel has taken the Gospel to all parts of the world, just as the Master had requested when He left this earth. At His ascension into heaven His followers stood looking "stedly toward heaven as he went up" and "Behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." His followers have been waiting nearly 2,000 years for His return to earth and have, as yet, been disappointed. But according to Bible prophecy, matched with recent events upon the earth, we do not have much longer to wait. We do not need the wise men of the east to tell us this. We have the prophecies of the Bible and we have the wisdom of the Holy Spirit to guide us into all truth. 

“A More Sure Word . . .”

by C.W. Clift

“Thy Word is a lamp unto my feet and a light unto my path.”

Psalm 119:105

“We have also a more sure word of prophecy whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the Day dawn, and the Day-star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man! but holy men of God spake as they were moved by the Holy Ghost.”

II Peter 1:19-21

WHY DID St Peter write that we have a more sure word of prophecy? Or, as the RV words it: “We have the word of prophecy made more sure.” It is because the Old Testament prophecies concerning our Lord were so literally fulfilled in St Peter’s time.

In Micah 5:2 we read that Christ was to be born in Bethlehem, and in Matthew 2 we read that it was so.

In Zechariah, chapter eleven, verses 12 & 13 we read that Jehovah is to be priced at the goodly price of thirty pieces of silver, which money was to be cast to the potter. In Matthew, chapters 26 & 27, we read of the historic fulfilment of this.

In Psalm 22 we are told that His hands and His feet were to be pierced, and that

it was so is recorded in Luke 23, when He was crucified.

In Psalm 109 we read that people would reprove Him and shake their heads, and so Matthew records that the people reviled Him, wagging their heads.

In Isaiah 53 we read that the Messiah is to be numbered among the transgressors, and with the rich in His death, and the fulfilment is recorded in Matthew 27 and Mark 15.

In Psalm 22 we read that His garments were to be parted and lots cast for His vesture. These words were sung in Solomon’s temple and the fulfilment is recorded in John 19 about a thousand years later.

In Psalm 34 we are told that none of His bones are to be broken, and John in chapter 19 records that this was so.

In Isaiah 53 we read that the Lord is to intercede for the transgressors and in Luke 23 we read the well-known words: “Father forgive them, for they know not what they do.”

Finally, we notice that in Psalm 16:10 it is recorded that: “Thou wilt not leave my soul in hell (i.e. Sheol); neither wilt thou suffer thine Holy One to see corruption.” And this fact concerning Jesus was duly remarked on by St Peter in Acts 2:17-31 as having occurred.

We notice that in all these cases the words quite simply mean what they say. When Peter thought of these, he could say

that the word of prophecy had been made more sure — for what had been written so long before his time, had been ratified by the history of the life, death and resurrection of the Lord Jesus Christ.

When we read of events yet to come, such as our Lord's words concerning His return to this earth, that He will come as the lightning shines from the east to the west (Matthew 24) and that His glory shall be revealed and all flesh shall see it together (Isaiah 40:5), we expect them to be fulfilled as literally as those were which concerned His first advent.

Thus, when in Zechariah 14 we read that: "His feet shall stand upon the Mount of Olives, which is before Jerusalem on the east and the Mount of Olives shall cleave in the midst", we believe this will occur precisely as it is written.

We turn now to a very literal fulfilment of Scripture prophecy, as it is found in the book of Daniel. Written in the years between 600 BC and 538 BC, what he records principally is the rise and fall of those nations which were appointed by God to hold sway in the earth for Seven Times, 2,520 years, a period referred to in Luke's Gospel as the Times of the Gentiles, or the Seasons of the Nations, i.e. the non-Israel nations (Luke 21:24).

That these Times of the Gentiles began in Daniel's time is generally agreed among expounders of Scripture prophecy. See, for example, the Scofield Reference Bible, Canon A.R. Fausset's Bible Encyclopedia and Dictionary, and others. So the ending of the domination of these powers is expected to occur in our days.

The nations covered by Daniel's record

were Babylon (actually the second Babylonian Empire), Medo-Persia, Greece and Rome.

The territories over which one or other of these four empires ruled stretched from Spain in the west to Persia in the east.

In his second chapter Daniel shows that at the end of their domination, all these four empires are seen standing as a whole, and are brought down together (literally: "as one" — 2:35).

We note with interest that at present we have the EEC in the west and the communist bloc in the east, and expect these to join at some time in the near future, presumably after Persia (Iran) has been incorporated with all the other parts represented by the Image, so as to fit the expression "as one".

The Fallen Thrones

In his seventh chapter Daniel presents another account of the events in chapter two and records what will happen at the end of this age "I beheld till the thrones were cast down", things which are to happen before the Ancient of Days is to sit in judgment (7:9,10).

In this present century a number of thrones have fallen, commencing with Portugal in 1908, Russia and Austria in 1918, Turkey 1922, Spain 1930 (though this monarchy has been restored). Then those in Italy and Egypt fell in 1946 and 1952 respectively, and lastly, and very recently, those in Ethiopia and Iran.

The casting down of these thrones is a prelude to the return of Christ, as Daniel records in 7:13,14: "I saw in the night visions, and behold, One like the Son of

man came with the clouds of heaven . . . 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."

There is no doubt but that the Lord's Kingdom, which is to endure (Isaiah 66:22) is that which is spoken of in I Chronicles 28:5 where we are told that Solomon was to sit upon the throne of the Kingdom of the Lord. "Not David nor Solomon, but Jehovah being the true and only King", the earthly rulers being vice-regents. (See Bishop Ellicott's comment on this passage of Scripture.)

An important matter mentioned by Daniel is that not only are the Gentile nations in trouble, in addition to losing their kings, but even God's Israel is afflicted in the days just before the Lord's return.

In Daniel 12:1 we read of a time of unprecedented trouble, "and at that time thy people shall be delivered, every one that shall be found written in the book." In the next two verses is a reference to the resurrection of believers, folk whom St Paul refers to as being "in Christ" in I Thessalonians 4 and I Corinthians 15.

This trouble is referred to in Jeremiah 30 as the time of Jacob's trouble, from which Israel is to be delivered.

From Daniel 12 we learn that prior to the deliverance at the end of this trouble, the power of God's holy people would have been "scattered" and this is just what is happening to modern Israel in these days.

We read further that when this destruc-

tion of *power* happens and when the three and a half times end, all things shall be finished. The three and a half times constitute the latter half of the seven times of the Gentiles, and many think that we are now in the last few years, which will see the end of this Age, and the beginning of the New Age, when our Lord will assume the government and reign gloriously in righteousness and truth.

Israel Restored

We turn now to another prophecy, this time written by Isaiah about seven centuries before Christ and over one hundred years before Daniel wrote.

In Isaiah chapters 40 to 66 "the inspired seer goes on to dwell upon the accomplishment of redemption, and the triumphs of God's Kingdom to the end of time" (Dr Angus).

The restoration of Israel is a leading theme in these chapters and it is interesting and important to read that the help of God is delayed because of the depravity of the leaders of Israel and because of the sins of the people. As we read we bear in mind the fact that we are in the last years of the Times of the Gentiles and right in the great trouble which precedes the Lord's return.

It appears from chapter 59:9-15 that Israel is to realise something of their sinful state and to confess their failure to follow God. "No human aid can suffice to right the matter, but Jehovah will intervene to vindicate and to deliver His oppressed people" (Dummelow).

There is considerable unanimity among commentators that that which is written in

Isaiah 59 refers to the judgment of the Lord's second coming, which shall precede the final redemption of His people Israel. Part of the affliction Israel is to endure in these last days is with Britain and the USA now, and is thus a sign of the ending of this Age and of the nearness of the beginning of the new one which will certainly follow.

The particular portion of prophecy of which we are writing is found in Isaiah 59:19: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The RV reads: "shall put him to flight".

The next verse tells us that "the Redeemer shall come to Zion, and unto them

that turn from transgression in Jacob, saith the Lord."

We appear to be on the threshold of this momentous happening but, at the moment, are in the days when the enemy is coming in like a flood; not only in person but also with his ideas.

Influenced by ideas which are non-Christian and by laws which are contrary to those of God, as set out in Scripture, we are today in dire need of direct assistance from God, for vain is the help of man.

But, just when the false ideas and wrong teaching of the enemy appear to be taking over our lands, then will the Spirit of the Lord act, and act quickly.

Cleopatra's Needles

Reginald H.W. Cox writes: The stirring story of Joseph, son of Jacob, is contained in the closing chapters of Genesis. From chapter 41 we learn that Pharaoh was so well pleased with Joseph that he appointed him his chancellor, and gave him, as wife, the lady Asenath, daughter of the priest of On. It is highly probable that this lady, like Pharaoh himself, was a descendant of the Hyksos (Shepherd Kings).

By Asenath, Joseph had two sons, Ephraim and Manasseh. These two boys were to inherit the great Birthright blessing (Genesis 48:14-22). Like Moses who came after them they must have spent a considerable part of their childhood in the vicinity of the temple of On at which their maternal grandfather officiated. In the public square in front of the temple stood two obelisks. Today these distinctive monuments are no longer in their original setting. One was removed in 1877 and subsequently erected on the Victoria Embankment in London. The other was presented by Khedive of Egypt to the city of New York, where it stands today in Central Park on a knoll south-west of the Metropolitan Museum.

These two blocks of rose-red Syene granite — the so-called "Cleopatra's Needles" — are two further pointers in the long chain of events which give a strong hint concerning the present whereabouts of the "lost" children of Israel. One stands in London, the heart of that Nation and Company of Nations promised in Genesis 35 and led by Ephraim; the other is in New York, the metropolis of that "great people" promised to Manasseh (Genesis 48).

A Reasonable Answer

by Rev. E.J. Springett

“BUT SANCTIFY the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15).

Can you give me an answer to any reasonable question or any reasonable objection raised concerning the Gospel of the Kingdom of God on earth as taught by British-Israel? If not, then we most earnestly urge you to read again very carefully the two statements with which we commenced this article, for surely it is a Christian’s duty to study the Word of the Lord and thus be prepared to give a reasonable answer to any reasonable question concerning the Gospel of the Kingdom.

Millions of Christians are constantly being taught (although I think brainwashing is a perfectly legitimate word to use instead of “taught”) that the Kingdom of God is not a literal kingdom on this earth, that it is something that exists in the hearts of Christian people; that it consists of our Christian experience only, and many statements in the Bible are separated from the context and often misquoted to support the contention. As an example, the following statement made by Saint Paul in his wonderful sermon on the resurrection of the

body is often used to prove (?) that the Kingdom cannot be literal, or material, or on this earth. Here is Saint Paul’s statement as extracted from its context:

“Now this I say brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption” (1 Corinthians 15:20).

And so the brainwashing consists of the argument — that if the flesh and blood bodies cannot get into the Kingdom of God then that Kingdom cannot be literal and material — it must be a spiritual kingdom only — existing in the hearts of men, or in the heavenly realms — certainly not on this earth.

Those who argue in this manner have missed the whole point that Saint Paul brings out in his powerful sermon. The KEY-WORD of the verse under discussion is INHERIT. Flesh and blood cannot inherit the Kingdom. A dictionary will show that to inherit something is to gain the ownership or rulership over that which is inherited.

Saint Paul goes on to show that only those Christians who take part in the resurrection and the translation will INHERIT the Kingdom and, as Jesus makes clear, that these are they who will RULE WITH HIM ON HIS THRONE. They will not be flesh and blood people. In the resurrection and translation they will cast off all human limitations in the twinkling of an

eye and they will acquire the same kind of body — the glorified body like that which Jesus had after His resurrection. That His was not an ordinary flesh and blood body after His resurrection from the dead is stated by Jesus Himself when He appeared to the disciples in the upper room.

We are told that the disciples were terrified and affrighted. They thought they were seeing a ghost. Jesus reassured them by saying, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bone, as ye see me have" (Luke 24:39). He did not have a flesh and blood body. The blood had all been drained from Him on the cross of Calvary. The blood had been shed for the redemption of Israel and for the salvation of all who would believe.

The resurrected and translated Christians will INHERIT THE KINGDOM. They, with Christ, will take over the rulership of the Kingdom and eventually of the whole world. They will not have flesh and blood bodies. They will have glorified bodies — incorruptible bodies, immortal bodies.

The whole Kingdom itself will at that time be purged of all things in it that are not pleasing to God. The CITIZENS of it WHO DO HAVE FLESH AND BLOOD BODIES will be cleansed and purified. The divine laws as contained in the commandments, the statutes and the judgments will be reinstated as the national Law. The Kingdom will function to the glory of God and then will commence permanent peace, perfect health, social security and genuine prosperity. Let us pray always that we may be accounted worthy to become inheritors

of the Kingdom, who will rule and reign with Christ over His Kingdom on earth.

When, therefore, Saint Paul spoke of "flesh and blood" he used a term by which he meant to indicate the mortal, human body, which has in it the seeds of corruption, as compared with the resurrection body of our Lord. Blood is the seat of corruption as blood is the lifestream of the material body. (See Genesis 9:4.)

He did not mean that the Kingdom belonged solely to the realm of the Spirit, for if that were true, our Lord with His resurrection body, which He declared was not Spirit, could not come into it, and reign over the nations from the Throne of David. Saint Paul's reasoning can be summed up in a brief statement: "Christ will return to His restored Kingdom. The Christians who rise and are translated will be like Him. Therefore the dead cannot come back to inherit and rule over the Kingdom with Christ with their mortal bodies which are composed of flesh and blood as at present. Therefore, the resurrection body will be an incorruptible one."

It is contrary to all the rest of Scripture to use this statement by Saint Paul as an argument that the Kingdom over which our Lord will reign is a spiritual one — for if that were the case, what reason is there for a resurrection of the body at His coming? A careful study of the Scriptures concerning the Millennial Age of the Kingdom will reveal the fact that during the 1,000 years of our Lord's reign there will be three kinds of people on earth.

(1) The saints who reign with Christ over the whole world. These consist of the resurrected "dead in Christ", together with

those who are "changed in a twinkling of an eye" at the first resurrection, all of whom are caught up to meet the Lord in the air (1 Thessalonians 4:14-18) and who receive new, incorruptible bodies like that of Christ.

(2) A large human population resident in the Kingdom. These are restored to perfect health, have long life, enjoy a perfect social order, but have not yet received the new body. Children are born under perfect conditions, the law of heredity having ceased as regards the "sins of the fathers upon the children". Work of various kinds is carried on. Human life and its concomitant experiences are restored to their normal within the borders of the Kingdom.

(3) A population living in the nations outside the Kingdom — the "outer darkness" — suffering from all the ills caused by disobedience and sin as at present. Sickness, heredity, shortened life, struggle and

the various forms of the curse pronounced at the Fall will still be their lot. As they learn to obey the Law of God, and love it, their social conditions will improve, and as they yield to the call of the Gospel and accept Christ as Saviour, they will come into the Kingdom and enjoy all the blessings operating therein.

Gradually the nations will yield to the government and teaching of the Kingdom, and the kingdoms of the world will become the Kingdom of our Lord and His Christ. It will be readily seen that this is literal, social, governmental, political, and concerns the life of the whole world. It is impossible to understand the Bible teaching concerning the Kingdom apart from its place among the nations and peoples of the earth. Saint Paul is simply showing that in order to reign with Christ in the New Age the dead in Christ will require an incorruptible body like that of their Lord.

The Davidic Covenant

This Covenant, described in 2 Samuel 7:8-17, and upon which the glorious Kingdom of Christ "of the seed of David according to the flesh" is to be founded, secures: (1) a Davidic "house", i.e. posterity, family; (2) a "throne", i.e. royal authority; (3) a "kingdom", i.e. sphere of rule; (4) in perpetuity, "for ever".

And this fourfold Covenant has but one condition: disobedience in the Davidic family is to be visited with chastisement, but not to the abrogation of the Covenant (2 Samuel 7:15). The chastisement fell: first in the division of the Kingdom under Rehoboam, and, finally, in the captivities (2 Kings 25:1-7). Since that time but one King of the Davidic family has been crowned at Jerusalem and He was crowned with thorns. But the Davidic Covenant confirmed to David by the Oath of Jehovah, and renewed to Mary by the angel Gabriel, is immutable (Psalm 89:30-37), and the Lord God will yet give to that thorn-crowned One "the throne of his father David" (Luke 1:31-33).

The Goodwill of Jehovah

AS WE READ Scripture we sometimes come across a word that demands our attention. We find such a word in Deuteronomy 33:16:

“... and for the goodwill of Him that dwelt in the bush.”

This was a statement made by Moses, the servant of God, when he blessed the tribes of Israel and was specifically directed to JOSEPH and in the following verse (17) we are given to understand that the blessing works down through his sons, Ephraim and Manasseh.

Consider for a moment this word “goodwill”. The New English Dictionary explains it as: “kindly feeling or disposition”, “benevolence”, “favour”, “ready consent”.

This was the second time the tribes of Israel had been blessed. The first occasion of blessing by Jacob is recorded in Genesis 49, so Israel could well be described as a nation doubly blessed.

The term “dwelt in the bush” speaks of the temporary abode taken by Jehovah for the specific purpose of commissioning one to lead Israel out of the slavery of Egypt, spoken of as “the House of Bondage”.

It is no light matter to commission a person to a task, calling, vocation or ministry and it is amazing that God could take up His abode — if only temporarily — in a bush while the commissioning was done.

by Rev. Ivor D. Thomas

Consider with me:

The Phenomena of the Bush

Moses saw the bush burning . . . it was a common sight but the bush was not consumed . . . that was phenomenal! That Jehovah was residing in the bush and speaking to him from out of the bush . . . was a miracle! The God of the burning bush had not for one moment left Moses . . . and through Moses Jehovah had wrought wonders . . . displayed His power . . . and revealed His attributes . . . and all these signs and wonders were “for the goodwill of Him that dwelt in the bush”!

This was an experience which Moses would not, and could not, forget. It was his call to his ministry and service. The man who forgets his call to the ministry is indeed a very unhappy, disconsolate individual.

Then we must think of:

The Promise Made at the Bush

Despite the fact that Moses was astonished, possibly affrighted and bewildered, he heard Jehovah say two things, and each statement formulated a promise.

“I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey;”

And again:

"Certainly I will be with thee: and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

You will notice the bringing together of "I" and "thou" — "I am come down to deliver" . . . "When thou hast brought forth the people . . ." God delights to work with men and He desires those of His appointments to be daring and courageous, adventurous, bold, fearless with clear vision. This is the sure way of God's purpose being fulfilled.

There must have been times and occasions when circumstances became hard and difficult for Moses even as it happens to all who have been called of God to some task or ministry, but the memory of the burning bush that was not consumed and the goodwill of Him that dwelt in the bush never dimmed. To relive the experience of his call and commission brought refreshment, renewal, comfort and new strength to his task of leadership.

Then we have to think of:

The Provision Contained in the Blessing

See how embracing this Blessing was. "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the chief things of the earth and the fulness

thereof, and for the goodwill of Him that dwelt in the bush."

The chief things of the ancient mountains and the precious things of the lasting hills is a unique way of describing minerals which could be quarried and dug out of the earth such as stones, gold, silver, copper, etc.

As we read on we see:

The Pleasure of the Blessing Shared

" . . . let the blessing come upon the head of Joseph, and upon the head of him who was separated from his brethren."

