

# America's Hope Monthly

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## The Christian and his Government

By C.O. Stadskev

One of the most effective gospel preachers of all history was Charles Finney. On page 352 of his *Systematic Theology* we read, "It is the duty of all men to aid in the establishment and support of human government."

The Word of God teaches that human government was instituted by God. One of God's statutes relative to government is recorded in Exodus 18:21 and reads as follows, "Moreover thou shalt (not may) provide out of all the people (note it says out of all the people) able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers."

If the Christian is to observe this statute or law relative to government, he must not only vote, he must also do all in his power to see to that men with the above qualifications are candidates for public office.

On page 337 Mr. Finney writes, "It is said that Christians have something else to do besides meddling with politics. In a popular government politics are an important part of religion. ... It is true, that Christians have something else to do than to go with a party to do evil . . . but they are bound to seek the universal good of all men; and this is one department of human interests materially affecting all their highest interests."

On page 356 we read, "It is nonsense to admit that Christians are under an obligation to obey human government, and still have nothing to do with the choice of those who shall govern." My reason for quoting Charles Finney is not only because God mightily honored him as a gospel preacher, but also because of the soundness of his logic, and the self-evident fact that if good government is a blessing, good people should support and maintain that blessing for their fellow men.

If Christians, as some imagine, have no other obligation to human government than obey, why was the Apostle Paul inspired to command us to first of all make supplication and intercession for all men, and for kings, for all that are in authority that we might lead a quiet and peaceable life in all godliness and honesty. Is it Scriptural to pray for something that you would put forth no effort to maintain?

In James 2:20 we read, "But wilt thou know, O vain man, that faith (including prayer) without works is dead." In verse 18 we read, "I will shew thee my faith by my works." In other words it is a lack of faith in God on the part of Christians that has caused them in recent years to neglect to pray and work for Constitutional government, which our wise and God fearing forefathers gave us. The Futuristic interpretation of the Book of the Revelation with its world dictatorship has perhaps done more than anything else to destroy the Christian's faith and courage in his fight for Scriptural and righteous government.

Many Christians seek to evade their responsibility relative to government by saying there is nothing we can do. There is no use trying. In the first place, this is not true. What if our forefathers had taken that position? Where would we have been today? In the second place, we have now come to the time when, according to the Scriptures, the meek shall inherit the earth and Christians must interest themselves in human government. Christians who today will take a resolute stand in defense of Constitutional, which is also Scriptural government, will experience an enabling and anointing from God which will confound the enemy. They will find that the grace of God is sufficient and freely given. They will also find that God is vitally interested in human government.

Again I quote from *Systematic Theology*, by Charles Finney, one of the most successful gospel preachers that ever lived.

On page 359 we read. "It is admitted that selfish men need and must feel the restraints of law; but yet it is contended that Christians should have no part in restraining them by law. But suppose the wicked should agree among themselves to have no law, (we might add to have no Constitution) and therefore should not attempt to restrain themselves, nor each other by law; would it be neither the right nor the duty of Christians to attempt their restraint, through the influence of wholesome government? . . . What is this but admitting, that the world really needs the restraints of government—that the highest good of the universe demands their existence;—and yet that it is wrong for Christians to seek the highest good of



the world, by meeting this necessity in the establishment and support of human government! It is right and best that there should be law. It is even absolutely necessary that there should be law. Universal benevolence demands it; can it then be wrong in Christians to have anything to do with it?"

God only knows how much sorrow and distress as well as crime and corruption, has come upon this generation because we as Christians have failed to hold forth the "thus saith the Lord" in matters pertaining to human government.

On page 357 this great New England preacher wrote in his *Systematic Theology*, "No man can possibly be benevolent or religious (that is Christian) to the full extent of his obligation, without concerning himself, to a greater or less extent with the affairs of human government."

This is a very significant statement for Charles Finney is recognized as having been one of the most deeply spiritual men of all history. This quotation also gives us an idea of where the clergymen in our early history stood in matters pertaining to human government.

In Daniel 2 21 we read, "And he (God) changeth the times and the seasons: He removeth kings and setteth up kings."

In chapter 4:17 we read, "The most high ruleth in the kingdom of men, and giveth it to whomsoever he will. he setteth up over it the basest of men."

This is a startling Scripture and indicates that when a people lose interest and appreciation for wise and Godfearing rulers, God punishes that people by giving them unwise and unfaithful rulers and when the people awaken and obey the scriptures relative to government, God always raises up men with qualifications demanded in Exodus 18:21.

With the world on fire threatened by dictators, it behooves the people of America, and especially the Christians, to have a clear understanding of what constitutes scriptural and unscriptural government. Scriptural government is always a government by law such as the Constitution of the United States of America.

The unscriptural form of government manifests itself in various forms. It can generally be recognized in this that it is a rule or a government by a man or group of men, often spoken of as a one party system. According to God's governmental statutes, all rulers as well as the people are subject to law. When Jesus Christ Himself rules He will rule by law.

On page 356 Mr. Finney answers a very common excuse which Christians use in justifying their negligence in regard to human government. "It is said that Christians should leave human government to the management of the ungodly, and not be diverted from the work of saving souls, to intermeddle with human government. To uphold and assist human government is not being diverted from the work of saving souls. The promotion of public and private order and happiness is one of the indispensable means of doing good and saving souls."

It would be very convenient for wicked men and

altogether satisfactory with Satan if all Christians would cease to maintain our Constitutional form of government.

Some time ago we devoted much space to show and to prove from the Scriptures that when God says, "My people" He means the present so-called Christian nations formerly known as ten-tribed Israel, now known as Anglo-Saxons. With this in mind Psalm 81:13-16 is a most timely and challenging Scripture,

"O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him (Anglo Saxons) but their time should have endured forever. He should have fed them also with the finest of wheat: and with honey out of the rock should I have satisfied thee."

We do not hearken unto the Lord and we do not walk in God's ways by merely preaching Jesus Christ as personal Savior to "whosoever will." We, the people, hearken unto the Lord, and walk in His ways just to the extent that we hearken unto God's Word, in all matters physical as well as spiritual, temporal as well as eternal. We walk in God's ways to the extent that we adjust our lives to the Word of God, collectively as well as individually. It is interesting to note that God bases the blessing of having proper and plenty of food for the people upon the condition that we as a people honor the Word of God.

In recent years, we as a people have not honored the Word of God, and now we will reap the inevitable consequence. God is not mocked. Whatsoever a man or a nation sows, a man or a nation will reap. We cannot take the blessings of God and throw them in God's face without having our faces slapped.

The Prophet Daniel lived in a terminal date much as we do today. In his day Judah had come to the close of the seventy years' captivity in Babylon. In our day the Anglo-Saxons, that is all of Israel and Judah, have come to the time when all the Babylonian systems must be removed from among the Anglo Saxons. "Daniel understood by books," that in the Old Testament books, that the seventy years of bondage was closing. Therefore he set himself to pray for the accomplishment of that which God had promised would come to pass after the seventy years of punishment in Babylon.

It is interesting to note that Daniel prayed for three different groups of people Daniel 9:7 read as follows, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all countries whither thou has driven them, because of their trespass that they have trespassed against thee."

Daniel and all others who know the judgments of God recognize confusion among the people as a judgment from Almighty God because of their trespasses. With our boys scattered all over the world, we might do some sober thinking



as to whether or not this scattering is due to the many trespasses of God's Word which has characterized this nation since the last World War.

We might well make Daniel 9:11 our own confession, "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice (Word); therefore, the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him."

There is a timely lesson in the 5th verse of Daniel 9. There we read, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments."

The lesson is this, that a people sin, commit iniquity, do wickedly, and rebel, by departing from God's precepts and judgments.

One of the greatest difficulties today is the fact that people do not know God's national precepts and judgments, and we do not realize for what we are being punished. True, we have a vague idea that we as Christian nations are being punished, but until we know and understand the laws and the statutes of God, it is very difficult for the nation to adjust itself to these laws and statutes. Therefore, it is necessary for God to use force, and the pressure of circumstances to bring us back to our senses and back to a place where we honor God by honoring the Son of God and the Word of God.

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## Ever Dependent Upon God

*"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain" Psalm 127:1.*

In the first part of this passage the author condemns avarice, worry and unbelief in a family circle. In the next part he broadens his reference to an entire community. The blind world lags behind because it does not confess God and his work, but relies upon its own wisdom, understanding and power to make the community or city prosper. To that end public men amass great treasure, build strong towers, install machinery, write laws, proceeding in their own self-confidence and never once thanking God for their achievements, just as those who built the tower of Babel.

God, enthroned above, looks upon the acts of the children of men to see how cleverly and spritely they go. As Psalm 33 reminds us: "The Lord brings the counsel of the heathen to nought," and, "God knows the thoughts of man that they are vain."

When one examines the history of such empires as those of the Assyrians, Babylonians, Persians, Greeks and Romans one finds that which this verse predicts. As they rise rapidly through the wisdom of men so they are rapidly destroyed.

