

America's Hope Monthly

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"Oh Foolish Galatians"

By C.O. Stadsklev

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" —Galatians 3:1-3

Are we foolish? Are we in danger today of being bewitched? These questions are especially timely and important for people who know and study the national message of the Bible, as well as the message of personal salvation.

To begin this study, let us note from II Peter 3:15,16 what the Apostle Peter wrote about Apostle Paul. He writes, "... our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles speaking in them of these things; in which are some things hard to be understood . . ." So we need not think it strange if we have difficulty understanding the writings of the Apostle Paul—Peter, too, found some of them difficult.

This is very interesting in view of the first controversy that arose among the early believers, as recorded in Acts 15. In this context we find that Paul and Barnabas had been witnessing and reporting to the believers as to God's blessing and working through them.

Then verse 5 states, "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses."

Apparently one of the difficulties at that time (and one that has existed down through the church age) is the matter of law and grace. Where does one leave off and the other begin? What should our position be as individual believers in regard to the law of God?

We must be very careful not to confuse law and grace and thus destroy living, productive faith. Perhaps no people need to have this clarified and set forth more than Kingdom people who know the national message and the laws of God for the nation.

Recall that in the 15th chapter of Acts the church had just been launched, the apostles had been out ministering, and they had now assembled to report. And we read that there was a sect of the Pharisees who believed the gospel and were identified with the Christians, but they taught that it was needful for the believers to be circumcised and to keep the law of Moses.

The chapter continues from verse 6, "And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel, and believe." Peter is testifying and reporting.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith." This is quite interesting, is it not?

To get the full impact and teaching of this Scripture, one must place himself back in the days of the early church. Peter has already indicated his position in regard to the Christian and the law of Moses by saying God "put no difference between us and them, purifying their hearts by faith."

He goes on, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (In other words, a grievous yoke and burden would be placed upon the Christian believers if the apostles were to demand as this sect of Pharisees did, that they must keep the law of Moses.) "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

"Then all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them."

This was really food for thought — it was something to think over, a very serious matter in the early church. Their position had to be taken according to the Scripture and the leading of the Holy Spirit.

Then James got up, quoted Scripture and set forth some

prophecy; but in verse 19 he came to the issue of the law of Moses and the individual Christian:

"Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God (He agreed and took a stand with the Apostle Peter.): But that we write unto them, that they abstain from pollutions of idols and from fornication, and from things strangled, and from blood." James suggested just four things that they advise these young Christians (new converts) to abstain from. We will find the reason for these a little later.

"For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren . . ."

Note the development here. First Peter gave his opinion; then the whole body of the apostles and the leaders of this new faith agreed that they should write letters, sending a report and instruction to the Christians who were troubled.

"And they wrote letters by them after this manner . . . Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ.

"We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

These four things characterized the heathen people, their religion and their lives; thus abstaining from them set the Christians apart from the worship, the ritual, and the lives of the heathen people. When a heathen became a Christian, he was instructed by the apostles to refrain from these things — not to merit favor from God by keeping the law, but to separate himself from the heathen religion and to identify himself with the Christian faith.

"So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for the consolation."

So beginning with Peter, James and Paul, next the whole body of the apostles, and then the people who received this instruction — they all testified, witnessed and agreed that this was the proper position for an individual Christian believer to take.

This matter of the law and the grace of God is something that the Apostle Paul had to contend with and make plain to the people. This was his calling and commission from God. In Romans 14:4-6 we read concerning Paul's position on the

Sabbath, the keeping of one particular day. This issue has not been settled yet since a great host of people will not accept what he wrote.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

"He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

We read something similar in First Corinthians 8:8 concerning meat sacrificed to idols. Paul wrote, "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."

This has reference to one's spiritual relationship to God. The Apostle Paul is not canceling out God's law in regard to clean and unclean food. He is talking about our spiritual life, our fellowship with the Lord, and plainly states it is not based upon any observance of the law.

This is not solely a New Testament doctrine — it is actually an Old Scriptural doctrine because no one was justified by law in the Old Scripture. If people had been justified by law, there would have been no need for blood sacrifice or for the tabernacle.

There would have been no need for millions of animals to be sacrificed. The difficulty in this realm arises when people fail to distinguish between the national and personal messages of the Scripture.

The tendency to get under law and merit God's favor by what we do or do not do is something Christians must constantly guard against. It is as natural as can be for us to slip into this position and the instant we do, we move away from the grace of God and living faith.

Paul continues in First Corinthians 8:9,

"But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge (sees you as a Christian) sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died?"

What Paul is teaching from these passages in Romans, Corinthians and Acts is that as individual Christian believers there is no merit, righteousness nor reward for us in keeping the law so far as our spiritual relationship with God is concerned. He does make it plain, however, that if we honor and live by the statutes, judgments and commandments, we will be blessed in our bodies — we will have better health, etc.

Let us now turn to the second chapter of Galatians, beginning with verse 11. Incidentally, the entire book of Galatians was written with one thing in mind—to keep Christian people straight on the matter of law and grace.

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

We can thank God that the Apostle Paul had enough grace to correct Peter and that Peter had grace to accept the correction. Peter had done the very thing we have been writing about and that Christians are constantly inclined to do either consciously or subconsciously. Paul rebuked him openly.

"For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." Do you follow what happened?

Peter was afraid of the sect of Pharisees that taught it is all right to believe in Christ, but one is still under the law for personal salvation. It is true that the nation is under the law, but we are concerned here with our personal relationship to God and the grace of God.

"And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

They were not consistent. They had one standard for the Gentile and another for the Jew for personal salvation. And Peter (because of this teaching and the agitation by these people) made a little compromise. He withdrew from the Gentiles and refrained from eating with them, turning for fellowship to the Jews.

The Apostle Paul is not teaching something contrary to the Old Scripture on the separation of the races. He is merely setting forth the basis for personal salvation for both Jew and Gentile. The basis is not the law—it never has been and never can be.

In Galatians 3:28 Paul makes this very plain by saying, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

So far as personal salvation is concerned, it is the same for everybody. Personal salvation is not based upon a little grace and then a little law — it is all grace. It is grace not only when we are saved — it is grace until we draw our last breath.

Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Note the repetition in this one verse — justification is not by the law neither to obtain salvation nor after we are saved.

Verse 21: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

This brings us to our text in Galatians 3:1: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently

set forth, crucified among you?

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

A very good question! Did you receive the assurance and the witness of the Holy Spirit by the works of the law? No one ever has, although many have tried.

How does one receive the Spirit? The answer is, "I believed and then I had the witness. I received the Holy Spirit apart from the law."

Paul asks another question in verse 3: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

All of us are inclined in this direction. We accept salvation through faith; we believe, rejoice and receive the witness of the Spirit; we experience the grace of God. Then, if we are not careful, we slip away from the grace of God into works. This is especially serious among Kingdom people because we emphasize the national laws of God. Moses made it very plain that our national righteousness is based on observance of the laws, statutes, judgments and commandments, but our personal righteousness is not based on this observance.

"Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit (he who has the anointing, leading and enabling of the Holy Spirit), and worketh miracles among you (he who has had answers to prayer and experienced the working of God), doeth he it by the works of the law, or by the hearing of faith?" The answer is certainly "by the hearing of faith."

"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham: And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham:

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. "Recall we read Peter's words in Acts that neither we nor our fathers gained righteousness through the law. What sense was there, then, in expecting heathen people to gain personal righteousness and salvation through the law?

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." This is a quotation from the Old Scripture. It is not a new doctrine but goes way back to Adam, Eve and Abel.

"And the law is not of faith (a very significant statement by the Apostle Paul in regard to the law): but, The man that doeth them shall live in them (or by them, as we read elsewhere)." Physical, financial and material blessings come through keeping the law, but not personal salvation, answers to prayer or the anointing and moving of the Holy Spirit.

Verse 21 states, "Is the law then against the promises of God? God forbid (there is no conflict here): for if there had been a law given which could have given life (which could

have imparted eternal life), verily righteousness should have been by the law." Faith in the promise of God brings about the new birth; faith in the promises of God brings answers to prayer; faith in the promises of God brings the enabling of the Holy Spirit. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Galatians chapter 4 beginning with verse 19: "My little children, of whom I travail in birth again until Christ be formed in you . . ." Here Paul indicates his concern, anxiety and distress because he knows that the blessing and the moving of the Spirit of God will leave this body of believers if they get into the realm of righteousness by law.

"I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman." Paul goes on to use this as an illustration or an allegory and admonishes in verse 30, Cast out the bondwoman . . ." In other words, cast out the notion that there is personal salvation through the law.

He continues in chapter 5, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

Circumcision is used here to represent the keeping of the law. I must emphasize and repeat that Paul was not referring to the physical, material, temporal blessings that come to those who honor God's laws of hygiene and food, for example. Rather, he is dealing with our righteousness as a Christian and the basis of our approach to God for answers to prayer. As believers, we have no more righteousness of our own today then we had the day we were saved.

The teaching of the Scripture is that the "old man" is

crucified and put away; and certainly there is nothing good to come from something that has been crucified and buried. It is one thing to be saved, basing salvation on the righteousness of Christ, and it is another thing to live a life with that faith and understanding, believing God's promises.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Such a one does not lose his personal salvation and become "unsaved," but has gotten away from the grace, favor, intervention and mercy of God. "For we through the Spirit wait for the hope of righteousness by faith." This is true our entire life — to the very end. Some people quickly conclude, then, that grace is a license to sin. On, no. In Romans 8:1, 3 and 4 we read:

"There is therefore now no condemnation to them that are in Christ Jesus . . . For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

There is nothing wrong with the law; the trouble is with the flesh, our carnal mind. In Romans 7:14 Paul says "the law is spiritual," but adds in the very next statement, "But I am carnal." So as Christian people, we conform to the will and the Word of God because of the spirit and the grace of God. We do not have the spirit and the grace of God because we conform to the law. As Paul put it, ". . . that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Let us conclude with the following words of the Apostle Paul from Galatians 6:14 and 15: ". . . God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

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The Church Age Closes With Great Shaking and Violence

By C.O. Stadsklev

PART ONE

In this article I wish to show from the Scriptures that unprecedented violence and shaking are to characterize the closing of the church age (the present age) and the opening of the kingdom age. Let us turn to the words of the Lord Jesus Christ relative to the end time in which we live.

Luke 17:26: "And as it was in the days of Noe, so shall it be also in the days of the Son of man." These are the words of the Lord Jesus Christ himself, and these words speak volumes because they refer to the closing of this age.

Verse 27: "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." All we need to do to find out what conditions were like in the days of Noah is to go back to the 6th and 7th chapters of Genesis. But before we do, I would like to comment on the expression "and destroyed them all." Does that mean that all mankind is to be destroyed? No, it doesn't mean that in the light of other Scripture.

As we consider Genesis 6, we learn what types of people are referred to when the Lord said "and destroyed them all." Noah was not destroyed but was preserved and protected in his physical life, he and his daughters.

The people that are to be destroyed, I believe, are identified in the 6th chapter of Genesis: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men . . ." I believe that the sons of God were the Adamites. ". . . they were fair; and they took them wives of all which they chose." So one of the things that characterize Noah's time was racial intermarriage. Throughout the Scripture this is strictly forbidden for the Isaac-sons.

Verse 3: "And the Lord said, My spirit shall not always strive with man . . ." Here you have another characteristic of Noah's day and generation: they resisted the purpose and the will of God. One of the most tragic things today is simply this that great hosts of good people are so ignorant concern-

ing what the Scriptures have to say about our day that they actually resist with all their might and effort the ushering in of the kingdom. They are working day and night to maintain the old order and the old things that the Scriptures teach must be destroyed, and they are trying to bring the people and this generation back to something of the past. This cannot be done. This is not the purpose of God.

The old order and everything in it that is unscriptural must go. There is little in religion and practically nothing in finance that can remain in the kingdom age or in the kingdom order. So today we have a resistance and a rebellion against the word and the will of God for our day. And it would not be so bad if it were just among the communists, the modernists, the unbelievers and the atheists, but you find this among Christian people. You find this among born-again believers. They insist, regardless of the evidence to the contrary, that the Jews are Israel that the church is the kingdom, and they refuse to realize and recognize the fact that the church age is closing and the kingdom age is upon us.

We find that the spirit of God was striving with man. Now let us note something further in verse 11: "The earth also was corrupt before God, and the earth was filled with violence." Jesus said as it was in the days of Noah so will it be at the closing of this age. I have given you several of the earmarks of that age; here we have more. One is corruption. The other is violence.

What did Jesus mean and to whom did He refer when He said that the flood came and destroyed them all? Did He destroy Noah, or the people who wanted to live according to the Word of God? No! They were not destroyed. It was those people who resisted the word of God for the nation and the people who devoted their time, their effort and their energy to the corruption of others. The people who violated God's civil, moral and social laws are those whom He destroyed. It is a handful of people, and thank God only a handful, who actually spend all their time, their effort and all their

resources to corrupt this nation, our youth and everything possible. These are the people who are to be eliminated. These are the people Jesus had in mind when He said "and destroyed them all."

Then there are people who are given over to violence. I think we can over emphasize the wickedness of our day. It was true that the apostle Paul said that evil doers would wax worse and worse but who is it that supplies the finances for the thousands of broadcasts every week given over to the preaching of the gospel and to preserving our constitutional republic? Are these people evil doers? They are giving hundreds and thousands of dollars every week to support Christian and patriotic teaching and preaching.

I am aware that evil doers are waxing worse and worse. I am aware that there are people who are corrupting this nation and I am also aware of the fact that there is a great deal of violence. But I think that some publicity and some recognition could be given to the fact that there probably are more good people, and I am speaking of humanly good people, in this nation today than at any time in our history. Are these people who send billions of dollars worth of aid and help throughout the world all wicked? Are they all corrupters? Are they all violent? It seems that the media likes to emphasize the violence, the corruption and the wickedness in order to spread these evils throughout the nation.

When Jesus said "and destroy them all," He was not referring to the millions of good people in this nation who desire nothing more than to live and let live; and I might add that this generation of American people are perhaps more generous, more tolerant and more kind than any previous generation.

I think there has been too much emphasis and too much publicity given to the corrupters and to the violent people and to the people who defy much that is Christian and that is constitutional. According to the words of the Lord and to all the prophets these are the people that are going to be destroyed. I know that there is a teaching that the Christians are going to be destroyed. No, the Christians are not going to be destroyed. It is the wicked in this kingdom nation who are going to be eliminated.

Now let us consider what Daniel says about the same period. He speaks of the time of trouble and violence. In Daniel 12:1 we read: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble." This, of course, is stated throughout Bible prophecy. This time of trouble is at hand because of our ignorance. All the evils, the misfortunes and the distresses that are upon us as a generation are not necessarily punitive. They are not necessarily upon us as a punishment or a judgment. They are upon us because we are ignorant of the purpose and the will of God for our time and for our nation.

For instance, when our forefathers came out of Egypt, we are told that they could have taken another route, a shorter route with less difficulty, but God had to take them the route He did with all its distress, anxiety, danger and all of the upheaval that they had to endure because they did not understand. We are being forced like cattle because we will not consider the Word and the will of God.

Much of the trouble today is due to the fact that we're passing from one age into another age and we do not understand what it is all about. Because we do not understand, we cannot intelligently walk in the scriptural and the right way during this transition period.

Daniel saw our time and he said there shall be a "... time of trouble, such as never was since there was a nation even to that same time." Note that this is the distress of nations.

People speak of the great tribulation. The church has been in tribulation from the day of Pentecost. The expression "the great tribulation" is not found in the Bible. The tribulation, the trouble, and the violence at the end of the age was something that was to come upon the nations because we've come to the end of the church age and we're going into the kingdom age. This is distress of nations as Jesus said, and nations are in such trouble and such distress throughout the earth that they fly from one conference to another. They go from one country to the other seeking aid and counsel and agreements because of the trouble.

Daniel said there would be trouble such as there never was since there was a nation. "... even to that same time: and at that time thy people shall be delivered." However, Scripture has been canceled out until it means practically nothing to the people to whom it should bring joy and hope for deliverance.