Joseph, we know, was separated from his brethren when he was sold into Egypt, but in the period of his separation he made provision for this brethren. Not everyone is prepared to share their blessings. You may have a lovely home! Do you share it? How often do you invite friends to spend an evening with you? You may have a car! Do you share it with friends and neighbours or do you just wave your hand as you pass them by on the road? You may have a lovely garden! The flowers are beautiful, the fruit trees are laden, the vegetables are excellent. Do you share the blessing of your garden? If you would turn to the atlas section of your Bible and find the plate which depicts the position of the tribes of Israel as they settled in the Promised Land you will see Joseph — under the name of his younger son EPHRAIM has been given the central position and the other tribes are ringed around him.

To the north-east the half tribe of DAN.

To the north-west ASHER alongside ZEBULUN, then NAPHTALI.

Beneath them ISSACHAR with the half tribe of MANASSEH.

To the west the half tribe of DAN.

To the south BENJAMIN, JUDAH and SIMEON.

To the east across Jordan REUBEN, GAD, with the half tribe of MANASSEH.

When JOSEPH'S land was being blessed with the dew and the early and

latter rains, you could be assured that the lands of the other tribes were also being blessed weather-wise.

The greatest blessing the Christian enjoys is the presence of the Lord and one of the greatest services a Christian can do is to share Christ's presence with others . . . "The goodwill of Him that dwelt in the bush." ☺

A Success Formula by Benjamin Franklin

1. TEMPERANCE: Eat not to dullness; drink not to elevation.
2. SILENCE: Speak not but what may benefit others or yourself; avoid trifling conversation.
3. ORDER: Let all your things have their places; let each part of your business have its time.
4. RESOLUTION: Resolve to perform what you ought; perform without fail what you resolve.
5. FRUGALITY: Make no expense but to do good to others or yourself, that is, waste nothing.
6. INDUSTRY: Lose no time; be always employed in something useful; *cut off all unnecessary actions.*
7. SINCERITY: Use not hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.
8. JUSTICE: Wrong none by doing injuries, or omitting the benefits that are your duty.
9. MODERATION: Avoid extremes; forbear resenting injuries so much as you think they deserve.
10. CLEANLINESS: Tolerate no uncleanliness in body, clothes, or habitation.
11. TRANQUILITY: Be not disturbed at trifles, or at accidents, common or unavoidable.
12. CHASTITY: Rarely use venery but for health or offspring, never to dullness, weakness, or the injury of your own or another's peace or reputation.
13. HUMILITY: Imitate Jesus.

Knowing and Believing

by Rev. Clarendon Tombs

“I BELIEVE” is a phrase we often use when considering controversial matters, either linked with politics or religion. Yet such a statement neither proves nor denies the accuracy of the subject or matter on hand, and more often gives rise to arguments both for and against, and the outcome can become a compromise, neither hot nor cold.

Thus the state of politics and religion of today, and the Lord declares, “I will spew thee out of my mouth.” And the word that follows Revelation 3:16 speaks for itself:

“Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not thou art wretched and miserable and poor, and blind and naked. I counsel thee to buy of me gold tried in 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.”

This portrays both the outward, worldly appearance and the actual state, as seen of the Lord, of both church and the government of today.

I do not for one moment think in terms of, I “believe” this to be true, but rather, I “know” it to be true, for with my eyes and my ears I do both see and hear, for much heart-rending persecution is rampant

today, on every hand and within every nation.

Was this not so when Satan had his hands upon Job? His physical and spiritual suffering must have been almost unbearable, yet for all that he declared:

“For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God.” (Job 19:25-27)

To say I believe conveys an uncertainty, a doubt not originally intended, for Jesus often used the word, yet doubt has crept in, hence the many differing translations, the many denominations and societies, etc., all claiming and voicing their beliefs, yet differing in their basic dogma.

Did not the father of the child, from whom was cast out the evil spirit, cry to Jesus, “Lord I believe, help Thou mine unbelief.”

It was said to me recently by a church member, when discussing the state of the world today: it’s because the people are drifting from the church. What a limited and restricted vision, if any, these people have of God’s purpose, a restriction based chiefly upon the teaching of Paul to the Gentiles. The task of teaching and preaching the Gospel of the Kingdom, as instructed by Jesus, was never to the Gentiles, but to a people called of the Lord,

and to whom was given the lively oracles (Acts 7:38), that the Gentiles by faith be grafted into the olive tree and thereby partake and share, within the Commonwealth, the promises of God (Ephesians 2:11-16). Thus the disobedience of Israel that called for the sacrifice on Calvary of the Son of God, brought salvation to the Gentiles. Now the disobedience of Israel was that of rejecting the lively oracles given to them of God, and turning aside to the worship of the god of mammon (that is, the god of wealth and riches) precisely as we are doing today. Even the word "charity" is becoming questionable!

Now the power of God, so vital, so important, operates only in and through the people whom He has chosen, so that we, yes, we, for we are the Anglo-Saxon-Celtic people of Great Britain, the Commonwealth comprising Canada, Australia and New Zealand, are of the seed of Ephraim, and America of the seed of Manasseh, and when we turn aside to pagan gods, we limit and at times, as now, exclude the power of God, thus it is not only we who suffer, but also other nations, and we are slowly but surely approaching the day when "except those days be shortened, no flesh shall be saved."

In like manner the spirit of Satan functions through the kingdoms that are his (Matthew 4:8,9) and the alien forces, or tares, he has planted within God's people, the Kingdom of God on earth (Matthew 13:24-30). This has happened whilst we have been sleeping, failing and refusing to heed the warnings of the prophets.

Now a few examples of what I mean when I say, "I know":

"And I will make of thee a great nation, and I will bless thee and make thy name great and thou shalt be a blessing. And in thee shall all the families of the earth be blessed."

Can this be said of the Jews of today? If not, then who else? Either God has changed His mind or else there must be a nation whose name is Great and a blessing to all the world. As to Genesis 15:13,14, was not this fulfilled to the letter? Then why have we any doubt as to Genesis 17:7:

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

And upon Ishmael, born of Hagar the bondswoman, the Lord gave His blessing (Genesis 20 and 21), from whence descended the Arab nations.

And now a word about that remarkable, unconditional promise that God made to Abraham:

"And thy seed shall possess the gate of his enemies — and in thy seed shall all the nations be blessed."

If this does not refer to the Jews, as is so surely obvious, who else? (Genesis 22:16-18).

Rebekah, who became the wife of Isaac, also received a blessing similar to that of Abraham (Genesis 24:60). And Rebekah brought forth two sons who would represent two manners of people, and the elder (Esau) shall serve the younger (Jacob) (Genesis 26:23). Naturally, as the first-born, the birthright was Esau's, but in a day of hunger he sold it to Jacob for food

(Genesis 25:31,32). It is interesting to note the words of Esau, "Behold, I am at the point to die, and what profit shall this birthright do for me?" This is precisely the attitude today of those in authority in both state and church.

And God appeared unto Jacob and said unto him, "Thy name shall not be called any more Jacob, but Israel [ruling with God] shall be thy name. Be fruitful and multiply, a nation and a company of nations shall be of thee". (Genesis 35:10-

14). Can this be said of Jewry? If not, who else, or has God again failed? Did not the Lord promise that the Throne of David and His Kingdom would be established forever? Can it be the Israeli State? If not, where then can it be? And many more are the questions that can be asked. Can it be that God has cast away His people, and the promises are null and void? Read Malachi 3:6 — "For I am the Lord, I change not, therefore." Do I believe? Yea, like Job, I know! ☺

Why the Colonies Revolted

On a visit to England, Benjamin Franklin was asked how he accounted for the prosperous conditions of the Colonies. His reply was: "That is simple. It is only because in the Colonies we issue our own money. It is called 'Colonial Scrip' and we issue it in the proper proportion to the demands of trade and industry".

It was not very long until this information was brought to the Rothschild's Bank who caused a bill to be introduced in the English Parliament which provided that no Colony of England could issue its own money. They had to use English money. Franklin stated that in one year from the date 'Scrip' was discarded, the streets of the Colonies were filled with the unemployed. Franklin went on to say, "The Colonies would gladly have borne the little tax on tea and other matters had it not been that England took away from the Colonies their money which created unemployment and dissatisfaction".

The tax on tea was not the basic cause of the American Revolution . . . it was the greed of the bankers.

GALATIANS 5:19-23:

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envying, murders, drunkenness, revellings, and such like: of the which I tell you before,

I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith, Meekness, temperance: against such there is no law.

Restoration, Not Destruction

by Margaret K. Kilner

DURING THE PAST few years we have been made aware that all is not right with our planet. The evidence of this can be quite plainly seen in our weather, not only in this country but in other parts of the world too, where unseasonable climatic changes have frequently occurred. We can also see it in the atmosphere. In Great Britain the weather forecasters now show on their charts, an indication of air quality over various parts of that country.

Such words as "environmental friendly" and other phrases used by the Green Party, and scientists too, have become household slogans.

Blame is apportioned between the behavioural patterns of a modern society and the effluent discharged in industry. Pollution of both air and water are generally found in our environment. Stern warnings of global warming causing destruction of the ozone layer are given, the result of the mass destruction of rain forests and natural vegetation.

Some of these warnings are genuine causes for concern but we are also living in a time of gross exaggeration. Whenever a crisis is looming, no matter what its nature, people delight in looking for the worst effects possible, thus enhancing the impact. Some go so far as to say that by the beginning of the next century the whole world will be a disaster zone and the earth will reach the point of extinction.

We should surely observe what the Scriptures teach about such matters.

In the beginning God created the heaven and the earth, and in His plan He created and made man in His own image. He said to man:

"Be fruitful and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth." (Genesis 1:28)

Man's mission, through the blessing of God, was to be fruitful, replenish, subdue the earth and have dominion — or rule — over it. In other words, man would rule over the earth and prevent anything getting out of control. The responsibility was given to man: God's creation would continue but man would have regard for it, and keep it in the order in which it had been created in the beginning. At all times God would have the sovereignty and He made laws and gave guidelines for man's employment in these things.

With this foundation of the creation of the earth and the heavens in mind, it is inconceivable that God would allow a global destruction of His creation. There are too many "everlastings", "forevers" and "ever-livings" in His Holy Word to contemplate this happening.

When God created the moon and the stars, they became His witnesses (Genesis

1:14). Later in Scripture we find these elements used as symbols, the story of Joseph's dreams being an example of this. In the prophetic studies, symbolic references are made too. To identify a reference as symbolic or otherwise, the context will dictate the meaning.

In Jeremiah 31:36 it is not the symbol we see, but the direct application of the moon and the stars in relation to God's chosen and elect people, Israel.

"If these ordinances (the moon and the stars) depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me, forever."

As we observe these ordinances, it is important that we should remember this statute and stand firm on the fact that the seed of Israel IS still a nation before the Lord.

Paul wrote his Epistle to the Romans for "all that be in Rome, beloved of God, called to be His saints." He addressed his epistle to the called, the elect of God, who are the seed of Israel as they sojourned in Rome during their dispersion.

Chapter 8 gives a graphic description of not only the disastrous state of the earth, in fact all creation, today, but he also spells out God's great plan to restore it. Both man and creatures will undergo this magnificent change. In verse 19 it is clear that all creation is waiting for the manifestation of the sons of God, because, as we read in verse 20:

CONSTANTINE V, Emperor of the Eastern Roman Empire at Constantinople, married Irene, a Khazar princess, in 732 AD. Their son became Emperor Leo IV and was known as Leo the Khazar.

"... the creature (or creation) was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope.

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Today "the whole creation groaneth" but God, Himself, shall restore it.

Man has caused a downgrading of God's creation but in God's plan He will first restore man and then the rest of creation. This is the pattern our Lord has employed in all His dealings.

The answer to those who live in fear and have no hope, only concentrating on the discontinuance of a flourishing and glorious world in which to live, is found in the Word of God. These "prophets of gloom" would do well to consider things spiritual and receive a new hope, a blessed assurance found only in the God of creation and through His only begotten Son, our Lord and Saviour Jesus Christ. There will be a turning back to His laws and statutes, a revival of the spiritual life of the nation for the restoration of all things through the manifestation of the sons of God. Even that damaged ozone layer will be returned to its pristine glory.

Discernment of the Word of God by keeping context, building faith on the sure foundations of Scripture will cause all to acknowledge that which God has promised, He will deliver. ☩

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EVERYONE WELCOME!

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 reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning

ISRAEL

Israel to have a change of name (Isa. 65:15).

Israel to be called by a new name (Isa. 62:2).

Israel to be called after Isaac (Gen. 21:12).

Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).

Israel to be a multitudinous people (Gen. 13:16; 15:5).

Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).

Israel to become a Nation and a Company of Nations (Gen. 35:11).

Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).

Israel to be a Nation for ever (Jer. 31:35, 36).

Israel to have a perpetual monarchy (Jer. 33:17).

Israel to come under a new covenant (Jer. 31:31-34).

Israel to be called the sons of God (Hos. 1:10; Rom. 8:14).

Israel was taken captive into Assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).

Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

THE JEWS

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

The Jews have retained their old name unchanged.

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

The Jews still claim to be the chosen people.

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

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

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

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

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

The Jews have remained under the old law.

The Jews do not accept Jesus Christ as the Messiah.

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

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

The Jews have suffered endless persecution.

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

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 (2 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. (2 Sam. 7; Deut. 32:8)

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

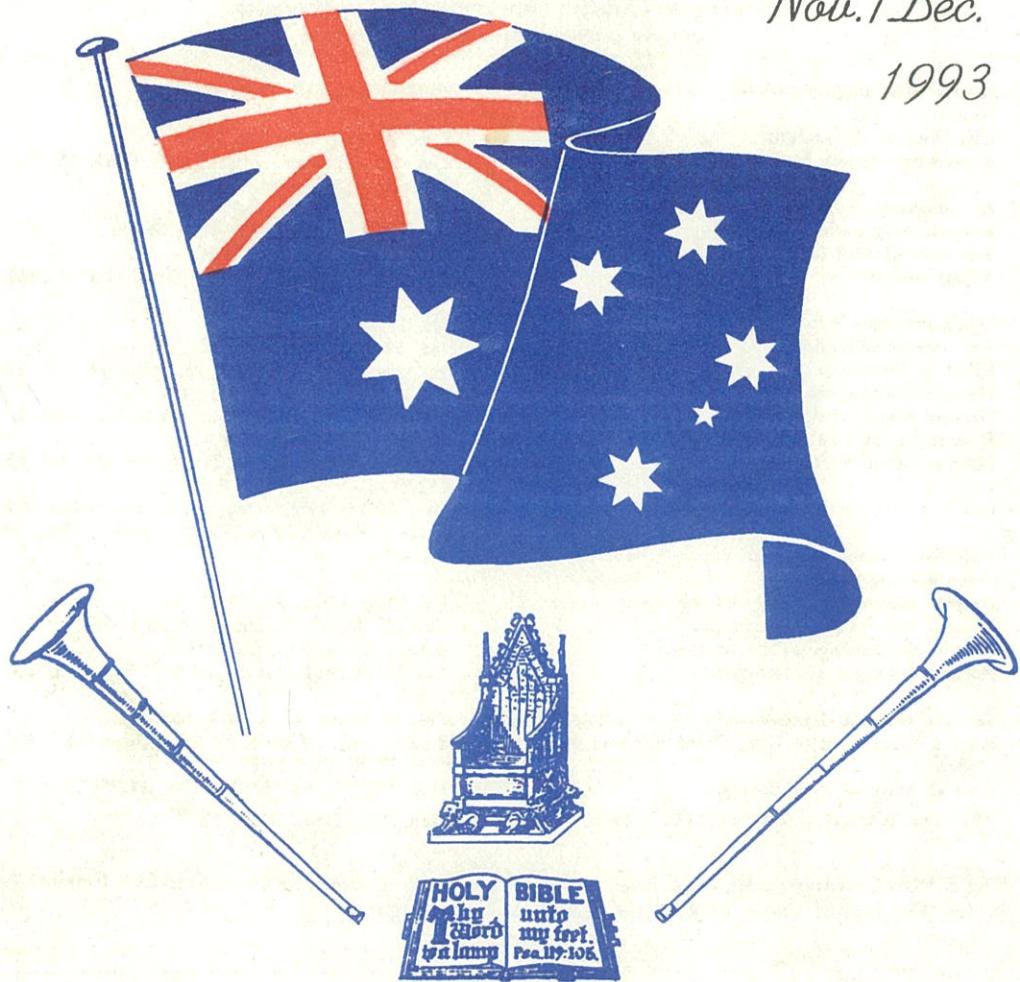
We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech. 11:7-14; 2 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2)

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

The Kingdom Herald

Nov./Dec.

1993



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.

Named 'Great'.

The chief of the nations.

A maritime nation, having command of the seas.

A company or commonwealth of nations.

A missionary nation.

The custodian of God's Word.

A just nation.

God's instrument in destroying evil.

An undefeated nation.

Blind to their identity.

Have an island home north and west of Palestine.

Occupy islands and coastlands.

Possess the gate of his enemies.

Have multitudinous seed.

Colonize and spread abroad.

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

Irrigate the deserts and build the waste places.

Possess the wealth of the earth.

Possess the heritage of the heathen.

Receive strangers and refugees.

Set free slaves and prisoners.

Have a descendant of King David reigning over them.

Lose all trace of their lineage.

The power of the Holy People is to be broken.

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

Gen. 12:2.

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

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

Gen. 35:11; 48:19; Eph. 2:12.

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

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

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

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

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

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

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

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

Gen. 22:17, 24:60.

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

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

Isa. 49:20.

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

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

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

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

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

2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.

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

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

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

Printed and Distributed by
BRITISH ISRAEL WORLD FEDERATION
(N.S.W. Branch)

2nd. Floor MERCHANT PACIFIC HOUSE,
127 York Street, Sydney 2000
Phone 267-1520

The Kingdom Herald

Vol. 34. No. 11-12

November/December 1993

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Editor: Mrs. E.E. Bates

Subscription: Australia, \$15.00 per year, postpaid; add for overseas postage.

\$2.00 per single copy, plus postage.

Please address all correspondence to: The Editor, The Kingdom Herald. P.O.Box Q395, Queen Victoria Building, York Street, Sydney. NSW 2000.

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

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The Christian Era in Prophecy

by Howard B. Rand LLB

"We have also a more sure word of prophecy;
whereunto ye do well that ye take heed, as unto a light that shineth in a dark
place, until the day dawn and the day star arise in your hearts."

Christian leaders and church members today have, to a great extent, turned away from the fundamental precepts and doctrines of the early Christian Church. They have neglected prophecy particularly — a subject that stirred the imagination of the early Church fathers. Above all, Christians today largely ignore the one outstanding fact of New Testament teachings — the expectancy of the second coming of Jesus Christ to earth. Church leaders are mostly silent about this subject, yet the entire New Testament message is predicated upon the certainty of our Lord's triumphant return at the end of the Christian Era. Not only has there been a conspiracy of silence regarding our Lord's return to earth again, but the very doctrines of modern Christianity rest upon such a foundation of

scepticism that today, within the Church itself, there exists universal disbelief in the testimony of the prophets, the apostles and the teachings of the early fathers of the Church. The declarations of Jesus Christ Himself are often made to appear to contradict His predicted future return.