## I Will Purge Out From Among You

C.O. Stadsklev

"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD" (Ezekiel 20:38). This is a decree by the Almighty God making an unchangeable and unbreakable prophecy and promise.

There are no "rebels," or those "that transgress" against God in heaven so this purging does not take place in heaven. Neither does this purging take place in the church. The church is not a country and a land. The church is a worldwide spiritual body of individuals who have received eternal life through faith in the Lord Jesus Christ.

This purging by God Almighty takes place in a country and in a land, and both of these words are in the singular. Verses 35-38 will give us light on what country and what land the prophet saw in his prophetic vision.

Verse 35: "And I will bring you into the wilderness of the people, and there will I plead with you face to face." This verse says that it would be a land and a country that would be a "wilderness" at the time of Ezekiel's prophecy. And that in this country and this land, God would "plead" with these people. In other words, he would open the scriptures to them.

Verse 36: "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD." Here again it shows that the "country" and the "land" in verse 38 that Ezekiel saw in his prophetic vision, was a "wilderness" at the time of Ezekiel. It also states that God would "plead" with these people, or open his Word and speak and enlighten these people in regard to his Word. This was to be similar to how God pleaded with his people in the wilderness of Egypt. There are many similarities between the founding of this new order of the ages and the Israel people being delivered from Egypt and entering the promised land.

Verse 37: "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." "Under the rod" means under a scriptural form of government. "I will bring you into the bond of the covenant" most likely refers to the covenant God made in Genesis 17:19 with Isaac "for an everlasting covenant, and with his seed after him."

The sojourners, who will be purged or removed from this "country" and this "land," are the people whose loyalty is to another nation or another form of government. They shall not come "into the land of Israel." This is an end time prophecy because it states: "...And ye shall know that I am the LORD."

Isaiah 13:9: "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." This "land" has been made "desolate," and it is the greatest



debtor nation in all history. But God's purpose in this is to "destroy the sinners" out of it.

Amos 9:8: "Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD." Time and events will reveal what and where "the sinful kingdom" is. The "house of Jacob," now the nations of Christendom, will not be destroyed, neither will they come under the reign of some great antichrist. The "house of Jacob" has been and is now being punished, but they will not be destroyed.

In 1 Thessalonians 5:1 the Apostle Paul wrote: "But of the times and the seasons, brethren, ye have no need that I write unto you." Paul is here dealing with "times" and "seasons" and not with one particular event, rather a period, the period that we are now in.

Verse 2: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "The times and the seasons" that we are in is called "the day of the Lord" in both the Old and the New Scriptures. It is the time and the season when God will make the enemies of Christ, Christ's footstool.

Verse 3: "For when they shall say. Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." In this time and season called "the day of the Lord," there would be those who would cry "peace and safety" in order to deceive people, and to accomplish their evil purposes. But when they do, "sudden destruction" from the Almighty comes upon them.

Verse 4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Apparently the "brethren," the Christians, will be here on earth during this "times" and "seasons" called "the day of the Lord." But the "brethren" need not be in "darkness" concerning this "day of the Lord."

Verses 5-6: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

This is further evidence that the "brethren," the Christians, will be here on earth in "the times and the seasons" called "the day of the Lord." In "the times and the seasons" that God will destroy, purge and remove the tares, the rebels and the workers of iniquity, and the children of the wicked one from among his kingdom people.

#### EXPERIENCE—NECESSARY TO THE BELIEVER

Orthodoxy can be learnt from others; living faith must be a matter of personal experience. The Lord sent out his disciples, saying, "Ye shall testify of me because ye have been with me from the beginning." He only is a witness who speaks of what he has seen with his own eyes, heard with his own ears, and handled with his own hands. Orthodoxy is merely another form of rationalism, if it be learnt from without.

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#### BIBLE CAUSE OF INTEREST IN IT.

The lifeboat may have a tasteful bend and beautiful decoration, but these are not the qualities for which I prize it; it was my salvation from the howling sea! So the interest which a regenerate soul takes in the Bible, is founded on a personal application to the heart of the saving truth which it contains. If there is no taste for this truth, there can be no relish for the Scriptures.

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## God's Nation

By C.O. Stadskev

In II Samuel 7:23, 24 David was inspired to write, "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedest to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God." These verses, with many others in the Old Scriptures clearly state that Israel was to be God's nation forever.

Somehow and somewhere many people, including Christians, have gotten the idea that God has no special, earthly, chosen people today; and that due to Israel's sin, rebellion and apostasy, God abandoned His nation and canceled His covenant to make the Israel people His nation forever.

But this is not the teaching of the Scriptures. In Romans chapter 11 verses 1, 2 we read, "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." Notice Paul does not say, "For I am also a Christian," but "I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin." Thus Paul clearly identifies God's people in his day as being the Israel people. Furthermore, Paul says "God hath not cast away his people which he foreknew." In other words, God foreknew everything the Israel people would do at the time when He confirmed them to be a people unto Him forever.

Moses repeatedly stated that the Israel people was God's nation. In Deuteronomy 4:1, 7, 8 we read: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. . . . For what *nation* is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what *nation* is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

Note also Deuteronomy 14: I, 2: "Ye are the children of

the Lord your God: . . . For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the *nations* that are upon the earth."

In Psalm 147:19-20 David states the following: "He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord."

The questions before us now are: What happened to the nation that God confirmed unto Himself to be His people forever, and who Paul said God did not cast away in spite of their rebellion and apostasy? And where is that nation today?

As we shall learn from the Scriptures and from fulfilled Bible prophecy, God severely punished His nation but he never cast them off. They always remained his earthly servant people; and *God's special servant nation* today is the United States of America. This fact will soon become evident to every man, woman and child in Anglo-Saxondom.

First let us note what actually happened to the Israel nation when in its sinful ways it forsook God.

The first great judgment that fell upon the Israel nation was when shortly after the death of King Solomon the Israel nation was divided into two nations: Israel with ten tribes in the north of Palestine, and Judah with three tribes in the south of Palestine. This division weakened both and made each nation more subject to attack by the surrounding heathen nations. This division of the Israel people is recorded in First Kings, chapters 11 and 12. A thorough knowledge of these two chapters is "a must" to every one who desires to understand subsequent Bible history and especially subsequent Bible prophecy.

The next great punishment and judgment from God to fall upon His Israel people was in 740 B.C. when ten-tribed Israel was subjugated by the Assyrians and taken out of Palestine and placed in the region between the Black and Caspian Seas. This deportation is recorded in Second Kings 17:6.

The third great judgment from God to fall upon His Israel people was in 593 B.C. when the Judah kingdom, the southern three tribes of Israel, was subjugated by the



Babylonians and carried to Babylon, as recorded in Second Kings 25.

Thus Israel, especially the ten-tribed Israel kingdom, disappeared from Bible history, but not from Bible prophecy.

A handful of Judahites, namely 42,360 people, returned to Jerusalem at the time of Ezra and Nehemiah, and their descendants were in Palestine at the first coming of Christ. But the balance of Judah and all of ten-tribed Israel had begun its trek into Europe.

The comparatively few Judahites that returned to Jerusalem with Ezra and Nehemiah are a very important link in the tracing and identifying of God's nation. For from the time of Ezra and Nehemiah in 536 B.C. until the destruction of Jerusalem by the Romans in 70 A. D. they constituted God's nation in Palestine. That is why Jesus spoke the following as recorded in Matthew 23:1-3: "Then spake Jesus to the multitude, and to his disciples, Saying, 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."

Furthermore, that is why Jesus said the following as recorded in Matthew 21:43, 45: "Therefore say I 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 question now before us is, To what nation did the Lord give the kingdom of God?

Those who teach the church is the kingdom of God are in very serious error. For if that was so then the chief priest and Pharisees had the church of Christ—which of course they did not have for they did not even believe Christ was the Messiah. And if the church of Christ is the kingdom of God then Jesus took personal salvation away from the chief priests and Pharisees, and this we know He did not do, for the Apostle Paul was a Pharisee before his conversion.

If we can find a nation that has brought forth the fruits of the kingdom of God, then we very likely have found the nation to whom the kingdom of God was given.

In the 25th chapter of Matthew, verses 31 through 46, where Jesus speaks of the judgment of the nations, we are made to understand that the fruits of the kingdom of God is to feed the hungry, give drink to the thirsty, take in the strangers, clothe the naked, relieve and comfort those in prison.

As every one knows, the U.S.A. has done more of these things than all other nations combined throughout history.

In Luke 17:20 we read, "And when he (Jesus) was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation." The expression "not with observation" is rendered "not with outward show" in the margin. Certainly, the coming of Christ will *not* be without show. He is coming with power and great glory, and every eye shall see him. And the church of Jesus Christ on the day of Pentecost came forth with great outward manifestation. But

the kingdom of God, Jesus said, was to come forth without outward show or without being observed or recognized.

