IT IS HARD TO SEE KINGDOM TRUTH?

The fact that the Kingdom teaching is not a mass movement is a key witness that it is hard to see or perceive. Either you see it or you do not, much like seeing a picture within the picture as illustrated below. At a casual glance all you will see is an ‘old woman’ and a ‘frog’. It takes a bit of perseverance to see the inner picture. It is the same with the Bible, it must be studied.

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| **Old woman or young princess?** | **Frog or horses head?** |
| Israel the harlot of Hosea may seem like an old tired and unattractive divorced woman in the Old Testament, but a closer examination reveals her as a young attractive crowned princess in waiting to be re-betrothed to God. (See Isa. 62:1-5—the Heb. word *ātārāh* = ‘bridal crown’, 54:5; Zech. 9:16; Mal.3:17.) | To many the story of Israel in the Old Testament is as interesting as a frog croaking on a lily pad. But when you look closely you will see a horse’s head, a creature of beauty and speed, a means of a speedy conveyance. We read Israel being likened to a horse being lead through the Red Sea by Moses in Isa. 63:13. |

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| The Dual Nature of Jesus The ultimate purpose of the feast of Tabernacles, of course, is not to get rid of the material creation but to cause it to manifest the presence of God. In other words, when Tabernacles is fulfilled, it will not simply transform us from matter to spirit. It will give us two sets of clothing, as it were, pictured in Scripture as wool and linen clothing, giving us authority to minister in both realms at will.  In fact, this dichotomy has already begun in us, for if we have been begotten by the Spirit, we are already a combination of the flesh man and the spiritual man (i.e., old and new man). This transformation is not complete, for our flesh is still from the first Adam. But we see Jesus as our example of the dual nature, being both Son of God and Son of Man in perfect form.  This dual nature is pictured in the Mazzaroth ([Job 38:32 KJV](https://biblia.com/bible/kjv1900/Job%2038.32)), the twelve signs of the Zodiac, which were also the banners of the twelve tribes of Israel.  32 Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?  God is the One who took credit for naming the stars (constellations) in [Psalm 147:4](https://biblia.com/bible/nasb95/Ps%20147.4) in order to prophesy of Christ, the church, and the overcomers.  4 He counts the number of the stars; He gives names to all of them.  Although men have perverted the original meaning and purpose of the signs to suit their own particular religious views, their misunderstandings in no way alter the divine truth that the constellations portray to this day—when understood through biblical eyes.  The Centaur and Sagittarius, for example, are each pictured as half man, half horse to portray the dual nature of Christ in different ways. The Centaur is an archer, that is, a Teacher who hits the mark of Truth. The Greeks called him *Cheiron*, the chief centaur, who was the great teacher of mankind.  Our great Teacher of Righteousness is an archer. In Hebrew metaphoric language, an archer is a teacher. We see this also in *The Chronicles of Narnia* where C. S. Lewis utilizes centaurs to portray righteous teachers who fight for Aslan, the Lion (Christ). |

The fact is, however, that once you see the inner picture, it cannot be unseen, or hardly ever so.

It is really true that once understood some two-thirds of the Bible is opened up as a continuous national prophetic record of the faithfulness of the Almighty to the people called to serve Him as “a nation and company of nations.” This is the reason why those who have seen it become really excited and exuberant about this revelation.

Fervent Christians who profess to believe the Bible from cover to cover—who read it and quote the words to Israel—fail utterly and completely to see the clear evidence of God’s Great Plan of national redemption and restoration being fulfilled before their own very eyes in Reformation history and particularly in the old timers Historicist interpretation of the Book of Revelation.

Whether you like, love or hate jigsaw puzzles, they do present an excellent analogy to how to better understand the Bible and see the Great Plan God has laid out in it and how He is following through on it without any deviations or having to resort to a Plan “B”, for be assured, there is no Plan “B”.

The Bible is like jigsaw pieces in a box without a picture on the lid that you can follow.