This very state of unbelief within the Church itself was also foretold, for just such a widespread apostasy was to be in evidence just before His triumphant return to earth again. Nearly two thousand years ago Peter spoke of the scoffers who would belittle the possibility of the Second Advent of Jesus Christ:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of

His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Peter 3: 3-4).

But even those church leaders who today refuse to teach the blessed hope of the early Church, if they are at all honest, are compelled to admit that such a return was the general expectancy among the early apostolic fellowship. This was because Jesus Christ Himself spoke of it and was also due to the fact that the message of the two men in white apparel, who stood by when Jesus ascended, was unmistakably clear:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11).

But to justify their own lack of faith, the modernists contend that either Jesus was mistaken or the disciples in their sorrow wrongly interpreted His words, and what they were afterward told, according to their own desire and hope.

Nevertheless, an examination of the records of the Christian Era, as the march of history has fulfilled prophecy, proves how wrong present-day church leaders and members are in their refusal to accept as fact all the teachings of the Scriptures. The activities of the followers of our Lord have pursued a definite pattern and, in accordance with the ancient predictions, the day is now at hand for the fulfilment of the hope of the fathers of the early Church — the triumphant return of Jesus Christ to this earth.

Prophets, apostles, and the Lord Himself, outlined the coming events of the Christian Era and also gave the order of activity as the

Church carried out its mission. This was set down as a permanent record in the Scriptures and the fact that world history has accurately followed this outline so far is evidence in behalf of the veracity of the Bible that must be reckoned with. Actually, the history of the persecutions and troubles of the Christian Church, its missionary efforts and the events that would bring the age to its close were all foretold for the instruction and guidance of those who were to be led of the Spirit of the Lord to proclaim the Gospel.

Briefly, the outline of events to come during the Christian Era may be summarized as follows:

1st Following the birth of the Christian Church, a period of persecution would arise, with many dying a martyr's death. Then, at the end of the age, following a period of intensive evangelism, another, though shorter, period of martyrdom would occur.

2nd After many years of trial and persecution, the Church would enter upon a period of world wide-wide evangelistic activity and the Gospel of Salvation would be carried to the ends of the earth.

3rd This period of evangelistic activity would be followed by a general apostasy, a falling away from the fundamental truths of the scriptures as believed and taught by the early Church fathers.

4th During this time of apostasy the Gospel of the Kingdom would be proclaimed to all nations as a witness only,

announcing that the end of the age is at hand.

5th With the approach of the end of the age, distress, perplexity and trouble were to afflict all nations, men's hearts failing them for fear of what was coming upon the earth. The severity of judgment was to become so great that, except for divine intervention, all life would be destroyed.

6th Facing overwhelming disaster, but having miraculous evidence of the presence of Divine help, the backbone of the great apostasy would be broken, with men and women turning to God for deliverance.

7th The next event to take place would be the triumphant return of Jesus Christ as Lord of lords and King of kings, to take the throne of his father David and reign over the House of Jacob forever.

8th The Kingdom Age would then commence, with righteousness and peace eventually established throughout the whole earth and all nations ready to obey the Lord.

The question naturally arises: Does the history of the last two thousand years bear out of this order of activity? If it does, then the only logical conclusion to draw is that the events yet remaining on the agenda will see as accurate a fulfillment as those which have already become history. If our perusal of history establishes these facts, then the true Spirit-filled Christian should be living today

in a spirit of exalted expectancy, despite the fact of a general indifference so extant among Christian leaders and church members. Let us analyse this order of events and check each one against the facts of history.

1st Following the birth of the church, a period of persecution would arise, with many dying a martyr's death. Then at the end of the age, following a period of intensive evangelism, another, though shorter, period of martyrdom would occur.

Subsequent to the crucifixion, resurrection and ascension of Jesus Christ our Lord, the Christian Church was spiritually empowered at Pentecost for its future tasks.

The disciples were instructed by Jesus to tarry at Jerusalem until they were endued with power from on high. It was at this first Pentecost that the Holy Spirit descended and power was given to the Church for the work that lay ahead.

Beginning at Jerusalem and extending into an ever-widening field, the disciples carried the glad tidings of the Gospel of Salvation to every creature as Jesus had commanded them to do. He also forewarned His followers that they would experience affliction and trouble in the work of carrying out His commission. That this persecution would start immediately is made clear from Jesus' warning:

"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10:22).

He commented upon the attitude those who are persecuted are to take:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5: 11-12).

Later Peter addressed a message of comfort to suffering Christians who, from the commencement of their witnessing, were victims of persecution:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Peter 4: 12-13).

History reveals that persecution arose against the followers of our Lord from the very inception of the establishment of the Church. For many centuries the true followers of our Lord were subject to vicious persecution and suffering, as they bore testimony to the Gospel story and remained faithful to His Word. Many, many Christians suffered death at the hands of evil men.

Stephen was the first martyr, stoned to death by an infuriated Jewish mob as a result of his testimony, when he stated that his persecutors were responsible for the death of Jesus Christ, having betrayed and murdered Him. The first Christian martyr died the very next year following the birth of the Church and, with his death, the first period of martyrs began. The account states that, as a result of

the death of Stephen, great persecutions arose against the Church that day in Jerusalem and the Christians were scattered abroad, although the apostles remained in the city.

Following the Jewish persecution of the followers of our Lord, the fury of a pagan persecution continued against the primitive Church until the time of Constantine the Great. Even with the decline of paganism, the persecution of Christians did not cease. The record of torture and violent death inflicted upon followers of our Lord, during the long years of the inquisition, is clearly set forth in the well-known book, *Fox's Martyrs*. During this period of the inquisition, hundreds of thousands of Christians went to untimely deaths. Thus, history amply demonstrates the accuracy of the fulfillment of this foretold persecution of the followers of Jesus Christ.

Men have assumed that, with the enlightenment of the nineteenth and twentieth centuries, the cruel persecutions of the past would never again be visited upon Christians. But the Apostle John was shown differently. Although nearly a hundred men and women died violent deaths because of their faith in Jesus Christ during the long years of persecution, often referred to as the Dark Ages, yet prophetic reference is also made to a time of intensified persecution to follow the period of evangelism. This persecution was to coincide with the closing scenes of the present age. Reference to it is made in the statement addressed to the souls of those slain in the past when they are told:

"They should rest yet for a little season,

until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." (Rev. 6:11).

The era of intensive evangelism ended with the beginning of World War I. With the close of that war, there arose in Russia atheistic, tyrannical leaders who have victimized, tortured and murdered countless millions of God-fearing men and women in this supposedly enlightened age. Thus, the prophecy of a final phase of persecution to afflict Christian men and women at the close of the Christian dispensation is being fulfilled in the activities of the Bolsheviks, carried on today behind the Iron Curtain.

The 'little season' is now nearing its end, during which the Soviets have persecuted and killed 'in like manner'; that is, with devices comparable in their results to the methods used in the inquisition. The martyrs of the present day join the martyrs of the past and together they await the day of resurrection.

It is particularly significant that the tyrannical leaders of godless Communism have studied the records of the persecutions of the Dark Ages so that they may learn about the cruel methods of torture then used upon Christians. Improving upon what they learned, they have invented additional diabolical ways to bring pain and suffering to the human body and mind.

The age of the martyrs, that began with the death of Stephen, is now coming to its final termination with the death of many behind the Iron Curtain and in other lands where the power to persecute extends.

2nd After many years of trial and persecution, the Church would enter upon a period of world-wide evangelistic activity and the Gospel of salvation would be carried to the ends of the earth.

The pattern of persecution was fulfilled in every detail, but no less extensive were the fruits of evangelism, which were to become world-wide by the end of the age. While these two aspects of Christian experience may seem to have opposed each other, yet, significantly, they were very closely interrelated. Tertullian, converted to Christianity about 190 A.D. spoke words of prophetic import when he said in his work called *Apologeticus*: "The blood of the martyrs is the seed of the Church."

Just before His ascension Jesus told His disciples:

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:18).

Following Pentecost the disciples began their work of evangelism, starting at Jerusalem and spreading out in an ever-increasing crescendo of activity until, following the close of the period represented by the Church in Sardis (1529 A.D. to 1789 A.D.; Rev. 3: 1-6), which closed the era of great persecution, Christianity passed out from under spiritual and physical bondage. In the midst of the activities of the Sardis Church period, the Reformation began and, following that phase of Church activity, came the period of the

Church in Philadelphia (Rev. 3: 7-13). This Church period (1789 A.D. to 1914 A.D.) gave birth to extensive world-wide missionary activities. The open door was set before the Church of Philadelphia period and during the years of its missionary efforts the Scriptures were published in more than one thousand different languages.

(See *Study in Revelation*, page 17, Destiny Publishers, Merrimac, Mass. 01860).

The nineteenth century saw world-wide evangelism rise to its zenith, with the open Bible dispelling the darkness of prejudice and superstition which had enslaved mankind. During the period following the Reformation, a factor contributing largely to the progress of evangelism was the appearance of the major Protestant denominations. The differences over doctrine, which split the Christian fellowship apart and brought these denominational groups into being, might at first thought appear to have been another disunifying element which would retard the work of the Church. On the contrary, however, they accomplished a scattering abroad of the seeds of truth and furnished a wider scope for the propagation of the Gospel.

Thus, beginning at Jerusalem with those who were witnesses of His resurrection, and extending down through the years to the nineteenth century, the glad tidings of the Gospel were literally carried to the ends of the earth by consecrated men and women in fulfillment of our Lord's commandment.

3rd This period of evangelistic activity would be followed by a general apostasy, a falling away from the fundamental truths of the Scriptures as believed and taught by the early Church fathers.

Higher criticism was born in the German schools of learning in the middle of the nineteenth century and the poison of scepticism and unbelief it engendered began to spread until today it has infected the entire Christian world. Jesus declared that, just prior to the close of the present age, the unbelief of Noah's time and the days of Lot would be in evidence in the Christian world:

"Our generation is a generation witnessing the greatest apostasy the world has ever known — with only one exception, perhaps, that the extent to which lack of faith was in evidence on earth in the time of Noah has not been exceeded. Jesus said the two 'days' would be similar in this respect. We may be living in a day of wealthy and magnificent churches, with extensive welfare programs and profound conferences, but, insofar as the Bible is concerned, it has become a closed book to the understanding of the modern theologian who denies the need for the atonement, refuses to accept the fact of the virgin birth, disbelieves in miracles and discounts the historical records and prophecies of the Old Testament while questioning much that is recorded in the New. The Angel rightly informed Daniel that these men have gone raving mad, for they are accepting the doctrines of devils in the place of the Words of Life." (Study in Daniel, pages

361-362. Destiny Publishers, Merrimac, Mass. 01860).

In the midst of this final great apostasy the Times of the Gentiles began to end. But because of the lack of understanding concerning the messages of the prophets of the Bible, Christian leaders and church members have been as blind to the meaning of the signs of the times as the generation was nearly two thousand years ago when Jesus Christ stood in their midst and they failed to recognise the presence of their Messiah among them.

4th During this time of apostasy the Gospel of the Kingdom would be proclaimed to all nations as a witness only, announcing that the end of the age is at hand.

The national phase of the Gospel, as distinct from that of personal salvation, was to be proclaimed to the House of Israel (for a full explanation, identifying the House of Israel in the world today, read *The Servant People*, Destiny Publishers, Merrimac, Mass. 01860). and became no more than a witness to the nations around them:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14).

Smith and Goodspeed render this:

"And this good news of the kingdom will be preached all over the world, to testify to all the heathen, and then the end will come."

Ferrar Fenton translates it:

"The good news of the Kingdom, however, shall be proclaimed throughout the whole Empire, as a witness to all nations; and then the end will come."

Speaking of the promulgation of the Gospel of the Kingdom to the House of Israel, our Lord made a statement concerning this phase of activity which cannot be said of the Gospel of Salvation:

"Ye shall not have gone over the cities of Israel, till the Son of Man be come." (Matt. 10:23).

Smith and Goodspeed translate this statement:

"I tell you, you will not have gone through all the towns of Israel before the Son of Man arrives."

Ferrar Fenton renders it:

"I assure you that you will not have completed the cities of Israel until the Son of Man comes."

The Gospel of Salvation has been taken into every city, town and hamlet in all Israel lands, besides having been preached to the ends of the earth. But the message of the Kingdom of God, including the necessity to restore the administration of righteousness under the commandments, statutes and judgments of the Law of the Lord, has not been so extensively proclaimed. The Kingdom evangel is primarily a message for the House of Israel because it embodies the announcement of the identity of God's people in the world today. This proclamation has gone out to all nations as a *witness only*, with the result that the identity of the Anglo-Saxon-

Celtic peoples with the House of Israel is known. But it has not been accepted as a fact by all nations, nor have any of them acted upon this revelation as they would if they sincerely took its implications to heart. That will come later on.

Again, because Christian leaders and church members in Israel lands lack an understanding of the full significance of the Gospel of the Kingdom, they have failed to recognise that this proclamation is the Elijah message that was to go out at the end of the age, just prior to the events of the great and terrible Day of the Lord (See Documentary Studies, Vol 1 "The Kingdom of God is at Hand" p 68. Destiny Publishers, Merimac, Mass. 01860). The purpose of that message is set forth in Malachi 4:4-6, in which the prophet calls upon the people to remember the law and confirm the facts of prophecy and history which will cause modern Israel to look at their origin and, by acknowledging their identity with Israel of old, reaffirm the authenticity of the Word of God. This is the one message that will arouse the people out of their spiritual apathy and cause them to turn wholeheartedly to the Lord. It will prove the Bible to be true, from Genesis to Revelation, and destroy the great apostasy that is blighting all Christendom today.

The Prophet Isaiah declared that, when the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him (Isa. 59:19). This standard is identified with the ensign to which the prophet referred when he prophesied:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11:12).

Whatever the exact sign is that will bring about the dispersal of the enemy that has come in like a flood, we are informed that, at that time, "the Redeemer shall come to Zion" (Isa. 59:20). Since the Kingdom Evangel was the final phase of the Gospel, to be proclaimed just prior to the end of the age, it will be the unhindered dissemination of its message that will undermine and destroy the foundation on which the great apostasy has established itself. An important statement appears in the book entitled *The Hour Cometh!*, under the heading, "The Everlasting Gospel":

"Let us now give special attention to what John beheld, as he describes what he envisioned in the 14th chapter of Revelation:

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14: 6-7).

"We are told exactly when this will become an actuality, for the emphatic exhortation is: 'Fear God, and give glory to him; for the hour of his judgement is come.' What is the 'everlasting gospel' that is to be preached to everyone dwelling on the earth upon the arrival

of the hour of Divine judgement? It necessarily follows that the 'everlasting gospel' is the Gospel of the Kingdom and we are immediately referred to our Lord's statement:

'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' (Matt. 24:14).

"What was to be preached only 'as a witness' throughout the Christian Dispensation is now to be proclaimed 'with a loud voice'! The urgent call to all peoples and nations will be to recognise and accept its laws of righteousness, as stated by the Prophet Isaiah:

"'For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.' (Isa. 60:12)." *The Hour Cometh!*, p. 87.

5th With the approach of the end of the age, distress, perplexity and trouble were to afflict all nations; men's hearts failing them for fear of what was coming upon the earth. The severity of judgement was to become so great that, except for Divine intervention, all life would be destroyed.

Without exception all the prophets, Jesus Christ and His apostles prophesied that, as the age came to a close, the accompanying events would bring despair to all men for fear of coming annihilation. Prophesying of that time, Jeremiah states:

"We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see

whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a women in travail, and all faces are turned into paleness? 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." (Jer. 30: 5-7).

Joel also exclaimed:

"For the day of the Lord is great and very terrible; and who can abide it?" (Joel 2:11).

Amos, speaking of that Day, condemns those who are looking forward to it when he says:

"Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light." (Amos 5:18).

Many other passages could be quoted from the prophets, which clearly indicate the Day of the Lord to be a time of trouble to come at the close of the age, bringing fear and trembling to all mankind.

John, Peter and Paul, along with the other apostles, gave additional facts and details concerning the events to bring the present age to its close. Jesus had previously spoken words of warning concerning this time of tribulation and He climaxed His remarks with a pronouncement that was direful in its implications, yet at the same time conveying hope to His faithful followers:

"Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:22).

These predictions have altogether formed the pattern of belief of centuries of the Christian

Church. But now that the day has arrived when fulfillment is to take place, an apostatized Church has become an unbelieving Church. Yet, ironically enough, with the advent of the atomic age, atheists are now unwittingly adding their testimony to the accuracy of the fulfillment of those ancient forecasts. Scientists, many of whom are agnostics, are confirming the possibility of total destruction of the earth and all of its inhabitants. Men are living in fear and the words of Jesus Christ are being literally fulfilled in our generation:

"Men's hearts failing them for fear, and forlooking after those things which are coming on the earth." (Luke 21:26).

Following this statement of universal fear, Jesus gives the reason why men will be afraid in His statement, "For the powers of heaven shall be shaken." The reference here is to the unlocking of the secrets of the atom and the destructive uses to which this knowledge is put responsible for this fear. In a discussion of the meaning of this expression, it was pointed out in the article titled "The Release of Atomic Energy" (see Documentary Studies, Vol 1, p. 222) that the very powers to which Jesus referred were shaken.

But in spite of widespread unbelief, there is a stirring among the people, so the next foretold event will soon take place.

6th Facing overwhelming disaster, but having miraculous evidence of the presence of Divine help, the backbone of the great apostasy will be broken, with men and women turning to God for deliverance.

Following the prediction of the shaking of the powers of heaven, Jesus declared:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn." (Matt. 24:30).

The effects of the appearing of this Sign of the Son of man in heaven were suggested in an article titled "The Sign of the Son of Man in Heaven", in Destiny for February 1949 (also a chapter in Documentary Studies, Vol 11, pp 617-630). The following paragraphs are taken from this article:

"Of this we can be certain: it is to be the signal that will awaken the sceptical world to the realisation that the second advent of our Lord is at hand. The effect of the appearing of this sign, or signal, will be to cause great consternation and mourning among the earth's inhabitants and in the order of events, its appearance is timed to occur after the shaking of the powers of heaven.

"Jesus Himself had much to say about the events which would indicate the time of His return and Paul makes the events preceding that return, and the return itself, the subject of many of his exhortations. Contrary to much of our present-day church teachings, the primary expectancy of the early fathers of the Church revolved around the hope of the restoration of the administration of the perfect, equitable and altogether just laws of the Kingdom of God under the benevolent administration of Jesus Christ Himself.

"It is appalling to note how far away from this expectation modern Christianity has retreated. The zeal these great truths gave to

the martyrs of the early Church, sustaining them in their faith during their fiery trials, is completely absent from the hearts and thoughts of the average Christian and church member today. Ministers seldom if ever proclaim from their pulpits these fundamental doctrines which meant so much to the early Church fathers. As for the restoration of His Kingdom upon earth, they have so spiritualised away the great truths pertaining to its functions that its existence has become nebulous and unreal. In fact, the evil doctrines of modernism and the apologetic spiritualisation of the fundamentalists have so permeated the thoughts and acts of Christian leaders today that not only the ministers but the people as well are ignorant of the full significance of the signs of our times. They are wholly unaware that even now He is standing at the door, ready to manifest Himself to the world."

This event — the Sign of the Son of man in heaven — will signal the wrathful onset of the Lord's controversy with the nations. No questions will then remain in the minds of men and women as to its meaning. Under the pressure of such a revelation, and in the establishment of the truth of the Word of the Lord, many will turn to Him who today are indifferent to spiritual requirements. Thus, on the agenda of imminent events is the appearing of this predicted sign.