Now let us read Matthew 13 :31-32: "Another parable put he (Jesus) forth unto them saying, The *kingdom of heaven* is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Here again we are told that God's kingdom (or God's nation) would have a very small and insignificant beginning, like the planting of a mustard seed which is the least of all seeds but when it is grown it is the greatest among the herbs (or the nations). Here again we find that the United States of America has fulfilled and is now fulfilling the scriptures relative to God's nation at the end of this age.

We had a most insignificant beginning; a feeble handful of Pilgrims knelt at Plymouth Rock and dedicated themselves and the new land to God. This seed has grown until today the United States is the greatest nation in all history, and the birds, including the "red birds" are lodging in our branches.

It was undoubtedly due to the fact the United States of America was founded by the Israel (or Anglo-Saxon) stock that Jacob in Genesis 49:2a spoke of this nation as "a fruitful bough by a well whose branches run over the wall."

In verses 23 and 24 Jacob prophesied the following concerning this fruitful nation, which according to Genesis 49:1 was to come forth in the "last days:" "The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)." "The archers that shot at him and hated him very likely refers to the many battles the early colonies had with the Indians who at times destroyed whole villages.

Verse 24 prophesied that God would give this fruitful bough or nation the victory and make *it* strong, and so He has. The United States of America has never been defeated in war, and thank God never will be.

Verses 25 and 26 of Genesis 49 foretells the tremendous spiritual and material blessings that God would bestow upon this nation which we know today to be the United States of America.

In Psalm 80 the psalmist prays for Ephraim, Benjamin and Manasseh. In other words, he prays for Ephraim who is Britain, for the United States who is Manasseh, and for Norway and Iceland who are present-day Benjamin.

Three times in this psalm the inspired writer prays "Turn us again, O God, and cause thy face to shine; and we shall be saved." It is evident from this psalm as well as Psalm 79 that the psalmist is made aware of how heathen and antichrist forces are today threatening the very existence of the Anglo-Saxon nations. It is also very evident that the psalmist realized that our only hope was to turn to God, or rather for God to turn us to Himself.

Beginning with verse 9 of Psalm 80, the psalmist very



## THE CHARACTER OF THE SPIRIT

apparently refers to the United States. We shall read verses 9 through 16 and comment as we read. "Thou preparest room before it and caused it to take deep root, and it filled the land." At first thought this would seem to refer to the planting of Israel in Palestine, but the context indicates that it refers to the planting of the United States in the American continent that had been reserved by God for this planting.

Verse 10. "The hills were covered with the shadow of it, and the boughs thereof were like goodly cedars." Hills symbolize smaller nations, and as the psalmist foresaw, it is the United States that is overshadowing, protecting and giving shelter to the smaller nations of the earth today.

Verse 11. "She sent out her boughs unto the sea and her branches unto the river." In other words, this nation was, and has become, a great naval power.

Verse 12. "Why hast thou then broken down her hedges, so that all they that pass by the way do pluck her?" As a nation we are now beginning to realize that our hedges have been broken down. Sworn enemies by the thousands roam to and fro in our land, and have even gotten into places of great authority. Our immigration laws and restrictions have been violently violated.

As for being plucked, no nation in the history of mankind has been plucked as has the United States of America since World War I.

Verse 13. "The boar out of the wood doth waste it, and the wild beast of the field doth devour it." As every Bible student knows, "wild beasts" symbolize unscriptural government, such as Communism.

Verse 14. "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine." Thank God! for this inspired prayer made for our beloved nation.

Verse 15. "And the vineyard which thy right hand hath planted, and the branch that thou makest strong for thyself." If there ever was a nation since the days of David that was the planting of God it is the planting of the United States of America by the Pilgrim fathers. And if there ever was a nation that God made strong for Himself, to be used by Him in history's most crucial hour, it is the United States.

Verse 16. "It is burned with fire, it is cut down: they perish at the rebuke of thy countenance." Certainly destructive fires are burning in our nations today. Fires of lust for pleasure, lust for power, lust for money has replaced the burning fire of love for God and country of our forefathers. Consequently, the curses of God instead of the blessings are resting heavily upon us as a people.

In the three last verses of this psalm, the psalmist recognizes that the only one that can deliver us is Jesus Christ, called the Son of man in verse 17. These three verses read as follows:

"Let thy right hand be upon the man of thy right hand, upon the son of man whom thou makest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine and we shall be saved."

The teaching of Christ concerning the character of the Spirit is set forth first in the words: And I will pray the Father, and He shall give you another Comforter. This word Comforter conveys the first thought concerning the character of the Spirit. It is indeed impossible to find a translation that will reveal everything contained within the great word Paraclete. It is conceded that originally the word had what may be spoken of as a passive meaning. It indicated one called to the side of another, and therefore one who, by his coming, annulled the condition of orphanage or desolateness. But then, in its use, both in Classic and New Testament Greek, the word passed into another realm, becoming active, and suggesting the thought of intercession, advocacy, pleading. The word is peculiar to the writings of John. It occurs four times in his Gospel, once in his Epistle. In the Gospel it is translated Comforter; in the Epistle, Advocate. In the Gospel it is used of the Spirit; in the Epistle it is used of Christ. The use of it, in the Epistle, is that of Christ standing in the presence of God, as the Advocate of the believer, the Representative, the Intercessor, the Pleader. That is the word and idea used of the Spirit in these discourses of Christ. It is, first, one called to the side of another. That surely was the first thought in the mind of the Lord. He had ever been accessible to these men. They had been able to approach Him with their questionings and perplexities. He was about to leave them, but they were not to be deserted. Another was to take His place, and annul the condition of orphanage. The Spirit is therefore the Spirit of love, banishing the sense of despair and desolateness. The word Paraclete also suggests the thought of an active friendship. He will come, not to plead with God for man—that is the work of Jesus—but to plead with men for God, to intercede with men for Christ, and to win, by His intercession, the whole territory of man's being for the dominance of the living Lord whom He represents. In this great word there are infinite stretches of meaning. To the waiting people of God the character of the Spirit is love; He will come to fill the gap, to take the place of the tender Christ, to be to the orphaned disciples a Comforter nigh at hand—to comfort them, and to do it by pleading within them the cause of their absent Lord and Master.

Another fact concerning the character of the Spirit is contained in the words the Spirit of truth. He is the inner life of truth, the fact of truth, and therefore will give the exposition of truth. These subjects necessarily overlap each other. This phrase the Spirit of truth has its most wonderful explanation in the mission of the Spirit; but it is used here only as revealing His character.

How fitting and beautiful this wonderful economy, that the Spirit, Who is Himself the Spirit of truth, should come to be Intercessor for, and Administrator of the affairs of the One Who said, I am the . . . truth.

Another fact is declared concerning the character of the Spirit: the Comforter, even the Holy Spirit. The Spirit of



holiness—this reveals the moral character of the Spirit, and so declares the proper use and ultimate issue of truth. And yet again: *He shall teach you all things.—He shall bear witness.* He is the Spirit of revelation, the Spirit of illumination.

These sayings of the Master record His teaching concerning the character of the Spirit. He is the Spirit of love, the Comforter; the Spirit of truth, thrice repeated; the Spirit of holiness, the Holy Spirit; the Spirit of revelation, the One Who witnesses and teaches.

## THE MISSION OF THE SPIRIT

JESUS also declared in these discourses the nature of the mission of the Spirit. First, His mission to the disciples: And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you. Here are two great statements.

First, that the mission of the Spirit is to abide with the people of God. The children of God have no need to pray that the Spirit may be given to them: *that He may be with you for ever.* Then the Master proceeds to lay emphasis upon the method in which He will abide: *He abideth with you, and shall be in you.* (The Spirit abides with the Church, by taking up His abode in the individual. He is no longer a transient Guest, but the indwelling life of the believer; and He creates and maintains, in spite of all apparent breaking up, the one catholic Church of Christ. His work with regard to the believer is revealed;: He *shall teach you all things, and bring to your remembrance all that I said unto you.—He shall bear witness of Me.—He shall guide you into all the truth.—He shall declare unto you the things that are to come.—He shall glorify Me.*

Secondly, His mission to the world: *And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment:* of sin, as having a new center—*of sin, because they believe not on Me;* of righteousness, as having a new possibility—I *go to the Father;* and of judgment, as being accomplished—*the prince of this world hath been judged.* This is considered more fully in a subsequent chapter.

—Selected

Weary and sad and sorrow-spent were they  
In that still upper room,  
While the rich crimson of the closing day  
Was fading into gloom;  
And over all, benumbing soul and sense,  
Hung the cold shadow of a dread suspense.

The promise of a Spirit yet to come,  
That other Paraclete, (Comforter)  
To lead them on to Truth's eternal home  
And guide their wandering feet;  
They could not soothe the anguish of their heart,  
They ask'd in sadness, *Must their Lord depart?*

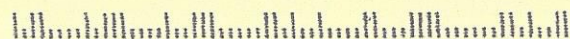
Yes, after all, or clear and open speech,  
Or sayings dark and dim,  
They yet had much to learn and He to teach,  
Ere they could rest in Him,  
Ere they could preach His words with cleansed lips,  
Or He impart His full Apocalypse.