Twice in this verse we have the expression, "thy people." What people was the Holy Spirit referring to when He inspired Daniel to write, "thy people shall be delivered?" We can clarify this and show who these people are.

They are the Isaac-sons. Daniel was a member of the race that came from Isaac through Jacob. Daniel was of the Judah kingdom, but Daniel was not of the Jewish religion. If Daniel were alive today, he would not be spoken of as a Jew. He was a member of the Judah kingdom, the Judah tribe; that is one thing. To be a member of the Jewish religion is something else. The latter is the way the word is used today, of course. Daniel's people were the people that Michael stood up for. I can establish this if you will think and follow with me, as we go back into Exodus 23:20. This was spoken to the Isaac sons, the Anglo-Saxon people. Six hundred years before there were a people known as the Jewish people God spoke through Moses to the Isaac-sons, saying:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." This Angel I believe was the same angel that Daniel refers to in the 12th chapter. He refers to the angel "that standeth for the children of thy people." The people that the angel stood up for, defended and directed are the people that we read about here in Exodus 23.

Turning to Joshua 5:13, we read: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, Art thou for us, or for our adversaries?" Who was this? I believe it was Michael. I believe it was the great warrior Angel that was appointed in Exodus 23.

Verse 14: "And he said, Nay, but as captain of the host of the Lord am I now come, And Joshua fell on his face to the earth, and did worship and said unto him, What saith my Lord unto his servant?" Holding the thought, and the belief, that the Almighty has appointed a warrior angel to defend and watch over the Anglo-Saxons, His people, let us continue to show from the Scriptures that this present age, the church age, closes in a time of great trouble and great violence. This trouble and violence are largely due to the fact that there are so many things in our political and religious and especially in our economic system that the Almighty will not allow to enter into the kingdom age. Therefore as we read in Hebrews chapter 12 and verse 27 God is now using various forces to shake everything that those things which cannot be shaken, and that means systems in harmony with the Word of God, may remain.

Hebrews 12:28-29. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." Much of our trouble and violence, and a great deal of this upheaval that we are witnessing today is due to the fact that we are to receive the kingdom; the kingdom of God is to come into full manifestation, first in this kingdom nation and then it is to spread throughout the earth. And, of course, these systems that are not in harmony with the Word of God must be removed, and they will be. The unfortunate thing is that people do not take time to examine these systems in the light of Scripture to find out what is contrary and what is in harmony with the Word of God.

Note again the words of the Lord Jesus Christ relative to our day in Luke 17:23: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all."

Verse 30: "Even thus shall it be in the day when the Son of Man is revealed." Here again we are confronted with this question of what the Lord had in mind when He said "destroyed them all." Were all men destroyed in the destruction of Sodom? Of course, the answer is no. Certain types of people were destroyed, eliminated and removed from off the face of the earth in the justice and judgment of Almighty God.

I think we could get some further light on this in II Peter 2:6 "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." Now this is something quite specific and very definite. It says that this destruction of Sodom and Gomorrha was a warning; it was an ensample to those who would give themselves over to corruption, violence, and a life that would defy God's laws and God's word.

Verse 7: "And delivered just Lot . . ." In the book of Genesis you'll find that according to our standard of what a Christian should or should not be or do, Lot did not measure up too well. Lot was spoken of as a righteous man, but he was not the same type of person as Abraham. Abraham was what we would consider today a dedicated, spiritual and very godly man, separated from everything that was evil and contrary to the Word of God. Lot chose a different life. If you will read his life story in the book of Genesis, you'll find he identifies himself to a certain extent, at least his family did, with the social and political life of Sodom and Gomorrha. Nevertheless, when the time came for God to bring judgment and destruction upon Sodom and Gomorrha, Lot was delivered.

Why did God deliver Lot? We find something here that I think is quite revealing, comforting and encouraging. There are millions of people in this nation who are not born-again believers, but they are humanly speaking very good people. Now note this that is stated about Lot.

Verse 7: "... vexed with the filthy conversation of the wicked." We have millions of people just like that in our nation today. We have a handful of corrupters, we have a handful of people who seem to delight in corrupting everything they possibly can whether it be the youth, religion, recreation, or most anything that they can get into. And we have a handful of people going throughout the nation stirring up violence and animosity. But we have millions of good people in this nation who are vexed with these filthy lies, "filthy conversation," and these agitators and subverters, these corrupters who delight in corrupting people and corrupting systems.

Verse 8 speaks of Lot as a righteous man. He was righteous in the sense of national righteousness; he was not so righteous when it came to what we know as personal or Christian righteousness. "For that righteous man dwelling

among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." The things that troubled Lot was this unlawfulness, this violence and this disregard for law and for authority. This apparently was one reason why God arranged that he was taken out of Sodom and Gomorrah before the fire fell.

Verse 9: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

There is something very significant here to which we should give thought. There is a teaching, and people seem to have the idea, that as we go into this time of judgment, devastation and destruction the Almighty will bring indiscriminate destruction upon people who are good, bad or indifferent. That is not true. According to the Scriptures we find that there are certain types of persons that will be and must be eliminated first, of course, from among the kingdom people and then throughout the earth.

Note how similar the 30th chapter of Jeremiah is to the prophecy of Daniel which we considered earlier. Daniel prophesied there would be a time of trouble in our time the like of which there has never been since there was a nation. But then he said that Daniel's people would be delivered.

Before we read from Jeremiah 30 let me call your attention to the time indicator in the last verse of this chapter. "The fierce anger of the Lord shall not return, until he have done it . . ." Done what?

Destroyed the wicked from among His people. "and until he have performed the intents of his heart: in the latter days ye shall consider it." Here we are in the latter days and we are on the radio and in print considering it.

Now Back to Jeremiah 30:5: "For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace." And that's our day.

"Ask ye now, and see whether a man doth travail with child?" That is a strange question isn't it? Well, there is a reason for it, "wherefore do I see every man with his hands

on his loins, as a woman in travail, and all faces are turned into paleness?" The time we are now going through is spoken of throughout the Scripture as a time of tribulation — not annihilation, and not complete destruction. The prophets, the Christ and the apostles speak of this time as a time of travail. They liken it unto the birth of a child.

Why did they do this? Because something is coming forth out of this time of trouble and violence and anxiety and sorrow. What is it? The kingdom of God is going to come in its full manifestation.

Jeremiah said he sees every man with his hands on his loins. What does that symbolize? It symbolizes that there is nothing that man can do. Man will be confronted with a world wide condition and situation that is beyond him and he cannot handle it. But God Almighty will bring the kingdom into full manifestation.

Verse 7: "Alas! that day is great . . ." What could be more apparent? This is the day of great things. In education, production, communication, travel or invention this is the day of great things! Things are done today on a scale never imagined or dreamed of in the past. Certainly this is the great day.

And he says, "that none is like it: It is even the time of Jacob's trouble . . ." Who is Jacob? That is the Bible name of the Anglo-Saxon people of today. We could write volumes on the trouble that has come to the Anglo-Saxon people. You can begin with World War I, the Depression, World War II, and the trouble we are in now. Then consider the trouble that came to Germany, Britain, to France, and the trouble that came to the old world as well as the new world. So we are in the time of Jacob's trouble. Daniel and the Christ said it would be trouble for nations.

This is the tribulation, the trouble that the Anglo-Saxon people are in today, but "thy people," the people of Christendom shall be saved or delivered.

To be continued next month.

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America's Hope Monthly

March 1998

The Church Age Closes With Great Shaking and Violence

By C.O. Stadsklev

PART TWO

Verse 8 of Jeremiah chapter 30 states: "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." If you have read my book *The Inevitable Collapse of Our Debt Money System*, you are familiar with the fact that this word "yoke" is used in the Scriptures to symbolize our present unscriptural, pagan, debt money system.

One of the things that will bring about our deliverance and our release is the breaking of the power of the debt money system. It says break "his yoke from off thy neck." The yoke that is upon us today is the debt money system and it is spoken of as such throughout the Scriptures.

Note, it states "his yoke from off thy neck." According to the Scriptures and according to our Constitution, money should go into circulation at its source debt free and interest free. This is fundamental. This is basic. And it must go into circulation at the bottom, not as we are doing now. We are placing huge sums of money into circulation at the top and it stays at the top.

Remember, the Scripture says "his yoke." This thing that is "upon our neck" is neither Scriptural nor constitutional; it is foreign and a pagan Babylonian system.

The Almighty promises He will break this system. And when God breaks it "strangers," people that are strangers to Christianity and the Constitution, to our way of life, to our idea of freedom and liberty, and our free enterprise system, shall no more serve themselves of him. Would you agree that the strangers are serving themselves at our expense?

We are paying more than one billion dollars each month for the privilege of using our own money. This is uncalled for and unreasonable. Every segment of our society, the youth, the aged and every other group is confronted with a constant lack of buying power. It is not because we do not have the goods and services; we have them in abundance. But why this lack of buying power? Because we are paying more than one billion dollars a month in interest for the privilege of using our own medium of exchange.

According to Isaiah, Jeremiah, Moses and the Lord

Jesus Christ Himself, this pagan Babylonian system is going to be broken. Money will be put into circulation at the bottom, interest free and debt free. It will be made to match the goods and the services available. It will be fed into circulation scientifically and righteously.

Earlier we have emphasized from the Scriptures that the present age closes with a time of unprecedented trouble and violence. But we have also learned that Jeremiah prophesied this great kingdom nation, the United States of America, will be "saved out of it," or as Daniel said "be delivered."

Now let us consider what Isaiah prophesied as he saw our time and our nation. Isaiah 10:20: "And it shall come to pass in that day . . ." When you come to this expression "in that day," you should always stop and consider the context to find out what time this expression refers to. What particular day?

As we read the balance of this verse, we discover that "in that day" refers to this particular end-time — the ushering in of the kingdom and the closing of the present church age, and it also helps us to identify a remnant. "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them: but shall stay upon the Lord, the Holy One of Israel, in truth."

A "remnant" means a part. It means what is left. The remnant, or representatives of the Israel people, as we have stated repeatedly, are gathered here in the United States of America. The Anglo-Saxons are the Israel people and the regathering is here in this great North American Wilderness which has already begun to blossom as a rose in accord with Bible prophecy.

"... and such as are escaped of the house of Jacob." We who live in this great North American continent and in this great Zion nation have escaped much of the trouble, frustration and hardship of the old world. This is known as the new world. We are in the land of promise. We live in the land of opportunity.

"... shall no more again stay upon him that smote them." We are being smitten all over the world. What do we

do? We “stay” upon these Communists; we negotiate with them, we make concessions to them, and we pacify them. We stay upon them rather than upon truth, righteousness, integrity, courage, honor and the Word of God.

But something is going to happen. We are going to discover that we cannot trust the Communists that we can't do business with these atheistic, anti-Christ forces. We are going to learn this at great expense and through bloodshed because we will not listen to the National Message and the Gospel of the Kingdom.

“... but shall stay upon the Lord, the Holy One of Israel, in truth.” This will come because of Divine intervention which will take place in our behalf in spite of the fact that we are allowing ourselves to be betrayed, double-crossed and robbed. We are going into a terrible time, primarily for one reason: we will not listen to the word of God for our nation. But God will intervene and we will learn. It states, we are going to turn and will “stay upon the Lord, the Holy One of Israel.”

Verse 21: “The remnant shall return, even the remnant of Jacob, unto the mighty God ” In a very definite way, this returning of the Anglo-Saxon people to the God of Abraham, Isaac and Jacob began at the founding of this nation. The founding of this great Christian republic was actually the beginning of the return of the Israel people, a remnant compared to the multitudes of all the Israel people who have lived and died.

Verse 22: “For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.” This refers to the ushering in of the kingdom.

Verse 23: “For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.”

In verses 24 through 27 we have one of the most remarkable prophecies concerning our nation. Verse 24: “Therefore, thus saith the Lord God of hosts, O my people that dwellest in Zion . . .” The United States of America is “Zion.” There is no question about that to anyone who will read Bible prophecy and consider our nation today.

“... be not afraid of the Assyrian . . .” Wouldn't it be a wonderful thing if this light and truth of the Gospel of the Kingdom and God's provision and God's promises could go to the people of this nation? God himself, the Lord God of Hosts, the God of battles, tells this nation not to be afraid of world communism and the anti-Christ forces. This word “Assyrian” is used here much like the word Babylonian is used in many places. Babylon refers to unscriptural systems, political, religious and economic. Assyrian refers to the military enemies of the Israel people; and the great military might that threatens us today is world communism.

“... he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.” I want you to note something here. In this prophecy it seems that Isaiah places world communism almost in the same camp as he places international money powers. Many people have difficulty accepting this. They just cannot imagine that those

who manipulate the world's money are also behind world communism; that seems absurd and ridiculous. Well, one of these days light and truth will break through. I remind you of this: you never will find a communist who wants to change the money system. He wants to change everything in the nation, and so do the socialists. They work to change everything including the Constitution, but they don't want the money system changed. They are opposed to the Constitution and what it teaches concerning money.

He “shall lift up his staff against thee, after the manner of Egypt.” What was the oppression of Egypt? It was economic. It was servitude, bondage and slavery to an economic system.

Verse 25: “For yet a very little while, and the indignation shall cease . . .” The “indignation” is against us at present. God is angry with the United States of America because we will not honor and turn to His Word; nor will we consider the purpose and the will of Almighty God for our nation today. Many well-meaning people insist on fighting to get back to some order or some system of the past. It can never be done. We are not going back into anything. We are going forward to the kingdom of God. Since we are going forward into the kingdom, we must begin to have some understanding relative to the kingdom and God's purpose and will for this kingdom nation because this nation, according to the Scriptures, is the nation that is to point and lead the way into the new order of the ages.

Verse 25: “. . . and mine anger in their destruction.” The “destruction” of whom? The same people we have been talking about — the destruction of the anti-Christ, anti-Bible, anti-American, anti-white forces, these people who are conspiring against the Israel people, especially against this nation.

Verse 26: “And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb . . .” Remember the Almighty, the Lord God of hosts told us, “O my people that dwellest in Zion, be not afraid of the Assyrian” or the communists. The reason is “the Lord of hosts shall stir up a scourge for him.” “. . . so shall he lift it up after the manner of Egypt.” There are two things that I want to call to your attention here. The prophet was inspired to inform us that our deliverance today from the anti-Christ forces and world communism would be after the manner of Egypt and according to the slaughter of Midian. So we go back to these two narratives found in the old Scriptures.

Turn to Judges 6, 7 and 8 and read these chapters, and you will learn how God intervened in the day of Gideon and a pattern of how the Lord will intervene in our day.

In Judges 6 we are told that the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hands of Midian. Today we are being delivered into the hands of these negative forces because we have paid no attention to God's Word for our time and our nation. We read that there was a great oppression. People were greatly impoverished, and in verse 6 we read that they cried to the Lord. In verse 8 it states that when they cried to the Lord, the

Lord sent them a prophet. What is a prophet? A prophet is simply a man who expounds the national message. The prophet speaks to the nation. God sent them a man, a voice, a messenger who called their attention to God's word for the nation, the gospel of the kingdom; and when they responded to His Word, God began to pour out His Spirit upon them.

God poured a special portion of His Spirit on one young man by the name of Gideon, and he became their leader. The Lord's instructions were followed, and the Midianites were slaughtered in a matter of hours.

This is very interesting, for the Scripture indicates that when we come to our final all-out struggle with world communism there will be divine intervention and it will be over in a matter of hours.

In Exodus 14 we have the story of how our forefathers, the Isaac-sons (this was about 600 years before there were any Jewish people on earth) were delivered out of the Egyptian bondage. They were in circumstances and situations that overwhelmed them, and all they could do was cry to Moses and Moses prayed. God told them to be quiet, stand still and see His intervention; and they had a glorious deliverance. Pharaoh's army was buried in the Red Sea.

Remember Isaiah prophesied that our deliverance will be "after the manner of Egypt." Therefore, we are told not to be afraid although this will be a frightening thing to go through. But if we can get the Word of God, the counsel and the promises of God to the people, it will mean a great deal as we go into this period.

We have the same promise in Isaiah as in Jeremiah and the same as we found in Daniel, that this great kingdom nation, this new order of the ages, this Zion nation that has blossomed forth here in the wilderness as prophesied, will be delivered.