7th The next event to take place would be the triumphant return of Jesus Christ as Lord of lords and King of kings, to take the Throne of His father David and reign over the House of Jacob forever.

Following the appearing of the Sign of the Son of man in heaven, the next major event is stated to be:

"And they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:30).

John describes the pageantry of the triumphant return of the Lord as follows:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war... And the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." (Rev. 19: 11-16).

Throughout the early centuries, a believing Church looked forward to our day when the old order would begin to pass away so that the millennial age of righteousness might be ushered in. But today the apostatised Church, being without faith, is unable to bring words of comfort to a world in distress. This is the generation of the Laodicean Church — the Church period of the great apostasy (Rev. 3:14-22). Now, when Christian leaders should be vocal in defense of the prophetic messages of the Word of the Lord for our generation, they are completely silent.

Standing upon the brink of a great abyss, the world at large recognises the possibility of

a plunge to destruction as men prepare fearful weapons of annihilation. The Church today should be proclaiming that it has known all this, having the guidance of the Spiritual records which God caused to be written for this very purpose. If they were true shepherds of His flock, they would be calling attention to the promised deliverance and the soon return of Jesus Christ to earth again, not as a little babe, but as King of kings and Lord of lords to take over the reins of government and restore peace to a troubled earth. As it is, God Himself must intervene and bring hope to those now living in the shadows of the enveloping darkness.

8th The Kingdom Age would then commence, with righteousness and peace eventually established throughout the earth, and all nations ready to obey the Lord.

This is the blessed hope of mankind and was the age toward which all the prophets looked when they proclaimed the glad tidings of restoration. The theme of the Bible is the growth and expansion of the Kingdom of God until it finally fills the whole earth with righteousness. It is the same Kingdom that was established at Mount Sinai when God told Moses:

“Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye

shall be a particular 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.” (Ex. 19:3-6).

In the course of time the Throne of David was established over this Kingdom and, when the Angel made the annunciation to Mary regarding Jesus, He said:

“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).

Thus the Angel confirmed the fact that the Kingdom organised at Mount Sinai, and over which the Throne of David was set, is the Kingdom and the Throne that Jesus Christ is to receive upon His return to earth again. Isaiah prophesied that this would be so, expressing this glorious truth in matchless language:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” (Isa. 9: 6-7).

From its small beginning at Mount Sinai, the Kingdom has grown and expanded until

today it has become a company of nations and a great people. This is the stone Kingdom of Nebuchadnezzar's dream, which Daniel declared would never be destroyed, but would consume all other kingdoms and stand forever (Dan. 2:44). (See Study in Daniel, chapter V, "The Kingdom Established By God," pp 62-76.)

When Jesus Christ returns to take the Throne of His father David, the Kingdom age or Millennium, will be ushered in and He will rule the nations with a rod, or sceptre, of iron. Peace will then be established upon earth and the time will have arrived for the Kingdom to become universal. Isiah declares:

"The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the

suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 2-9).

Micah speaks of His judgeship and the results that follow:

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (Micah 4: 3).

The perfection and peace on the domestic front is then described:

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Micah 4: 4).

The results of this universal peace, with domestic tranquillity, are expressed by Isaia:

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock:

and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountains, saith the Lord." (Isa. 65: 21-25).

Sharing in the administrative work of our Lord in the restored Kingdom will be those who are numbered among the overcomers, of whom John was speaking when he said:

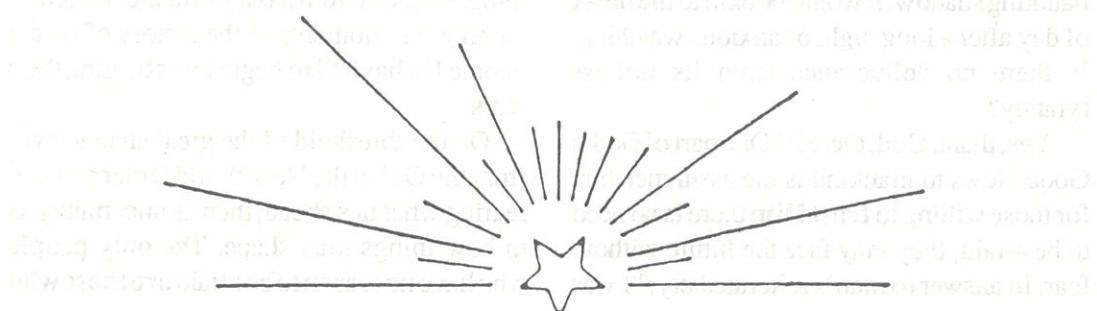
"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 4-6).

The great pity of it all is that today, as we approach the stupendous developments on the agenda for immediate fulfillment, the great apostasy of our generation has produced in

our churches blind leaders, leading the blind. Men in the pulpits and their listeners in the pews are unaware of the significance of the days in which we are living. This is because they have departed from the faith of our fathers and the events which are now alerting those who are wise and unable to bring sight to the spiritually blind or understanding to the minds of those who disbelieve the Word of God and refuse to give heed to His prophets.

With the wild violence of a whirlwind, the climatic events bringing an age to its close are rapidly enveloping the whole world in the fury of a raging tempest. But just as Jesus came to His disciples in the fourth watch of the night, walking on the waves as they were tossed about in their ship, so will He come again to rescue of all those who will turn to Him in faith for help. He was already coming to the aid of His followers before their perilous situation was fully realised and, in the same miraculous manner, He will reveal Himself, during the darkest hours preceding the dawn of the new era, when His reassuring voice will once more be heard: "Be of good cheer; it is I; be not afraid."

Courtesy: Destiny Publishers.



Serving Him Without Fear

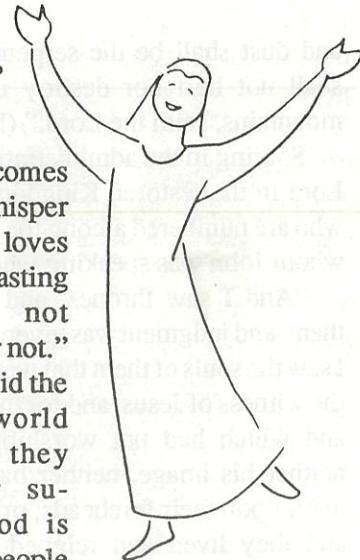
Fear plays a greater part in the shaping and determining of our lives than most of us might care to admit or confess. A sinister shadow fell over the human race when that first confession of fear came from Adam's lips amid the unbroken calm and joy of fellowship with God in Eden. From the moment man cried out "I was afraid," fear has haunted the race and dogged its footsteps down the long avenues of the centuries. It has lain at the background of man's decisions and spurred him onto actions against his conscience and better judgement, thus robbing him of his peace of mind. It has complicated and congested life at a thousand points causing apprehension of what may lie concealed around every bend of the road, tormenting man and making him hesitant when life called for courageous action and firm determination. Intertwined in the warp and woof of the world's history its dread compulsion may be traced driving men to those decisions and acts which constitute life's tragedies. Were it possible to be rid of its menace and to shake off its haunting shadow, it would be akin to the break of day after a long night of anxious watching. Is there no deliverance from its pitiless tyranny?

Yes, thank God, there is! One part of God's Good News to mankind is the assurance that for those willing to trust Him there is no need to be afraid; they may face the future without fear. In answer to man's reiterated cry, "I was

afraid," there comes the tender whisper of One Who loves with an everlasting love, "Be not afraid," "Fear not."

Today, amid the clash of world forces as they wrestle for supremacy, God is leading His people to victory and His Voice is bidding them to be without fear. "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:13. Thus they are bidden to look out into the days ahead with a mind at rest because He is with them. We are in the days of which our Lord spoke when He indicated that men's hearts would be failing them for fear of those things coming upon the world, but how good is it to know that as His people we may be exempted from this anxiety. Fear is a terrible thing, freedom from it is a glorious experience. At all great moments in the history of God's People He has had to begin by assuaging their fears.

On the threshold of the great change over from the Old to the New World Order men are fearing what lies ahead, there is uncertainty as to how things may shape. The only people who have no reason to be afraid are those who



believe in God and know what He has promised He is able to perform. There devolves upon us the task and the responsibility of striking a fearless note amid the deepening and growing apprehension in the minds of those who anxiously watch events tipping in the balance between the inhumanities of wicked men and the pent-up desires of those who are the victims of their lust. If today we can assure the world that God, although to some hidden amid the shadows, is still watching over His own, we are conferring on our fellows no mean benefit. It is for such an

hour as this that the Anglo-Saxon Celtic peoples, the Israel of God, are taking the lead in every sphere as the long drawn out drama of a world being delivered from fear is reaching its climax and its close. In this we all may have a share, and the cumulative result of individual witness and testimony will, in due course, become an avalanche sweeping all before it.

Do you see Him, the victorious Redeemer of Israel, and hear him saying "Fear not, it is I, be not afraid"? What a glorious future, a world emancipated from fear!

Courtesy: The Kingdom Empire.

Ancient Observatory Identified

The world's oldest astronomical observatory has been identified in Ireland. It is thought to have been in use more than 1,000 years before Stonehenge and was designed to catch the first rays of the midwinter sun. It was first excavated as long ago as 1907 and the fact that sunlight struck a defined stone was thought until now as coincidence.

According to Professor Tom Ray, of the Dublin Institute for Advanced Studies, it was built over 3,000 years ago, before some of the pyramids in Egypt. The site is at Newgrange about 30 miles from Dublin on top of a mound some 60 feet across. At the highest point is a rock containing a deep narrow passage through which a strip of lights from the rising sun illuminates a carved stone.

The movements of the Earth's orbit backwards in time to more than 3,000 years ago have been calculated and it has been found that the ray of sunlight over the horizon would have struck the stone on the winter solstice on 21st December.

This is startling confirmation that the ancient peoples were highly intelligent and from the earliest times had made contact with the British Isles and from the cradle of civilization in the Middle East.

Britain Continues to Slide Toward Chaos and Disaster

We Are Now Nearing a Dangerous National Instability

by Reginald H.W. Cox

As one crisis follows another—for the world indeed moves towards the climax of the age—Christ's faithful watchmen not only become increasingly alert, but even more guarded in how they interpret and explain to their Christian brethren the critical events which provoke the newspaper headline writers to new heights of sensationalism. It clearly would be of interest to reveal something of what is happening in the Royal Sanctuary of latter-day Israel—if only because these events are closely related to what will soon be happening to the Great People of the U.S.A., to the people of the self-governing nations of the Commonwealth as well as to the Israel nations of Scandinavia and the North Sea fringe.

Whilst it is no longer news to attack the British Royal Family, the popular press has no hesitation in reporting the normal, everyday activities of the Princess of Wales as though there was a significant, even sensational, background to her daily routine as an active member of the Royal Family. Even the Queen herself still attracts critical attention from some media, in spite of the fact that she continues her immaculate public service and has freely offered to allow the British tax man to assess her private income for the purpose of British income tax.

As Queen of the United Kingdom, Her Majesty may of course be regarded as a British subject and, *prima facie*, she might even be

liable to taxation by her government at Westminster. But as she is also, quite independently, the Queen of Canada, the Queen of Australia and the Queen of New Zealand, and as she has appointed a personal representative who resides in each of those countries (who is, himself, a citizen of the country and who transacts official business in the Queen's name) the Queen, therefore, is also — separately and independently — a citizen (indeed, the first citizen) of Canada, of Australia and of New Zealand. It may be a pedantic point of argument, but are not these three great countries, separately and individually, also entitled to tax Her Majesty? It may be difficult to answer such a question;

but it is not very difficult to see that the British tax man does not have a very clear case — even if he has a case at all!

The agitation to tax the Queen comes from a growing movement away from the fundamental faith of our forefathers and the rejection of those decencies in public life which spring from the Christian and Scriptural ethic. Public indifference or even hostility towards the Crown is particularly unfortunate and strongly to be deprecated at this time of national recession, if only because it can bring misfortune upon its instigators and upon the Godless and unthinking people who blindly follow them.

Of much greater concern to Christ's watchmen is the nation's elected government at Westminster which, whilst conforming to the traditional usages and ceremonials of the Mother of Parliaments, moves from one appalling incompetence to another. There is wide agreement among Christ's watchmen in the United Kingdom that we now suffer from the most ineffective government in our long Parliamentary history. There is, indeed, very little argument on this issue. The oft-repeated questions which are now being asked by the vast majority of non-party voters are concerned with the basic question of what has brought about this truly frightening situation? The great majority are also asking themselves whether there is any hope or prospect that Britain will be able to put her house in order, and resume her traditional role of leading the nations in peace.

Will Britannia Again be Restored to Her Destiny?

The present writer is in no doubt about the first question; but he hesitates to forecast Britain's role (prior to her master's return) as a world leader, because the nation's political power and status continue to be dissipated by the antics of a group of politicians whose main concern would seem to be to hang on to their *authority* even when they have lost the support and earned the deep displeasure of the electorate. Except for a tiny group of statesmen who refuse to be drawn into this disgraceful pantomime, the Members of Parliament — both Government supporters and the Opposition — largely have become an uncritical clique whose main concern seems to be the maintenance of the *status quo* — whatever *that* may be from day to day. Parliament, the guardian and protector of the British way of life, has been given immense power over our lives by generations of British people who have come to regard it as an institution that is almost sacrosanct. Dominated by patriotic God-fearing statesmen, Britain's Parliament, over the last four hundred years, has produced outstanding political leaders of world renown.

Now, having wilfully disregarded the directives of the Most High God, that has changed, and Parliament no longer exhibits true guardianship of the British way of life or acts as custodian of our political freedom. Instead, it has become an arena in which the political parties hammer out their narrow sectional interests and then usurp the power of

the State to put them into operation. The *modus operandi* is seen also in the House of Lords. When there is a risk that Government policy might be seriously challenged, the party bosses summon the backwoodsmen (Peers who normally take no active part in the deliberations of the House of Lords.) from their cosy retreats that the offending motion may be 'rejected by a comfortable majority'. (At this point we should remind ourselves that, though democracy is the most efficient and least harmful form of government yet devised by man, it is *not* the type of government recommended or approved by Almighty God for His servant nation. It certainly can be manipulated to mislead and to deceive).

How Britain was Misled About the Common Market

An unmistakable signal that Britain was under hostile attack was at the beginning of 1972 when Mr. Heath, without a mandate from the electorate, signed the Treaty of Accession which committed the United Kingdom to membership of the European Economic Community. This deception was made possible by clever propaganda which misled the electorate into believing that Britain was merely joining a very large free trade area which would provide us with a vast new market for our manufacturers.

This propaganda was based upon a half-truth. The electorate were not told that we were joining a free trade area which would open up a vast *British* market of nearly sixty million people to the thousands of competitive

manufacturers in Germany, France, Italy and other European countries. One result has been that while we have increased some categories of our exports to Europe, the European manufacturers have increased their exports to Britain on such a massive scale that a pre-Market balance of trade which showed annually a modest balance in our favour has been, since we joined the Common Market, converted into an *unfavourable* balance which regularly and consistently reaches a massive *monthly* figure running into *billions of pounds!*

The People are Still Being Deluded About the EEC

It is true that when a Labour government took office in 1974 the terms of Britain's entry into the Common Market were renegotiated and the electorate were given an opportunity — in a nationwide referendum on the 5th June, 1975 — to decide whether or not the country should remain a member of the European Economic Community. The electorate, however, were still under the illusion that the Common Market was purely a trading community which would absorb a vast increase in British exports. They accordingly voted by a substantial majority to stay in; though the Scottish majority was small, and on a low poll.

Whilst it is also true that it has now become obvious to scholars and the intelligentsia that Britain's continued friendship of the EEC is an unmitigated disaster, the signs indicate that if a referendum were to be held now the electorate might still be persuaded by the

politicians that Britain should continue to stay in if only because all the active political parties are now irretrievably committed to Britain's continued membership and there is no leader big enough to make a *volte-face*.

As these words are being written the newspapers are seriously debating what Kenneth Clarke, the Chancellor of the Exchequer, ought to do to curb the nation's one-billion-a-week budget deficit which is being blamed upon the Government's increased expenditure on the social services. No one, apparently, has yet realised that this deficit has nothing even remotely to do with the Government's *internal* expenditure on the social services because this kind of expenditure can be covered by an increase in the note issue by the Bank of England to reflect the increased value of, say, our manufacturing output.

The one-billion-a-week deficit on our balance of trade, however, can only be met by the Bank of England buying the appropriate foreign currencies with gold or foreign securities.

Leadership — Rather than a New Political Party — is the Answer

It is now becoming increasingly clear that the only long term solution to Britain's ever deepening political miasma is the assumption of government by an entirely new political party unhampered by the shibboeths which have grown with the three parties whose antics now despoil the House of Commons. However, the advent of a new political party would not, of itself, bring about a renaissance of the

House of Commons; neither would it bring to our people the kind of leadership which they need so urgently. Within this context there is much to be learned from a study of the House of Commons during the sojourn of the late Sir Winston Churchill, a Parliamentarian of renown, possibly the greatest our country has produced and, doubtless, our greatest political leader with a sense of history and our true destiny, in living memory.

When Winston Churchill rose to make his maiden speech in the House of Commons he was in the uniform of a subaltern because he was still a serving soldier. What he had to say was significant — especially in the light of the speeches he was to make towards the end of his Parliamentary career as the nation's leader. But today the most significant fact is that his pay as a Member of Parliament in 1898 was *nil!* Membership of the House was regarded as an office of trust and distinction which provided its distinguished occupants with a unique opportunity to serve their country. And because it held no monetary reward, it tended to attract only the distinguished and the successful — men whose brilliant minds and exceptional character had brought them to the top of their respective fields. Such men could not be frightened, coerced or bought.

With a government of such superlative character it is not surprising that Britain should have become the greatest nation on earth and that the British Empire, occupying a quarter of the earth's land area, should have become the greatest Empire the world had seen. It may have been an unfortunate coincidence that

Britain's decline as a super power and the decline in the expansion and influence of the British Empire, began almost immediately after the members of Parliament voted in 1911 to pay themselves a salary. This salary was fixed initially at £400 a year — the salary, at that time, of a top class professional footballer — but, over the years, it has been increased until, today, it is moving towards £30,000 with another £27,000 allowed for 'office costs'. There is a further £10,000 a year available, tax free, for accommodation and travel expenses. The average M.P. could now receive up to £67,000 a year.

These figures show clearly that the salary or income for a member of Parliament has increased substantially since 1911 so that it may fairly be claimed today that membership of the House of Commons has become a very well-paid occupation — so well paid, in fact, that unless the Member has a substantial private income, he will be tempted to say nothing that would be contrary or antagonistic to his party's established policy. And he would have to have enormous moral courage to vote against the declared policy of his party. (This never bothered the late Sir Winston Churchill who on one memorable occasion actually crossed the floor of the House and joined the Opposition party!) It is heartening to be able to add that at least two such heroes exist on each side of the present House of Commons.

They deserve our moral support and our prayers.

All Parties are Committed To Our Involvement in the EEC

We should not be deceived, however, by the insulting remarks which are frequently exchanged between Government ministers and the Opposition because it is part of a charade which is intended to deceive everyone into thinking that although Government policy is conceived with great care it is the duty of the Opposition to oppose everything in order that nothing unsafe or unsound can slip through.