E.H. Plumptre

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# America's Hope Monthly

April 2000

## New Testament Christians

By C.O. Stadslev

The most serious and common sin among Christians is not the sin of commission, as most people believe, but rather the sin of omission. So far as Christians are concerned the sin of omission is their greatest problem. Until the Christians of this nation repent and turn from this particular sin, things in our nation will go from bad to worse.

As we consider this most serious and common sin among believers, we think of Saul, the first king of Israel. Perhaps Saul is one of the best examples of the sin of omission we could choose. Unless Christendom turns from this dreadful sin, it will bring darkness and destruction upon the entire world.

When the prophet Samuel was made aware of Saul's failure to honor God's word, Samuel said to Saul, "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" (I Samuel 15).

What was Samuel saying? He was telling Saul that no amount of sacrifice, no amount of self denial, no amount of form, ceremony or religious activity will pacify and please God. The Almighty demands of every believer that he honor and obey the Word of God.

Samuel continues by saying, "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." Witchcraft, as you know, was punishable by death in Saul's time; so was idolatry, in Israel.

Paraphrasing, Samuel rebuked King Saul by saying, "Saul, the attitude you have toward the word of God is as the sin of witchcraft. It is as idolatry; it is iniquitous. You have refused to honor and obey the word of God. Saul, you have not humbled yourself before God. You have not conformed yourself to His word. You have committed idolatry just as surely as if you had bowed yourself to an idol of heathendom."

The prophet did not reprove Saul for having a bad disposition, a weakness of the flesh which, when tried, tempted him and he fell. No indeed. He made no reference to that. Samuel charged Saul with rebellion, a stubborn spirit and iniquity relative to the word of God. And it was for this

reason the Lord rejected Saul from having a place of authority, responsibility, usefulness and fruitfulness. He could no longer be king.

There are multitudes of Christians today, and I realize they are well-meaning, who somehow seem unaware of what they are doing when they take the same attitude toward the Word of God which Saul did.

We have many Christians today who speak of themselves as New Testament Christians. That sounds beautiful, doesn't it? It even sounds scriptural and spiritual. But is it? No, it is not. When Christians take that position they are in open rebellion and defiance to two-thirds of the Scriptures, perhaps more. We insist that the Old Scriptures are as much the Word of God as the New Every thoughtful Christian must agree this is so.

The quickest and most effective way to take the proof and power out of Christianity is to sever the Old and the New Scriptures. It is like cutting off a tree at its roots. Someone might ask, "Isn't that a beautiful tree? Hasn't it developed nicely and isn't the foliage delightful? Let us cut it off as its roots for the roots are not nearly as beautiful." So the tree is cut off at its roots. That is actually what happens when believers, and many of them are well-meaning, say they are New Testament Christians.

When the New Scriptures are severed from the Old, the spirit, power and proof of their being God inspired is taken from both, and consequently the truth, power and significance of both wither and die. The proof that both the New and Old Scriptures are the infallible Word of God is made clear when the Holy Scriptures are kept intact. The proof of the Old Scriptures is found in the New; the proof of the New Scriptures is found in the Old.

The apostle Paul had a great deal to say with regard to the Old Scriptures. From his writings we learn that his preaching was based entirely on these old Scriptures. We need remember always that there were no New Scriptures in Paul's day, neither were they available in Jesus' time.

Let us note a couple of verses in Acts 17: "And Paul as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and



alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.”

Paul did not go about telling the people about his experiences, his visions, his revelations and other personal spiritual matters. He knew there would be no power, no proof of Christ in such. The experiences he had had were precious to him personally, and something God had given him for his own edification and strengthening. Yet he knew there was only one way to reason with people, proving to them convincingly that Jesus was the Christ, and that source of proof was the old Scriptures. So they were what he used.

In the 26th chapter of Acts we have a testimony from the apostle Paul as he makes his defense before King Agrippa. Here he said, “Having therefore obtained help of God, I continue this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come” (verse 22).

Did you notice Paul’s witness “was none other things than those which the prophets and Moses did say should come”? Also, you will notice that the term “according to the scriptures” is used profusely in the New Scriptures.

Actually, I have heard people reject and make light of the national message of the Scriptures by saying, We preach the gospel that Paul preached. If they are going to preach the gospel that Paul preached, they will have to eliminate the New Scriptures for Paul preached exclusively from the Old Scriptures. Now, I’m not suggesting that anyone should do that, but I’m calling attention to the fact that the new teaching, or notion and talk about being New Testament Christians is not as scriptural as some think.

The theory that Paul had a dream or fell into a trance and had a vision of some sort, after which he began to write, setting aside the Old Scriptures, is about as far from the truth as one could possibly come. Paul testified that he had no new doctrine to spread among the people, that he taught nothing except that which the prophets and Moses said should come.

Let us note what Paul said when he introduced his teaching in the book of Romans, and also how he closes this book.

This is the manner in which the book opens: “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised afore by his prophets in the holy scriptures.”

Where did the apostle Paul get his light, his doctrine, his teaching? Where and how was the mystery of the Church opened up to him? He tells us it was opened up to him according to the promise made by the prophets in the Holy Scriptures. Paul studied these.

Some have the idea that the apostle Paul went into the Arabian desert and there fell into a trance, had a vision and some mysterious experience after which he came forth with some new kind of religion. Actually, such presumption borders on heathendom, blasphemy. The apostle Paul received his doctrine, his teaching and preaching from the Old Scriptures.

What is disturbing is that there are a multitude of Christian people who have fallen for this antichrist propaganda designed to separate the New Scriptures from the Old. Satan and the antichrists know that if one separates the New Scriptures from the Old, then Christianity becomes merely another religion similar to the many other man made religions that are in the world.

But, if we keep the two together, proving the one from the other, then of course, we have the supernatural element and evidence with power and proof for the Christian faith.

Now let us consider the closing of the book of Romans with Paul writing,

“Now to him that is of power to stablish you, according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began . . .”

(Pray tell, where was it kept secret? It was kept secret in the Old Scriptures until the time came for this truth concerning the church to be revealed.)

“But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.”

How was Paul’s gospel made manifest? How was it made known unto him? Painstakingly, he states it here again using the very same words that he did in the first part of Romans. “By the scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of faith.” Then he concludes, “To God only wise, be glory through Jesus Christ for ever. Amen”

Now a little more on evidence, for evidence is important. If one does away with the Old Scriptures, life is taken out of Christianity. One of the most subtle and satanic attacks we are confronted with as Christians today is the idea, and it is a clever idea, of ignoring and rejecting, even eliminating the Old Scriptures.

It is no wonder we have modernism, and it is no wonder we have multitudes of well-meaning people in this nation and all over the world today who think Christianity is just another man made religion. Without the teaching of the old Scriptures in association with the New, they have good reason to believe just that.

Paul, writing in I Corinthians 15 says:

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.”

I challenge you, my reader, to prove or to show or to convince any intelligent unbeliever that Christ died for our sins apart from the Old Scriptures. Yes, I know you can relate the story of Christ and Christianity, but what I’m talking about is proof. I’m thinking about the power that will convince, convict and convert. As Paul stated here in Corinthians as well as in Romans, this proof comes from the Old



Scriptures.

Paul continues in verse 4 of Corinthians 15 by saying, "And that he (Christ) was buried, and that he rose again the third day according to the scriptures."

What scriptures? The Old Scriptures of course, the only scriptures they had at that time.

When Christ said "the scriptures cannot be broken," Christ was talking about the Old Scriptures. Certainly, you must agree to that for there were no new scriptures at Christ's time, as we now know them.

The New Scriptures at first came in the form of letters, sometimes personal letters, letters to individuals and letters to churches. Peter said that "holy men of old wrote" as they were inspired of God.

I insist that that written by holy men of old as the Holy Spirit directed them is the Word of God as much as the New Scriptures.

The idea or attitude that we no longer need the Old Scriptures is the same evil spirit which Saul manifested when Samuel said to him that his disrespect for the word of God was like witchcraft and idolatry.

Jesus said, "Search the Old Scriptures.

Yes, I'm aware that you can preach, testify and witness to the Lord Jesus Christ, but what I'm talking about here is the proof, the power. And that is found in the prophecies of the Old Scriptures which are fulfilled in the New.

We have a revealing narrative in the 24th chapter of Luke. You recall that after the death and the resurrection of the Lord, two men were walking from Jerusalem to their homes and the Lord Jesus joined them, keeping His identity from them. These two were disturbed and troubled over what had happened and they told the Lord, "We trusted that it had been he which should have redeemed Israel. . ."

Where did these two get the idea of Israel being redeemed? They got it from the Old Scriptures. If you are familiar with the Old Scriptures, especially the book of Isaiah, you know that the theme of Isaiah's book is the redemption of Israel

If there is anything that the people of Christendom need to know today above many other truths, it is that Jesus Christ died as the Redeemer of Israel.