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| In the Old Testament the covenants, historic records and prophecies are like the parts of a jigsaw puzzle. Separate, the pieces have little meaning. Once placed in position, the completeness of the picture assures that each part has been assigned to its own place. What we have indicated makes such a complete accord between secular history and the Bible that there remains no doubt in our mind that we have indeed been able to reconstruct the chart of history as it is given, partly in the Bible, and filled out to perfection by secular history. |

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| Custom-Jigsaw-Puzzle |

However, the most important ingredients in getting the puzzle started are the four corner pieces followed by all the edge pieces. The first task of any real puzzle person is to get the border finished. Thus finding and fitting the corner and edge pieces becomes the critical task for eventual success.

Completing the border gives the puzzle structure, definition, dimension, shape, a boundary within which to work. Later on, the edge pieces that connect one set of shapes to another become critical to the overall development of the finished picture.

On the other hand, starting to build the picture without the edges in place, one could possibly build a scene that extends outside the bounds of the intentional border. Unfortunately, this is very common when building the Bible picture and that which lies outside the border is known as “*the traditions of men which makes the Word of God of no effect*” (Matt. 15:6-9). This is the problem with today’s Dispensational Theology which supposes God’s prophecy clock stopped at the end of the Old Testament, the Church now is the Israel of God (Replacement Theology), the Rapture and Futurist interpretation of the Book of Revelation, Israel and Jewry are interchangeable words, etc.

Now the question is what are the edge pieces in the Bible narrative that will give us a solid foundation to work in? The answer is the Eight Covenants that set out the Plan of God. These are in the form of promises to us nationally and individually and are known as the Gospel of the Kingdom of which salvation, both corporately and individually, is an integral part.

These eight covenants are:—

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| 1 - EDENIC COVENANT | - Made with Adam in Eden. | Genesis 1:28 |
| 2 - ADAMIC COVENANT | - Made with Adam after the Fall. | Genesis 3:15 |
| 3 - NOAHIC COVENANT | - Made with Noah after the Flood. | Genesis 9:1 |
| 4 - ABRAHAMIC COVENANT | - Made with Abraham, and later confirmed and enlarged in Isaac and Jacob. [A ***sworn*** covenant]. | Genesis 12:1-3;15:18; 17:2-8, 15-21; 21:12, 22:1-18 |
| 5 - MOSAIC COVENANT | - Made with Moses and Israel at Sinai | Exodus 24:8 |
| 6 - PALESTINIAN COVENANT | - Made with Israel when they were about to enter the Promised Land. | Lev. 26, Deut. 28, 29, 30 |
| 7 - DAVIDIC COVENANT | - Made with David and his seed forever. [A ***sworn*** covenant]. | 2 Samuel 7:16 |
| 8 - NEW COVENANT | - Made with Twelve Tribed Israel through the Blood of Jesus Christ. | Jer. 31:31  Heb. 8:8 |

Deciding which four covenants were the corner pieces took a bit of meditation but I think I have got it right, so they are as follows:—

EDENIC COVENANT—this was the ‘mandate’ that was given to mankind through Adam that they were to have dominion in the earth and wear a mantle of “light”. When Adam disobeyed God’s command not to eat of the “tree of Knowledge,” then this mandate went to Satan who had control of all the nations and Adam found himself naked, the mantle had gone from him. So the Bible story is that the “inheritance” was lost and God’s method of restoring mankind back to Himself as we see it in the last chapter of the Book of Revelation where Paradise is once more regained.

ABRAHAMIC COVENANT—where God chose to birth a race of people that He created in Sarah’s womb to form a nation; that is, His Kingdom people through whom to work out His Great Plan. Hence the ***sworn*** covenant to Abraham and his descendants—that was totally unconditional—in whom He would eventually achieve His great purpose.

“*The Lord said to Abram, ‘Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a a great nation and I will bless you, I will make your name great, and you will be a blessing . . . and all peoples on earth will be blessed through you.*’” (Gen. 12:1-3).

This principle of Divine election for universal service is stated and re-stated time and again in Genesis. “*Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him* (Gen. 18:18).

“*And through your offspring all nations on earth will be blessed because you have obeyed Me*” (Gen. 22:18).