We are told "O my people, that dwellest in Zion, be not afraid."

Verse 27 is one of the most significant verses in the whole passage. "And it shall come to pass in that day . . ." Apparently something else is going to happen. We are not only going to be delivered from the military might and the oppression and the threat of world communism, we're going to be, delivered from something else.

". . . that his burden shall be taken away from off thy shoulder." What is this burden? Note it is in the singular; it is our debt money system. That is the burden.

It is crushing every good thing in the nation. It is crushing people individually, our youth, the aged, and it is crushing industry, labor, cities, states and the nation. It says "his" burden.

This money system isn't really our burden. It is something that has been saddled upon us. It is spoken of here as his burden.

"And his yoke . . ." If you take time to study Bible history and Bible prophecy, you will find that this word "yoke," when used as it is here in the singular, refers to this pagan debt money system which violates every one of God's economic statutes.

" . . . his yoke from off thy neck, and the yoke shall be destroyed because of the anointing."

When I read that a number of years ago, I thought the anointing here meant a great outpouring of the Holy Spirit and undoubtedly this will be manifest. But I looked up this word in the Hebrew and I was amazed to discover that it is the only time this particular word is used in the old Scriptures. Instead of referring to the outpouring of the Holy Spirit, it actually means an abundance of things.

Today because of the way we live we must have a medium of exchange. We must have money in circulation to match the goods and services. This we cannot have adequately with a debt money system; it is impossible. Money goes into circulation as a debt, and the wealthier we become in goods and services, the more we increase in numbers as a people, the greater becomes our indebtedness.

Can you imagine anything more ridiculous and unreasonable than for us to pay one billion dollars a month in tribute to the money powers for the privilege of using our own medium of exchange?

Let us turn to the 12th chapter of Isaiah, a beautiful prophecy. We shall begin with the last verse because here we identify the nation of Isaiah's prophecy, and we also have the time indicated.

"Cry out and shout, thou inhabitant of Zion." I hope you realize that the United States of America is the Zion nation spoken of in Bible prophecy. It was to come into being in the last days; it was to be a great and a powerful nation, a nation greatly blessed of God.

The United States of America is told to cry out and shout. There must be a reason for this. The reason is ". . . for great is the Holy One of Israel in the midst of thee." In other words there is going to be a demonstration, a manifestation of God's power, His faithfulness and His dominion. This will take place right here in our great North American Wilderness, and we are to shout and to rejoice.

Note what we find as we turn to the first verse. "And in that day." This refers to our day. It refers to what is known in the Scripture as the great and dreadful day of the Lord. Thank God not the day of some great anti-Christ; they have had their day. It is "the day of the Lord."

"And in that day thou shalt say, O Lord, I will praise thee." This will be true of the entire nation. There will be a new song, and that song will be a song of national deliverance from heathendom and Communism.

We are going to be punished and humbled, and we are going to be forced to turn to the Word of God and the national message as well as the personal; but we are going to be delivered.

We are going to say, "Lord, I will praise thee though thou wast angry with me . . ."

God is angry with the United States of America for a very good reason. The reason is that we will not turn to His Word. We will not heed nor respond to His Word.

Have you ever had anything to do with a youngster who wouldn't pay any attention to what you said but completely

ignored every instruction, command or exhortation? It is quite irritating and frustrating isn't it? You have to take a youngster like that in hand. That is God's problem today with the good people, the fundamentalists and the full-gospel people — these people who are working day and night to save our nation without the national message. It cannot be done. God is angry with us because we are not heeding, in fact, we are paying no attention whatsoever to the gospel of the kingdom. We are defiant and rebellious against the national message of the Bible.

"... thine anger is turned away..." God's anger toward an individual, church, home or nation always turns away when people turn to the Word of God. "... and thou comfortedst me." God has already comforted this nation with earthly, material, physical things like no other nation in all history. That was to be one of the marks of the Zion nation; it was to be wealthy and blessed of God. But we need the comfort of God today in a way that we never needed it before. We need it in government. We need it in economics. We need it in education. And we will have it when we turn to the Word of God concerning these particular realms.

"Behold God is my salvation..." This is a nation speaking. Personal salvation is one thing; national deliverance and redemption is something else. They both were purchased at Calvary. The word salvation here refers to national deliverance. The nation is going to say, "God is my salvation." This may seem a long way off, but that can come in a matter of hours. If we continue to disarm ourselves, scatter our boys all over the world, and encourage and condone lawlessness and anarchy in our nation as some of our leaders are doing, we are going to need the salvation of God; and this nation is going to say "I will trust" because there will not be anything else to do.

Verse 2: "Behold God is my salvation; I will trust, and not be afraid." Before we come to this point, we are going to be afraid. But the purpose is that we might turn to the Word

of God. We are not going to be afraid when this is over. The Divine intervention will be so glorious that the whole world will see it. "... for the Lord Jehovah is my strength and my song; he also is become my salvation." This is national redemption, deliverance, divine intervention because of the blood covenant God made with the Isaac sons in the 15th chapter of Genesis.

Verse 4: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth."

Now what is this thing that God is going to do that will be made known in all the earth?

It is what has been prophesied again and again throughout the Scripture, that there is going to be divine intervention and deliverance for this nation. Our nation will cry out and shout and rejoice when the people see God's intervention and God's judgment upon the anti-Christ and anti-American forces. It will be such a tremendous thing that the whole heathen world will see it. They will realize at last, after all these thousands of years, that our God, the God of the Bible and the God of the Christian, is the one true and living God.

Verse 3 of this 12th chapter: "Therefore with joy shall ye draw water out of the wells of salvation." Our salvation is in the wells of God's Word. It is in the national message. It is in these old historical books of the Bible. These are the wells. We must get into the national message. We have to preach, teach and understand the gospel of the kingdom.

The first thing we must know is the identity of this nation and the Anglo-Saxon people. People must be made to understand that the Anglo-Saxon people are actually and literally the Israel people of the Bible, God's special, chosen, servant people, and that this nation, the United States of America, is the great Zion nation.

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Resurrection Life Here and Now

By C.O. Stadsklev

All born again Christians believe in the resurrection of the body, but there is also resurrection life and power available to us here and now. The question before us is: how do we appropriate this resurrection power in our present lives? In considering this question, let us first turn to Romans 7 beginning with verse 21. Here the apostle Paul testifies,

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God (that is, the word and will of God) after the inward man (the new creation, the new spirit): But I see another law in my members (in my very being another principle or power) warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Twice the apostle Paul refers to this law or principle of sin that was in his members. This is the testimony of all Christians. After we are born-again, we have two natures, the sinful blood life that we receive from our parents (which came from Adam and Eve), and also a new life and nature, which is the Spirit of God. Paul found that these two natures were constantly warring or struggling against each other, one pulling him down and the other lifting him up.

Then he states in verse 24: "O wretched man that I am! who shall deliver me from the body of this death? He was not referring to the physical body, which apart from the blood life is not sinful — it is dust. Paul is speaking here about the nature that we have due to the fall of Adam. So he is asking who shall deliver from this power of the carnal mind, this fallen nature that is within his members.

His question is answered in verse 25: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God (I serve the word and will of God with this new mind of Christ and this new spirit); but with the flesh the law of sin."

Let us next look at Romans 8, beginning with verse 1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." As Christians we are a new creation in Christ Jesus, and the same power that raised Christ from the dead is available to us; it can be operative and effective in our lives.

We sit in the place of decision over our two minds or natures and determine which mind we will yield to and follow. Paul says there is no condemnation to those who follow the Spirit and the Word of God.

Verse 2 gives us the secret of the resurrection life: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." As we are told in the 6th chapter of Romans, victory, deliverance and release from the carnal mind come not by fighting or struggling nor through our own efforts. The victory is gained by yielding to the Spirit and to the Word. This is very important and critical. There are Christians who live their entire lives in their own strength, trying by their own efforts to subdue, overcome and gain victory over the carnal mind. Victory is not accomplished that way. We must instead yield to the Spirit.

"For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh . . ." The law is not weak or sinful — the law is holy and spiritual, as stated in Romans 7:12-14. It is the flesh that is weak.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Note the emphasis here that we decide whether we will yield to the flesh or the Spirit. As we yield to one or the other, we choose the direction our thought life and actions will go.

"For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit." Decisions constantly confront us as Christians. How thankful to God we should be for these marvelous revelations from the apostle Paul!

Verse 11 continues: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." At first thought we might think this refers to our bodies in the grave, but the body in the grave is not liable to die — the physical body is already dead when it lies in the grave. The word "mortal" here simply means "liable to die" bodies.

Paul brings the further light, revelation and provision that the Spirit that raised Christ from the dead (this resurrection

life of Christ) will not only quicken our minds and our spirits but will also quicken our bodies. Please keep in mind the word "quicken" because the Scripture has much to say about the quickening of the Holy Spirit, bringing strengthening and energizing power to the body, mind and whole being of the believer. That is the secret of victory in the Christian life.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh." Here again it is not the human body that is spoken of; it is the principle of sin. The chief characteristic of the carnal mind is to doubt God and to disobey his Word. The carnal mind goes along with religion and ritual, churchianity and ceremony; but it rebels in believing God for definite, specific things. That is where the carnal mind draws back, and it cannot please God. One must be spiritually minded to believe and lay hold on the Word. The Spirit of God imparts the Word to a spiritually minded person.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." What are the deeds of the body? Carnality, selfishness, pride and unbelief. A great deal of emphasis has been placed today on the sins of the flesh, and rightly so, but actually the sins of the flesh are merely a manifestation that there is something wrong in the spirit, the heart and the mind. If we get at the root of this trouble, which is actually spiritual and mental, then the outside (the physical and material man) will be cleaned up.

"For as many as are led by the Spirit of God, they are the sons of God." Being led by the Spirit is a very definite, real thing; actually it should be the normal, Christian life. The Spirit leads according to the Word; He wants to prompt and direct you.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God . . ."

For further light let us turn to II Corinthians 1:8, 9. Remember, we are considering how the Spirit that raised Jesus from the dead can become available to us. How do we appropriate and receive this power? It is not so simple. Do you recall that when Elisha asked Elijah for a double portion of his spirit, the old prophet said he had asked a hard thing. Although it is quite simple to become a Christian, it is more difficult to appropriate the power of the Spirit in our lives for our minds, spirits and bodies.

We read in verse 8 concerning the experience of the apostle Paul: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life . . ."

This is rather strange, is it not? With the calling and commission God had granted the apostle Paul, why did He allow this experience to come also? Paul was doing nothing but good in spreading the gospel, and the Lord had promised to be with him and to prosper him. But in Asia he was so overwhelmed and had trouble to such an extent that he despaired even of life.

Here is the reason "But we have the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead . . ." We may wonder why we as Christians have trouble that depresses and sometimes almost breaks us to despair. It is simply that the Spirit of God, the grace of God and the power of God might become manifest and operative in us. We are so constituted as human beings that we do not appropriate and lay hold upon the power of the Spirit and the provision of the resurrection life that is available until we have come to the end of all of our own resources, strength, wisdom and efforts. God sometimes must put us into a place of despair.

At such a time we do one of two things — we either go down and drown (and become a carnal, bitter, defeated person) or we cry to God, lay hold on His Word, believe and cling to it. And as we do, this newness of life, this Spirit of God becomes operative in us. This is very important — it is actually the essence of a victorious Christian life.

One of our difficulties today is that there is very little emphasis and preaching on the crucifixion and mortification of the carnal mind. There is much preaching on the blessings of the Spirit, but to receive these blessings our old carnal life and ego must be brought to the end of itself, and that is not pleasant. Crucifixion is involved in the in-filling and leading of the Holy Spirit.

In II Corinthians 4:7 Paul writes, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." He is writing about the power and Spirit of God, the resurrection life which we have been considering. If Christ had not died, he would never have been quickened by the spirit, and there must also be a crucifixion in our lives before we can appropriate this same quickening. If this power is not of us we must be brought to the end of ourselves. Incidentally, this is true not only of us as Christian individuals — it is true of our nation.

This nation will have the greatest quickening of the spirit that any nation has every experienced, but first our nation must be brought to the end of itself. We are getting there very rapidly. Problems are coming in like a flood, and in the providence of God we are unable to solve a single one. We are being brought to the place where there is nothing left to do but to lay hold on the Word, pray and trust God. Then the quickening and the greatest revival of all history will come to America.

We continue on from verse 8 in II Corinthians 4: "We are troubled on every side, yet not distressed: we are perplexed, but not in despair . . ." In spite of the experiences the apostle Paul had with God and the answers to prayer, visions and revelations that had come to him, he had had nothing but trouble. He did not understand it nor could he account for it, but there it was.

"Persecuted, but not forsaken, cast down, but not destroyed . . ." It should be comforting to us that the apostle Paul was cast down at times, yet he was not destroyed.

"Always bearing about in the body the dying of the Lord Jesus. What does this phrase mean? Simply that when Christ

died, He put away the sins of Saul of Tarsus. But something else happened — Paul was put away, too.

He said in Galatians 2:20, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me,"

As already mentioned, Romans tells us to "reckon" ourselves crucified with Christ, that this carnal mind, this law and principle in our members was put away. The purpose for all of this: "That the life also of Jesus might be made manifest in our body." This is wonderful, precious, glorious and beautiful, but it is not so delightful to get to that place. That is where Christian people pull back and fail to go through their crucifixion. They draw back and fail to go through Jordan into death. Paul did not draw back — he went through his crucifixion that the resurrection life of Christ might be manifest in him. Without his crucifixion experiences could he have written the books of Romans, Corinthians, Galatians, Ephesians, Philippians and Colossians?

Instead of becoming bitter, discouraged, antagonistic and sour in all the affliction he went through, Paul gained the victory by trusting in God, believing in His sovereignty and laying hold on the Word. What happened? God quickened him to such an extent that today millions of people are being quickened by his writings, as they have been down through church history.

Did this come from the intellect of the apostle Paul? God forbid. It came out of his crucifixion and death. By recognizing and reckoning himself crucified with Christ and accepting the crucifixion of his self-life, ego, pride and carnality, the Spirit of God moved upon him. Thus we have the basis for the Christian faith and the gospel of grace from this one man.

We read in the next verses (II Corinthians 4:11,12), "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." This is in the realm of the spirit of the mind, as well as the physical. "So then death worketh in us but life in you." Paul says, "because I reckon myself dead and am willing to accept crucifixion and trust God, the spirit of life comes to you."

In Ephesians 1:18-20 the apostle prays, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to usward who believe (here is the power available to us) according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. . ."

Stated here as clearly as words can state is the fact that this same resurrection power that raised Christ from the grave is available for us today providing we believe. It simply means we must believe God for specific, definite things. That is faith. Many Christian people have much knowledge and even glory in this knowledge. Certainly one should get all the

knowledge he can, but we must be careful about the carnal mind. Faith believes God for specific, definite needs; faith believes that the same power that raised Christ from the grave is available for the very thing we are praying about.

Christ died believing, and according to Hebrews 11, that is what the saints of old did, too. They died believing, not receiving the promise. What happened? Read history.

America is a nation today because Abraham died believing God — and this same power is available today if we will believe. As Christians grow older, they either grow in grace and faith in God (causing blessings to flow from their lives) or they develop carnality, unbelief, bitterness, resentment and persecution complexes. Certainly the blessings of God do not flow from such lives.

May each one of us lay hold on the Word and rejoice in the glorious provision of the resurrection life available to us here and now. May we experience in our own lives the "greatness of his power to us-ward who believe."

Twenty-Four Prophecies Fulfilled During the Last 24 Hours of Christ's Life on Earth

1. On the evening of the Passover Christ said to His disciples: It is written, I will smite the Shepherd and the sheep shall be scattered.
Zechariah 13:7 – Mark 14:50
2. They weighed My price for thirty pieces of silver.
Zechariah 11:12 – Matthew 26:14,15
3. And I cast the thirty pieces of silver in the house of the Lord.
Zechariah 11:13 – Matthew 27:5, 7
4. False witnesses shall rise against me.
Psalm 35:11 – Mark 14:56
5. If ye were called gods, why do ye say it is blasphemy if I say I am the Son of God?
Psalm 82:6, 7 – John 10:34, 36
6. Thy blood be upon thy head for slaying the Lord's Anointed.
II Samuel 1:6 – Matthew 27:25
7. They shall smite the Judge of Israel.
Micah 5:1 – Mark 15:19
8. I hid not My face from spitting.
Isaiah 50:6 – Matthew 27:30
9. When oppressed He opened not His mouth.
Isaiah 53:7 – Matthew 27:12, 14
10. They pierced my hands and feet.
Psalm 22:16 – Luke 23:33
11. He made intercession for the transgressors.
Isaiah 53:12 – Luke 23:34
12. He was numbered among the transgressors.