These men on the Emmaus road were familiar with these scriptures, so this is what happened to them as they walked along with Jesus. Jesus said, "O fools and slow of heart to believe all that the prophets have spoken."

Note here, Jesus did not call attention to the physical marks of His crucifixion nor did He perform some strange sign for them. He called their attention to what the prophets had spoken. As we have already noted, this is what Paul did also.

"O fools and slow of heart to believe"—and that is our difficulty. We are so foolish, gullible and eager to swallow all of the anti-Christ propaganda because we do not understand that which the prophets have spoken. What is worse, we think it is good Christianity to ignore the Old Scriptures.

Jesus continued by asking, "Ought not Christ to have

suffered these things and to enter into His glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

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"Behold the Cross—the testing place,  
Of thought, and creed, and plan,  
And nations must this issue face  
As well as every man.  
The last great war draws near to-day,  
In which—through pain and loss  
The world will seek to break and slay  
The Nation of the Cross!"

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## *Significant Inscriptions*

Many significant passages are inscribed on the walls of the Capital Buildings and we would like to share some of these with you. At the rear of the Senate Chamber, about seven feet from the floor, and extending some eighteen or twenty feet from left to right are these words:

"Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come."

This is in two lines. Just below this, and in smaller letters, at the left are these words:

"Behold, this is the law of the house"

Below that there is a mural about a foot in height depicting men in armour with swords and shields. And below this mural are the words:

"Put up thy sword, for all they that take the sword shall perish with the sword. He touched his ear and healed him."

There is a dividing line between this inscription and the next one to the right of it, which reads:

"And know this assuredly, that none ever trusted in the Lord and were confounded."

On this mural is the portrayal of Christ on the cross. Next to this inscription, immediately to the right of it is this inscription:

"I looked, and behold, the glory of the Lord filled the house."

Below this is a continuation of the small murals, and below the mural these words:

"The angel of the Lord came and rolled back the stone, and the keepers became as dead men. Rejoice, for so persecuted they the prophets."

On the wall at the front of the Senate Chamber, and about fourteen feet above the floor level, are these inscriptions running from left to right, in the following order:



"Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people."

Next, and to the right:

"In the midst of the street of it, and on either side of the river there was the tree of life."

And next to that:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God of the Lamb."

And next to that:

"I have seen the affliction of my people, and heard their cry."

In the Chamber of Representatives on the cove (the curved portion where the wall meets the ceiling) at the rear are these words in large letters:

"And ye shall know the truth, and the truth shall make you free."

In the Supreme Court Chamber just above the door on the inside are these words:

"Thou hast magnified Thy Word above all Thy Name"

On the wall back of the seats of the Justices, are the Ten Commandments.

On the circular wall of the big rotunda, and almost half way between the floor and the dome high overhead, are these words, in very large letters:

"There may be room there for Such a holy experiment, for then nations will want a precedent, and my God will make it the seed of a nation that an example may be to the nations, that we may do the thing that is truly wise and just."

If you read the above thoughtfully you were impressed with the significance of those inscriptions, and the relationship of this great nation to the accomplishment of God's purpose in the earth. Read them again prayerfully and carefully, and realize that they are inscribed on a building dedicated to civil government.

## *Are you ready for that day, my friend?*

Do you know Jesus Christ as your Lord and Saviour? How tragic to come to the very eve of God's great Kingdom, only to find yourself ejected because you would not come to Christ.

I do not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care-when the spiritual forces that make us wish to be right and noble, die in the hearts of men.

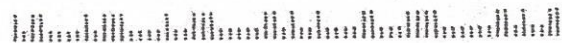
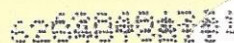
"Arnold J. Toynbee has pointed out that 19 of 21 notable civilizations have died from within and not by conquest from without. There were no bands playing and no flags waving when these civilizations decayed; it happened slowly, in the night and the dark when no one was aware.

"If America is to grow great, we must stop gagging at the word "spiritual." Our task is to rediscover and reassert our faith in the spiritual, non-utilitarian values on which American life has really rested from its beginning."

—Dr. Lawrence Gould

(Dr. Gould was a world famous geologist and Antarctic expert. He served as director of the U.S. Antarctic Program during the International Geophysical Year. He was also the president of a college in the Midwest.)

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# America's Hope Monthly

May 2000

## God's Unconditional Promises

By C.O. Stadskev

Were it not for the great unconditional covenants and prophecies of Almighty God the outlook for the nations of the earth would indeed be a dark and dismal future. An unconditional covenant is a covenant or a promise that God makes with men in which God stipulates no condition. He simply states what He as Sovereign God will do, and such are some of the promises God has made with the Anglo-Saxon Race, formerly known as Israel. That is why we have such passages as found in Ezekiel 36:22, 23, 37.

"Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went . . . Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel . . . Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock."

The Gospel, or the Good News of the Kingdom, in the New Scriptures is based upon God's unconditional covenants as found in the Old Scriptures. The book of Genesis is the book of beginnings and no person can understand the Gospel of the Kingdom in the New Scriptures unless he is familiar with God's unconditional covenants in the Old Scriptures.

There are a number of unconditional covenants in Genesis. For instance, God's promise to Adam and Eve that the Christ would come and die to offset the fall was unconditional, that is, the Messiah was to come regardless of what men would do. God's promise to Noah to never again destroy the whole race by a flood was an unconditional covenant of which the rainbow is a sign. But God's unconditional covenants with the Israel people, today called Anglo-Saxons, began with Abraham.

In Genesis 12:2 God promised Abraham, "And I will make of thee a great nation." This promise was passed on from Abraham to Isaac and then to Jacob. Jacob passed the Abrahamic covenant to his twelve sons, who became known as the twelve tribes of Israel. King David 650 years later

wrote the following as recorded in II Samuel 7:23-24:

"And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: (not as long as they are good but for ever) and thou, Lord, art become their God."

Some people say that God cast away His Israel people when they sinned against Him and that God has no special chosen servant people on earth today. But that is not the truth. God still has a chosen servant people known as His earthly kingdom people. He has punished and is now punishing them, but He has never cast them away. Neither has He abandoned His purpose of making them love and serve Him from the least to the greatest.

In Romans 11:1-2 the apostle Paul wrote the following: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, (Paul did not say for I also am a Christian) of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew . . ." To teach that God cast away Israel, now known as Anglo-Saxons, because of Israel's sin is to imply that God did not know that Israel would sin. As Paul states, God foreknew everything Israel would do when He made His unconditional promise with Abraham.

There is only one source of light and comfort for these days, and that is as Peter states, "the more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn."

Speaking of the great and mighty nation that was to come from Abraham, God said in Genesis 18:18-19: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, (the true faith can be traced back from Christendom back to Abram) and they shall keep the way of



the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.”

In Genesis 49:1 Jacob makes it plain that this great and mighty nation God promised to Abraham was to come into being “in the last days.” This time element is very important. The great and mighty nation today which seeks to do justice and judgment, which is now being made a blessing to all nations, is the United States of America.

When we call people’s attention to the fact that the Anglo-Saxons of today are the literal descendants of ten-tribed Israel of the Bible and that they will therefore be delivered and used of God to bless all nations, some one will say, But the Anglo-Saxons are so sinful and so corrupt, how can they be Israel!

Read the history of Israel as recorded in the Old Scriptures and you will find they had the same sinful tendencies and characteristics as the Anglo-Saxons have today—backsliding, drunkenness and all the other vices. But they never ceased being God’s servant race, and they never will. Punished dreadfully to be sure, and the end is not yet, but they never were and never will be cast away by Almighty God.

Isaiah 54:17 contains a very timely promise to the Anglo-Saxon race. It promises, “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.”

“Their righteousness is of me, saith the Lord” is a precious and startling statement. It refers to the fact that Israel, now known as Anglo-Saxons, is a redeemed or purchased people as far as God is concerned. This does not mean that every Anglo-Saxon is saved or is a Christian. It means that as a race Christ died to redeem them and restore them as God’s earthly servant people.

Personal salvation is for “whosoever will” regardless of race or color.

National redemption is for Israel, now called Anglo-Saxondom.

Let me state a few scriptures proving that redemption is for Israel: “Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel” (Isaiah 41:14).

“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine” (Isaiah 43:1).

“Remember these, O Jacob and Israel: for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob,

and glorified himself in Israel” (Isaiah 44:21-23).

In Galatians 4:4 Paul wrote the following: “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” The only people that were under the law was Israel, and Christ came to redeem Israel as well as to provide personal salvation for “whosoever will.”

When John the Baptist, the forerunner of the Christ, was born “his father Zacharias was filled with the Holy Ghost and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people . . . That we should be saved from our enemies, and from the hand of all that hate us; . . . That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life” (Luke 1 :67, 71, 74, 75).