God re-stated this Divine call and commissioned Abraham’s son, Isaac: “*Through your offspring all nations on earth will be blessed*” (Gen. 26:4).

God also reconfirmed this missionary call to Isaac’s son, Jacob: “*All peoples on earth will be blessed through you and your offspring*” (Gen. 28:14).

DAVIDIC COVENANT—a Kingdom needs a King and God was that King. In the days of the prophet Samuel, Israel demanded a human king from their own tribes to rule over them as did the nations around them. In the giving of this covenant was again the great promise to Israel’s continuance with a king of the line of Judah sitting on Jehovah’s throne till Jesus comes the second time to take back His throne to rule over Israel and eventually all the kingdoms of the earth.

NEW COVENANT—sealed by the sacrificial blood of the Lord Jesus Christ whereby He paid the debt of all humanity whereby the Law of God was satisfied so now they could be reconciled to God the Father where they can again walk and talk with Him while wearing their mantle of “light” in His Paradise on this earth. This is the “regeneration” or “restitution” of all things as Jesus said in Matt. 19:27-28 and Peter preached in Acts 3:19-21. In the Old Testament, Daniel 7:13-14, 18, 22, 27, the Kingdom that fills the whole world.

THE MOSAIC COVENANT—through this is the missionary call of Israel.

“*Then Moses went up to God and the Lord called to him from the mountain and said,* ‘*This is what you are to say to the house of Jacob and what you are to tell the people of Israel: You yourselves have seen what I did to Egypt, and how I carried you on eagle’s wings and brought you to Myself. Now, if you obey Me fully and keep My covenant then out of all nations you will be My treasured possession. Although the whole earth is Mine, you will be for Me a Kingdom of priests and a Holy nation. These are the words you are to speak to the Israelites*’” (Ex. 19:3-6).

Israel was constituted a nation of unique position among the nations. All the earth belongs to God. What makes Israel unique is its **missionary call**, its priestly position, and its mediatorial mission as God’s bridge to the nations.

Israel is not meant to be a storehouse of God’s blessings but a **channel**. God did not choose Israel so that we could be selfish. Israel was **saved to serve**. Isaac’s sons have received God’s Word in order to **proclaim it**. We, the descendants of Abraham have been blessed so that we can **be a blessing** to **“all the families of the earth”** (Gen. 12:1-3).

Israel was never meant to live for herself alone. Israel’s call is to be God’s chosen instrument to bring God's Word to the nations.

“*I will also make you a light for the gentiles* (nations)*, that you may bring My salvation to the ends of the earth*” (Isaiah 49:6).

Called to be God’s witnesses unto the nations, Israel’s commission is both **prophetic** and **Missional.** We are to receive God's Word and proclaim that Word as God’s priests to the nations.

The recorded messages of the prophetsof Israel and the recorded history of the people of Israel continue to speak as God's Word to us today. In this way the descendants of Abraham have already been a **“blessing to all nations on earth”** through the Bible translations and through missionary endeavours.

**A Chosen People**

But God has used Israel in an even greater way, for not only did God's Word come through Israel. God Himself not only sent His prophets throughout Israel, but He also sent His Son. Israel is the channel for **God's Word, God’s Son** and **God’s Salvation** for the world.

Now, God's Word comes to us: “*But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light*” (1 Peter 2:9).

**A Missionary Call**

Israelhistorically did produce some excellent missionaries including **Abraham, Joseph, Moses, Daniel, Esther, Jonah** and many others. More than this, through Israel, God spoke. He spoke through Israel’s history and ultimately, He spoke in and through His Son—Jesus the Messiah.

Through Israel, God’s royal priesthood, the world received the Bible, which is God's Word, and Jesus Christ, who is God’s Son, the Reformation, the Great Awakening and the modern missionary movement: William Carey, David Livingston, Hudson Taylor, Mary Slessor, C.T. Studd and many more.

**“*May Your ways be known on earth, Your salvation among all nations. . . May all people praise You. . . all the ends of the earth will fear Him*”**(Psalm 67).