- Isaiah 53:12 – Matthew 27:38
13. Cursed is He that hangs on a tree.
Deuteronomy 21:23 – Mark 15:25, 26
14. They looked on Him and shook their heads.
Psalm 109:25 – Matthew 27:39
15. They laughed me to scorn, saying He trusted in the Lord to deliver Him.
Psalm 22:7, 8 – Matthew 27:41, 43
16. They cast lots for His garments.
Psalm 22:18 – John 19:23
17. My God, My God, why hast Thou forsaken Me?
Psalm 22:1 – Matthew 27:46
18. They gave Me vinegar and gall to drink.
Psalm 69:21 – John 19:28
19. Into Thy hands, Father, I commit My spirit.
Psalm 31:5 – Luke 23:46
20. He shall be cut off without a successor to follow Him.
Daniel 9:26 – Mark 15:37
21. His friends and kinsmen stood afar off.
Psalm 38:11 – Luke 23:49
22. Not a bone of His shall be broken.
Psalm 34:20 – John 19:33
23. There was darkness over the land
Amos 8:9 – Matthew 27:45
24. He was buried with the rich.
Isaiah 53:9 – Matthew 27:57, 60

Fellowship With Him

It is in fellowship with the Lord Jesus Himself that faith can be exercised and strengthened. It is a matter too little understood, that God bestows salvation upon us, in no other way, than in—not just through, but in—the Saviour.

The living Jesus is salvation. He Who gave and now imparts His blood, he Himself it is, in Whom we must daily

find our life and our salvation. Further, it is only in living direct fellowship with Him that our faith can increase and triumph.

Many Christians take great pains in endeavoring to reach a life of full faith by earnest association with the Word, or by straining all their powers to believe, and yet they see but little fruit as the result of their efforts. The reason often is that, in studying the Word, and in trying to believe, they have not first of all found rest themselves in the love of the Saviour.

Faith in God is an act of the spiritual life. It is Christ Who is our life, and Who imparts faith to us. He does this, however, not as an act or gift separate from Himself; but in fellowship with Him faith is active.

He is “the author and finisher of faith.” : those who walk with Him learn from Him to exercise faith, they know not how. In the face of Jesus, the light which leads to “the full assurance of faith” is always found: to gaze upon His face, to sit still at His feet that the light of His love may shine upon the soul, is a sure way of obtaining a strong faith. He who longs for such a faith in order to come to the knowledge of the full power of the blood, needs only to practice the fellowship.

The shedding of His blood was the proof of His unspeakable love towards us. “He gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession” (Titus 2:14).

His blood is the power by which He takes possession of us for Himself, to sanctify us. All that is necessary for the more powerful operation of the blood in us, is that faith in it should become wider, brighter, and stronger. He who longs for such a full faith will find it only, but find it certainly, in fellowship with Jesus.

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (I Cor.1:9).

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The Law and the Covenants

By C. O. Stadsklev

In the 7th chapter of Romans the Apostle Paul says the law is good, it is spiritual, and it is holy. In Romans 3:31 we read, "Do we make void the law through faith? God forbid: yea we establish the law." Many Christians believe that faith and grace did away with the law, but the apostle said faith established the law.

Most of the ignorance and confusion relative to law and grace is due to the fact that Bible teachers do not clearly distinguish between the ceremonial laws and the moral laws of God. The moral laws of God are as eternal as God is eternal. The laws forbidding murder, lying, stealing, the taking of usury, using divers weights, and all similar laws are moral laws and are as much in effect today as they were before Calvary. The fact that we suffer for the violation of these moral laws is clear evidence that these laws have not been done away with. It is as much a sin to kill, to bear false witness, to take usury, and use inflation and deflation today as it was in the days of Moses.

Another cause for erroneous teachings concerning the laws of God is due to the idea that the Old Testament people were saved by law. This is not true. They were saved by faith as we are. Abraham believed God and it was accounted unto him for righteousness. So did Abel and all others who have been accounted righteous. Read Hebrews 11.

In Galatians 3:11 and 12 we read, "But that no man is justified by the law in the sight of God, it is evident: for (the remainder is quoted from the Old Testament and says) the just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them." In other words, the moral laws of God were given to live by and were never intended to regenerate or save our souls.

The Apostle continues and says, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness (that is, personal salvation) should have been by the law. But the Scripture hath concluded all (that is both Old and New Testament people) under sin that the promise by faith of Jesus Christ might be given to them that believe."

When Paul was inspired to write that Christ was the end

of the law for righteousness to every one that believeth, he was writing concerning the ceremonial laws, such as the sacrificing of animals and other rituals, which foreshadowed the Christ and His sacrifice on Calvary. The Apostle most certainly did not mean that the Christ put an end to God's moral laws. Individually and collectively we still are punished when we violate God's moral laws, and that is evidence enough that God's moral laws are in effect today. In Romans 8 the Apostle Paul wrote that God sent His Son in the likeness of sinful flesh that the righteousness of the law (God's moral laws) might be fulfilled in us. Remember no man has ever been or ever will be saved by the law.

Some Christians seem to think that the 39 books which make up what we incorrectly call the Old Testament is the old covenant and that this old covenant was put away when the Christ died and arose from the dead. Nothing could be much further from the truth. There are at least eight major covenants in these 39 books and only one of these covenants is the old covenant. Neither is personal salvation the new covenant. Both the old and the new covenants were made with a race of people formerly known as Israel and Judah. Most of Israel and Judah are now called Isaac-sons or Saxons and this is as it should be, for in Romans 9:7 God said to Abraham as here quoted by the Apostle Paul "in Isaac shall thy seed be called."

The new covenant is recorded in Jeremiah 31:31-34 and Hebrews 8:8-12. When the new covenant is realized, no man shall teach his brother or his neighbor saying, know the Lord for all shall know the Lord from the least to the greatest. At that time Israel and Judah will do the full will of God. They will walk in the laws and the statutes of God. The old covenant was made with Israel at Mount Sinai. Israel did not follow the counsel of God and thus broke the old covenant. Later as recorded in Jeremiah and Ezekiel 36 God made a new covenant with Israel and Judah. In this new covenant God takes all the responsibility and says He will cause Israel and Judah to walk in His statutes and according to His wise counsel for He will write His laws on the hearts and the minds of this His chosen servant nation.

It is strange how we mortals make our thinking and even our theology conform to general and sweeping statements without investigation and thoughtful consideration. For instance there are sincere Christians who believe that the 39 books called the Old Testament is the law and that the Christ put away the law. Therefore we as Christians have little or nothing to do with the first 39 books of the Bible except as it relates to prophecy. In Romans 15:8 we read, "... Jesus Christ was a minister . . . of God, to confirm (not cancel but confirm) the promises (or covenants) made unto the fathers."

We must keep in mind the fact that there are at least eight covenants or testaments in the first 39 books of the Bible and Christ came to confirm or reestablish all of these except one which is known as the old covenant and that was replaced with the new covenant. Certainly God's covenant with Adam and Eve that the woman's seed, the Christ, "shall bruise the serpent's head" is still in effect and cannot be completely fulfilled until the Christ returns. God's covenant with Noah is still in effect. We continue to see the rainbow. God's covenant with Abraham has never been canceled. Israel must possess Palestine and be made to walk in God's judgments and statutes. God's covenant with David has never been canceled. David's throne must continue to stand for the Christ must sit upon it ruling the entire world. Therefore let no one say the first 39 books of the Bible are not for us today.

In Romans 15:4 the Apostle Paul wrote, "Whatsoever things were written aforetime (meaning the Old Testament) were written for our learning." When the Christ said search the Scriptures, He meant the first 39 books of the Bible for there was no New Testament at that time. Strictly speaking, the old testament or the old covenant forms only a small portion of what we generally think of as the Old Testament or the first 39 books of the Bible. The Christ said it was these 39 books that testified of Him. Apart from these it is impossible to prove to the unregenerated mind that Jesus is the Christ, the Son of God. If we did not have so many half-Bible Christians, we would not have so many modernists.

A study of the covenants recorded from Genesis to Malachi, which the Christ came to confirm, will convince any open minded person that Jesus is God in human form, and that the Bible from Genesis to Revelation is the Word of God. A study of the covenants will also do more than anything else to inspire faith and instill confidence in the hearts and the minds of Christian people. The covenants and their fulfillment declare and manifest the power and the mercy of God.

The same love and mercy which prompted God to give His only begotten Son caused Him to give man His laws and His covenants. If we would think of the moral laws of God, which the Christ said He did not come to destroy or cancel, as counsel from an all-wise and loving Father rather than arbitrary restrictions robbing us of liberty, we would understand the purpose of the laws and the covenants and

appreciate them much more than we do.

The law was given for our protection while here on earth. The moral laws of God show what society must and must not do in order that the largest number of people might enjoy life here on earth to its fullest extent. God was not having a fit of anger as some people seem to think when He gave the law. He felt as you do when you tell your children not to play with fire and not to skate on the river. Six thousand years have given conclusive evidence that people and nations enjoy happiness and prosperity just to the extent and in those realms which they honor the moral laws of God.

Redemption's Latter Rain!

THE LATTER RAIN has begun to fall. Just as the few and scattered drops of rain precede the refreshing, reviving showers that fall upon the thirsty earth, so we are experiencing a similar token among the Anglo Saxons who are God's Israel.

The "latter rain" is a symbolic expression which signifies the ministry of the Holy Spirit in preparing the Anglo-Saxons for the Kingdom Age.

The "early rain" fell at Pentecost and throughout the Church Age. Since we are witnessing the beginning of the close of the period known as the Church Age, it is not surprising to find a gradual lessening in the down fall of the "early rain." This does not mean God has forsaken His heritage, but He is now making preparations for the gracious and glorious showers of the "latter rain."

Whenever and wherever the Holy Spirit works chaos and darkness disappear. When Satan marred God's first creation, we read in Genesis 1:2 "that the earth was without form and void, and darkness was upon the face of the deep." But "the Spirit of God moved upon the face of the waters," and out of disorder came light, firmament, vegetation, our solar system, creatures of the deep and winged fowls, beasts of the field, and man the crowning work of His creation. Then we read, "and he (God) rested . . . from all his work which he had made."

From Genesis to The Revelation we find 'the Holy Spirit in the Great Restorer, the Healer, the Reviver, and the Cleanser. The Holy Spirit always occupies an important place in God's scheme of things. In the 22nd chapter of Revelation He occupies the place of Host. Here He puts the sweetest music into the word "come" that can fall upon the mortal ear. Prior to this call of "come," He has prepared the Bride of Christ for her Bridegroom, and under the Holy Spirit's inspiration she joins Him in saying "come." In this chapter the Holy Spirit identifies those who may come as those who will hear, those who are athirst, and whosoever will.

You will recall that during His earthly ministry Jesus Christ told His disciples this concerning the ministry of the

Holy Spirit: "He (the Holy Spirit) will guide you into all truth: for he shall not speak of himself . . . He shall glorify me, for he shall receive of mine and shall shew it unto you. John 16:13, 14. It has ever been the ministry of the Holy Spirit to bring light and understanding to the children of God.

Under the anointing of the Holy Spirit the greatest of lawgivers, Moses, received the necessary quickening that enabled him to administer and teach the law of Almighty God. The Holy Spirit made Joshua the greatest military leader of all time. The Holy Spirit directed the rulership of King David over the whole house of Israel for almost forty years. The Holy Spirit magnified God's law to King David to such an extent that he would awaken at night to bless the Lord for His law. Because of the light the Holy Spirit shed upon King David many, and more than likely all, Christians have discovered wells of joy and comfort in the Book of Psalms. We have experienced the lifting power of praise and thanksgiving, as well, from these psalms written under the inspiration of the Holy Spirit.

The courageous statesman, Daniel, cherished the direction of the Holy Spirit so highly that the lion's den, and the conspiracy of wicked men could not affect his attitude toward God in the least. Likewise Samuel, serving as judge in Israel, esteemed the directing, enlightening ministry of the Holy Spirit above all else.

Think of the influence and light that has come to us because the prophets, the disciples, and the Church fathers were obedient to God and were filled with the Spirit! Think of the host who have been "born of the Spirit," and thus made partakers of God's own life! Think what this will mean in the Kingdom of God! The ministry of the Holy Spirit is working out the final and complete restoration for the children of God. We shall be like Him. Our redemption is at hand.

There is another phase to our redemption which takes in more than the individual side. That phase is frequently overlooked by God's people. It has to do with the earth and all matters which pertain to it.

Just as our individual redemption has not been realized in its completeness when we were regenerated by the Spirit, just so the redemption of the earth will not know complete redemption in an instant. We are to receive immortal bodies, and the earth is to be restored to Edenic perfection. In each case this will be brought about by the ministry of the Holy Spirit in His carrying out of Christ's redemptive work.

The Apostle James has a word of comfort and admonition for us. James foresaw the tribulation and distress that would overtake our day. He foresaw the unscrupulous methods used by ungodly men in amassing wealth and how the laborers would have their wages withheld by fraud. The cry of the oppressed has reached the ears of the Lord of Sabaoth, and the time for the restoration is upon us. No one but the Holy Spirit can successfully undertake the stupendous task which will bring about this

restoration which is a part of redemption. This is what James tells us: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh . . . Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

We must be patient—patient unto the coming of the Lord. There is much fruit to be gathered. James tells us it is precious fruit. Some seed has been sown later than others and it, too, must be permitted to come to fruition. It will be watered by the "latter rain" and be gathered into the same garner as that watered by the "early rain" and "former rains." In the tenseness of the last days it becomes increasingly difficult to be patient. James admonishes us twice in the chapter we read from that we should be patient and stablish (fortify) our hearts, for the coming of the Lord is drawing near. When the fruit is ripe our King will come and will not tarry. The patience necessary to endure hardship like a good soldier will be ministered to us by the Holy Spirit if we will permit Him to do so.

Did you notice that James referred to Job and his end? You will recall that Job was stripped of all earthly possessions, his health, and his most precious treasure—his children. But he kept faith in God. We learn "the Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before . . . So the Lord blessed the latter end of Job more than his beginning." This infers that a restoration similar to Job's will be the lot of Anglo Saxondom, with this exception that it will be far more vast and glorious, for it will be a perfect restoration—a mighty work through the ministry of the Holy Spirit.

The Scriptures teach us that "sin is the transgression of the law"—the law of God. Isaiah tells us "the Redeemer will come to Zion, and to them that turn from transgressions." Remember, Zion stands for scriptural government and Jerusalem is the symbol of worship of the true God. Isaiah 59:20.

In reading the whole 59th chapter of Isaiah you will discover some startling truths. You will learn the cause for the separation between God and His people, you will learn of the ruthless and gruesome technique of those who are not God's people, you will find a detailed description of our national plight as a result of this, and you will see a striking picture of the Redeemer, sustained by his own righteousness, clad in full armour to deliver His people and bring vengeance upon His enemies and ours.

Notice the use of the pronouns in this chapter. "Your," "they," "us," "our," and then "He" and "His."

Because of our iniquity, our sin, our hands and fingers being defiled with blood and iniquity, our lying lips, and our perverse tongues we have cut ourselves off from justice and

truth in a national way according to Isaiah, and to us it appears as though the Lord's hand is shortened that it cannot save and His ear heavy that it cannot hear. However, such is not the case, the Lord can save and He can hear, He has provided us with the Holy Scriptures which contain a solution to our problems. We are suffering not for a lack of a solution, but for a lack of knowledge of His Word which contains it.