But it can be assumed that there is not the slightest hope of the present Government (or the present Opposition if it were to become the government) being able to pull Britain back from the threatening abyss. The reason can be easily grasped by assembling the known facts in the light of God's directive to His servant people.

The political parties which comprise the Government and Opposition are committed to involving Britain in the Common Market, whether the electorate are in agreement or not. God's advice to Britain as His servant nation is, however, to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4). In other words, if you go into Europe you will be seriously harmed.

Blinded by their own vision of what they think Europe has to offer, both the Government and the Opposition stagger from one blunder to another, hailing each new set-back as though it were another great advantage. And so great is the power of deception that they carry some of the electorate with them — at least, for the time being.

We have Betrayed Our Own Kindred

The real tragedy, however, is that to enter the Common Market we had to withdraw from EFTA, a European Free Trade Area, providing Britain with a steadily increasing market for her manufactured goods. We also had to withdraw from a potentially massive Commonwealth market in which we were being given preferential treatment for our manufactured goods in return for allowing the free and unfettered entry of various vital food products.

Our action in joining the Common Market brought disaster to many producers — our own kith and kin — in Canada, Australia and New Zealand. Further damage was seen at airports and seaports where travellers from Common Market countries were treated like Britons returning home and often invited to use the same customs and entry facilities, whereas Dominions nationals — many of whom had risked everything to defend Britain in World War II — were treated in the same way as foreigners.

Dominion Reaction Was Well Justified

The reaction of the great Dominions to such revolting treatment was varied. The people of New Zealand, the most demonstratively loyal dominion, have retired into a hurt silence; Canada has sent Britain into a kind of political Coventry and tightened her political links with the United States. She has, for example, joined with Mexico and the United States to form a North American

Common Market considerably larger in area and population than the EEC.

Australia has shown her justified contempt for Britain by launching a movement which would exclude the Crown from Australian public life by making Australia a republic. At the last count, nearly fifty per cent of Australians, many of them born in the United Kingdom, appear to be in favour of Australia becoming a republic.

Canada's closer links with the United States is, of course, a very important part of latter-day Israel. Christ's watchmen would therefore expect that the two nations would be drawn even closer together; but there is considerable anxiety about what will happen 'down under' if the anti-royalists get the upper hand.

Because of the blessings in perpetuity which God promised the Royal House of David, it is difficult to imagine that He would permit the Crown to be in any way removed. The present writer is therefore wondering if the long mooted union of Australia and New Zealand might materialise with the Crown as the visible and binding link. Such a solution would keep Britain out of a direct link with Australia and might satisfy even the hostile Irish-Australians.

One thing that must remain paramount in any review of our current plight and what has led to it, is not so much the profound ignorance of the great British public — from the least to the greatest — but the fact that Her Majesty's Governments and Oppositions have been delighted that it remained so.

Courtesy: New Covenant Times

The Crown of St. Edward

Among the many ways in which our British Coronation Ceremony, and the words, symbols and objects used in it, bear witness to the Israelitish identity of the British peoples and to the Davidic origin of our Royal House and Throne, the ancient Crown of St. Edward is especially significant. This Crown is the one used in the actual crowning, and in its structure and form is a Witness which is complete in itself.

Those who take the trouble to notice such things are aware that no two crowns are alike. Each nation has its own crown design, for just as flags and coats-of-arms are emblematic of nations and of the people comprising them, so also are crowns.

At first glance, however, St. Edward's Crown appears to be an exception to this rule for neither in its design, symbolism nor ornamentation is there anything to show that it is the Crown of Britain or to connect it with the British people. On the contrary, it is wholly Israelitish, being a perfect symbol of the kingdom of God as it was in Israel of old and as it will again be under the rule of our returning Lord.

This is to be seen, first of all, in the row of special jewels which encircle its base. Twelve in number, they correspond exactly both in number and name with those on the breastplate

of Israel's High Priest as recorded in Ex. 28.

This is the most significant, for when the High Priest presented himself before God as the representative of the nation he wore a golden breastplate on which were twelve jewels, one for each of the twelve tribes of Israel. So also today, as for ages past, when our sovereigns present themselves before God in the Coronation Service, there to dedicate themselves and us to God's service, they wear a Crown whose golden base is set with twelve jewels which are identical with those which represented the 12 Israel Tribes on the High Priest's breastplate.

This becomes doubly significant when we remember that the Israelite people are the physical basis of the kingdom of God. As organised in Israel of old, this kingdom consisted of the twelve tribes in four divisions encamped around the Tabernacle in and over which hovered the Shekinah, a visible manifestation of God's presence among, and his sovereignty over, His people.

Of this kingdom, the Crown of St. Edward is perfect symbol. Just as the Twelve Tribes of Israel are the basis of the Kingdom of God, so the twelve jewels, emblematic of these Twelve Tribes, form the basis of the Crown. Just as the Twelve Tribes around the Tabernacle were divided into four groups, so the twelve

jewels around the base of the Crown are divided into four groups by four golden bands upward from the base, again, just as the Twelve Tribes were encamped around and below the Shekinah, the symbol of God as Sovereign of the nation, so also on the Crown the twelve jewels are around and below the cross of Christ who, as god manifested in the flesh, is the One to whom the Kingdom belongs.

Further, when Israel of old was encamped around the Tabernacle (see Num. 2) each Tribe encamped under its own banner or ensign. Then, ahead and above these, were the flags or standards of the four divisions into which the Twelve Tribes were divided. This too appears in the symbolism of the Crown for around it are four special jewels set above those encircling its base.

Finally, above the actual Crown we see a golden ball or orb surmounted by a Cross, and from this Cross two bands extending downward to encircle the orb. This completes

a perfect picture, for this Cross, above and encircling the globe, is the recognised emblem of Jesus, the Christ, in his coming Role as Ruler of the whole earth, as "King of kings and Lord of lords."

In this crown, therefore, we have a perfect symbol of the Kingdom of God over which our returning Lord is to reign from the Throne of David, and, as such a symbol would be meaningless to anyone else, it follows that our use of it clearly identifies us as the people of the Kingdom.

Though rebuilt in 1661, the design of the Crown has remained unchanged since the time of Edward the Confessor, a period of 900 years so, for that long, and perhaps much longer, it has been offering mute testimony to the Israelitish origin of the British peoples, and to the Davidic identity of our Royal House and Throne.

Courtesy: Canadian British Israel Association.

The fulfilment of the Bible Prophecy

Is one of the strongest proofs of inspiration. Our fathers, with less reason than we have, believed in the Bible and were strong.

If the Bible were studied today in the light of fulfilled prophecy, faith would be stronger and a sure and certain note would ring from Church and State.

Just for example read the prophecies regarding the nations of the past and see how marvellously accurate the forecasts were in regard to their rise and fall. Prophecies written hundreds and sometimes thousands of years in advance were fulfilled to the last detail and remain as witnesses to the truth of God's Written Word.

The Kingdom Digest

Scriptural Path to Health

by M.O.Andrews

“Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy.”

(I Cor.3:16,17; 6:19,20).

The Bible gives three paths to health

One. Food — Natural Food

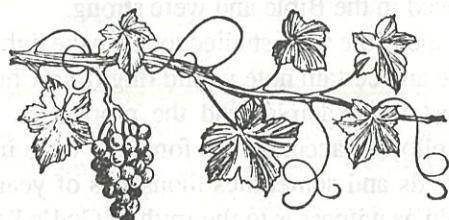


Original diet was fruit, berries, seed “Behold I have given you every herb bearing seed... and every tree in which the fruit of a tree yielding seed; to you it shall be for meat (food).” Gen. 1:29,30). “...the fruit thereof shall be for meat (food) and the leaf thereof for medicine (herb remedies).” (Ezek. 47:12). Meat was added to the diet after the flood. (Gen. 9:3).

Vegetarians in the Kingdom Age “And the lion shall eat straw like the ox.” (Isa. 11:7; Isa. 65:25). “Thine health shall spring forth.” (Isa. 58:8).

Some natural healing in the Bible “Purge me with hyssop (Greek word ‘organy’ meaning ‘organic’), and I shall be clean.” (Ps. 5:70).

Use a little wine (‘oinos’, ‘fruit of the vine’, or ‘grape juice’) for thy stomach’s sake.” (2 Tim. 5:23). Daniel would not eat the king’s meat, and asked for pulse (seed), “... and at the end of the ten days their countenance appeared fairer and fatter than all the children which did eat their portion of the King’s meat.” (Dan. 1:8-15). “And Isaiah said (to Hezekiah), Take a lump of figs. And they took and laid it on the boil, and he (Hezekiah) recovered.” (2 Kings. 20:7).



Unclean animals listed in Lev. 11 include rodents, shell fish, birds of prey, and swine. Animal's flesh absorbs the food they eat, and these unclean animals are scavengers.



Two. Fasting

In Matt. 6:1,5,16, fasting is on a par with almsgiving and praying. "Take heed that ye do not your alms before men to be seen of them... when thou prayest... moreover, when ye fast, be not as hypocrites..." "Give yourselves to fasting." (I Corin. see Matt. 17:21).

According to many testimonies, fasting can cure the majority of diseases, by a thorough cleansing of the system. Fasting cleanses the dwelling place of the holy spirit, and helps one get closer to God.

Three. Faith Healing.

"Is any among you afflicted, let him pray... is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord ... and the prayer of faith shall save the sick... the effectual fervent prayer of a righteous man availeth much." (Mark 16:18).

All Jesus' healings had to do with forgiveness of sins. "Go and sin no more, lest a worse thing come upon thee." (Jn. 5:14).

"Brethren,... I wish above all things that thou mayest prosper and be in health even as thy soul prospereth." (3 Jn. 2).

King Asa in his disease, sought not the Lord, but the physicians, and died out of the will of God. (2 Chr. 16:12).

On the other hand, Hezekiah was sick unto death; he prayed unto the Lord and 15 years were added to his life. (2 Kings. 20:1-7).

Saved And Healed

The Greek word "sozo" ('to make whole') is translated both 'saved' and 'healed'. "Believe on the Lord Jesus Christ and thou shalt be saved ('sozo')." (Acts 16:31). "By whose stripes ye were healed ('sozo')." (11 Pet. 2:24).

The same word in the German Bible is used for 'health' and 'holiness'. True health requires purging the systems of toxins and poisons. Scriptural holiness involves both service and heart purity, an inner cleansing, purging of secret sins (anger, hate, fear, unforgiving spirit, etc.) from the heart.

Pharmacy and Drugs

The word 'pharmacy' comes from the Greek word 'pharmacea' meaning 'enchantment with drugs' or 'sorcery'. Drugs and mental healing were introduced by the Assyrians, who employed almost 400 vegetable and mineral

drugs, and were masters of mental healing and psychological warfare.

On the other hand, Hippocrates, a Greek physician circa 400 B.C., called "The Father of Medicine" used natural methods, emphasizing the healing powers of nature. Drugs are synthetic, man-made chemicals. **Man cannot improve upon God** with synthetics. Drugs and surgery only cover or remove the symptoms, without getting to the cause of the problem.

In the image of God. David wrote, "I will praise thee for I am fearfully and wonderfully made." (Ps. 139:14). "And God said let us make man in our image... and God saw everything that he had made, and behold it was good." (Gen. 1:26-31).

But man in his intellectualism says God forgot something — He forgot to put 'Antibodies' into his creation, so man must supply — through inoculations something that God forgot. The immunization racket is an affront to God."... "Ye shall not cut yourselves... for thou art holy an holy people (set apart) unto the Lord thy God..." We are not to cut or puncture ourselves through surgery, inoculations, vaccinations, tattoos, etc (Deut. 14; see Lev. 19:18; 21:5).

Nowhere does the Bible call for drugs, surgery, hospitals, nursing homes, or immunization shots.

Bible Answer to Mental Health

Man has many anxieties, frustrations, insecurities, fears, undesirable feelings deep in the heart — an unclean feeling. There is a scriptural explanation:

"All have sinned and come short of the glory of God." (Rom 3:23).

Isa. 59:2 indicates that sins separate us from God, forming a barrier between us and God. When we come to Him with humble and contrite heart, with heartfelt repentance, and faith in Him; He forgives our sins, the barrier between us and God is removed, and we feel like a burden has been rolled away. "If any man be in Christ he is a new creation... (2 Cor. 5:17).

This experience with the Lord gives security, direction and purpose in life, removes fear and replaces it with the peace of God in our hearts — the greatest and most satisfying answer to mental health possible.

"Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God". (1 Cor. 10:31).

Think On This

"The greatest absurdities in the world become correct
as soon as they have got Usage fully on their side,
just as the worst usurper becomes legitimate,
as soon as he is completely established on his throne."

Otto Jesperson From: *Safire on Language*.

The Kingdom Digest

...Incline Our Hearts to Keep This Law."

We are inclined to think, romantically perhaps, that the days of yester-year were calmer and more peaceful than those through which we are living today.

Yet the days when Thomas Cranmer penned these words; as the people's response to the recitation in turn of each of the Ten Commandments during the service of Holy Communion, were anything but peaceful. Indeed, they were filled with violence, death and martyrdom for those of our forefathers who dared to defy the 'system' of the day; the ultimate rule of Rome.

Archbishop Thomas Cranmer, along with other Names of the Reformation, Nicholas Ridley, Hugh Latimer, John Hooper, John Rodgers, Rowland Tayler and others, together with the less known and the un-named, though known to God, suffering death rather than capitulate and renounce their faith, knew at first hand the terror of those days. It was no doubt with some feeling that Cranmer wrote also, as the introduction to the response for the Book of Common Prayer, "*Lord have mercy on us*", before the words "and incline in our hearts to keep this law."

He, with thousands of others, knew above all the need for the mercy of God, if we are to have the *day-to-day strength* in the face of the

opposition, indifference, ridicule and sometimes violence of the world to keep these laws. Given to our forefathers so long ago, and codified on Sinai when God spoke to Moses, as it were, *face to face*.

That day was a little different. As he wrestled with the problems of an emerging nation, thrust upon him when God chose him to lead the Israelites out of Egypt and through the wilderness.

There are times when we might feel that we are in something of a wilderness of a different kind. In truth we are. We are in a spiritual wilderness; being tested and tried. Some are being very tried! In a way not so dissimilar to that of our forefathers, with Moses. Many, in his day, hankered after the ways of Egypt which they had left behind. They longed to be captives once more to the ways of the world. Given the opportunity, they would have turned back. Openly many opposed Moses.

However for all the opposition, the ridicule — how they mocked as they faced the Red Sea, until God acted! For all their conspiring — how ready they were to persuade the people that they would never see Moses again; while he communed with God on Mount Sinai, until he re-appeared! As he received the law codified for a nation's use.

God in *His time* brought His people to full nationhood; then to become a kingdom. So that in Soloman's day the Kingdom of Israel was renowned throughout the world of that day. So much so that the Queen of Sheba, for all her own kingdom's wealth came to see what it was that these people had. To see how it was that she had heard reports of such wealth and such love that the people had for their king. They were days, she found, when the people loved God and obeyed His commands, His laws as given to Moses for good living.

What of today then? Has God forsaken His people? God forbid. (Romans 11:1) Our people, like some of those of Moses' day who longed for the trappings of Egypt, have chosen the world's way. Like them, we have already forgotten God's intervention in the affairs of the Kingdom. Like them, many look with envious eyes and minds at what others appear to have. Like them, they too would become captive to another system; having been beguiled by some of their fellow country to believe that ecumenicalism is the way to fill emptying churches. When all it means in truth is a return to Rome and her control. Their hearts have been inclined away from the truth; and so we suffer. While in these last days Satan works his hardest to mislead God's people and overthrow His Plan. And what better way than to attack and undermine His word and authority.

For the past twenty five years Satan has

very successfully attacked the family unit. It was in 1968 that the law was changed to permit divorce after only two years by the mutual consent of both partners, and after five years where it is not mutual — following the simple desertion of one party. Since then many have overcome even this requirement by not marrying at all! *The so-called* one parent family is now becoming such a financial burden on the state that no one knows how to solve it.

Satan's purpose is clear. To undermine the family unit. By turning the hearts of the children against their parents — many today do not even know their parents! — and those of the parents against their children. So that the caring and love might cease. For if he could destroy the families which make up the kingdom; he might be able to destroy the Kingdom, which is God's.

Having been so successful in this, he is now showing his hand in his ongoing attack on law and order.

How is he doing that? Certainly not openly of course. If one said to the people, "let us do away with law and order," most would say "no!" But if you subtly beguile them; they will not even notice, at first that is. Did not Satan use the same method on Eve, in the garden of Eden? Did he not tempt her with a 'promise' of wisdom? "The serpent beguiled me," she said when challenged by God "and I did eat." (Genesis 3:13). Satan inclined her heart to want what that which God had forbidden.



So the question today has to be, which of the civil laws of God, if abolished, would have the most effect on the *minds* of the people? Surely that which both brings to remembrance God's sovereignty as the Creator of all things and separates His people from the rest. The keeping of a day of rest. With that out of the way we might, in time, forget God altogether. "Remember the Sabbath and keep it Holy... for in six days did God create... and God rested from his labours." And so Satan now attacks, once more, the very foundation of the creation of the world.

Again, Satan has inclined the hearts of the people to believe a vain thing. He has persuaded them to want a trade on the Sabbath. He has persuaded them, as in the days of the Judges, "to do that which is right in their own sight," (Judges 17:6). No matter what God wants, let us do what man wants, is their demand. To their shame our leaders are prepared to go along with their demands. Failing to set an example as is their duty. Turning a blind eye when the law of the land is deliberately flouted. Procrastinating when challenged. Failing to uphold this law of The Lord which He set for the generations, because of the vested interests of those whose only desire is not a service to the people but rather an increase in their profits.

Lest any should mis-understand: I am not advocating that people should be prevented from the doing of things essential on the Sabbath; any more than Our Lord Jesus Christ

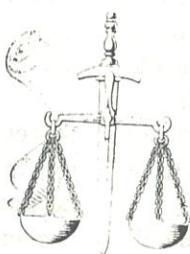
was when He was challenged for healing and feeding on the Sabbath. He said, "*the Sabbath was made for man*, and not man for the Sabbath" (St. Mark 2:27). That is surely clear enough for any of us.

In the Word of God the Sabbath was instituted as a day *separate* from the rest of the normal working week; for one purpose, the benefit of man. A day of rest from one's usual labours and a day in which to remember and give praise to our Creator; for having created all that we enjoy and yes, indeed, for creating ourselves.

Many, and amongst them Christians too, will say that we are under grace and that the law has been done away with. Indeed, we are under grace. Without the grace of the Lord and Saviour, our only mediator, we would have no hope. But He Himself said, "I am not come to destroy the laws or the prophets... *Not one jot not one title shall pass until all be fulfilled.*" (St. Matthew 5: 17-18). And with this promise we can be certain that despite all that is currently taking place just as God brought Israel to Nationhood in spite of all her wrongdoings so too will He bring Israel-Britain to that place of repentance in spite of our present apostate condition.

Meanwhile, our prayers must be, as in the days of the Reformation "Lord open the eyes of thy people, have mercy upon us and incline our hearts to keep this law."

Courtesy KGW, Covenant Voice.