THE Gospel of salvation

Is “salvation” our choice of where we will spend eternity, either with Jesus in Heaven or with Satan in the fiery torturous Hell according to the teaching of Augustine of Hippo (354-430 A.D.) whose doctrines had great effect on the Roman Church in the Middle Ages.

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| Augustinian Tradition | Restoration Theology |
| Small GodPowerful DevilMan’s Will PrevailsFuture Tragic For Most | Large GodPowerless DevilGod’s Will PrevailsFuture Glorious For All |

The Bible is our Guide, our Authority, and our Charter; even more, it is our God Given Title Deed to our long-lost Inheritance.

restorationism

It is the belief that all of creation will be restored and reconciled to Him, not by putting away the law, but by paying its full penalty. Secondly, while Jesus obtained the FACT of salvation for all men, the TIMING of salvation differs and depends upon which “squadron” (Greek: tagma) one is in (1 Cor. 15:23).

There is more than one resurrection coming. The first “squadron” will be those who are called to rule and reign with Him (Rev. 20:4-6). The second group will be those believers who are raised along with all the unbelievers (John 5:28, 29; Luke 12:46) at the Great White Throne (Rev. 20:11-13).

The third group will be the unbelievers, after their time of judgment has been completed, for there will be a Jubilee at the end of time according to the law, wherein all of creation will be set free in the glorious liberty of the children of God (Rom. 8:21).

The primary distinction between Universalism and Restorationism is in this matter of divine judgment. Universalism makes no provision for any judgment, no accountability for past actions, and makes spiritual growth unnecessary and irrelevant in the end. Restorationism recognizes the reality and seriousness of sin, pays its full penalty as the law demands for the ultimate reconciliation of creation, and yet saves believers by faith and unbelievers through judgments, discipline, and spiritual growth.

The judgments of God are established in the law itself. In the law, there is no sin worthy of torture in a literal fire. The fire is the “fiery law” itself (Deut. 33:2). His Word is like a fire (Jer. 23:29), for its purpose is to cleanse, purify, and burn out the dross in order to bring forth a perfect, finished product (Mal. 3:2-3 and 1 Cor. 3:11-15). Thus, when the “fire” has done its work, sin will have been fully purged and creation restored God’s purpose for creation will then be fulfilled, and God will be a success, not a failure.

In the law, all judgment for sin is limited. For misdemeanours, judgment is limited to 40 stripes (Deut. 25:3). For felonies, the sinner is to be “sold” and placed under the authority of a righteous man who will teach him righteousness by discipline (if necessary) and labour. Yet even for felons there is a Jubilee, for on that day all debt (liability for sin) is cancelled, and every man is restored to his own inheritance (Lev. 25:40, 41).

The Jubilee is the law of grace, where every man’s debt is cancelled whether or not they have paid their full debt. And yet the time preceding this Jubilee is the time of judgment and discipline for the sinner, during which time he learns righteousness (Isaiah 26:9).

For this reason the New Testament often speaks of *eonian* judgment--that is, age-abiding judgment, or judgment during the eon (age). Though eonian is usually mistranslated to mean “eternal” or “everlasting,” this is not the true meaning of the word. Young’s Literal Translation translates Matt. 25:46, “*And these shall go away to punishment age-during, but the righteous to life age-during*.”

The Greek noun *aion* means “an eon,” or “an age.” Its adjective form is *aionios*, which means “age-abiding,” or “pertaining to an age.” Back in the early fifth century, when Jerome translated the Greek New Testament into his Latin Vulgate, he had two Latin words that were a rough equivalent of *aionian*. They were *aeternum* and *seculum*.

*Aeternum* is where we get our word “eternal,” and *seculum* is where we get our word “secular” (worldly). *Aeternus* had a double meaning: (1) unending time, and (2) an age, or a limited period of time. We read this in a scholar’s footnote found in Augustine’s City of God, XXII, i, which says,

“The words ‘eternal’ and ‘eternity’ from Latin *aeternus*, *aeternitas*, are related to *aevum*, which means BOTH ‘unending time’ and ‘a period of time’; for the second meaning the commoner word is *aetas*.”