"They" identifies the workers of iniquity. It describes their activities as mischief, vanity, cockatrice' eggs, spider's web, vipers, violence, shedders of innocent blood, and whose paths are filled with wasting and destruction. The ways of peace are not found with them. As a result of the activities of those whom Isaiah here speaks of as "they," we find ourselves groping as the blind and we stumble at noon day as in the night. We roar all like bears, and mourn sore like doves. So says the great prophet Isaiah, and looking about our world we are unable to deny this charge. Had we not transgressed God's law, we would not find ourselves in the sorry plight we are in. Isaiah further says, "judgment is turned backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth: and he that departeth from evil maketh himself a prey."

It is then that we read, "the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: Therefore his arm brought salvation." Definitely, restoration and redemption will come from God alone.

As Communism and its effects become more evident we are going to realize more than ever how necessary for our survival the "latter rain" is. The parched ground over which its fires have burned will cry out for rain. We will be forced to come to "grips" with this monster which has become a scourge within Christian nations for their neglect in

administering the perfect law of God. Had God's law been honored and administered there would have been no poor and downtrodden people to be fooled and foiled by the promises Communism falsely makes. There would have been no extremely rich and no extremely poor among us. Every man would have been a happy victim of justice. So satisfied would he have been with his lot that he would have regarded a departure from it insane. Were it not for the fact "when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him" we were better off dead than alive. But, lift up your head, reader, there are better days ahead! The Spirit of the Lord will lift up the standard that we in our frailty could not keep raised. The "latter rain" has begun to fall. The drops are coming faster all the time, and they are getting bigger, too. We are soon to experience showers.—Showers of blessing and restoration. The rain is going to fall more and more upon those who administer governmental affairs in our nation. Wisdom and courage will be added to them by the Lord Himself. This will become more apparent as we come nearer to the Kingdom Age.

Just as the Holy Spirit fell upon men in the kingdom age spoken of in the Old Scriptures, just so will He descend like rain upon the men who minister in kingdom affairs as we move toward the kingdom near at hand. We should expect this particular ministry of the Holy Spirit to be very noticeable. Why not expect the rain to fall upon Washington, D.C.? It will.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." Zechariah 10:1.

Bright clouds full of rain—a symbol of the illuminating Holy Spirit as it is about to fall upon us. What an inducement to the believer to pray and ask the Lord for rain. Rain that will end our dearth. May God help us to believe and pray!

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The Healing of the Nations

By C.O. Stadsklev

The following beautiful scripture is found in Revelation 22:1, 2: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

The book of The Revelation, as we are told in chapter I and verse I, is written in signs or symbols. Since the tree of life symbolizes God's way of life, the leaves of the tree that were for the healing of the nations signifies the fact that when the nations turn to, and conform to, God's way of life they will be healed and delivered from all the curses that so grievously vex, afflict and distress the nations of earth today.

There are two extreme teachings or attitudes by people regarding God and the nations of the earth, and like all extreme teachings they are unscriptural. They are utterly unable to see the hand of God in national affairs, and although proper and courteous in their dealings with men they completely ignore the King of kings, and Lord of lords. They may consent to have a minister recite a prayer at their deliberations, but as for searching the Word of God for counsel and wisdom concerning national affairs they would consider that as a manifestation of superstitious ignorance.

On the other hand, we have the vast majority of Christian people who have accepted, and are advancing, the unscriptural tradition that God has not been dealing with nations during the last 1,900 years. Nothing could be further from the truth. God has been dealing with nations during the Church Age just as definitely as He dealt with nations during the time of Moses and David.

And what is more, we are now living in the time when God is dealing more definitely and firmly with nations than at any other time in human history for we are in the time of the judgment of the nations.

The Apostle Paul did not subscribe to the unscriptural theory that God is not now the God of the nations. In Romans 13:1-7 we read the following: "Let every soul be

subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear, honour to whom honour."

Twice in this passage the Scriptures tell us that civil officials are the ministers or servants of God. And they tell us that the powers that be are ordained of God.

Some people, in fact most people, will object and say that evil, oppressive and destructive rulers and government officials certainly are not the ministers or servants of God. But they certainly are! They are what we as a nation asked for when we departed from and ignored the national laws of God.

Even the heathen king Nebuchadnezzar recognized and acknowledged this truth in Daniel 4: 17. Nebuchadnezzar is quoted as saying the following: "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

In other words, when a nation forsakes God by forsaking God's national laws God sets up over that nation the basest of men. Thus God uses our own backsliding to demonstrate to us that He is the God of the nations.

In verse 25 of Daniel 4, the prophet Daniel spoke the following to Nebuchadnezzar: "... till thou know that the

most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

As God of the nations, God has provided healing for the nations. The condition for receiving the healing of a nation is the same as the condition for receiving any blessing from God, namely, to obey God and believe God. Many times nations have turned to God, obeyed and believed God and have been healed.

In II Chronicles 7:14 we find the following promise and the conditions for national healing. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." The nations of the earth are sick. Many are sick unto death. Some have already fallen into death and decay.

As there are millions of Christians who are not aware of God's provision of physical healing for the individual Christian, so many more Christians are unaware of God's provision and promise of national healing and restoration for the Anglo-Saxon nations, who are the Israel people of the Bible.

In order for the individual Christian to receive physical healing he must know and believe that which the Bible teaches concerning physical healing. Just so this generation should know and believe that which the Bible teaches concerning national healing.

As physical healing is for the Christians, so national healing is for the Christian nations. Let us read some scriptures which provide and promise national healing:

First let me remind you that in II Chronicles 7:14 we were told, "If my people which are called by my name." God's earthly people, in both the Old and New Scriptures, were the Israel people, now known as Anglo-Saxons and called Christian nations, or called by God's name.

In the 14th chapter of his book the prophet Hosea deals with the healing of Israel, or Anglo-Saxondom.

In verse 1 the prophet was inspired to write, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." In verses 4 through 6 we find God's gracious promise to heal Anglo-Saxondom. "I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."

The last verse of this last chapter of Hosea reads as follows: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

In verse 1 of Hosea 14 the prophet indicates that prior to the cleansing and the restoration of the Anglo-Saxon nations they would be brought low and humbled. This we are now beginning to witness and experience. Our unscriptural foreign policy has done great damage to our

prestige abroad and has embarrassed us greatly, and the end is not yet.

The last verse in this 14th chapter of Hosea indicates that only a few people would know, understand and believe the Gospel of the Kingdom, or the healing of the Anglo-Saxon nations, which God is covenant bound to accomplish prior to the earthly reign of the Lord Jesus Christ. And so it is; the vast majority of Christian people today limit the Holy One of Israel to what He can do for individuals. The great challenge before God's people today is to teach and believe that which the Word of God declares concerning the healing of the Anglo-Israel nations.

In John 20:29 we read: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Thomas had taken the position that he would not believe unless he could see and feel the resurrected Christ.

This is the attitude that many Christians take today concerning the Gospel of the Kingdom and the healing of the Anglo-Israel nations, which is definitely and clearly foretold in the Scriptures. For this attitude and position Jesus did not commend Thomas. Jesus mildly rebuked him for his unbelief.

But I am of the opinion that the rebuke Christians who today ignore and reject the Gospel of the Kingdom will receive will not be very mild. Whole books and chapters in the Bible deal with the healing of the Anglo-Saxon nations prior to the reign of Christ. No one can ignore, reject and belittle any portion of God's Word without ignoring, rejecting and belittling God.

Those who today have been called by God to preach, teach, stand for, uphold and support the Gospel of the Kingdom are more or less compelled to pay the same price that the pioneers of other great truths had to pay.

There are two extremes which we who have this calling must avoid.

In the first place we must not compromise with those who reject the national message of the Bible. We must faithfully and fearlessly declare the full counsel of God. To seek to incur the favor of other Christians by trimming and lightly esteeming what we know to be the truth of God is one of the most dangerous things a Christian can do.

On the other hand we must avoid strife. The servant of the Lord must not strive. We must preach the truth in love, give witness, and leave the rest to God.

I have been definitely led to warn you who have for various reasons let the banner of the Gospel of the Kingdom fall to the ground. Jesus said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

There is much plowing to be done before the kingdom of God is fully manifest on earth. Those of us who have been called to plow should continue to plow.

The words Samuel spoke to Saul are still true. I Samuel 15:22, 23 states, "And Samuel said, Hath the Lord as great

delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." You lose your victory and cease to be king when you reject or ignore any light God has given you from His Word and no amount of Christian activity or sacrifice will be received by God as a substitute for honoring God's Word.

When Jeremiah the prophet stood before King Zedekiah, Jeremiah said, "Obey, I beseech thee the voice of the Lord." Zedekiah, like Saul, lightly esteemed God's national counsel. Both men wanted to be popular with the good people of Israel just as some of you want to be popular with Christians who lightly esteem the Gospel of the Kingdom today.

Consider what happened to Saul and Zedekiah, not because they were guilty of gross sin, but because they wanted peace at any price. They set aside a portion of God's Word to pacify the people. Saul tried to commit suicide and consequently he died. Zedekiah died a blind and miserable captive in a heathen land. Both men had been called and anointed of God. I encourage to take your stand for the truth and light God has given you.

In closing we shall read one more passage in which God promises to heal the Anglo-Israel nations. It is found in the 33rd chapter of Jeremiah, verses 6, 8 and 9: "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth . . . And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."

According to this scripture, and other passages such as Micah 4 and Isaiah 2, God is going to use the healing of the Anglo-Saxon nations, who are the Israel people of the Bible, to cause all other nations to turn to God and walk in His ways.

Can you not understand? do you not realize that it is a terrible insult to God to set aside and ignore these glorious things that God has promised to do, these great and mighty things which will cause all the nations of heathendom to turn to God and to seek to know God's way of life?

"All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD'S: and he is the governor among the nations" (Psalm 22:27-28).

A Hindrance to Understanding

By C. O. Stadsklev

We can only understand and correctly interpret the New Scriptures as we are familiar with and understand the Old Scriptures. One of the greatest hindrances to understanding the Scriptures is the idea that the Jews are all of Israel and that the word "Judah" and "Israel" refer to the same people.

I shall read a number of Scriptures in which the words "Israel" and Judah are both used, in order to show how absurd and unscriptural it is to teach that the words Israel and Judah are used interchangeably and refer to the same people. I Samuel 11:8, "When he (Saul) numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand." II Samuel 5:4 and 5, "David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah." I Kings 1:35, "And King David said . . . I have appointed him (Solomon) to be ruler over Israel and over Judah." I Kings 22:29, "So the King of Israel and Jehoshaphat, the king of Judah went up to Ramath-gilead." II Chronicles 13:16 and 18, "And the children of Israel fled before Judah and God delivered them into their hand . . . because they relied on the Lord God of their fathers." II Chronicles 25:22 and 23, "And Judah was put to the worse before Israel, and they fled every man to his tent." II Kings 23:27, "And the Lord said, I will remove Judah also out of my sight as I have removed Israel." In order to see how confusing the contradictory teaching that the Jews are all of Israel makes the Scriptures read these passages and change the word "Israel" to "Judah."

Even during the reign of King David, Israel and Judah were distinct and separate, for as we read after David had reigned over Judah seven years and six months, he reigned thirty years over all Israel and Judah. During this time Israel and Judah were distinct and separate peoples. In II Samuel 19:43 we read, "And the men of Israel answered the men of Judah and said, We have ten parts of the king, and we also have more right in David than ye . . ." But we read that the words of the men of Judah were fiercer than the words of the men of Israel. David was the only ruler that came anywhere near uniting Israel and Judah. Throughout their entire Old Testament history these people were distinct and separate. This division may have been due to the fact that while they were still in their father Jacob's home Joseph Ephraim, who became the head of ten tribes Israel, received the birthright and the blessing while Judah received the sceptre. Therefore it is easy to understand that both of these tribes might have considered themselves the head or the leading tribe.

In Psalm 114:1 and 2 we read, "When Israel went out of Egypt (note this was the time of the Exodus) . . . Judah was his sanctuary (we'd say church) and Israel was his dominion (state)."

After the death of King Solomon, the son of David, a civil war broke out in Palestine. In I Kings 12: we read, "So when all Israel saw (that is, all of the ten tribes Israel) that the king (Rehoboam) hearkened not unto them, the people answered the king saying, What portion have we in David . . . So Israel rebelled against the house of David unto this day . . . there was none that followed the house of David, but the tribe of Judah only." When Rehoboam saw what was taking place, he assembled all the house of Judah with the tribe of Benjamin to go and fight against the house of Israel, but God spoke to Rehoboam and said, "Ye shall not go up nor fight against your brethren the children of Israel . . . for this thing is of me." Throughout the balance of their Bible history Israel and Judah were located in different parts of Palestine. Each had his capital and each had his own rulers. In their deportation and captivity Israel and Judah were just as much two distinct and separate people. Israel was taken to Assyria between 740 and 721 B.C. by Shalmanezar, King of Assyria. II Kings 17:6: "In the ninth year of Hoshea (King of Israel) the King of Assyria took Samaria (the capital of Israel) and carried Israel away into Assyria, and placed them in Halah and in Haber by the river Gozen, and in the cities of the Medes." Verse 23: ". . . so was Israel carried away out of their own land to Assyria . . ."

Between 593 and 606 B. C. Judah was taken to Babylon by Nebuchadnezzar, king of Babylon. This is recorded in the 25th chapter of II Kings where we read, "And it came to pass in the 9th year of his reign, . . . that Nebuchadnezzar, king of Babylon, came, he, and all his host against Jerusalem." This was more than a hundred years after Israel had been taken into captivity by the Assyrians. From the 25th chapter of II Kings we read, "So they took the king (of Judah), and brought him up to the king of Babylon, to Riblah; . . . so Judah was carried away out of their land."

In view of these scriptures, it is indeed strange how intelligent people can insist that the words "Israel" and

"Judah" refer to one and the same people and that these words are used interchangeably. It not only makes it impossible to have an intelligent understanding of history as recorded in the Bible, but this idea that the Jews are all of Israel makes Bible prophecy just as confusing and contradictory as it makes Bible history.

There are those who teach that Israel and Judah were united at the time of Ezra and Nehemiah, which was not the case. Both Ezra and Nehemiah definitely stated that those who returned, came from the Babylonian captivity and that their number was 42,360 people. If you will turn to the 13th chapter of II Chronicles, you will find that 500 years before this, Judah alone had 400,000 soldiers and Israel alone had 800,000 soldiers. These were all able bodied men. Allowing these men the average number of relatives and allowing these people 500 years to increase in population, it is absolutely ridiculous to teach that less than 43,000 people represent the uniting of Israel and Judah. Furthermore, Israel and Judah could not have united at the time of Ezra and Nehemiah because the prophets who lived at the time of the captivity of Israel and Judah pronounced different prophecies upon each, and laid out different courses for these two to follow throughout their history. All the prophets agree that the coming together and the uniting of Israel and Judah will take place at the end of this age and at the coming of the Christ.

Another evil resulting from the idea that the Jews are all of Israel is the fact that it makes God's national laws and statutes which are moral statutes of none effect. If we today knew that we the Anglo Saxons are Israel and that God's laws concerning government, finance, agriculture, and business were written for us, we would be able to solve our national and international problems by honoring these national laws. Personal salvation is another matter. To be a Christian, you must be born again. "The gift of God is eternal life through Jesus Christ our Lord."

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The Miracle Nation

By C. O. Stadsklev

There are two principal schools of thought concerning the identity and destiny of our Nation, the United States of America. One school teaches we are Gentiles or heathen people, and as such are destined to lose our sovereignty and have our way of life destroyed. The other school of thought teaches that the Anglo-Saxons are the Israel people of the Bible, and that this Nation was founded and developed by these Israel people; it will therefore, according to Bible prophecy and Bible promises, not be destroyed but will be cleansed and used of God to usher in the Kingdom of God on earth.

Here we are in the greatest single Nation in all history with more temporal, physical and material blessings and benefits than all other nations in history combined. More has been done under the blessing of God in America in fifty years to lift the curse of heavy toil and drudgery than in all previous recorded history.

Thoughtful people are asking, What does this all mean? What is the identity and destiny of this Nation which in a few years, has made the North American wilderness to blossom as a rose, and has filled the earth with fruit, as we read in chapter 27 of Isaiah and the sixth verse?