Secrets of Answered Prayer

by M.O.Andrews

Throne Rights

Prayer is communication with God. We don't have to go through a high priest, for when He gave up the ghost, the veil of the temple was rent from top to bottom, and we have direct access to the throne of grace.

On Speaking Terms With God

To get answers to prayers we must be on speaking terms with God. Sin separates us from God; when we have unconfessed sin in our lives, there is a barrier between us and the Lord, and our prayers don't get through.

"Your iniquities have separated between you and God, and your sins have hid His face from you that He will not hear," (Isa. 59:2).

"If I regard iniquity in my heart the Lord will not hear me." (Ps. 66:18).

The only prayer of the unsaved which God promises to hear is the sinner's prayer, "God be merciful to me a sinner," prayed with a humble and contrite heart. (Luke 18: 10-14). Only then can our sins be forgiven and the obstacle removed which comes between us and God.

In Secret "And when thou prayest, thou shalt not be as the hypocrites... (to be) seen of men...But...enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." (Matt. 6: 5,6).

Believe "...What things soever ye desire, when ye pray, Believe that ye receive them, and ye shall have them." (Mark. 11:24).

Unceasing "Pray without ceasing." (I Thess. 5:17). We should be in an attitude of prayer and communication with God at all times, an abiding awareness of His presence.

Abide ...If ye abide in Me and My Words abide in you, ye shall ask what ye will, and it shall be done unto you." (Jn. 15: 2-7).

Agree "...If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. 18:19).

"Delight thyself in the Lord and He shall give thee the desires of thine heart; **commit thy way unto the Lord**, trust also in Him, and He shall bring it to pass." (Ps. 37: 4,5).

The secrets to answered prayer are believe, abide in Him, agree with one or two others on a given prayertarget, delight in the Lord, make total commitment of oneself to Him, and then trust in Him to bring it to pass. First, however, we must be on speaking terms with God; through an humble and contrite heart, praying for Him to forgive our sins. Only then can our prayers get through to the throne of grace.

Special Notice

All Memberships and 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 us at the address given. By doing so this will mean that your membership and subscription will be paid to June 1994.

Because of production costs, payment of subscription to *The Kingdom Herald* would be appreciated within three months of becoming due. If left longer, we will assume that the magazine is no longer wanted.

Membership fee is still \$2.00 (\$1.00 to pensioners). Subscription to *The Kingdom Herald* is \$15.00.

The Kingdom Herald

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Kilometer-High 'Tower of Babel' Plan for EC

Daily Telegraph — 5th March, 93.

A proposed new headquarters building for the European Community would be easily the tallest structure in the world — at 3,280ft, more than twice as high as the 1,450ft Sears Building in Chicago.

Critics of the plan for the kilometer-high skyscraper topped by a communications mast call it 'Protect Babel' the most grandiose scheme ever to cross the desk of an EC official.

A leading firm of Spanish architects, L35 Arquitectos, proposed that the tower should be built in Brussels to replace the star-shaped Berlaymont building which has been evacuated because of the presence of dangerous asbestos.

Senor Juan Mendoza, one of the principal architects, said the designs were "well received" when they were sent to EC officials, in preparation for a formal application to the Belgium government.

"Europe needs something to show the continuing scale of its ambitions," he said. The tower would be big enough to house the entire 13,000 EC civil service, and offices for Euro-MPs, as well as a major hotel. It would cost about £800 million, and Senor Mendoza stressed that this would be by private investment.

EC officials were yesterday broadly in favour of the tower. But decisions rest with

the Belgium government which owns all EC buildings. A spokesman for M Jean-Pierre Degrave, Belgium's assistant director for public works, who has been locked in a feud with the European Commission over the fate of the Berlaymont, was curt.

"We are not demolishing the Berlaymont," he said, and that is final." Our Madrid Correspondent writes: L35 Arquitectos was founded 25 years ago by three architect students at Barcelona polytechnic university. It is now among the leading architectural firms. It takes its name from the address — 35, Calle Letamendi — where the three founders rented a flat.

The proposed Brussels tower was designed by a team of 20, said Senor Mendoza. He said last night: "We were helped by colleagues from companies in nine other countries including Britain." The tallest structure in the world is the KTHI-TV mast in Fargo, North Dakota, at 2,063ft, followed by the CN communications tower in Toronto, at 1,814ft. The Sears Tower is the tallest inhabited building.

Ezekiel Chapter 13: 11-16
Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great

hailstones, shall fall; and a stormy wind shall rend *it*.

Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

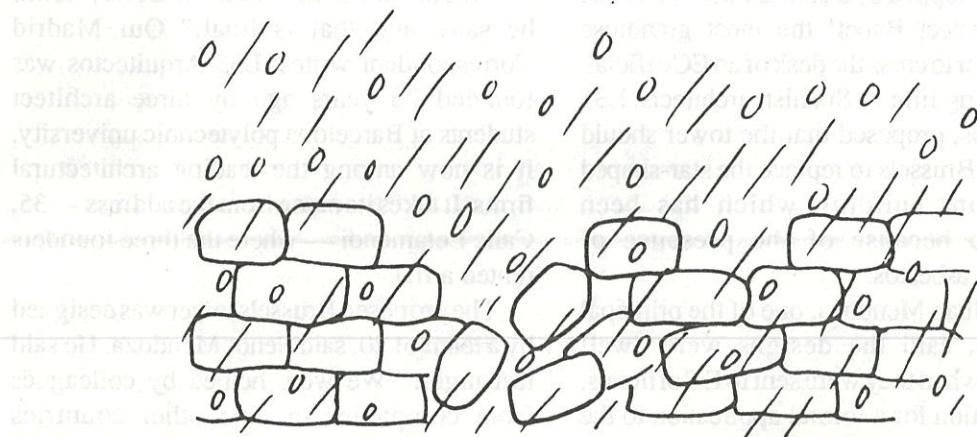
Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

So will I break down the wall that ye have daubed with untempered *morter*, and bring it

down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the Lord.

Thus I will accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will say unto you, The wall *is no more*, neither they that daubed it;

To wit, the prophets of Israel which prophesy concerning Jerusalem, and *there is* no peace, saith the Lord God.



Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

Ezekiel 13:13.

ooOoo

"The expositor of the Scriptures who nullifies the historical for the finding of the spiritual brings death upon all correct interpretation."

J. Albrecht-Bengal, (1687-1752)

The Kingdom Digest

Final Conflict

by Alan Moreau

As global events are daily testifying, the world is rapidly moving towards its final conflict.

Whether the respective opponents are designated as East vs. West, Communism vs. The Free World or any other designation, the battle has been waging since time began and it is quite simply Good vs. Evil.

We are experiencing the greatest apostasy the world has ever known. Modernism and Higher Criticism have risen from the depths of the abyss and settled upon an indifferent, unsuspecting Christendom suffused with complacency. Fashion and ritual have replaced true spirituality, while Christianity has been drawn away from the unadulterated, true Word of God. How succinctly our Lord Jesus Christ put it when he remarked:

"in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7:7.) Is it any wonder that virtually every day newspapers are riddled with accounts of gross immortality, rampant crime, and every type of social atrophy imaginable? What is even more contemptuous is that today's 'scholars' and some members of the clergy have the audacity to simply attribute this heinous behaviour to 'moral laxity'!

We are about to enter "a time of trouble, such as never was since there was a nation even to that same time." (Dan. 12:1). It is during this period that the world will learn righteousness (Deut. 6: 25 and Ps. 110:3). It will be a time during which the Lord will glorify His Name and vindicate His Word. His long-suffering is being replaced with judgement, and to those who have refused to listen, He declared:

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded... I also will laugh at your calamity; I will mock when your fear cometh... For that they hated knowledge, and did not choose the fear of the Lord: they would (have) none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices... But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1: 24-33.)

Have we passed the point of no return? Is the stage being set for the climax at the end of the age? Many eminent scriptural and secular authorities agree that we have. If this is true, both as a nation and as individuals, it would behoove us to get our spiritual houses in order and return to the commandments of God.

A Return to the Constitution During the years immediately following the American Revolution, while the foundation was being laid for the Constitution of the United States, Benjamin Franklin made a statement to this effect:

"Gentlemen, I've lived a long time, and the longer I live the more I am made aware of the Divine Providence ruling in the affairs of men. If we attempt this undertaking without placing God first and foremost, we shall fare no better than the builders of the tower of Babel."

How prophetically accurate was this testimony of more than 200 years ago.

Our Constitution was modeled after the perfect Law of the Lord. Whether this was done intentionally or not, God in His Providence guided the framers of our Constitution into drawing the document which led Gladstone to say after reading it, "It is the greatest piece of work ever struck off in a given time by the brain and purpose of man."

Conscientious adherence to the principles set forth in this perfect jurisprudence enabled this Republic to solve problems that had puzzled monarchs, philosophers, and statesmen for centuries. We grew in national prestige, military strength, economic prosperity, justice and equity at an unprecedented rate, so long as we placed God first in our minds and followed His precepts in all our endeavours.

However, at some point in our short national life we contracted a cancer, a malignant growth of spiritual depravity which infected our grade schools, universities, public offices, and even our churches. This malignancy has continued to spread, unchecked, and has become a ubiquitous plague infecting our entire nation. Amendment after amendment, referendum after referendum, until we have for all practical purposes destroyed the framework of our national jurisprudence, and sunken to the very nadir of our national existence.

As evidenced by daily events, there is no more law and order in this land, only anarchy under the candy-coating of democracy!

It is well to remember the admonition of Moses:

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therin... thine heart be lifted up, and thou forget the Lord thy God... And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth." (Deut. 8: 11-17).

There are innumerable factions in our national and local midst who snicker with delight as they read the daily accounts of immorality and bloodshed. These cabals are working ever so stealthily under the aegis of 'liberalism', toward our national demise and the establishment of a single world-governing body. No matter what auspices this movement hides behind, its ultimate goal is the enslavement of mankind.

Let us return to our unadulterated constitutional principles, let us restore the Law of the Lord as the law of this land and thus secure His blessings. Otherwise, this once great Republic shall continue to deteriorate from its present moribund condition into oblivion: "It is time for thee, Lord, to work: for they have made void thy law." (Ps. 119 126).

Origins of Jewish Types in Europe

By Alan Campbell

Popular ideas of so-called Jewish race type would not long survive knowledge of the facts. Harvard's Professor of Anthropology, Roland Dixon, believes that the conversion of the Khazars and numerous Armenians provided the main source of most Jewish types in Europe: "The most important single factor is the differentiation of these Jews of the Asiatic borderlands, from whom in very large part, the Ashkenazim of Europe were derived, was the conversion to Judaism, in the eighth century, of the Khazars... A strongly commercial people, they built up a powerful empire whose influence spread far into the heart of Russia.

'Great numbers of Jews are known to have settled among the Khazars, and their conversion to Judaism followed. In the tenth century, however, the Khazars were crushed by the rising power of the Slavs and scattered far and wide. These widely dispersed, strongly commercial people converted to the Jewish faith, and in the great numbers, Jews from the Caucasus and the northern borders of Asia-Minor, who had been there brachycephalized (become broad-headed) through centuries of contact with the surrounding population, we may in all probability see the origin of the great mass of the eastern European Jews of today.'

Dixon significantly points out that this 'Ashkenazim branch of the (Jewish) people, includes probably more than nine-tenths of the total of the world's Jewish population.' His considered conclusion is: 'The great majority of all Jews today are 'Semites' only in speech, and their true ancestry goes back not much to Palestine and Arabia as to the uplands of Anatolia and Armenia, the Caucasus and the Steppes of Central Asia, and their nearest relatives are still to be found in those areas today.'

Actually, they are not even Semites in speech: The majority of the Jews of Germany, Austria, Hungary, Russia and the USA or perhaps three-fifths of all the Jews, speak the Yiddish, which has been well-called the international tongue of the Jews. It is the corrupt German of the middle ages, with a sprinkling of Polish and Hebrew words, etc. written in Hebrew letters;

"For there is one God,

and one mediator between God and man,

the man Jesus Christ, who gave himself a ransom for all..."

(1 Timothy 2: 5-6)

No Reserve, No Retreat, No Regrets

by the late Rev. Dr. Francis Thomas



“...and come, take up the cross and follow me.” Mark 10:21.

There was a young student at Yale University who, while he was studying, was left a fortune. Now at this time he was greatly exercised concerning his duty as a disciple of the Lord. Finding himself with more of life's comforts than he needed — and with little serious care for the future — he gave away the greater part of his fortune, and handed his life into the hands of his Master. At the age of 24 he died whilst studying Arabic and Chinese, as he intended going to China as a missionary to the Moslems of Kansu Province. That young man was Borden of Yale, and his biographer states the secret of his life in these words: “No reserve, no retreat, no regrets.”

No doubt that one of the most difficult problems which faced our Lord during His life here on earth was the one He met when

standing before the high priest, and He was asked about His disciples. We read of it in John's gospel, Chapter 18, verse 19.

“The high priest then asked Jesus of His disciples, and of His doctrine.”

Peter had, this very night, denied that he knew Him, and Judas had kissed Him with the traitor's kiss. The Lord still remembered that the others had all forsaken Him and fled their own ways seeking safety and succour. And now, in the most awful moments of His loneliness, Jesus is asked about His disciples. What could He answer them? — and what can He answer today?

I feel that we must be honest with ourselves and with one another, in confessing that it is not an easy thing to become a Christian. Our Lord left the people of His day under no

delusions on the subject, and as Dr. Zwerner has written, "He never hid his scars in order to win disciples." Actually, it was the vision of the death of Christ that gave to the early Church — and the Church in subsequent ages — the inspiration of their Christian witness.

The practical aspect of Christian discipleship is often lost sight of, and people have the idea that being a follower of the Lord Jesus is just like joining some society. It is no such thing: it calls forth all the manhood of your soul, for the standards of Christ's call have not been lowered at all, even though they have seen the passing of strange times: it still means bearing a cross.

Embodyed in our text are the three great aspects of discipleship: the text is simple. Listen to it again: "...and come, take up the cross, and follow Me."

One There Must Be No Reserve "...and come..."

This expression is an imperative, calling to a place, such as 'Come here' may be used today. It is a positive command. The Christian is called to a new place, therefore, he must leave the place in which he now stands.

It cannot mean physically, otherwise we should have to leave our places of abode. Our Lord plainly states our position as we shall see. Did not the Lord Jesus point out that Discipleship was a costly business? Hear what He has to say:

"And He said to them all, if any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9: 23-24.
"For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it." Luke 9: 23-24.
Luke 14:26. "If any man come to Me and hate not his father, and mother, and wife, and children and brethren, and sisters yea, and his own life also, he cannot be My disciple." Luke 14:27. "And whosoever doth not bear his cross, and come after Me, cannot be My disciple." Luke 14:33 "So likewise, whosoever he be of you that foresaketh not all that he hath, he cannot be My disciple."

The threefold 'cannot' still holds good. It is virtually impossible to become a Christian and keep your reserve: not the reserve of character; we should ever strive to keep that — but the reserve of our powers, our wills and our strength. You cannot be a half-hearted believer: either you believe or you don't. There are many things I don't understand and several facts I am unable to explain, but I do believe them solidly.

Two There Must Be No Retreat "...and come, take up the cross..."

The Lord Jesus will not alter his conditions for Discipleship. Men have argued through the ages that there would be more Christian people if there was not talk about 'bearing the

cross'. "Why make religion uncomfortable?" they say. It was far from comfortable for the Saviour, and should we hope to escape any pain? Was the Reformation comfortable? Or did the martyrs have a pleasant time? Warfare is never a happy time — and we are engaged in a warfare. God help us never to retreat.

Chrysostome, one of the Church leaders in the third century said:

"The form at which men once shuddered became the badge of highest honour."

A man's reaction to the Cross depends upon the angle at which he looks at it.

"Cling to the old rugged cross."

Three There Must Be No Regrets

"...and come, take up the cross,
and follow Me."

There are far-reaching implications in our allegiance to Jesus Christ. Our changed

conditions will affect our daily life, and our new relationship may cost us dearly. We will face a certain degree of unpopularity; folk will insinuate that we are becoming so heavenly-minded so as to be of no earthly use; we shall be accused of 'obscurantist theology' — or of 'blinding' people with our faith, and with our selfish motives — but there must be no regrets.

It is no light thing to follow Christ. One of our gravest dangers is to keep back a part of the offering of our lives from God; and this is robbery. C.T. Studd wrote from Cambridge in 1883:

"I had known about Jesus dying for me, but I had never understood that if He had died for me, then I didn't belong to myself." His life's motto afterward was:

"If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him."

Will you, "...come, and take up your cross and follow him?"

Courtesy: Covenant Viewpoint

"Come unto me all that travail
and are heavily laden,
and I will give you rest."

St. Matthew 11:28



Palmoni, The Wonderful Numberer

By Alan Moreau

In the course of Bible study, one who has come to accept the modern identity of the descendants of the Ten-Tribed Northern Kingdom of Israel, or the House of Israel, as having grown into the Anglo-Saxon, Celtic and kindred peoples, has the key to opening the door to understanding God's purpose concerning His people.

Incorporated in that Plan of the Ages are distinct chronological periods and time measures, the commencement and termination dates of which are no less than milestones, or mileposts, on our journey down the Highway of Prophecy, or Time. The Prophet Daniel encountered the Author of these Time Cycles while he was asking the Angel Gabriel for the interpretation of a vision. Let us refer to Howard B. Rand's *Study in Daniel* (Destiny Publishers, Merrimac, MA 01860-0177) for further insight. On pages 202-203 under the subtitle, "The Numberer of Secrets," we read.

"Before the Angel Gabriel gave Daniel the interpretation of the vision, certain chronological factors were presented. After witnessing the rise of the little horn and watching its career as it prospered, Daniel stated:

" ' Then I heard one saint (Angel) speaking, and another saint said unto that certain saint (Hebrew: *Palmoni*, the numberer of secrets,

or the wonderful numberer) which spake, How long shall the vision concerning the daily sacrifice, and the transgression of desolation (making desolate), to give both the sanctuary and the host to be trodden under foot?' (Dan. 8:13)."

Continuing on page 204 under the subtitle, "The Unnamed Angel." we read:

"These questions were asked of the Saint who is called 'the numberer of secrets, or the wonderful numberer.' This Being is unnamed and is evidently the same Angel who appeared to the father of Samson and is there called the Angel of the Lord. Manoah, Samson's father, asked: 'What is thy name?' The Angel of the Lord replied, 'Why askest thou thus after my name, seeing it is secret?' It was to remain a secret until the coming of Jesus Christ, who He was the Personage who, as the Angel of the Lord was speaking. So this Wonderful Numberer, who was able to set forth the number of secrets, is none other than the One to whom Isaiah gives the name 'Wonderful' as the first in a list of names by which our Lord will be known:

" ' For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' (Isa. 9: 6)."'

The Numberer of Souls

The setting of time periods and cycles is only one of Palmoni's responsibilities, for as we read in *The Apocalypse of Baruch*, on page 28:

"But again I will speak in Thy presence, O Lord, my Lord. When of old there was no world with its inhabitants, Thou didst devise and speak with a word, and forthwith the works of creation stood before Thee. And Thou saidst say that Thou wouldest make for Thy world man as the administrator of Thy works, that it might be known that he was by no means made on account of the world, but the world on account of him." (Chapter XIV, verses 16-18).