Augustine himself was a contemporary of Jerome in the fifth century, but Augustine did not know Greek. Peter Brown writes in his book, Augustine of Hippo, p. 36,

“Augustine’s failure to learn Greek was a momentous casualty of the late Roman educational system; he will become the only Latin philosopher in antiquity to be virtually ignorant of Greek.”

Thus, when reading the New Testament in Latin, Augustine took the word *aeternus* to mean unending time, rather than an indefinite period of time. His influence essentially established this definition as the standard meaning of *aeternus*—and as the centuries passed, this meaning came to be seen as the equivalent of the Greek word *aionian*.

Even so, Augustine’s error was apparently pointed out to him later, but it is often difficult to correct one’s teaching once that teaching has been accepted by the public. Dr. F.W. Farrar tells us of this in his book, Mercy and Judgment, p. 178,

“Since *aion* meant ‘age’, *aionios* means, properly, ‘belonging to an age’, or ‘age-long’, and anyone who asserts that it must mean ‘endless’ defends a position which even Augustine practically abandoned twelve centuries ago.”

One of the worst casualties of this mistranslation of *aionian* is the concept of the Ages and specifically “The Age,” which was a reference to the Messianic Age to come. We read often of “the age to come” or “in the ages to come” (Eph. 2:7). Of particular note is Mark 10:30, where Jesus says, “and in the *aion* to come, *aionian* life.”

The age to come is what they called the Messianic Age. Because we understand two comings of Christ, we see this Messianic Age as beginning with the second coming of Christ. I believe that it is the thousand-year period of Rev. 20:6. I call it the Tabernacles Age, which follows the first resurrection.

Those overcomers who are raised in the first resurrection will be the first to receive immortality during “The Age.” The rest of the dead, however, will not be so fortunate, but will have to wait until that Age is completed.

Hence, the Bible everywhere urges us to attain life in “The Age.” Unfortunately, this phrase is usually mistranslated “eternal life,” as if to say “immortality.” Thus, we miss the real significance of the phrase. Yes, of course, it involves receiving immortality, but it is telling us to strive to be an overcomer so that we may receive this immortality in the first resurrection. That way we have immortal Life during “The Age” to come and do not have to wait around for an extra thousand years.

In short, *aionian* life specifically references TIMING, not merely the QUALITY of life. It is immortal life IN THE AGE, not mere immortality.

Matt. 25:46 (KJV) says, *“And these shall go away into everlasting punishment; but the righteous into life eternal*.” Both “everlasting” and “eternal” here come from the Greek word *aionian*. The Cambridge Bible Commentary, by A.W. Argyle, says this about Matt. 25:46,

“46. *eternal punishment*, i.e., punishment characteristic of the Age to come, not meaning that it lasts for ever.”

“*eternal life*, i.e., the life that belongs to the Age to come, the full abundant life which is fellowship with God.”

Technically, this *aionian* punishment is scheduled for the age that follows the age to come, for the Great White Throne Judgment occurs at the end of the coming Age. Yet the *aionian* life (above) is surely a reference to the Age that is soon coming, for this is the desire of the overcomer—to inherit life in the Messianic Age to come.

Some of this is quite technical, so I have tried to simplify it as much as possible. Since I have already discussed the concept of the first resurrection and the thousand-year Tabernacles Age, I am hoping that most of you will already have some foundational knowledge of this so that it is not all totally new.

The point I want to make is this: when you read “everlasting” or “eternal” in the Bible, you cannot take these translations at face value. The Hebrew word *olam* and its Greek equivalent, *aionian*, properly mean “an age, an indefinite period of time.” Hebrew thinking in Jesus’ day looked forward to the coming of the Messiah, in which He would rule the earth with His people in a Great Sabbath millennium. This idea was expressed in the phrase, “The Age” and “The Aionian Kingdom” (2 Peter 1:11).