Can you imagine God inspiring holy men of old to write prophecy concerning practically every nation on earth today and give no prophetic statements concerning the United States of America, the greatest single Nation in all history? In Amos 3:7 we read, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

No nation in history, including our forefathers under Moses, has been so blessed and favored of God as has the United States of America.

You ask, Why did this Nation, and how could this miracle Nation, come into being without more people becoming aware of its destiny?

First of all, we must realize and remember it was so prophesied to be. Another reason is that we as a people, including Christians, have been so blinded by unscriptural tradition that we could neither see nor understand what was coming to pass in this great North American wilderness.

One unscriptural tradition which has done much to blind and confuse people as to the significance of what has come to pass in this new world in the last 175 years is the unscriptural teaching that the Church is the Kingdom of God, and that the Kingdom of God is purely spiritual.

The term "the Kingdom of God" or "the Kingdom of heaven" is not synonymous with the Church of God and is never so used in the Scriptures. True, the Church is a part of the Kingdom of God or the Kingdom of heaven on earth, but it is not the whole kingdom.

In Matthew 21:43 Jesus said the following to the chief priests and the Pharisees who certainly did not have or possess the Church of Jesus Christ, for they accused Him of being Satan-inspired: "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The Kingdom of God was something the scribes and the Pharisees had which was to be taken from them and given to "a nation." Note, not to the world but to a nation. From this it is evident that the Kingdom of God is not synonymous with personal salvation, for the Christ-hating Pharisees did not have personal salvation; personal salvation was never given exclusively to a nation.

What did the scribes and Pharisees have that was taken from them? And to what nation was this that was called the Kingdom of God given?

In Matthew 23:2,3 Jesus said concerning the scribes and Pharisees: "... The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not." And in Matthew 15:6 Jesus said, "... Thus have ye made the commandment of God of none effect by your tradition." Here we learn that the scribes and Pharisees had the commandments of God and sat in Moses' seat.

Moses' seat was clearly and definitely a seat of civil authority in contrast to, yet in cooperation with, Aaron and the Levites who officiated in religious and spiritual matters. But instead of honoring and faithfully observing the civil, moral and social laws given by God through Moses, the

scribes and Pharisees made God's commandments of none effect.

To what nation was the law of Moses and the commandments of God given? In other words, is there a nation founded and developed upon the civil, moral and social laws of Moses and upon the principles found in the Word of God? The answer is, Yes, the United States of America is such a nation.

Even during the time of Moses, Joshua, David and Solomon the Kingdom of God was sinful and wicked; in fact, so wicked that in the time of Moses God threatened to destroy it. But we have now come to the time of the cleansing of the Kingdom of God on earth; hence, the tremendous upheaval and turmoil throughout the earth.

Another reason we have failed to see and understand the significance of what is coming to pass in the great North American wilderness is because many think the Jews of today are Israel; they expect the great national blessings and restoration promised and prophesied to come to Israel to take place in little, old Palestine, and we might add, God forsaken Palestine.

The national blessings expected and falsely claimed for Palestine has come, and is now coming upon the North American wilderness a thousand times more than could ever come to little, old, rocky and barren Palestine. If little, old, destitute Palestine is the great blessed and favored nation that was to blossom as a rose in the last days and be used of God to feed and lead all other nations, why do not all people, including ourselves, clamor and rush to enter Palestine?

And how come America is playing the role a thousand times greater and better than Palestine ever could?

None is so blind as those who will not see.

Psalm One

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

The Epistle of Jude

By C. O. Stadsklev

Positive thinking and emphasizing the positive is good and well for spirit, mind and body if they do not carry it so far that it becomes an excuse and justification for compromising with error and evil. This one chapter in the Epistle of Jude is an example of scriptural preaching and teaching.

In verses one through three we read: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Jude apparently intended to write to Christians about personal salvation which they have in common, but he found it needful to exhort them to earnestly contend for the faith which at that time was in the Old Scriptures.

In verse four Jude states why he found it needful to exhort the Christians to contend earnestly for the faith: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude had learned that ungodly men had crept in unawares into Christian fellowship "turning the grace of our God into lasciviousness." They were making the grace of God a license to sin. We read in 1 John 3:4: "... sin is the transgression of the law" not the ordinances which Christ fulfilled and put away. These ungodly men also denied our Lord Jesus Christ. There are more ways to deny Christ than to deny Him as a Person.

In John 1:1 we read: "... the Word was God." Verse 14 of John 1 states: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." We receive Christ by receiving the Word. We deny Christ by denying the Word.

In verse 5 Jude wrote the following: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." These were the people who had been saved out of Egypt but did not believe the Word of God concerning the gospel of the kingdom.

Read carefully chapter 14 in Numbers, noting especially verse 11. According to this chapter the only ones who believed the gospel of the kingdom were Moses, Aaron, Joshua and Caleb. Did that mean they were the only ones who believed and followed the ordinances for the

forgiveness of personal sin? No, there were many. Verse 10 states, "But all the congregation bade stone them with stones." (Just as they do today.) "And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel."

Psalms 78 also tells us that those who were saved out of Egypt were destroyed because "they believed not" the gospel for the kingdom. In verses 22-23 we read: "Because they believed not in God, and trusted not in his salvation: Though he had commanded the clouds from above, and opened the doors of heaven." This is repeated in verses 32-33: "For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble." With a teachable mind, read the entire 78th Psalm.

The writer of Hebrews also uses the sad and tragic experience related in Numbers 14 to exhort Christians to believe the gospel of the kingdom. We read the following in Hebrews 3:17-18: "But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not?" Please take note that this was written to the "holy brethren" — Christians. Is it possible for Christians to believe some scriptures and not believe and appropriate other scriptures? Certainly. They have done so throughout all human history with sad and tragic consequences.

Verses 6-13 in Jude's Epistle are negative but with tremendous positive good if faithfully expounded. These verses have been true throughout history and that which they set forth is now so rampant, extensive and entrenched in every phase of life, the only solution now is that which is prophesied and promised in the last chapter in the Old Scripture, many other scriptures and the Lord's kingdom parables.

Verse 14 states: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." From the time of Enoch, the seventh from Adam, the main theme in the Scriptures is the gospel of the kingdom and the second coming of Christ. The first thing the Lord told us to pray for was "Thy kingdom come. Thy will be done, in earth, as it is in heaven."

Verse 15 in Jude tells us why "the Lord cometh." "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The Lord does not come to turn the world over to the ungodly and some great Antichrist.

In verse 16 Jude gives some further characteristics of the ungodly which are of course negative. Jude devotes the balance of his epistle to exhortations to Christians.

Verse 17: "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." "Remember ye the words." As believers our whole and

constant emphasis must be on the Word of God.

We have various and different experiences. My experiences have been to guide, direct and confirm me in my calling, hence they are a personal matter. It is one thing to relate an experience, witnessing to an answer to prayer or God's overruling providence, it is something else to relate experiences for self-exaltation. We must focus our whole and constant effort on the Word of God.

Christians who have signs, visions and dreams to guide and direct them are not more spiritual. God seems to grant these things to those who are called to go beyond that which is generally believed and accepted among Christians, to those who are called to break new ground.

Twice Gideon asked God for signs when he was not sure regarding God's will, and God gave the signs. It is one thing to ask God for an indication of His will in a particular situation, but asking God for a sign that His Word is true is evil. We must never do that. Christ will depart from such people. Your sign is in the Word of God. Verse 18 states "in the last times" showing here as in verses 14 and 15 that he was writing about the present end times.

Verse 19 in Jude is a serious and challenging scripture. We are confronted with discerning between that which is sensual or natural, and that which is spiritual. I will relate an experience I had to illustrate this.

I had preached a sermon in which I was very conscious of the anointing of the Holy Spirit. After the service something was said, and immediately my natural spirit arose within me. I suppressed it, but I was startled that there was such a sudden change from that which is spiritual to that which is natural. No, that was not the only time the natural arose and tried to take over. I have had to resist the natural and trust in the Spirit my entire Christian life, and will continue to do so to my last breath. Some temperaments have more difficulty with that which is natural to them than others. But if the Holy Spirit can crucify the natural, God can use it to do His will. There seems to be much of that which is natural in Christian efforts today, but that must be left to God.

In verse 20 Jude wrote, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." Praying is the oxygen in the Christian's life. Jesus said, "Men ought always to pray, and not to faint." The Christian who does not habitually and regularly pray about the things which confront him or her will faint and fall back into the natural. They will make themselves limited to their own ability, wisdom and resources and there will be very little difference between such Christians and the unsaved.

The Apostle Paul exhorted us to "pray without ceasing" (I Thessalonians 5:17). This does not mean that all we do is pray, it simply means pray about everything. If you do, God will be your Helper. Praying in the Holy Ghost is not determined by how loud or how long a Christian prays.

When Hannah prayed for Samuel no one heard her. We read in I Samuel 1:13: "Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard." This was

one of the most effective and far reaching prayers in Bible history. Praying in the Holy Ghost would seem to mean that we base our prayers on specific scriptures and that which we know to be the will of God.

Verse 21 exhorts "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." The only way that can be done is to keep yourself in the Word of God where the love of God is revealed. If we are to look for "the mercy of our Lord Jesus Christ unto eternal life," there is only one place to look — the Word of God.

In verses 22 and 23 Jude tells us to make a difference. All unsaved people are not the same. All cannot be pulled out of the fire. The Lord's kingdom parables clearly teach this.

Verses 24 and 25 are beautiful and reassuring. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen." God our Saviour does our keeping. It is He who will present us "faultless before the presence of His glory with exceeding joy." The "glory and majesty, dominion and power" are His for ever. Amen.

Not True as to Fact

It is startling to realize that much of God's Word is not literally true. Some of its most precious and important statements simply cannot be taken as they stand. "God is light" is not an actual fact. Literally stated, He is, in the spiritual sphere, in some ways like light in the physical realm. But how much more forceful and beautiful to condense all this into a short and striking sentence, even if it is not strictly correct. This should open our eyes to realize

that not everything in the Scriptures must be taken literally.

When the Lord told His disciples that Lazarus had found repose and that He was about to wake him out of sleep, they took His word literally, which was misleading. So He told them frankly that Lazarus had died. By this figure, which was not true in fact, He had foreshadowed the great truth that Lazarus' death was like taking a nap, for He would rouse him from the tomb. We should be on our guard when Scripture states that which cannot be true. Such words are not false, but figurative.

Because the Scriptures unfold to us the metaphysical and the spiritual, for which we have no organs of Perception, these are usually spoken of in terms of the physical and the material. Hence we should expect to find many figures in God's revelation. Words used literally of things in the lower sphere, accessible to our soulish senses, are needed in a superior sense for that which belongs to a higher sphere. Such conceptions as light and darkness, life and death, high and low, are freely used as figures. In fact, many have been so often used in this fashion that we mistakenly speak of the figurative usage as a special "meaning," when it is really a faded figure.

Of the vast importance of figures of speech in interpretation, there can be no question. In the Reformation a single metaphor, "this is My body," led to conflicts and divisions which would never have arisen if there had been even an elementary knowledge of figurative language. On some subjects, the Scriptures seem to contradict themselves, simply because figures are taken for facts. When the figure is recognized, the conflict vanishes.

An investigation will show that differences of interpretation occur especially often with words which are frequently used figuratively. As a rule this has affected their literal significance and clouded the passages in which they appear. In such cases, if the literal is sharply distinguished, the discrepancies will disappear.

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You that Fear my Name

By C. O. Stadskev

What is God's plan and purpose for individual Christians in this great and dreadful day of the Lord? The fourth chapter in the prophecy of Malachi, the last chapter in the Old Scripture, answers the above question.

There were no chapter and verse divisions in the original Scripture so we will begin reading at the last verse in chapter 3 of Malachi where it states: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

During the church age while God was testing, trying, developing and purging the Christians, it was often the wicked that prospered and the righteous suffered. As we begin to enter the kingdom age that will be reversed and the righteous will soon begin to discern this change.

The next verse states: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." All the proud, and all that do wickedly, means proud and do wickedly against the Christ. Therefore, we can expect a terrible burning in all nations.

Now consider carefully the next verse where we read: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." As I suggest in my booklet, *THE CLEANSING OF THE EARTH BY FIRE*, God will apparently use various types of fires when He cleanses and prepares the earth for the reign of the Christ.

There seems to be several types of fires indicated in Malachi 4:1 through 3. The fire that shall leave the wicked "neither root nor branch" and will bring healing and strength to those who fear and reverence the Lord must be the fire of God's Presence. We have an example of this in Exodus 19:16 through 19.

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."

Referring to this fire of God's presence, Moses wrote the following in Deuteronomy 5:23 through 25:

"And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die."

The fire that some people feared would consume them made the face of Moses to shine. A shining and bright face indicates physical health and well being. The fire of God's presence and glory that made wicked and negative people feel that they were being consumed will bring healing to people who reverence the Christ and are positive in their inner being.

The fire of God's shekinah glory, which will become increasingly manifest as we approach the kingdom, especially in this kingdom nation, will so energize and strengthen those that fear the Lord that they "shall tread down the wicked: for they shall be ashes under the soles of your feet in the day I shall do this" saith the Lord of hosts."

This as you recognize is the exact opposite of what the futurists teach. They teach that an antichrist will tread down the righteous and turn everything scriptural and Christian to ashes under the soles of the feet of the Antichrists. Is that supposed to be the gospel—the good news of the kingdom? The futurists teach that the Holy Spirit will leave the earth

in the last days. The Scriptures teach that the fire of the Holy Spirit will become increasingly evident in the last days, and especially in this kingdom nation.

“Futurists” are so called because they insist that everything in the book of The Revelation from chapter 4 to the end of the book will have a future fulfillment, some say in seven years and others say three and one-half years. All of the reformers and church fathers taught that the book of Revelation has had a progressive and historical fulfillment, which is so stated in both the first and last chapters of Revelation, “for the time is at hand.” For further study see my booklet, *KEYS TO THE BOOK OF REVELATION*

As for the fire of the Holy Spirit becoming increasingly manifest as we move into “the great and dreadful day of the Lord,” and not the day of some antichrist, we read the following in Isaiah 33:13 and 14: “Hear, ye that are far off (time and distance), what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?”

Isaiah directs this prophecy to a land and a people far off from where he lived and prophesied in Palestine. “The land that is far off” is repeated in verse 17. In verse 14 Isaiah called this land “very far off”—Zion. See my book, *THE UNITED STATES IS ZION OF BIBLE PROPHECY*.

In verse 13 Isaiah calls upon both “ye that are far off” (the new world) and “ye that are near” (the old world) to hear what God has done and to acknowledge God’s might. In verse 14 he tells us what it is. It is a “devouring fire,” and “everlasting burning.” This “fire,” and “burning” is the fire of God’s shekinah glory as prophesied in Malachi 4. This spiritual fire makes the sinners in Zion “afraid” and “fearfulness hath surprised the hypocrites.” And they say: “Who among us shall dwell with the devouring fire?” It is apparent that the subversives and antichrists in this Zion nation are already becoming aware of this “devouring fire.”

The answer to their question and fearfulness is given in verse 15. As you read verse 15 note that individuals who observe and honor God’s kingdom laws and principles will not be harmed or have a sense of being consumed by God’s holy fire. Verse 15 of Isaiah 33 states: “He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.”

This is not the condition for receiving personal salvation. It is the condition and requirement for not being consumed by the devouring fire that will cleanse this kingdom nation. No one has ever been regenerated spiritually by observing and honoring God’s kingdom laws and principles. “If righteousness (personal salvation) came by the law, then Christ died in vain.” (Galatians 2:21) But there is a kingdom and national righteousness in observing and honoring God’s kingdom laws and principles. See

Deuteronomy 6:24 and 25.

Verse 16 of Isaiah 33 is a beautiful and precious prophecy and promise for those who walk and speak in harmony with the gospel of the kingdom in the time when God’s holy fire consumes kingdom sinners and hypocrites. It states: “He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure.”

America is “the land that is very far off” from where Isaiah prophesied and lived. The marginal reference states: “A far stretching land” which America certainly is. And we already sing “America the Beautiful.” America’s beauty today, though the world’s greatest, is no comparison with what it will be after God’s holy fire “shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble.”