Here we are clearly told that the redemption of Israel guaranteed that the Israel people would be delivered from their enemies and from the hand of all that hate them, and that it would be possible for them to live without fear in national righteousness.

The only way to account for the miraculous deliverances and the blessings God has granted the Anglo-Saxon people, in spite of their sins and apostasies, is to realize that they are Israel, the race the Christ redeemed when He died on the cross of Calvary. Many Christians see only personal salvation as they look at the cross of Calvary. But as great and glorious as that is, it is not the only thing the Christ accomplished through His death and resurrection.

Read Luke 1:67-77 and note how Zacharias emphasized Israel’s redemption when he was filled with the Holy Spirit and prophesied. In the 2nd chapter of Luke we are told about Anna a prophetess who when she saw the infant Jesus in the temple “gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem, or as the margin states, in Israel.

It is the Cross of Calvary that will make it possible, yes, that will make it necessary for God, to intervene and deliver Anglo-Saxondom when Satan makes his final desperate effort to destroy Christendom. Christendom will be cleansed, but not destroyed. Our enemies will be so completely routed that it will be 1000 years before they can muster another host to come against the Kingdom of God. See Revelation 20:7.

Another unconditional covenant which God made with the Israel people is recorded in Jeremiah 31:35-37: “Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also



to the death of every sinner.

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Hebrews 2:16-18).

So this unique One, among the sons of men, hath manifested His love for the people by plunging into their life at the incarnation; in living their life during a generation, in dying for them upon the Cross, in meeting and conquering the last great enemy, death, on our and their behalf, and now holds Himself ready once more to plunge into our world life, to take charge of its affairs and to lead the peoples into the peace and prosperity of the Kingdom of God.

—Selected from *The Man* by W. Pascoe Goard

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## The just shall live by his faith.

Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto. Do you but hold fast to His dear hand, and He will lead you safely through all things; and, when you cannot stand, He will bear you in His arms. Do not look forward to what may happen to-morrow. Our Father will either shield you from suffering or He will give you strength to bear it.

—Selected

*"There fell down many slain, because the war was of God" (1 Chronicles 5:22).*

Warrior, fighting under the banner of the Lord Jesus, observe this verse with holy joy; for as it was in the days of old, so it is now. If the war is of God, the victory is sure. The sons of Reuben, the Gadites, and half the tribe of Manasseh could barely muster forty-five thousand fighting men. Yet, in their war with the Hagarites, they slew “men a hundred thousand.” They cried to God in the battle, and He interceded for them because they put their trust in Him.

If we go forth in Jehovah’s name, the Lord of Hosts is with us as our Captain. They did not neglect buckler, sword, and bow, neither did they place their trust in these weapons. We must use all fitting means, but our confidence must rest in the Lord alone. He is the sword and the shield of His people.

The great reason for their extraordinary success lay in the fact that “the war was of God.” Beloved, in fighting with sin without and within, with error doctrinal or practical, with spiritual wickedness in high places or low places, with devils and the devil’s allies, you are waging Jehovah’s war. The battle is the Lord’s, and He will deliver His enemies into our hands.

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*From strength to strength go on!  
Wrestle, and fight, and pray!  
Tread all the powers of darkness down,  
And win the well-fought day!*

—Wesley

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# America's Hope Monthly

June 2000

## Thy Tempest and Thy Storm

By C.O. Stadsklev

“So persecute them with thy tempest, and make them afraid with thy storm” (Psalm 83:15). In our effort to expound Psalm 83, we should begin with the last verse of Psalm 82 which states: “Arise, O God, judge the earth: for thou shalt inherit all nations.” (There were no chapter divisions in the original Scripture, and verse 8 of Psalm 82 is an introduction to Psalm 83.

“Arise, O God, judge the earth: for thou shalt inherit all nations” is clearly an end time prophecy, which is the present time. In Psalm 83 the prophet was given and relates world conditions prior to the time when God “shall inherit all nations” and “judge the earth.” Psalm 83 opens with a prayer by the prophet; in fact the whole of Psalm 83 is mostly a prayer prompted by what the prophet saw would precede the earthly reign of the Christ.

The prayer opens with: “Keep not thou silence, O God: hold not thy peace, and be not still, O God,” indicating that the prophet saw what we see and hear today, namely, that voices which speak for truth and righteousness in any realm have been almost silenced, and that lying propaganda has replaced truth and righteousness in news and reporting. Therefore the prophet prayed, “Keep not thou silence, O God: hold not thy peace, and be not still, O God.” Twice in verse 1 of Psalm 83 the psalmist said, “O God,” indicating that he saw some terrifying revelations as the rest of this Psalm will show.

In chapter 59 the prophet Isaiah foretold the present time. We will quote verses 4 and 5, and verses 13-15:

“None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice’ eggs, and weave the spider’s web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.”

“In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away 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: and the LORD saw it, and it displeased him that there was no judgment.” But do not stop at verse 15; be sure you also read verses 16 through 21 of Isaiah 59.

Be not among those who constantly think and talk about the evils of our time. It will be harmful to spirit, mind and body. Keep your mind stayed on what the Lord has promised to do as stated in verses 16 through 21 of Isaiah 59 and many other similar scriptures. “It shall be health to thy navel, and marrow to thy bones” (Proverbs 3:8).

No, we do not close our eyes and ignore what the haters of the Lord are saying and doing, but neither will we close our eyes and ignore what the Almighty has said and promised to do in this end time.

Some imagine they are preaching; others imagine they are supporting the Gospel of the Kingdom while they are actually publicizing what evil and wicked men are saying and doing. This they do because they mistakenly believe that human, social and political effort will bring forth the kingdom of God. This notion is one of Satan’s end time deceptions. It is the doctrine of the Sadducees and the doctrine of the Pharisees. If a person trusts in men, that person will be occupied with what men say and do and will be deeply disappointed. If a person trusts in God, that person’s mind and talk will be occupied with what the almighty and sovereign God has done and said. Certainly an alert watchman will watch world events and developments, but these events and developments must be considered in the light of the sovereignty of God and God’s Word in Bible history and prophecy.

In Psalm 76 and verse 10 we read: “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.” If we are to maintain a scriptural and balanced position in regard to evil doers and workers of iniquity, we must be mindful of the Lord’s clear and definite instruction in Matthew 13:27-30:

“So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?”



“He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?”

“But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

The Lord said, No. Human and carnal efforts to “gather up the tares” will cause innocent people to suffer and enable the “tares” to entrench themselves, and extend their rule and their works of iniquity. World War II demonstrated this. As Christians and kingdom believers we are not “the reapers.”

Do not worry about the Lord being able to find reapers. They have not only been found; they have been commissioned and stand ready for action. And when you see that action, you will realize “to gather first the tares” is action which Christians never could or would be involved in.

Furthermore, Christ specifically stated, “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

A regular reading of Psalm 37 will help a Christian to maintain a scriptural and balanced position relative to “the tares” and the workers of iniquity in this end time. I often remind myself of verses 5 through 7 of Psalm 92:

“O LORD, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.”

In Deuteronomy 32:35 God declares: “To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.”

With these facts in mind we return to Psalm 83 to learn what the Almighty will do to “inherit all nations,” and what the prophet saw would develop in this end time. We have considered verse 1, so we quote verses 2 – 4 of Psalm 83:

“For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.”

It is very apparent from these verses that the psalmist was given, by divine revelation, a vision of a great conspiracy directed against “a nation” in the end time, shortly before God “inherits all nations.” This “a nation” is called “thy people,” “thy hidden ones” and “Israel.” All four of these identification marks point to North America.

In Genesis 12:2 God promised Abram, “. . . I will make of thee a great nation.” In Genesis 18:18 this prophecy is repeated saying, “. . . a great and mighty nation” that would

be a blessing to “all the nations of the earth.”

In Genesis 49:1 Abraham’s grandson Jacob prophesied that the great racial and national blessing God promised to Abraham, Isaac and Jacob would come to pass in the time called “the last days” in the Scripture. Genesis 49:1: “And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.” Joseph’s blessing in verses 22 through 26 is clearly a prophecy on the United States “in the last days.” Moses gave the same prophecy and blessing on Joseph’s land in Deuteronomy 33:13 through 17.

Both Jacob and Moses indicated that Joseph’s land would be “separated from his brethren” in Europe. This “a great and mighty nation” was established and developed by the Anglo-Saxons and kindred people who are the descendants of the Israel people. Throughout the Scriptures these people are called “thy people” and “my people.”

The prophet in Psalm 83 called these Israel people “thy hidden ones” because in the purpose and providence of God the true and real Israel people were to be blinded in part “until the fulness of the Gentiles be come in.” The part they were blinded to was the fact they are Israel. This gave the enemies and haters of the Lord an opportunity to claim and teach that they are Israel. The time of the Gentiles has now run its allotted time; therefore this blindness is now being removed.