The things “OF HIS KINGDOM” will have no end, of course (Luke 1:33). But the Kingdom Age itself is the final Age before the great Judgment introduces an entirely different scenario in the earth. This comes forth in the Hebrew phrase *olam va’ad*, “to the age and beyond” (used in Ex. 15:18; Ps. 9:5; Ps. 10:16; Ps. 45:6; Dan. 12:3).

Jerome’s translation, as misinterpreted by Augustine, removed this terminology from the vocabulary of the Latin Church, and this has carried into most modern translations as well. Yet there are at least four translations which restore the true meaning of *aion* and *aionian*.

Some Latin Church fathers (like Augustine) disagreed, believing that the judgment was “eternal.” Ultimately, the Roman Church later tried to reconcile those contradictory teachings, and they concluded that some people went to “purgatory,” while others went to “hell.” In both cases, however, they literalized the fire, rather than seeing it in terms of the divine law.

Once we come to understand how we got to where we are today, we can more easily see the mistakes of the past and make the necessary corrections in our thinking.

building houses in the wilderness

The end of the journey is the feast of Tabernacles at the First Resurrection for the overcomers, those that have been chosen to rule and reign with Jesus. Without a vision of Tabernacles, how can Pentecostals find their way to the Promised Land? Yet Tabernacles has been a lost feast during most of church history. Few have seen its map pointing the way to the Promised Land. Most have been content to remain at one of the camps in the wilderness, where they establish creeds as if all truth had been revealed to them.

Building denominational houses in the wilderness tempts men to remain where they are. They learn a particular truth at an oasis and are satisfied they have found the Promised Land. The water is sweet and good, but men tend to forget that they were commanded to dwell in tents (booths) while in the wilderness. This was one of the instructions for Israel in regard to the feast of Tabernacles. Leviticus 23:42, 43 says,

42 you shall live in booths for seven days . . . 43 so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the Lord your God.

In other words, during the wilderness journey—which was a type of Pentecostal Age, the people were to live in booths. The reason was connected directly to the celebration of the feast of Tabernacles. To live in booths during the Pentecostal Age is to be constantly reminded that we have not yet attained all truth and the Promised Land is still just a promise for a future time. Building a house in the wilderness prevents people from being overcomers, no matter how sweet the water is at their oasis.

This is the danger of the denominational creeds, which seldom leave room for greater truth that is yet to be revealed. Established creeds, even if true, provide a fixed mindset that causes men to reject greater understanding from the oasis down the road. Hence, it appears that one of the first great temptations to overcome during our wilderness journey is to form denominations with fixed creeds, each claiming to contain all the truth that is worth knowing.

**How God was made king**

**By Tom Wright D.D.**

**(Bishop of Durham and then Research Professor of the N.T. at St. Andrews University, Scotland)**

**preface**

“We have all but forgotten what the four gospels are about. Despite centuries of intensive and heavy industry expended on the study of all sorts of features of the gospels we have often managed to miss the main thing that they, all four, of them, are most eager to tell us. What we need is not just a bit of fine-tuning, an adjustment here and there, but **a fundamental rethink** about what the gospels are trying to tell us.”

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He says, “Christianity is not just a game of how to get to Heaven when you die.”

We have shrunk the gospel down to an individual’s salvation, when it is actually about God fulfilling Holy Spirit promises to Abraham in Jesus, the crucified and risen Lord—the Messiah.

The story that Paul was telling was “an Israel-shaped narrative with the Messiah at the centre.” It was not about a radical new way of salvation, totally disjointed from the history of Israel. Paul takes up three areas of theology in his letters:

**Monotheism** (that there is one God),

**Election** (who are the people of God? Israel),

**Eschatology** (The ultimate destiny or the end times, concerning Israel), and rethinks them around Jesus the Messiah.

### the coronation service

On the presentation of the Bible to the Monarch, it is said:

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| “Our gracious Queen: to your Majesty ever mindful of the Law and the Gospel of God as the rule for the whole of life and government of Christian Princes, we present you this Book, ***the most valuable thing this world affords***. Here is Wisdom; this is the Royal Law; these are the Lively Oracles of God.” |

“If you wish to know God you must know His word; if you wish to perceive His power you must see how He worketh by His word; if you wish to know His purpose before it is actually brought to pass you can only discover it by His Word.”