Evidently, if Adam had not transgressed the commandment of God, and sin had not entered into the world, the very complexion of our existence would be very different, for as the Apocrypha testifies:

"For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death unto the world: and they that do not hold of his side do find it." (Wisdom of Solomon 2: 23-24).

Once Adam and Eve sinned, lost their garments of light, and began to grow old, Palmoni, the Wonderful Numberer, had to number two more groups of individuals. Returning to *The Apocalypse of Baruch*, we read on pages 44-45:

"because when Adam sinned and death was decreed against those who should be

born, then the multitude of those who should be born was numbered, and for that number a place was prepared where the living might dwell and the dead might be guarded." (Chapter XXIII, verse 4).

In our own towns and cities we take a periodical census to number the populations. This is in order to assist planning boards for future development of roads, schools, housing, etc. At best, our census is approximate with as narrow a margin of error as possible. However, in numbering the inhabitants of the earth, and Israel in particular, Palmoni, the Wonderful Numberer, is exact.

Concerning Israel in particular, we read:

"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 the Lord's portion is his people; Jacob is the lot (measuring line) of his inheritance." (Deut. 32: 8-9).

In his Epistle to the Hebrews, the Apostle Paul states that the children of Israel were to become as innumerable as the sands of the seashore, and as multitudinous as the stars of heaven:

"Therefore sprang there even of one (Abraham), and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." (Heb. 11:12).

However, corresponding in Psalm 147, we read in verse 4:

"He telleth the number of the stars; he calleth them by all their names. Great is our

Lord, and of great power (omnipotence); his understanding is infinite."

We begin to understand from the scriptural testimony that this Palmoni, the Wonderful Numberer, knows everything. He counts the number of the stars, and even calls them each by their name. He knows the number of the children of Israel, and even how much land will be necessary to accommodate such a multitude. He even knows the number of hairs on our heads (Matt. 10:30).

The Mystery of Godliness

Palmoni, the Wonderful Numberer, the Numberer of Secrets is, as Isaiah testifies in his ninth chapter, simply another expression of Almighty God. Paul tells us that this is a great mystery, and he extrapolates:

"And without controversy (confessedly) great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (I Tim. 3:16).

The Workings of Faith

Almighty God requires all who come to Him to do so in faith. There are certain things that He does not tell us about Himself, or about His plan, but He asks us to believe, to walk by faith. The 11th chapter of Paul's epistle to the Hebrews is an appraisal of faith, as well as a record of many individuals, who, throughout the ages, have accomplished

amazing feats simply through walking by their faith. Briefly, from three verses:

"Now faith is the substance of things hoped for, the evidence of things not seen... Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear... But without faith it is impossible to please him: for he that cometh to God must believe that he is (exists), and that he is a rewarder of them that diligently seek him." (Heb. 11:1,3 & 6).

J.B. Phillips makes this somewhat clearer.

"Now faith means putting our full confidence in the things we hope for; it means being certain of things we cannot see... And it is after all only by faith that our minds accept as fact that the whole scheme of time and space (universe) was created by God's command — that the world which we can see has come into being through principles that are invisible... And without faith it is impossible to please him. The man who approaches God must have faith in two things, first that God exists and secondly that it is worth a man's while to try to find God."

Perfect Harmony Amidst Turmoil

As one continues to mature spiritually, he(she) begins to realise that the Creation in which we live is so perfectly ordered, so perfectly balanced and intricately numbered that, regardless of how chaotic things may appear to be, everything is under control.

In today's helter-skelter world of confusion and disorder, where anarchy is sprouting its ugly head more and more from atop the tidal wave of ungodliness, where life has ceased to be anything more lofty than the pursuit of personal happiness and monetary gain, it is difficult to perceive the Omnipotent Hand of Providence directing every sphere of creation towards perfection.

A cognizance of the Omnipotence of Almighty God is essential to the believer in order that he may walk by faith. Without recognising that all power comes from God and that nothing can happen without His consent, the Christian is entering the everyday spiritual battle from the 'fiery darts of the wicked'.

The Prescribed Measure

When the Prophet Esdras (Ezra) received his apocryphal vision from the Lord, the Angel Uriel was sent to answer certain inquires made by the prophet. The prophet was concerned with the Judgement, at which time the righteous (both the living and the dead) would receive their reward and likewise when the wicked would receive their punishment. We read in II Esdras:

"Then I (Esdras) answered and said, How, and when shall these things come to pass? wherefore are our years few and evil? And he (the Angel Uriel) answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded. Do not the souls also of

the righteous ask questions of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward? And unto these things Uriel the archangel gave them the answer, and said, Even when the number of seeds is filled in you (the number of those like you is filled); for he hath weighted the world in the 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 (prescribed) measure be fulfilled." (II Esdras 4: 33-37).

The prophets all described a time in what was to them the distant future, a time when the forces of darkness would have gained the ascendancy, a time when ungodliness would be the order of the day, and perhaps most significantly a time when our Lord describes His Witness as having been defeated and killed, "lying dead in the streets of that city, called spiritually Sodom and Egypt". We have reached that time and, as the Divine Timepiece continues to approach the moment we as Watchmen have been waiting for, let us look up, and lift up our heads, for redemption draws nigh:

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?"
(Matt. 24:45).

Courtesy: Special Alert

The Outshining Glory

By Howard B. Rand

Jesus Christ taught that, when the powers of the heavens shall be shaken, and the nations of the earth shall be in perplexity and distress, the sign of the Son of man will then appear in the heavens. What will constitute that sign?

It is to be with such power and great glory that it will cause all of the tribes of the earth to mourn (Matt. 24:30). It will herald the approach of Jesus Christ to earth with ten thousands of His saints (Jude 14), manifesting itself like the Shekinah Glory which accompanied the tabernacle in the wilderness and overshadowed the temple at Jerusalem. Then it was evidence of the presence of Deity and when it again shines forth in all of its awesome splendor, it will presage His arrival and constitute the sign of the Son of man in heaven. The Prophet Ezekiel described the shining forth of that Glory:

“Behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.” (Ez. 43:2).

The Apostle John beheld the Glory of the coming of the Lord and, describing the splendor he witnessed, he wrote in terms similar to those used by Ezekiel when referring to His voice.

“And his voice as the sound of many waters.” (Rev. 1:15).

The Apostle Paul alluded to this description by Ezekiel of the coming of that Glory when he said:

“Looking for that blessed hope, and the glorious appearing (or forthshining) of the great God and our Saviour Jesus Christ.” (Titus 2:13).

The day when the Glory is to burst forth, illuminating the whole heavens, is drawing very near. Its forthshining is timed with events that will cause Soviet Russia to make a major move into the Middle East. The appearance of this sign of the Son of man in heaven will very likely be the factor that will cause consternation in the ranks of the armed hordes of God and the great northern confederacy. Nevertheless, it will not deter them from pressing on toward their goal of world conquest, for the prophet Esdras declares:

“I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.” (II Esdras 13:).

The forces of evil infesting heavenly realms and invading earthly places will never surrender to righteousness. Their leaders in spheres of spiritual wickedness (Eph. 6:12) know against whom they are making war and the rank and file of their followers upon the earth, although terror-stricken and in great fear, will continue the battle until they are overwhelmed by unprecedented destruction at the hands of a wrathful God. Then the Triumphant Lord, as King of kings, will begin his glorious reign in righteousness upon the earth.

Courtesy: Special Alert

A Place Prepared of God

The Benevolence of the Gulf Stream

By W.F. Finlayson

In the reign of King David of Israel God, through His prophet Nathan, announced: "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." This 'place' was to be the base from which — during the Christian dispensation — they would fulfil their Divinely appointed destiny, promised to the Fathers of Israel: Abraham, Isaac and Jacob. In the peace and security of this sanctuary, it was His purpose that they should develop as an integrated, maritime people, finally to emerge as His *Company of Nations*. To enable them to discharge their service to the human race as a whole He pledged Himself to provide strategic advantage over those who might oppose them. The *Sea Gate* was the paramount blessing in this respect.

Thus, those who would seek for letter-day Israel must look for them to appear in sea-grit territory 'at the end of the earth' from their Palestinian homeland. They must search for a powerful concourse of peoples, observing the Christian way of life and carrying the Gospel of Jesus Christ to the world of the heathen, for such was their commission. By geography, history and manifest Christian urge, this sanctuary and this people can only be that in the Isles of Britain, springboard of the English-speaking nations. Their development in the

declared purposes of God demanded a centuries-long build-up in the strategic centre of the world's land mass. In particular, the 'Western Approaches' were vital as their channel of communication in their high office as Servant Nation to the world at large.

A Striking Fact

Arthur Mee, in his *Book of the Flag* wrote: "We are in the middle of the earth, unique among the nations... Think of our natural situation: the earth is one-third land and two-thirds water. If we take up our globe and look down on the North Pole so that we can see the top half of the world with nearly all the land on it, we realise a wonderful thing... We are set in the middle of the world, a place of hope and refuge for the race of men — a central, shining beacon... Freedom's own Island."

A further remarkable factor becomes apparent. The northerly situation of the British Isles would have rendered them incapable of supporting a great maritime people. For British ports would be ice-bound for a large portion of the year, had not Almighty God, in ages long gone by, provided a gigantic natural force to ensure that His Servant people in their sea-grit home should at all times be in a position to communicate with the peoples of far-flung lands, for their good. Further, that they should

be so *provided for* that they would be able to develop their culture, influence and power in the direction which He had designed for them.

This supreme benevolence is seen in the Gulf Stream, an immense ocean river of warm water which emerges from the Bay of Yucatan, to flow through the Straits of Florida into the Atlantic. This amazing phenomenon of Nature contains a constant flow of some hundred thousand tons of warm water every hour, in a stream about forty miles wide and a thousand feet in depth, which forces itself through the colder Atlantic waters, losing only fourteen degrees in its eastward progress towards Europe — and particularly to the Isles of Britain. It is urged on by westerly winds and by the impetus of the earth's rotation and, in the words of Arthur Mee, it surrounds the islands 'like a warm scarf'. This God-given benefaction has had an enormous influence on the lives, power and influence of their inhabitants.

Objective Testimony

The German author, Hans Leip, writes objectively in his book *The Gulf Stream Story*. He says: "It was from these parts that Iceland, Greenland and — long before Columbus — America was discovered. From here started the first long voyage of the North Atlantic men to all parts of the compass. From Scandinavia, the ancient heritage was partly destroyed, partly taken over. From North Cape to Constantinople, a blond era was ushered in. The first stone was laid to western mastery of the seas, which reached its brilliant

culmination in England, and its zenith about the year 1900 — a brilliance born of the Gulf Stream, turbulent, changeable and inseparably bound to the Atlantic."

He writes further: "It is difficult to portray in a few words the character of a nation. Yet the Briton conforms to a type more readily than other Europeans. He is, so to speak, in the centre of the Gulf Stream influence."

A strange adventure was recorded in a Hamburg chronicle. It said, "In this year, three persons from England came over the sea in a small boat. Each of them had but one oar. The origin of their undertaking was a wager of several thousand thalers. In commemoration, this boat has been placed in our Arsenal." Hans Leip makes unique comment on the causes and consequences of the Spanish Armada: "The only possible route of retreat was round the north of Scotland — a very dangerous route. They succumbed to the hazards of the Gulf Stream, which unleashed its autumn storms so early and so mercilessly that it might almost have learned a lesson from the bloodhounds with which the Spaniards were wont to chase fugitive slaves in the West Indies... One feels almost inclined to say that the defeat of the Armada was Luther's naval victor." Leip considers that the Gulf Stream is responsible for the whole of Western Civilisation, "*including what it drew from the civilisations of the East*".

The World Mission of the Celto-Saxtons

Accepting as we do that the English-speaking and kindred peoples embody the

bulk of today's descendants of Israel of old, we can discern how the Great Creator provided in advance for the well-being and emergent competence of His Servant People, to the end that His benevolence should radiate through them. The great family of Celtic peoples — Celts, Angles, Saxons, Jutes, Danes, Vikings and Normans — should at least recombine, under the influence of the Gospel of Jesus Christ. As they reached their fulness, they demonstrated their 'business in great waters'. Their ships carried the cargoes necessary for the well-being of the human race. Their trade made it possible for ministers of Christ to take His Faith to backward peoples in all parts of the world. They took also medical blessings in the hands of devoted servants of their Lord.

As Arthur Mee says: "Out of the Island have gone into the far corners of the world the great ideas of civilisation and ordered life. We can stand in a green meadow by the Thames where our Magna Carta of freedom was signed by a king biting sticks and straw in his rage... We built up the freedom of the seas, without which there can be no peace." There is no end to the blessings for the human race which have proceeded from this Company of Nations which, under the hand of God, sprang from the Stream-warmed Isles of the West — the Appointed Place spoken of by the prophet, Nathan, some three thousand years ago and mentioned in the Revelation vision of the Risen Lord. In this He describes the Place prepared of God, to which a symbolic woman — easily and unquestionably identifiable as Israel — from the midst of her distress was

borne for the second time 'on eagles wings' to sanctuary.

Blessings Indeed

Most of the blessings of life have been conveyed to the human race through the agency of the modern Israel nations. Their principles of Public Health, for instance, have opened up to safe living millions of square miles of hitherto disease-ridden lands. The ordinary, seldom appreciated amenities of Police, postal facilities and navigation — the compass, the lifeboat, the life-saving rocket and the Plimsol Line emanated from them. More than a century ago, Britons were busy developing modern machines for the spinning and weaving of cotton and and for the use of the woollen industry. The sewing machine, the steam hammer, the circular saw and the tunnel-drilling shield followed, along with telegraph, turbine and railways.

Truly, the God-blessed Gulf Stream, warming and nurturing His Appointed Place, has been the fount of gracious living, conveyed through the Servant People who He commissioned to make it possible for His Son's instructions to be carried out. Did He not direct His Church to carry His Gospel to every creature? And did He not warn His followers of those days that He would be returning in power *after* the time when they could with confidence say that His Gospel of the Kingdom had been preached, or published through all the world, *for a witness*?

Courtesy: National Message.

God in the Old Testament

~ His Ways With His People ~

By Grace E. Butterworth

Throughout the Old Testament records the love of God is revealed in a remarkable way. The wonder of it as seen in His dealings with the human family, and particularly with Israel, is almost beyond words. And in those instances quoted by the uninitiated and unobservant as being only the expression of unmitigated judgment we find as well, and sometimes instead, the greatest mercy. God created man to a heritage of joy and blessing, but sin frustrated that design. Even when man, because of that sin, was excluded from Eden the gates were closed by the hand of love. The love of a Father for an erring son, taking the only means possible towards Adam, the head of a fallen race — chastisement which would lead to ultimate restoration instead of sin unpunished leading to a prolonged life of misery. This is the keynote of all God's dealings.

Abraham, Isaac and Jacob all experienced this, especially the last named, who, as a result of forestalling God's plan for this inheritance of the birthright blessings, trod a hard and thorny path until he learned by God's chastening hand the lessons which that chastisement was designed to teach — utter dependence upon God and renunciation of self. Thus he reached the crowning point of his history (Gen. 32:26-28) when he said to God: "I will not let Thee go, except Thou bless

me," to which God replied "thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

Next we turn to the life of Joseph, beloved by his father, hated by his brethren, but through persecution, suffering and trial in Egypt raised to a position of great honour and usefulness, becoming in God's hand the instrument for feeding all the then known world in time of famine, so being enabled in the purpose of God to share in the fulfilment of the promise to Jacob: "In thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:14).

Reviewing the life of Moses in this connection, it will be seen that Psalm 103: 7 states "He made known His ways unto Moses, His acts unto the children of Israel," and further careful study will show that the revelation of the love of God to Moses was progressive.

When Moses first went up the mount to God at Sinai he said, "I exceedingly fear and quake," (Heb. 12:21). Looking back it will be found that when God, revealing Himself in the burning bush, first called him to his stupendous task, Moses hid his face for he was afraid to look upon God (Exod. 3: 4-6), and though God gave him that wonderful promise, "Certainly I will be with thee" (v. 12) and the sevenfold "I will" in chapter 6: 6-8, yet it was

the sense of God's power and greatness in His dealings with Pharaoh and the Egyptians rather than God's love which seemed to impress Moses during all the period of the bondage in Egypt; partly, no doubt, because he was the instrument of God's judgements at that time. But what a tremendous change took place after Moses' sojourn in the mount with God for forty days and nights, during which time "the Lord spake unto Moses face to face as a man speaketh unto his friend" (Exod. 33). After that intimate contact with God Moses understood, as otherwise he could not have done, that He was not only the God of power and greatness and glory, but also of infinite tenderness, compassion and love; now that love became to him personally a deep and abiding reality, never again to lose its power in his life. So we have Moses prayer, "If Thy presence go not with me, carry us not up hence," and God's most gracious answer, "My presence shall go with thee, and I will give thee rest." (vs. 14,15).

In the 12th chapter of the Epistle to the Hebrew these words occur: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (vs. 6, 7).

This text is graphically illustrated in the preceding chapter which contains the wonderful picture gallery of the heroes of faith—those Old Testament characters, some of whom we have been considering.

Faith was the secret of their sublime

success, their triumphant overcoming of obstacles, which apart from the eye of faith fixed on the God Who only doeth wonders, could not have been surmounted. Their faith in God's love and His purposes of blessing, not only for them but for the world, never wavered, and "so they climbed the steep ascent to heaven through peril, toil and pain" and to us it is in some degree to "follow in their train" for they, without us, shall not be made perfect.

As we meditate upon God's wonderful love in His dealings with His people Israel, we can rejoice that their history is the counterpart of our own. In Hosea 11:1 God says by the mouth of His prophet: "When Israel was a child, then I loved him, and called My son out of Egypt." In Exodus 19:4 God declares: "I bare you on eagle's wings and brought you unto Myself," and again in Deuteronomy 32: 11,12, there is repeated the picture of God's love and care for His people in all their wanderings under that figure. How strong are the wings of the mother bird, and how she bears up the eaglets in their efforts to fly, keeping them from harm and danger; and so all through Israel's chequered history God's love protected and blessed them, in spite of repeated rebellion and sin, so that He says in Isaiah 49:16: "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." And speaking of a mother's love, He says: "They may forget, yet will I not forget thee." In the latter part of Isaiah written to Israel in the Isles, this is brought out most clearly. Chapter 63 reveals that "in His love and in His pity He redeemed

them; and He bare them, and carried them all the days of old." That love will yet have its fruition in Israel's blessing and glory in a future day.

To all who have eyes to see and hearts to understand, the story of Israel throughout the Old Testament, whether told in history, poetry or prophecy, shows, in the warp and woof, God's love in every thread — with mercy and with judgement their web of life He wove. Yes, and even the dews of sorrow, a necessary part of their training, were lusted with His love, and because of that unchanging and

unchangeable love He says in Malachi 3:6: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

Now the long story of discipline is nearing its completion and a new chapter of blessing and glory at the return of the King and the restoration of Israel is about to be written, but whether in discipline or joy, in defeat or triumph, God's goal is ever kept in view, even Israel's destiny as God's servant nation to be the means of blessing to all the earth.

Courtesy: National Message

The Lord Is King The Law of the Kingdom

By Rev. Pascoe Goard, F.R.G.S.

In the first great public act of the ministry of our Lord, in the presence of such multitudes as rarely have gathered to share in the ministry of apostle, prophet, or minister, Jesus gave utterance to the following solemn words:—

"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 tittle shall in no way pass from the law, until all be fulfilled" (Matt. v 17-18).