We are now confronted with a very serious question, namely, What about Christians who have been brainwashed by antichrist fables and consequently practically despise the gospel of the kingdom and insist this kingdom nation will be abandoned by God and given to the antichrists. I do not know how God will deal with such Christians. But several scriptures come to mind:

In Matthew 7:21 through 23 we have the words of the Christ. These words from the Christ indicate that even preachers will hear Christ say: “I never knew you: depart from me, ye workers of iniquity.” The word iniquity is similar to the word obliquity which means deviation from a right line. Iniquity means deviation from the Word of God. These workers of iniquity preached, cast out devils, and did many wonderful works, but they were out of line with the Word of God.

Romans 14:12 states: “So then every one of us shall give account to himself to God.” So it is not for us to sit in judgement on one another, but it is of the greatest importance that individually and collectively we stay in line with the Word of God. For what is not in line with the Word of God is iniquity. And apparently we have now come to the time when this great and mighty nation must and will be cleansed.

Why Doubt God's Word

It is strange we trust each other,
And only doubt our Lord,
We take the word of mortals,
And yet distrust His word;
But oh, what light and glory
Would shine o’er all our days,
If we always would remember
God means just what He says.

— Selected —

St. Luke on Money

By C. O. Stadsklev

The entire 16th chapter of Luke, excepting verses 16, 17 and 18, is devoted to the money question. In verse 15 we read, "And he (Jesus) said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

In order to understand what the Lord had in mind when He said, "that which is highly esteemed among men is abomination in the sight of God" it is necessary to consider the preceding verses. In verse 13 Jesus said, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Verse 14 makes the following comment: "And the Pharisees also, who were covetous, heard all these things; and they derided him." Both of the verses clearly reveal the fact that it was the Pharisees' money system which was and is abomination in the sight of God, although highly esteemed among men. Surely Jesus did not mean that all things that are highly esteemed among men are an abomination in the sight of God.

The parable of the unjust steward is a prophetic money parable. The rich man or master was the Lord Jesus Christ. The steward was the Pharisees. They were in possession of God's law and had the responsibility of teaching and observing these laws. "Thou mayest be no longer steward" refers to the fact that the responsibility for administering God's laws would be taken away from the Pharisees. This is clearly stated in Matthew 21:43, 45 where we read, "Therefore say I (Jesus) unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." "The kingdom of God" does not mean personal salvation for that was not taken away from the Pharisees. "The Kingdom of God" means the administration of God's national law which was given to the people now known as Anglo-Saxons. Note also that it was given to a nation and not to a church.

In verses 3 through 7 of Luke 16 Jesus prophesied that the Pharisees would devise a money system which would make it unnecessary for them to either "dig" or "beg". This they would do by writing down or reducing the laws of God pertaining to money, teaching that usury, deflation, inflation and mortgage foreclosures were not sin and that the Christian nations were under no obligation to observe these laws or debt as it is symbolized in the parable. Jesus also prophesied that the Pharisees would gain entrance and control of "their houses" by making mammon their friend. "Their houses" symbolize the institutions of the-people to

whom the kingdom of God was given when, as we read in Matthew 21:43, it was taken away from the Pharisees.

The Lord commended the unjust steward not because he was just or righteous but because he was wise and knew the tremendous power of money and propaganda. Jesus also said the- children of this world, that is, those of the money world who live for what they can get out of this earthly life, are wiser relative to the power of money than the children of light.

In verses 11 and 12 Jesus spoke the following to the Pharisees: "If therefore ye have not been faithful in the unrighteous mammon (money), who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Here the Lord prophesied that the money changers would not be faithful or righteous in their use of money and the power their money system would place in their hand. As a result of their unrighteous manipulation of money they would some day find themselves destitute. Note also that Jesus intimated that the money they would manipulate was not theirs; it has always been the credit of the nation or the nations' money.

The 16 chapter of Luke closes with the parable of the rich man and Lazarus. This is also a money parable. The "rich man" typified the Pharisees. They fared sumptuously, clothed in purple and fine linen. "Purple and fine linen" symbolizes authority and God's word, which the Pharisees had although they neither observed nor taught God's laws relative to money. "Lazarus the beggar" typifies Ten-tribed Israel at that time outside of Palestine among the dogs or the heathen people. Both Lazarus and the rich man died. This symbolizes the fact that both the Ten-tribed nation and the nation of the Pharisees would be overthrown. Israel had been taken into Assyria 700 B. C. while the inhabitants of Jerusalem were overthrown, dispersed ("or buried" as symbolized in the parable) by the Romans in 70 A. D. In Ezekiel 37 a nation is spoken of as buried when it has refused to observe and honor God's national laws. Lazarus or Ten-tribed Israel was carried into "Abraham's bosom."

"Abraham's bosom" symbolizes the great unconditional and national blessing that God promised to Abraham which has come upon the Anglo-Saxons (modern Israel) during this age, while those who have followed the teachings and practices of the Pharisees have suffered endless persecution or torment. The "great gulf" between the rich man and Lazarus was established by Christ. Israel (Anglo-Saxondom) has officially recognized Christ as the Messiah while Phariseesism has not. When the rich man sought to keep his brethren or people from being subject to the torment he found himself in, he was told that the only way his brethren could escape was to heed Moses and the prophets. This was never more true than it is today. Before this generation can emerge out of its torments it must recognize Jesus as God and hear Moses and the prophets relative to money and all other matters.

God's Greatest Gift to Man

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Imagine! God offers to give eternal life to each person who receives Jesus Christ as his Lord and Savior. Who does not desire eternal life? Men will spend their last dollar to prolong their physical life for even a few days. And, that even though their physical life may be full of suffering and sorrow.

What is eternal life? It is the life or spirit which brought Jesus from the grave and transformed His body into a glorious body no longer subject to the limitations of the physical life such as death, weariness, or pain.

How is this life received? It must be received as a gift. It cannot be received as a reward or as a prize for good deeds done in the physical life. Physical life, which we receive from our parents, is selfish and proud in its very nature. Eternal life is another species altogether, and we must be born into the eternal just as truly as we had to be born physically in order to have the physical. You do not become a Christian by living good physically any more than a monkey becomes a human as a reward of being a good monkey.—Darwin and his "devilution" not withstanding.

This eternal life, which is God's greatest gift to man is in the inspired Word of God. Jesus said, "... the words that I speak unto you, they are spirit and they are life." As corn life is in the kernel of corn, as wheat life, or germ, is in the grain of wheat, so eternal life is in the promises of God. Hence the importance of daily reading the Word of God.

The Scriptures speak of the experience of receiving the gift of eternal life as the New Birth. In First Peter 1:23 we read, "Being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever." Physical life is corruptible, that it is subject to sin

and death. Eternal life, which inspired into His Word, is incorruptible and is not subject to sin and death.

After a person has been born again or regenerated the Word of God he becomes a dual natured person. It is this which the Apostle Paul deals with in the 7th and 8th chapters of Romans.

In Galatians 5:17 the Apostle Paul wrote, "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." "The flesh" means the physical life which we received at our physical birth. "The Spirit" means the eternal life which we received when we were born by the Spirit which is in the Word of God.

The victorious and fruitful Christian is one who submits his will to the will of the Eternal Spirit by which he was born again. On the other hand, the Christian who refuses to submit to the Spirit of God will be overcome by selfishness and pride, which Paul calls the flesh.

Many unregenerated people stumble over the fact the people who claim to be born again are not perfect. Christians can be perfect only to the extent they have perfect knowledge and are directed by the Spirit of God. Since no mortal has perfect knowledge there can be no perfect human. However, a Christian can and should be perfect in his submission to God.

And Can it be That I Should Gain?

And can it be that I should gain?
An in-t'rest in the Saviour's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! How can it be?
That Thou, my Lord, shouldst die for me?

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Destruction From the Almighty

By C.O. Stadsklev

The great prophet Isaiah saw by vision our day. In chapter 13, verses 6 through 13, Isaiah was inspired to write the following:

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

You will find practically the same words used by the prophet Zephaniah, as he describes our day in chapter I, verses 14 through 18.

The apostle Paul, in foretelling our day, deals largely with the evils and the perplexities which would confront the individual, while the Old Testament prophets dealt largely with the evils and difficulties that would confront the nations of the earth, and especially the Israel race now known as the Anglo-Saxons.

In Second Timothy 3, verses 1 through 10 the apostle Paul was inspired to write the following, and every adult must realize that the "last days" with the perils and evils which Paul said would come are now upon us: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false

accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

The clergy of today have taken two extreme positions relative to Bible prophecy, with, of course, a few exceptions. The vast majority of professional clergymen pay little or no attention to Bible prophecy. They almost consider it sacrilegious to study, preach and teach Bible prophecy. And this in spite of the fact that both the Old and the New Scriptures make it abundantly clear that Bible prophecy was written and preserved primarily for us who would be living today in history's greatest crisis.

A much smaller group of clergymen are attempting to expound Bible prophecy without realizing and acknowledging the fact the Anglo-Saxons are the Israel people of the Bible. Hence, what they have been teaching as Bible prophecy for the last thirty or forty years has fallen to the ground, and therefore a great host of people have lost interest in Bible prophecy.

This latter group can hold forth no light and no hope from the Scriptures for our own nation or any of the other Anglo-Saxon nations. Their teaching that God will abandon the earth, including the Christian nations, to some great antichrist for a period of three and a half years—and some teach seven years—is utterly unscriptural. And it has left the clergy and the people with nothing but a message of total doom and destruction for everyone except the handful who insist they will be raptured before the tribulation begins. The fact of the matter is, we are now in the final phase of the great judgment of the nations and the Church is still here.

As for the Holy Spirit leaving the earth, Isaiah in the 59th chapter clearly describes our day, and in verse 19 we read: "So shall they (the Anglo-Saxon people) fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy (the Reds) shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." This does not sound like the Spirit of God is going to abandon the earth!

Referring to the ever presence of our living Lord, the apostle Paul while preaching at Athens said, as recorded in Acts 17:28, "For in him we live, and move, and have our being." In Psalm 104:30, 31 we read, "Thou sendest forth thy spirit, they are created: thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works."

The one great truth that the nations of the earth must now be made to understand and act upon is the great, eternal truth that was revealed to King Nebuchadnezzar and stated by the prophet Daniel. This truth is stated three times in the fourth chapter of Daniel. We shall read it as recorded in the 17th verse: "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

The absurd and unscriptural teaching that the Bible contains no definite national message for today, and that the Lord is only interested in the individual and in the Church has done more to confuse and darken the minds of this generation than the so-called spiritual groups of today have any idea. It has canceled out whole books and chapters in the Bible, written especially for us today; and besides it has left our civil and national leaders without chart or compass.

There is no standard of what is right and wrong for a nation to do. Our leaders are unaware that they are responsible before God Almighty for failure to administer His national laws and that the Christian nations are about to witness and experience the most terrible punishment and destruction in their entire history for the failure to honor and observe the national laws of the Bible.

As every other born again believer I have a sincere respect and appreciation for every evangelist, gospel preacher, and teacher of this and every other age. But for God's sake, and for the sake of our own nation and race, we must now realize that the personal salvation of a few thousand or many hundred thousand individual souls will not pacify nor satisfy Almighty God.

The only thing that will now, at the close of the Church Age and the soon ushering in of the Kingdom Age, pacify God and bring His blessing upon us as Christian nations is for every knee in Anglo-Saxondom to bow and for every tongue in Anglo-Saxondom to confess that Jesus Christ is Lord to the glory of God the Father.

History, including our own national history, shows that there is no group of men to whom western or Christian civilization owes more than the rugged, faithful gospel preachers and Bible teachers throughout Church history. But, a new day is dawning. The will of God must now be done on earth as it is in heaven. Therefore, as Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

The idea that the only demands that God is making is that a large number of people individually receive the Lord Jesus Christ as their personal Savior is definitely unscriptural.

Often Christian workers read or quote Second Chronicles 7:14 and apply it to the Christians or the Church. This passage does not apply to the Church. Today, as in every other time of national judgment, if the nation refuses to humble itself, seek God's face and turn from its wicked ways, there is nothing the Church of Christ can do but to prepare itself to suffer with the rest of the nation. Second Chronicles 7:14 contains the following promise addressed not to the Church but very clearly and definitely to the Anglo-Saxon people, formerly called the Israel people, or as in this passage "my people": "If my people, which are called by my name (that means called by the name of Christian nations) shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land."

With all due respect to every church revival and all evangelistic work, a few hundred thousand people—or millions of people, receiving Jesus Christ as their personal Savior falls far short of the demands and the conditions laid down by Almighty God in this particular oft quoted passage.

The only possible way we as a people can humble ourselves before God and turn from our wicked ways is to recognize, honor and observe God's national laws.

Do not think that I am preaching personal salvation through the law, I am not. But I am insisting that the grace of God is not a license to violate the national and moral laws of God as given in the Old Scriptures.

In Romans 8:3, 4 the apostle Paul makes the following statement: "For what the law could not do, in that it was weak through the flesh (that is, our human flesh is weak) God sending his own Son in the likeness of sinful flesh, and for sin (or by a sacrifice for sin), condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

In Romans 7:14 the apostle Paul wrote, "for we know that the law is spiritual," and in Romans 3:20 he wrote, "by the law is the knowledge of sin." This generation cannot be made to realize wherein they have sinned, nor what constitutes sin unless they hear and have expounded unto them the moral and national laws of God. In Romans 7:7 the apostle Paul wrote the following: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

For instance, how many people in Christendom today realize that one reason for our dire predicament is because of the way we as a nation observe Sunday?

In Exodus 31:12-17 we read the following: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be

The Bible is Vital to America's Survival

done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Let us not get into useless argument as to whether we should keep Saturday or Sunday. We have lost track of years, so why argue about days! I am of the opinion that our present Sunday is the sabbath formerly observed.

In Romans 14: 5 Paul says, "Let every man be fully persuaded in his own mind." Do not make sabbath keeping a basis for your salvation; keep it as an expression of your reverence and regard for the Word and will of God, and for your own physical, mental and spiritual well-being.

We have now come to the time when the portion of Scripture we read from Exodus 31, verses 12 through 17 will be literally fulfilled. We of Anglo-Saxondom will individually and nationally observe God's law of one day of rest and worship out of every seven.

Notice that in verses 13 and 17 we are told that the sabbath is to be a sign "between me (God) and the children of Israel forever." In other words, one purpose of the sabbath is that God wanted to give us something whereby we could express to Him our reverence and respect for His Word and our appreciation for His many national blessings. On the other hand, our present method of observing Sunday is also a sign. It is a sign to God, to ourselves, and to the heathen world that we as a nation have no reverence for God.

We have chosen to defy and insult God. We have as a nation no appreciation for the great blessings God has bestowed upon us as a people. In other words, the way this nation is observing Sunday is a sign that we have forgotten and forsaken our God, and now God is about to teach us a lesson that we will clearly remember for at least one thousand years.

To you who think the law of God is not practical for us today I would say that before the present controversy between God and the nations is over every lasting one of us is going to be made to realize that the national laws of God are practical and just as binding today as they were in the days of Moses and David.

The words of the Lord recorded in Matthew 13:5 were never more true than they are today: "I tell you, Nay: but, except ye repent, ye shall all likewise perish."

"Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left" (Deuteronomy 5:32)

The Bible is not read in the schools of Communist Russia or of Red China. One would not expect that it would be, for the Bible was not a vital factor in the formation of these powers. They came into being by forces that were antagonistic to the Word of God.

The Bible played a real part, however, in the shaping of Western civilization. The America we know and love could never have had its being without it. Because of it our forefathers left the shores of their native lands and came to America in quest of religious freedom, the right to worship God according to the dictates of their own consciences. It has had a part in shaping practically every facet of American life. Because of it our legislative halls are opened daily with prayer. Because of it our cities, villages and countryside are dotted with churches. Because of it most of our states recognize God in their constitutions. Because of it most of our states have laws giving some protection to the Sabbath. It has played a real part in the development of our schools and colleges for the education of our youth.