It is evident from verses 5 through 8 of Psalm 83 that the conspiracy against “a nation” which the prophet saw in divine revelation was not merely one nation conspiring against one other nation. It was a confederacy of nations against one particular “a nation.” It is also evident that this conspiracy is also “against thee” — Christ and Christianity. Verse 5 of Psalm 83 states: “For they have consulted together with one consent: they are confederate against thee.”

In verses 6 through 8 the prophet lists some of the people who “are confederate against thee” — an Israel nation. The first people mentioned is Edom. There are two references to Edom in Genesis which are important in identifying Edom. Genesis 25:24 through 25 states: “And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau.” Genesis 36:8 states, “Thus dwelt Esau in mount Seir: Esau is Edom.”

We could quote to great length from both Christian and Jewish historians who show from secular history, both ancient and modern, that most of the Jews of today descended from Esau and are of Edom. *The Thirteenth Tribe*, a book by Arthur Koestler, a Jewish historian (copyright 1976), is perhaps the most startling and complete history and identity of present day Jewry ever written by a Jew. It is a book of 255 pages, published by Random House, Inc., New York. The Jewish Encyclopedia, 1925 edition, Vol. 5, page 41 states: “Edom is in modern Jewry.”



The highly regarded Christian historian of England, Dr. David Davidson, in his book *Through World Chaos to Cosmic Christ*, wrote the following on page 82: "Indeed the Edomites later became completely absorbed in Jewry, and under their aggressive intrusion the Jews became racially the medium of expression for the Edomite ideals to which Herod the Great had first given political formulation."

Back to Psalm 83. The other peoples named in verses 6, 7 and 8 confederated together against "a nation" represent peoples of the East and Far East who have different names today.

The prophet Ezekiel in chapter 38 lists the nations under Gog in the conspiracy against this "a nation" as follows: "Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee" (Ezekiel 38:5,6). Ezekiel used later names for the people the psalmist listed, but they both refer to the same area—the regions now rapidly coming under communism.

We now come to verses 9, 10 and 11 of Psalm 83 where the prophet again prays for divine intervention for the "a nation." "Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: Which perished at Endor; they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna."

In order to understand what the prophet prayed for and asked God to do to this great federation of enemies seeking to destroy this "a nation," you must read chapters 6, 7 and 8 of Judges. We shall quote verses 24 and 25 of Judges, chapter 7:

"And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan."

As you read chapters 6 and 7 of Judges, note that the military might of the enemy was destroyed in one night "in the beginning of the middle watch." "The Lord set every man's sword against his fellow" among the enemies of Israel. God will answer the prayer He inspired the prophet to pray. And the leaders of the present conspiracy to take over this Israel nation will have the same fate that Oreb, Zeeb, Zebah and Zalmunna experienced.

In verse 12 of Psalm 83 the prophet tells what the purpose of the enemies and haters of the Lord is in this conspiracy against this "a nation." It states: "Who said, Let us take to ourselves the houses of God in possession." "The houses of God" are Christian institutions, or remove Scripture and Christianity from our institutions. This already

has been done to a great extent in education, government and finance.

Again in verse 13 the prophet prays for God to intervene in behalf of this "a nation." In verses 13 through 15 we read: "O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire: So persecute them with thy tempest, and make them afraid with thy storm."

Twice in verse 1 the prophet said, "O God." In verse 13 he exclaims, "O my God," indicating his vision of this end time, and the threat to this Israel nation, frightened and terrified him. The prayer also indicates that this anti-Christ and anti-American conspiracy would not limit their efforts to infiltration, lying propaganda and economic control and strangulation. They would also muster a great military force to come against this "a nation," as they have been doing for many years.

It is interesting, reassuring and comforting to note what the psalmist prayed for in Psalm 83:13-15 is the very thing God promised He would do when nations rush against this Israel nation. Isaiah 17:12 through 14 promises:

"Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us."

"And behold at eveningtide trouble; and before the morning he is not" suggests it will be over in one night. God's wind, whirlwind, tempest, storm and fire (lightning) will make this military force as "the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."

Through His prophet Ezekiel God gave a similar promise and prophecy. Verses 22 and 23 of Ezekiel 38 state: "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

This is clearly an end time prophecy. It states God will use pestilence, blood, an overflowing rain, great hailstones, fire and brimstone to destroy the military force that seeks to destroy our Israel nation in America. God will use the destruction of them that seek our destruction to magnify and sanctify Himself "in the eyes of many nations" and "they shall know that I am the Lord." So let them come.

With the prophecies of Isaiah 17:12-14 and Ezekiel 38:22-23 in mind, we again read the psalmist's prayer as he



prayed for our "a nation." The psalmist's prayer was made many years before the prophecies and promises recorded in Isaiah and Ezekiel. The psalmist prayed:

"O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm."

"Fill their faces with shame; that they may seek thy name, O LORD. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth" (Psalm 83:13-18).

Note how similar this prayer is to what is promised in Isaiah and Ezekiel. God will actually use His enemies to cause men and nations to know that "... JEHOVAH, art the most High over all the earth."

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## Judgment is Certain

We are living in the days of which Scripture has spoken, when scoffers, walking after their own lusts, say: "Where is the promise of His coming, for all things continue as they were from the beginning of the creation."

God is longsuffering, and extends the days of grace, but the day of judgment will surely come. No power or force, no wisdom or cunning, no riches or honour can enable man to escape it. It comes certainly. So surely as there is a God in heaven who is a righteous judge, so surely as there is sin on earth opposed to God's holy law, so surely as there is in every child of man consciousness that sin must be punished by a judge, so surely that day will come. Although the thought of the millions who then will be lost, and of the terribleness of the breaking loose of the long pent-up fire of God's wrath, and of the misery of destruction and

separation from God's presence is too terrible to rightly apprehend or bear—it is true and certain. There hangs over the whole world, and over every soul, a dark cloud of the wrath of God, which will speedily break loose.

The danger is unexpected. In Egypt they were busy buying and selling, building and trading, living delicately and boasting about their power and wisdom, when in one night the whole land was plunged into the deepest sorrow. "And Pharaoh rose up that night, he and all his servants and all the Egyptians, and there was a great cry in Egypt." It was in Egypt, as in the days of the flood, and of Sodom and Gomorrah; in an hour when they thought not, the angel of destruction came. It will ever be so.

The devil lulls men to sleep by the business and enjoyments of this world: Death comes—unexpected. Judgment comes—unexpected. While one still puts off to a more convenient season; while another comforts himself with the assurance that he will yet sometime be delivered; while still others do not trouble themselves at all about these things—judgment ever draws nearer. It has happened more than once that a man has fallen asleep on the railway line; everything around him seemed restful and still; suddenly the express train came rushing on, and crushed him to death.

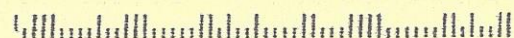
God's judgment draws near with incomprehensible rapidity and power. Because everything around you is quiet and safe and appears joyous, I beseech you, do not deceive yourselves. Judgment comes unexpectedly, and then—then it is too late. Believe this, I pray you, the danger is greater and nearer than you imagine; make haste to be delivered.

—Selected

*"Be Always growing in the grace and knowledge of our Lord and Saviour Jesus Christ" — Second Peter 3:18*

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# America's Hope Monthly

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## I am Married Unto You

C.O. Stadslev

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Revelation 19:6-8). It is clear that the Lord is the husband.

In his exhortation to Christians to be faithful to Christ, Paul uses the example that as a chaste virgin is faithful to her intended husband, so Christians should be faithful to the Christ, the Word of God. But Paul did not teach that the church is the Lord's wife. There is a great difference between a virgin and a wife. Does the Lord have both a virgin and a wife?

The teaching that the church is the bride of Christ is another example of the error which is taught in Christian churches because they refuse to consider the Old Scriptures. The apostle Paul taught clearly and repeatedly that the church was the body of Christ. A husband's wife and body are not one and the same. Such teachings make the symbols of the Scripture meaningless and ridiculous. See Ephesians 1:22-23, 5:29-30. The church is the body of Christ.

Turning to the Old Scriptures, written for our learning, and the only Scriptures the Christ and the apostles had, read carefully Jeremiah 3. Verses 11 through 14 state: “And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. 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. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. 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.”

If the Lord was married to backsliding Israel, prior to

Jeremiah's time, then backsliding Israel is the Lord's wife.

Isaiah 54 is another tremendous and timely chapter for those who read and believe. We shall quote verses 4 and 5: “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.”

“Thy Maker is thine husband . . . and thy Redeemer the Holy One of Israel.” Imagine, the Christian clergy and the Christian churches considering such scriptures heresy. May God have mercy and open their understanding. The God of the whole earth is Maker, the Husband and the Redeemer of Israel, and they say it makes no difference who Israel is.

Isaiah 54:6 refers to Israel as “a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused.” Verse 4 states that Israel “shall forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more.” How true this is. The Israel people today do not even know who they are, and that the Lord is their Husband and Redeemer. We are confronted with three questions:

1. When did the Lord become Israel's husband?
2. When did the Lord put away and divorce Israel?
3. When did Israel become a widow?