Note the "I am" form of expression. This is the Jehovah name, constantly used by Jesus

—i.e. "Before Abraham was, I am."

Note also the conjunction — the law and the prophets. Now we *keep* the law; we *fulfil* the prophets.

So many people think that Jesus "fulfilled" the law, and that therefore, having been fulfilled, it has passed. Not so!

Jesus kept the law, inviolably; and Jesus fulfilled the "prophets" up to the date at the time of His first advent, and ascension. But not all the "Prophets" have been fulfilled, and shall not be, until the predicted passing of heaven and earth shall have taken place.

Therefore all has not been fulfilled;

therefore the laws stands as to every jot and title of it to this day.

It is necessary to define terms here. Indicating the subject of this part of His address, namely, the imperishable law, He shows what was in His mind by proceeding to review and strengthen certain of the statutes which form part of that law. But of the ordinances of worship contained in the "Law of commandments contained in Ordinances"—that is to say, the sacrifices, offering of incense, and so on, he is not here speaking, and for the very good reason that this matter is national and not ecclesiastical.

The law of the Lord therefore stands as the law of the nation, the keeping of which brings peace, prosperity, health and happiness to the nation and to the citizens of it, from the King to the Peasant.

That law cannot be broken today without penalty, any more than it could in any other age of the nation chosen of God to be the keepers of His law and the bearers of His gospel.

O that this nation, and the company of nations, would heed this warning! How we have suffered in the past because of refusal to walk according to the Divine law!

But men say, "we are not under law; we are under Grace."

This is true in regard to the Spiritual Kingdom; but we are not discussing that field. We are discussing an earthly Kingdom established over our own nation, located in specific geographical positions and carrying on under national law.

We are under natural law; for instance, the law of gravitation. Forget this and step over the edge into the abyss, and the experiment will at once prove that Grace does not free us from that law, and will execute summarily the penalty of the broken law, which unless some kindly influence intervene, such as a depth of water, or a snowdrift, will be death.

We are under British Law. If that is doubted, let the doubter transgress and feel at once the hand of the policeman upon his collar. It is useless to urge to the magistrate, "we are not under law but under Grace", he will hear the complaint, approve the case, and we shall bear the penalty, "for the ruler beareth not the sword in vain" Romans xiii, 4).

Now the question is, What is the law the Magistrate is administering? You reply, "British Law." Very true. Now what is British Law? The answer is, "The Common Law". True. But what is the Common Law?

Most men will answer: The body of laws made by the British Parliaments. But the Common Law is older than recorded Parliaments, and, as we know them, it is older than Parliaments.

Whence, then is the Common Law? Many authorities will tell you; for instance, Blackstone. But in this instance let King Alfred, the great Saxon lawgiver, tell. He declares that God gave the Law to this realm of Britain and to the people of Israel at Sinai simultaneously.

In his code, the law stated in Deuteronomy and the law upon the King's statute book were almost identical word for word.

It is only in the last years that we have arrogated to ourselves the Divinely reserved prerogative of making and promulgating law.

We are still nationally under the Divine law!

The votes of the Parliaments of all the world cannot change the law given by God, and administered by Jesus the King, by as much as "one jot or tittle." Neither can the consequences of the breaking of the law be avoided.

And yet Britain is now trying to revise, or to set aside, the law as never before. Let our beloved nation beware! Every broken law carries its own punishment, and every setting aside of the law of God carries with it *forfeiture of the blessings* the nation so much needs, and so desires.

Moreover, the Sabbath constitutes one of the special privileges of Israel in that it marks her Sabbath Communion with God. For God keeps the Sabbath with her. It is a seal of her Spiritual Communion with the Lord her King. To fail to keep the Sabbath with Him is to fail to spend the Day once a week with Him.

There are actual stripes to be endured at the hand of the King, who is a King who rules. Let us not forget that this is so!

Read the Covenant of the Constitution, which provides for His nation, if it keeps His law, *bloodless victory in war*. Then consider why the heart of Britain is mourning a million

slain.

Think of the fact that there are still two great wars ahead which might be averted, but because men will not take the way of peace, will not be averted.

Remember that the *Covenant of the Law of God* is still alive, and that the *nation may take shelter under its conditions and become immune from such suffering again.*

But Britain is breaking farther and farther away from the conditions of the Covenant of the Law of God. For instance, it is throwing wide open the door for the desecration of the sabbath. What shall be the end?

Far from enjoying one day in the week in spiritual fellowship with the Lord her Saviour and King, the nation has fallen into the same condition which occurred at the foot of Sinai, when the people "Sat down to eat and drink, and rose up to play." ("Play with it," "Mock," "Dance.").

"Listen, O Isles, unto Me, and hearken ye people from afar..." is still the call of the Lord.

Let us restore His Sabbaths, let us recover His law which we have so sadly mutilated in late years. Let us remember that "The Lord is our Lawgiver, the Lord is our Judge, the Lord is our King," and in His service spiritually and nationally we shall find peace and safety, be it a time of peace or of war.

Courtesy: National Message.

"...Ye are my witnesses, saith the Lord, that I am God."
(Isaiah 43:12)

Evidence

An eminent American said that that the world has yet to see what God can do through one man who is completely surrendered to His will. No doubt this is true because God's works are never on the wane but ever on the increase. Whatever the wonders of the future may be it is a fact that men have yet to see and to appreciate the amazing things that God has done, and continues to do through one man—Abraham. Surprising as it may seem, the Bible uses the brief space of its first eleven chapters to narrate the mighty processes of creation, plus approximately two thousand years of history which includes such tremendous events as paradise lost, the rise and fall of empires, and the deluge. Beginning then with Genesis 12, it requires 1178 chapters to record one man's destiny—the story of Abraham and his family. It is true that other peoples are mentioned in the Bible, not for the purpose of giving their history, let it be noted, but only as they deal with, oppose, or influence one man's family.

When studying any historical character it is important to know if the information at hand is authentic. It is especially important in the case of Abraham since many writers and teachers regard him as a legendary figure; a product of fiction rather than fact. This perversion rests on the assumption that Abraham's biography could not have been written by Moses, as the Bible states, because

By C.R. Dickey
From: One Man's Destiny
Courtesy: The Kingdom Digest.

writing was an unknown art in Moses' day. But is this theory true? Modern archaeology presents a formidable array against it. A few sentences from "The Bible Is True", by Sir Charles Marston, one of the world's foremost authorities on archaeological research, will suffice to establish the genuineness of Moses' work and the reality of Abraham:

"There is no longer any doubt that the races who inhabited the Euphrates valley, Syria, Palestine, and Egypt in ancient times, possessed a much higher culture than has been postulated for them by Bible critics. For example, we now know that the art of writing in cuneiform on clay tablets was in general use long before the days of Abraham. Archaeological evidence has now established the fact that alphabetical writing was actually in existence in Sinai at the very time when Moses led the tribes there after the Exodus from Egypt; and further, that such writing was being used in Palestine immediately after the days of Moses. It would almost seem as though civilized man has always had the means for recording in writing... everything such as we find recorded in the books of Genesis, Exodus, etc..."

"The evidence for the use of writing, including alphabetical writing, both before and after Moses, now supplied by archaeology, makes conjectures about oral transmission unworthy of any further credit."

The Judgment of Israel

By R. Llewelyn Williams

The apathetic indifference of Israel to her Redeemer might well fill all true Christians with dismay, and even with despondency, were it not for the assurances of God Himself that His Servant Kingdom will be reformed, purified, and made ready for the coming of her King.

In the parable of the wheat and the tares, Jesus clearly foreshadowed the cleansing of His kingdom which is to take place at 'the end of the world', that is to say, at the end of the present age, and prior to the Millennium.

Another parable put he forth unto them, saying, *The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.*

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in the field? From whence then hath it tares? He said unto them, An enemy hath done this.

The servant said unto him, Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: 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.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered them and said unto them, 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 in the end of the world. The Son of man shall send forth his angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity.

(Matt. 13: 24-30, 36-41).



In different terms the same promise of national reformation had been recorded, many centuries before, by the prophet Ezekiel:

As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered.

And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me:

And ye shall know that I am the Lord, when I have wrought with you for my name's sake. (Ezek. 20: 33-44).

From these passages, as from many others, we learn that Israel must be purified in the Great Refiner's fire, in order that she may be purged of her dross; she must suffer the pangs of spiritual rebirth, in order that she may undergo a change of heart; she must pass under the rod of her Redeemer's judgment, in order that she may be brought into the bond of the New Covenant.

By His great sacrifice on Calvary, Jesus Himself became the Mediator of the New Covenant, which He sealed with His blood. It

is, therefore, a document of the very highest importance.

Fortunately we are left in no doubt as to the terms of this final covenant; for they are set forth, for all to read, both in the New Testament (Hebrews 8: 6-13), and also in the Old. In each case the substance is the same; but the Book of Jeremiah adds the Divine guarantee that all the provisions of the covenant will be fulfilled in due time.

Behold, the days comes, 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 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, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea, when the waves thereof roar; The Lord of hosts is His name;

If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

(Jeremiah 31: 31-36).

Under the full operation of this New Covenant in Christ Jesus, modern Israel will undergo that complete national change of heart which is foretold in the Book of Ezekiel:

Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

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 a heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Then shall ye remember your own evil ways, and your doings that were not good, and

shall lothe yourselves in your own sight for your iniquities and for your abominations.

Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

My tabernacle also shall be with them: yea, 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.

(Ezek. 36: 22-32, 37; 37: 26-28).

Thus, by the merciful goodness of God, Israel will emerge from her judgement with a new heart and a new spirit, as the Servant Nation of her Redeemer. She will also have a new hope, and a new purpose; for she will be waiting eagerly for the coming of her King, in order that she may fulfil her great destiny by extending His Kingdom over the hearts of all mankind.

From: The Promise of His Coming.
Courtesy: The Kingdom Digest

The Story of Celto-Saxon Israel

by W.H.Bennett

Courtesy: Canadian British Israel Association

Part Twenty-One The Trojans

The legends of ancient Britain, as preserved in the records of ancient writers and in the local traditions of many parts of England, state that a great body of people, led by a Prince called Brutus the Trojan, arrived and settled in Britain about 1103 B.C., and that these people were the descendants of the Trojans who, having been defeated in a war with the Greeks, had fled from Asia Minor to Italy.

A legend so ancient and widespread, with so many local evidences, and which has been recorded as a fact of history by the ancient writers must have a basis in truth. Among these evidences we mention only three: the stone in St. Swithin's Church, London, which

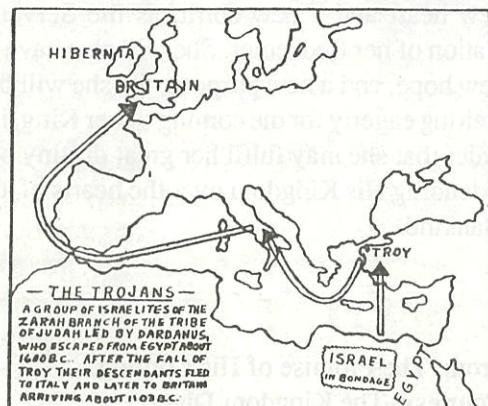
Brutus is said to have brought from Troy; the stone in Fore St., Totnes, on which Brutus stepped when he landed in Britain; and the ancient name of London, Troynovant (New Troy).

Further, in the genealogical records which have been kept from the most ancient times by the Royal College of Heralds, the descent of our Royal Family is traced through this Brutus to Aeneas, who led the Trojans in their flight from Troy to Italy, and through him to Dardanus who founded the Trojan Royal Family and Kingdom. There are also in existence ancient genealogical records tracing the descent of several of the old British and Welsh families through this Brutus to Dardanus.

It seems certain, therefore, that Brutus, who founded the ancient British Royal Family, and those who came to Britain with him, were Trojans. Who, then were the Trojans?

According to the ancient Greek writers, the city and kingdom later known as Troy was founded by a Dardanus who, with a band of followers, arrived in Asia Minor from Egypt about 1600 B.C.

Homer, who wrote about 1000 B.C., says that Dardanus was a son (or descendant) of Jupiter who was a son of Saturn also called Kronus. But Sanchoniatho, a Phoenician historian, declares that Kronus was Israel and



that he had a special son 'Jehud' (Judah). Thus in stating that Dardanus, the founder of the Trojan Royal House and Kingdom, was a descendant of Jupiter, Homer is simply saying that he was an Israelite of the Tribe of Judah.

As the Bible records indicate the disappearance of most of the Zarah Branch of the Tribe of Judah, during the time of Israel's bondage in Egypt (1700-1486 B.C.), and as this branch of Judah was headed at this time by two brothers, Calcol and Darda (Dara or Dardanus), it is evident that Dardanus, the founder of the Trojan Kingdom, and his followers, were Israelites of the Zarah Branch of the Tribe of Judah.

This becomes even more evident when viewed in the light of the fact that under the Hibernians, who came into Ireland under a leader named Calcol about the same time that Dardanus and his followers arrived in Asia Minor, are proved, both by their name and their heraldic emblem (the Red Hand of Ulster), to have been Hebrews (Israelites) and descendants of Zarah-Judah.

To this we would add one more item of evidence. The records previously mentioned, kept by the Royal College of Heralds, not only trace the descent of our Royal Family through Brutus to Dardanus, but through him to Judah and Jacob-Israel. As the College of Heralds is a national institution, which has existed for at least a thousand years for the purpose of maintaining the accuracy of these genealogical records, its information is authoritative and must be accepted as authentic.

Thus the chain of evidence is complete.

Brutus and his followers who established the ancient Throne and Kingdom of Britain were Trojans, descendants of those who fled westward from Asia Minor after the fall of Troy; and the Trojans, in turn, like the Hibernians, were Hebrews or Israelites mainly of the Zarah Branch of the Tribe of Judah who had fled from Egypt while Israel was in bondage there.

Part Twenty-Two

The Iberians

In contrast to the Trojans, who came into Britain in a body, the next and more numerous arrivals came in a steady stream of immigration which began shortly after the arrival of the Trojans in 1103 B.C. and continued for some 300 years.

These new-comers, who appear to have settled throughout the whole of the British Isles, were Iberians, a people who appeared in Southwest Europe in the 15th century B.C., and who gradually migrated through Spain and France into the British Isles. Here they merged with the Trojans to form the basic stock of the ancient British people.

As the evidence presented previously proves that the Trojans were Israelites, the question now arises, who were the Iberians?

As the first step in answering this question, let us examine the word Iberians or, as the ancients wrote it, Iberi. Obviously it is but one form of the name which also appears as Iberia, Ebro, Eboracum, Hibernia and Hebrides. Without these various endings, which are

additions meaning 'land of' or 'people of', etc., the name appears as Iber, Ebr, Ebor, Hiber or Hebr, thus being identical with 'Hebr' to root of 'Hebrews', the radical name of the Israel people. This in itself indicates that the Iberians were Hebrews and thus Israelites.

Further, an examination of various forms of the word Iberia noted above, shows that it is also spelled 'Eb' and 'Heb,' and thus the ending 'ians' simply means 'people' or 'the people of,' we see that Iberians were the people of Eber or Heber. This is further evidence of their Israelitish identity, for the Israelites too were people of Eber or Heber (Hebrews), because of their descent from Heber, spelled in the New Testament Eber.

Thus by the name they bore it is evident that our Iberian ancestors were Hebrew or Israelites.

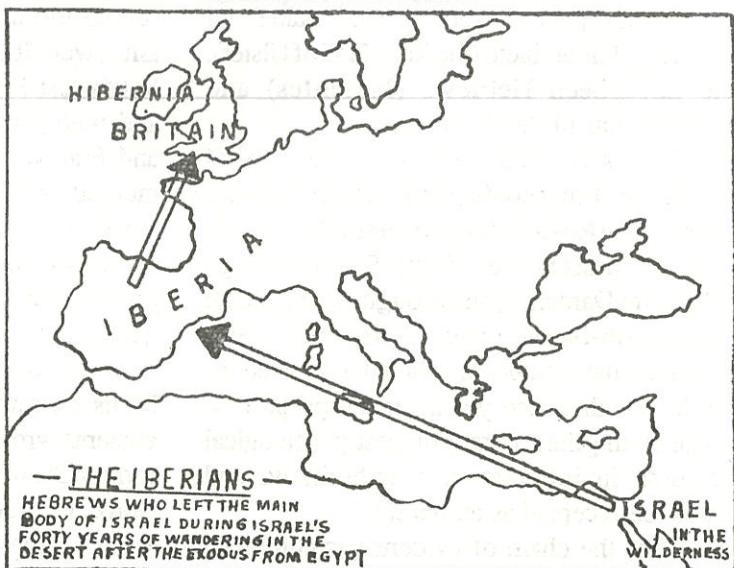
To this, however, can be also be added the fact that just a few years previous to the appearance of the Iberians in South-western Europe, nearly a million Israelites disappeared from the Sinai Peninsular during that 40-year period of wandering which followed their exodus from Egypt. This, as seen in Part 19A, is proved by the census figures of Numbers 2, taken at the time of the Exodus, as compared with those of Numbers 26, taken 40 years later, just before

Israel entered Palestine.

Thus, the fact that a great body of people disappeared from the Sinai Peninsular at the eastern end of the Mediterranean Sea just a few years before the Iberians appeared in the lands at its western end, clearly points to the Israelitish identity of the Iberians. But, when this is considered in the light of the fact that the names Iberians and Hebrews are identical, both meaning the people or descendants of Heber, this identity is proved.

To this let us add another point. Of the five Israel tribes which showed decreases in the 40-year period noted above, Simeon's loss was the greatest, being about two thirds of the whole tribe. This is interesting in view of the fact that among the Iberian tribes which settled in Britain one of the most important was called Semoni.

Continued next issue...





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British Israel World Federation

BRANCH INFORMATION

New South Wales

Headquarters:

**2nd Floor, Merchant Pacific House,
127 York Street, Sydney, 2000
Phone: (02) 267 1520**

Meetings (at Headquarters):

We are pleased to advise that

**Regular Meetings
will now be held in our Rooms
at 127 York Street, Sydney
on the THIRD Sunday of each month,
commencing at 2.30 p.m.**

ALL WELCOME!

Victoria

**Headquarters (Bookroom and Library):
6 Palmerston Street,
Camberwell, 3124**

EVERYONE WELCOME!

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 reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning

ISRAEL

Israel to have a change of name (Isa. 65:15).

Israel to be called by a new name (Isa. 62:2).

Israel to be called after Isaac (Gen. 21:12).

Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).

Israel to be a multitudinous people (Gen. 13:16; 15:5).

Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).

Israel to become a Nation and a Company of Nations (Gen. 35:11).

Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).

Israel to be a Nation for ever (Jer. 31:35, 36).

Israel to have a perpetual monarchy (Jer. 33:17).

Israel to come under a new covenant (Jer. 31:31-34).

Israel to be called the sons of God (Hos. 1:10; Rom 8:14).

Israel was taken captive into Assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).

Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

THE JEWS

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

The Jews have retained their old name unchanged.

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

The Jews still claim to be the chosen people.

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

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

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

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

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

The Jews have remained under the old law.

The Jews do not accept Jesus Christ as the Messiah.

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

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

The Jews have suffered endless persecution.

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

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 (2 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. (2 Sam. 7; Deut. 32:8)

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

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

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