The Bible having played such a leading part in the shaping of America, it is strange that there are those who feel their children may be injured by hearing a few verses from it read without comment in the public schools. Strange it is that here in the America the Bible had such a great part in shaping, children are not permitted to bow their heads in silent grace in some school cafeterias. Strange it is that some of our states do not regard textbooks suitable for use in the public schools if they so much as mention God, or speak of religion or morality. Strange it is Christmas programs which make any reference to Jesus Christ are taboo in some of our public schools.

The great anchor which strengthened America in her beginning and gave her stability throughout her history was the Bible. But today America is cutting her anchor chains one by one and casting them overboard. Practices which have been regarded as distinctively American since the days of the founding fathers have suddenly in our day become unconstitutional, a violation of constitutional rights, an infringement of religious liberty, as a threat to the separation of church and state.

If the America we know and love could not have had its being without the Bible, can the America we know and love survive without the Bible?

—Selected from The Christian Statesman

"God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect God is just, that his justice cannot sleep forever."

—Thomas Jefferson

Distinct and Separate

By C. O. Stadsklev

Church and state are two distinct and separate institutions. While they were both ordained of God and are responsible to God, they must be kept distinct and separate. The one carries the Word of God; the other the sword. See Romans 13:4. Neither institution should infringe or assume to perform the ministry of the other. When and where the Word is rejected, the ministry of the sword takes over. While neither George Washington nor Abraham Lincoln were prophets, in a scriptural sense, they both warned us about future dangers.

Washington warned us about foreign entanglements and a two party political system. We have heeded neither. Our foreign entanglements caused two World Wars and made Communism what it is today. Our two party political system has made it simple and easy for the hidden money powers to control and use both parties and bar free and independent individuals from an opportunity to be heard. The money powers ride one horse or party until there arises a protest. Then they shift horses or parties, but go down the same road, tightening the rule of money. The vision of the future of his nation, Washington is reported to have had, seems to be authentic. It is in harmony with Bible prophecy.

Lincoln's concern and fear for the future of his nation is in a personal letter he wrote on November 21, 1864 to William P. Elkin, wherein he wrote the following: "We may all congratulate ourselves that this cruel war is nearing its close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar that the Nation might live. It has been indeed a trying hour for the Republic, but I see in the near future, a crisis approaching that unnerves me and causes me to tremble for the safety of my country.

"As a result of the war, corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands, and the Republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war. God grant that my suspicions may prove groundless." Compare Lincoln's prediction with a prophecy of Moses in Deuteronomy. There Moses prophesied that if we the Israel people, now the Anglo-Saxons and similar people, did not honor and observe God's order for human government, foreigners would be permitted, by God, to place upon us an iron yoke. This foreigners would do by lending us our own money. Thus the money creators, using inflation, deflation, tight money and high interest rates, would get up very high and we would come down very low. And "he shall be the head, and thou shalt be the tail." Lincoln saw this developing in his time, and saw it as a greater danger than the civil war.

CHRIST—the Preacher's Theme.

The pulpit is intended to be a pedestal for the cross, though, alas! even the cross itself; it is to be feared, is sometimes used as a mere pedestal for the preacher's fame. We may roll the thunders of eloquence, we may dart the coruscations of genius, we may scatter the flowers of poetry, we may diffuse the light of science, we may enforce the precepts of morality, from the pulpit; but if we do not make Christ the great subject of our preaching, we have forgotten our errand, and shall do no good. Satan trembles at nothing but the cross: at this he does tremble; and if we would destroy his power, and extend that holy and benevolent kingdom, which is righteousness, peace, and joy in the Holy Ghost, it must be by means of the CROSS.

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America's Hope Monthly

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THE NEW JERUSALEM

By C.O. Stadsklev

Everyone knows what is meant when the word "Jerusalem" is used. It is the name of the city where David and Solomon administered the civil laws of God for 80 years, and Jerusalem was the place where the Lord was crucified. But the Scriptures speak of "the new Jerusalem" and "the daughter of Jerusalem."

One thing is certain and self-evident. The new Jerusalem is not the old Jerusalem. If so, it would not be new. When you speak of something new, such as a house, a dress, a suit of clothes or a car you are not referring to your old house, dress, suit or car. You are contrasting the old with something new and different. And it is certain and self-evident that whatever is meant in the Scriptures by the expression "the daughter of Jerusalem" it is not the old original mother in Palestine. If so, it would not be a daughter. When you speak of your daughter you are not referring to your mother.

It is very apparent that the word "Jerusalem" has a symbolic and prophetic use and meaning in the Scriptures as well as its literal and historic meaning. For instance, in Zechariah 12:6 we read, "and Jerusalem shall be inhabited again in her own place, even in Jerusalem." From this, and other similar passages, it is apparent that the word "Jerusalem" symbolizes a way of life.

Since the word "Jerusalem" means peace, and since Jerusalem at the height of its fame was the place of David's and Solomon's administrations, we would expect the New Jerusalem and the daughter of Jerusalem to be a peaceful nation with a civil rule and a religious faith similar to that of David and Solomon's who lived and ruled in Zion of Jerusalem. With these thoughts in mind we shall turn to the prophecy of Zephaniah.

The three chapters in Zephaniah are very clearly a prophecy dealing with our time and our nation. It is very similar to the three chapters of Joel's prophecy. In Zephaniah 3:14 we read, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem."

In my book "The United States is Zion of Bible

Prophecy" I have gone into great detail showing from many scriptures that the United States of America is indeed the daughter of Zion, the land of Israel's regathering and therefore also the daughter of Jerusalem. That we might understand why the daughter of Zion and the daughter of Jerusalem was to sing, shout, be glad and rejoice we must consider the context.

We shall begin with verse 8: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

This is very clearly an end time prophecy for it speaks of the gathering of the nations and the cleansing of the earth by fire. Representatives from more than 100 nations are gathered at the UN in New York. While the communists and the antichrist forces plan to use this gathering of the nations to establish an antichrist world rule, the Almighty has something else in mind in the gathering of the nations; namely, the judgment of the nations as the Lord foretold in Matthew 25:31-46.

At this gathering of nations, the nations will — in the purpose and providence of God — be separated. The "sheep nations" (the Anglo-Saxon or nations of Christendom) will be set on the right and the leftist nations will be set on the left. The sheep nations go into the Kingdom while the leftist or communistic nations come under the fire of God's judgment.

The next verse of Zephaniah 3 states: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." The "people" in this verse, believe, refer to the people of Christendom, the sheep or Israel nations, that were set on the right in the parable on the judgment of the nations in Matthew 25:31-46.

"A pure language" means a chosen or common language. At the tower of Babel God scattered, divided and confused the people by giving them different languages.

Since we are now nearing the Kingdom, one language is rapidly becoming a chosen or common language, and that will do much to enhance understanding and good will among nations; it will enable nations to call on the name of the Lord with one consent. The English language is fast becoming the universal language.

There can be little doubt that verse 10 refers to the United States of America. It states: "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."

Isaiah 18 opens with the words "beyond the rivers of Ethiopia," the term used here by Zephaniah. All students of Bible prophecy, to my knowledge, agree that Isaiah 18 is a prophecy of the United States. Standing where Isaiah and Zephaniah stood, gazing beyond the rivers of Ethiopia, the land they would see would be the United States of America.

The expression "my suppliants" also helps to identify this as the nation the prophets saw beyond the rivers of Ethiopia, for unlike all other great nations this nation was founded by men and women who prayed and desired to serve and honor the Lord Jesus Christ.

"The daughter of my dispersed" is a further indication that the United States is the fulfillment of Zephaniah's prophecy, for this nation was founded by the descendants of ten-tribed Israel, which were literally dispersed into Europe, Great Britain and Scandinavia.

"Shall bring mine offering" (or God's help) could very well be a reference to the fact that in the providence and mercy of the Lord, the United States has given billions to help other nations. Jesus said in the judgment of the nations in Matthew 25 "as ye have done it unto the least of these my brethren, ye have done it unto me."

We should have no difficulty in recognizing verse 11 as a prophecy upon the United States. It states, "In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain."

Can there be any question as to whether or not we as a nation will be ashamed when we are made to realize that it is our own unscriptural and antichrist foreign and domestic policies that have built up world communism, making it powerful enough to threaten the United States with destruction?

"I will take away out of the midst of thee them that rejoice in thy pride" is the same promise and prophecy we find in all other prophetic scripture and the kingdom parables namely, that a great overturning and cleansing, a tremendous surge to the right is coming to our nation. This surge and awakening is already in evidence although as yet it is only the size of a "man's hand."

The subversives, the radical-left with its dupes and stooges for communism will be jailed, deported and executed. As a nation we will not be haughty because of God's blessing upon our nation.

At first thought, verse 12 indicates that things will get much worse in these United States before things get better, and they undoubtedly must and will, but there is a sense in which we are already "an afflicted and poor people." Verse 12 states: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

Our national debt, due to our pagan money system, has certainly made us "a poor people,, in light of what we could and would enjoy if we had a scriptural and constitutional money system. As for being "afflicted, one wonders how much more government abuse and affliction this nation can endure and still survive as a constitutional Republic.

Apparently, we are going to be afflicted and made a poor people until we turn to the Word of God for this verse states "and they shall trust in the name of the Lord." However, judgment and punishment alone cannot and will not turn the masses. We must have the promised Latter Rain, as well.

The next verse (verse 13) seems impossible of fulfillment at first thought. Yet it is only what we would expect as we understand the meaning of this verse. It declares: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." The remnant or the regathering of the Israel people has taken place here in the great North American Continent.

Do you realize one of the greatest iniquities in our nation during the last forty to fifty years is the fact that the people of this nation have not been told the truth? We have newspapers and magazines galore which "speak lies, and use "a deceitful tongue." Not only are people not told the truth about governmental affairs and current events but in every other realm as well, including religion. However, this will be changed. The people of this nation will be told the truth — and thank God, this has also already begun. All over the nation there is a break-through of men telling people the truth over independent radio stations.

Those of us who have been laboring to get truth and light to our fellowmen for the past many years have seen and experienced a great change during the past several years. Our struggle with those who use "a deceitful tongue" and "speak lies" is far from over, but thank God, there has been a break-through and the radical left is little by little being forced into the defensive while the Christian and constitutional right, though unaware of it, is moving into the offensive. Of course, we must realize and remember that the truth of God's Word is the one great crying need of our day. Without the truth of God's Word all other facts and truths have little or no power to help us.

Now we come back again to verse 14 where we read: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem."

If this new order of the ages, this new Jerusalem and Zion nation is to be subjugated and destroyed by the

antichrist forces directing world communism, verse 14 would not make sense. There would then be nothing to sing, shout, be glad and rejoice over.

Did you notice that the people "beyond the rivers of Ethiopia," where the descendants of dispersed Israel would be formed into a Christian nation, are called the daughter of Zion and the daughter of Jerusalem in verse 14?

Rather than continue to expound the balance of this 3rd chapter of Zephaniah, which gives further reason why this New Order of the Ages can even now sing, shout, be glad and rejoice, we shall turn to another scripture which shows that the United States of America is the daughter of Jerusalem and the new and holy (chosen of God) Jerusalem.

In Revelation 21:2 we read: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

The new Jerusalem is spoken of as coming down from God out of heaven. The apostle James wrote, "Every good gift . . . is from above, and cometh down from the Father of lights." Would you agree that the United States has been a good gift and a good thing for mankind in these last 200 years? If so, it came down from God.

This new Jerusalem that John saw, not going up to heaven but coming down to earth, is spoken of "as a bride." Here we must go back into the Scriptures and identify the people spoken of as the bride. The church of Jesus Christ, consisting of all born again believers, is the body of Christ, and Christ is the head of His body which is the church. (See Colossians 1:18)

The symbolism of a man's body has no sense nor meaning if we make the body and the bride the same one for they are never the same. The symbolism of the Scriptures leaves no room for question or doubt as to what people are spoken of as the bride and the wife.

As you read Isaiah 54:4-8 keep in mind the fact that the Lord Jesus Christ is "thy Redeemer the Holy One of Israel":

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

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

"For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God For a small moment have I forsaken thee; but with great mercies will I gather thee.

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

Christ is "thy Redeemer the Holy One of Israel," and Israel (now known as the Anglo-Saxons) is the wife that was forsaken but is now being gathered in a representative number in this great North American wilderness which is already blossoming as a rose.

Turning back to Revelation 21 we find the following:

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

"A great and high mountain" in the symbolism of the Scriptures symbolizes or represents a great and high nation. The greatest and the highest, that is, the most exalted nation of all time, is the United States of America. And as we have seen before, this nation was founded by the descendants of the Israel people who were dispersed and had settled in Europe, the British Isles and Scandinavia. They are the people spoken of as the Lord's wife and bride.

In Jeremiah 3:12, 14 the prophet Jeremiah is told, "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."

At the time Jeremiah received this command, he was busy preaching and prophesying in the Judah kingdom. Ten-tribed Israel had been taken into the Assyrian captivity more than 100 years prior to this and were on their way toward the north.

Note, Jeremiah was commanded to tell these Israel people north of Palestine, "Turn, O backsliding children, saith the Lord; for I am married unto you," Thus Jeremiah used the same symbolism that Isaiah did, identifying the people of ten-tribed Israel as the wife and the bride of the Lord.

We should also note that the Lord told Jeremiah to prophecy and promise, "I will take you one of a city, and two of a family, and I will bring you to Zion." As everyone knows, this is the way the United States of America came into being as a nation. "One of a city and two of a family" came from these people in Europe, Great Britain and Scandinavia.

When John wrote "holy Jerusalem" he did not mean a sinless nation. Any thing, person or nation, or even a piece of furniture if chosen and used of God is called holy. The men whom God used to write the Scriptures were spoken of as holy men. They were not sinless any more than millions of other men. They were spoken of as holy because they were in a special way chosen and used of God. For the same reason our nation is spoken of as the holy Jerusalem.

Verse 12 of Revelation 21 states that this great and high mountain or nation "had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

"A wall" in Scripture symbolizes strength, protection, defense and security. Situated between two great oceans this nation for many years had a defense and security unknown to other nations and grew into great strength. The iron curtain nations need to have gates to keep their slaves within their nations. The New Order of the Ages, this new Jerusalem, has to have gates to keep people out.

"Twelve angels" symbolizes and signifies the fact that this great and high nation would have the help and intervention of God. And so we have.

The fact that the gates had the names of the twelve tribes of Israel on them is indicative of the fact that this nation would be founded and built by the Israel or Anglo-Saxon people. This is now a matter of history.

Verse 14 prophesied: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

The United States of America was the first nation since the birth of Christ to base both its religious faith and its civil administration upon the doctrine of the twelve apostles. While this New Order of the Ages has not as yet had its prophesied and promised cleansing, and while it is far from its God-appointed destiny, the plant has been planted, and God will watch over it to bring it to full fruition.

The Crime of the Ages

USURY—INTEREST ON MONEY

I am interest: originally known as usury.

The Master forbade my practice, warning all men.

Even Christ turned me down and cast me out.

The Canonical laws in middle age, forbade my use.

Martin Luther claimed my users should be hanged. My users could not be buried on concentrated ground. Estates of my users forfeited, their children disinherited. The Fourteenth Century brought me classed with murders. For Centuries I fought for recognition but to no avail for I was looked upon as most base and cruel by men. Wherever I appeared I was despised and condemned Yet I struggled on unceasingly, fighting for my use. I used every crooked mind and crooked scheme. I whispered in the ear of Man, that wealth was power. I conceived the plan of greed, the road to wealth. Men listened, my hearers multiplied in numbers. They made laws for my use. They defied their Master: I crept into the minds of millions asking Wealth and Power.

LISTEN TO INTEREST TALKING

Even nations adopted my use and fell into line. Great Companies and Corporations were formed for me. Now my agents cover the earth in about everything, Even ruthless methods are applied for my gain. My rate of toll is being increased beyond power to pay. Today my toll runs into billions and billions a year, Yet I multiply the debt of man and nations That my toll will greatly increase from year to year. The rich and poor alike are mine, Wealth is my aim. Their Master now am I. I have the power and law. The Master that gave man life, only can give him liberty. He may open the eyes of man and rebel against me, But until then, Men and Nations, must pay my price. Men working, fighting, scheming for wealth and power Yet they cannot escape me,

I AM INTEREST—THE CRIME OF THE AGES

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