“Never be afraid of your Bibles.” “To me the Bible is not God, but it is God’s voice, and I do not hear it without awe.” So let the Bible speak for itself.

“Now, mark this: by this shall you know whether you are a child of God, or not; by the respect that you have to your Father’s Word!”

the horse

Horses were symbols of salvation and deliverance, since they often made the difference in a battle.

In the Bible, the horse was a symbol of salvation. This is because horses were so important to an army in time of war. They often “saved the day” for the foot soldiers. But God gave instructions to Israel—and specifically to the kings—that they were not to place their trust in horses. In God’s instruction to kings, we read in Deut. 17:16,

16 Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the Lord has said to you, ‘You shall never again return that way.’

Egypt was well known for its horses. Isaiah 31:1-3 makes mention of this as well, saying,

1 Woe to those who go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they do not look to the Holy One of Israel, nor seek the Lord. . . 3 Now the Egyptians are men, and not God, and their horses are flesh and not spirit.

In other words, God is their salvation—not horses from Egypt. If we rely upon carnal weapons of warfare, we will find ourselves “returning to Egypt.” That is, arms races will actually bring us back into bondage, not freedom. We are seeing this even now, for the more we wage war around the world, the more we lose our freedoms.

Jesus is our Salvation. He is the true “Horse.” Jesus’ Hebrew name, Yeshua, means “salvation.” His Greek name, Iesus, or Iesous, is simply a transliteration of the Hebrew Yah-Sus. Yah is short for Yahweh. Sus is the Hebrew word for Horse.

In other words, Yah-Sus literally means “Yah’s Horse,” which symbolically means “Yahweh’s Salvation.” (About 200 years ago the English language created the letter “J” to replace many of the “I” sounds. This is how we came to change the spelling of Iesus to Jesus.)

When Jesus said in John 4:22, “salvation is from the Jews,” a better rendering of this is: “Yeshua is from the Judeans,” that is, Jesus comes from the tribe of Judah. Jesus was identifying himself to the Samaritan woman as the source of Salvation that was to come out of Judah.

Thus we rightly enquire WHERE ARE the Ten Tribes? It is a pitiable retort to say “they were never lost,” except in this, that God never lost sight of them in all their wanderings across or around the continent of Europe. Who are we to say that God, on Whose Word depends our common salvation, cannot keep His Promise to Abraham, Isaac and Jacob?

Think, then—WHERE ARE the Ten Tribes, if they be not the Anglo-Saxons? They are certainly very much like the tribes as portrayed in prophecy. If you saw a man in the street whose appearance was exactly like the description given to you, would you not be justified in going up to him and accosting him by name? God gave us brains to THINK with. And if I or you think, and use our reasoning powers, it will be very hard indeed to cast British-Israel aside without at least confessing there is very much more to be said in favour of it than at first appeared. It was St. Peter who advised us to be ready to give to every man a reason for the faith that is in us.

British-Israel is so REASONABLE, let me repeat, because it fits into their proper places what otherwise remain the con­fused fragments of a jig-saw puzzle. We see the plan of National Destiny. We see how the ages past contribute to the climax of the present. We see in British-Israel, more than in any other teaching, the working of Providence towards the making of a better and happier world. We see a reason for the peculiar History of Britain, for its peculiar location upon an island, for its peculiar possession of the Gates of the Seven Seas. We even see reason for the peculiar character of the Anglo­-Saxon—his dislike of war with his supremacy in battle. His indifference to many things which are for his good, with his utter abandon to the cause he has at heart. Can we not today see reason for the centuries of discipline and training, as well as for the wars and struggles which have given the nation such fibre and devotion?

YES, the British-Israel people know whither they are tra­velling. In them is no doubt of the Leadership of God. And when the brain is clear the heart is happy. Is it not becoming more and more accentuated that the very sanity of the world depends upon the Anglo-Saxon peoples? If they lose this war, but they won't, what a mad world indeed it must become.