The marriage ceremony took place at Mount Sinai. It is recorded in Exodus 19. Moses brought God's proposal to Israel. In verse 8 we read the following: “And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.” The people said, “We will.”

Why and when God divorced Israel (the Anglo-Saxon and kindred people) is recorded in 11 Kings 17, and many other places. Verse 20 reads: “And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.”

In Isaiah 50:1 we read: “Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put



away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." The Anglo-Saxon and kindred people today do not know they were married, became a widow, and will be remarried to their Husband. When did these kingdom people become a widow? When their Husband shed His blood on Calvary for the redemption of Israel and the kingdom, as well as for the church, the body of Christ. The Husband arose from the dead and "his wife" will make herself ready for the marriage supper of the Lamb. The prophet Hosea says this. See Hosea 2:14 - 23.

Verses 19 and 20 state: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." Redemption of the Isaac-sons makes possible the kingdom of God on earth.

Turning back to our text in Revelation 19:6-8 we must give thought and study to "the fine linen" and "the righteousness of the saints." It is simple to understand why those who interpret the New Scriptures apart from the Old Scriptures must teach that the church is the Lord's wife, which is unscriptural and makes the symbols of the Scripture meaningless. Our text in Revelation 19 deals with "a voice came out of the throne" and "Alleluia: for the Lord God omnipotent reigneth." So our text deals with the gospel of the kingdom.

Repeatedly, in the historical books in the Bible we read that certain judges and kings did that which was "right in the sight of the Lord." Other judges and kings did that which was "evil in the sight of the Lord." The right and the evil always consisted of whether or not they observed and administered God's kingdom laws and principles. These judges and kings who administered God's kingdom laws and principles were not personally sinless and holy, neither were they "holy men" God used to write the Scriptures.

There is a kingdom righteousness which consists of observing and administering God's kingdom laws, statutes and judgments. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded" (Deuteronomy 6:25). "Our righteousness" in the above verse is not personal righteousness by the law giving us personal salvation; it is national or kingdom righteousness in the sight of the Lord.

Christians who reject the gospel of the kingdom and the national message of the Bible would naturally think and teach that the word "saints" always refers to individual Christians or the church, but that is not a scriptural concept. The word saint is similar to the word sanctify which means to be chosen in the will and purpose of God to render certain services. We shall cite a few scriptures to show that the Israel people, now the Anglo-Saxons and kindred people, are sanctified.

Exodus 19:14 states: "And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes." In verse 10 God had commanded

Moses to "go unto the people, and sanctify them." In Exodus 31:13 we read: "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." This was to be "throughout your generations."

In Joshua 7:13 God commanded Joshua: "Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." The "accursed thing" that Achan had brought into the midst of the Israel people was the accursed debt money system.

There are other scriptures, in fact many, that state that the Lord chose, separated and sanctified the Isaac-sons to be a special, servant kingdom people throughout their generations. Therefore, these people throughout the scriptures are spoken of as saints in a kingdom sense.

In Psalm 149:5 through 9 we read: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord." Do the saints of the church execute vengeance upon the heathen, and punishment upon the people; do they bind their kings with chains, and their nobles with fetters of iron? "This honour have all the saints."

With this in mind we read Psalm 148:14: "He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord." "The saints, even of the children of Israel." The teaching that the Isaac-sons, now the Anglo-Saxons and kindred people, are not the Lord's chosen earthly kingdom people, called his wife, is unscriptural, and his wife will soon begin to make herself ready for the marriage of the Lamb.

There is a fallacious notion among Christians today which actually denies the sovereignty of God. It is the idea that in the Old Scriptures God started something pertaining to His kingdom people, but could not put it over. Consequently, Christ came with a much limited program which pertains to the church. This notion is not scriptural.

In Psalm 135:4-6 we read: "For the Lord hath chosen Jacob for himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."

Acts 15:18 states: "Known unto God are all his works from the beginning of the world." In Romans 11:1 Paul asks, and answers the following question: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Paul did not say that he was a Christian, although of course he was. He was referring to God's chosen servant kingdom people, the



Isaac-sons. The Lord sanctified the seed of Isaac by a special blood covenant to be His earthly servant kingdom people. As husband and wife they have worked together and have been a blessing to all nations, as God promised Abraham.

Matthew 22:1-14 relates a parable on the marriage of the king's son. In my book, *America in the Kingdom Parables*, I give my understanding and interpretation so we will quote verses 11 through 15: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen. Then went the Pharisees, and took counsel how they might entangle him in his talk."

Before we give a kingdom interpretation of the above verses, we shall consider it as a church parable as it is generally done. If this is a church parable, which it is not, then an unsaved person got into the body of Christ and heaven. When the king discovered that an unsaved person had entered the body of Christ and heaven, "then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

If the members of the body of Christ are the king's servants in this parable, then Christ will command Christians to remove, bind and cast out the unsaved from the body of Christ and heaven. How Christian clergymen and Christian churches can make this a parable on the body of Christ is a mystery unless we realize Satan's fear and hatred for the gospel of the kingdom.

Christians who are familiar with the Old Scripture recognize and understand that this parable on the marriage of the son is a kingdom and not a church parable. The word "king" appears twice in this parable. Christ is the Savior of the church, the body of Christ. Christ is the King of the kingdom. What is the wedding garment? Here it is mentioned twice. The first piece of the wedding garment is faith in Christ. The other part of the wedding garment is to honor and observe the kingdom laws, statutes, judgments and commandments pertaining to the kingdom.

In chapter 6 of Deuteronomy we learned that all these commandments, if observed and administered with faith in Christ, would be our kingdom righteousness. Repeatedly, in the Old Scriptures we read this is right and good in the sight of God. And this is the wedding garment and the clean and white linen in Revelation 19:8. See Psalm 19, especially verses 7 through 9.

Who are the servants in the kingdom parable in Matthew chapter 22? God answers that question many times in the Old Scriptures. See the following references in Isaiah: 41:8; 44:1, 2, 21; 49:3.

Since the time when Abraham placed Isaac on the altar and dedicated Isaac's descendants to be God's special servant people, and provided a lamb for the redemption of His

kingdom people, the Isaac-sons have been God's special servant people. The teaching that God proved Abraham to see if Abraham would kill his own son is ridiculous. God proved Abraham to see if Abraham would dedicate Isaac's seed to be God's special servant kingdom people. And when he did God provided a lamb, the Redeemer of Israel, and the personal Savior of whosoever will.

Note the one who did not have on the wedding garment, which is faith in Christ, and desired not the administration of God's kingdom laws and principles, became speechless. The apostle Jude foresaw out time and wrote the following in verses 14 and 15: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 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."

This is a startling prophecy going way back to Enoch, the seventh from Adam. Due to the systems of communication today, there has never been a time when the ungodly could speak hard speeches against Christ, Christianity and this kingdom nation as they do today. We hear these hard speeches, lying propaganda against Christ, Christianity and America from morning 'til evening and evening 'til morning. The same is true of our newspapers and magazines.

It does not seem possible today that those who speak these hard sayings and lying propaganda will be made speechless, but they will be made more than speechless when the Edomite nation in the Middle East openly declares it is and has been for many years, in league our enemies. This will not only make ungodly sinners speechless; this will make many gospel preachers speechless. The antichrists have nothing in common with Christianity and freedom. They have much in common with enemies of our nation and their effort to rule the whole earth.

The king's command to his servant was: "Bind him hand and foot, and take him away, and cast him into outer darkness." "Him" represents those in the kingdom nation who have uttered hard speeches against Christ, Christianity and America. At the present time our sovereign God, Who sits in the heavens and laughs, is carrying these lying propagandists and traitors headlong that they might be easily and quickly identified. When the servants do what they are commanded by the king to do, they will "cast him into outer darkness."

In Matthew 13:49 the king said: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." Note, Christ did not say, Sever the just from among the wicked and rapture them off to heaven. This teaching delights Satan. Satan says, Get gone, and the sooner the better so I can take over the kingdom. The king said the direct opposite, namely, Remove all rebels from the kingdom nations. The prophet Ezekiel prophesied this in chapter 20, verse 38.

The next question we are confronted with in the Lord's parable on the marriage of the Son is: Where and what is



“outer darkness”? In the light of other scriptures, and especially other kingdom parables by the Christ, “outer darkness” is darkness outside the kingdom. Isaiah prophesied this in chapter 60, verses 1 and 2, where we read: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.”

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Revelation 19:7). We must be patient. The wife needs more time to be ready for the marriage. recognition of the advent.

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## “I will meditate in thy precepts”

(Psalm 119:15).

There are times when solitude is better than society and silence is wiser than speech. We would be better Christians if we spent more time waiting on God and gathering, through meditation on His Word, spiritual strength for labor in His service. We ought to meditate on the things of God, because we thus get the real nutrition out of them. Truth is something

like the cluster of the vine. If we would have wine from it, we must bruise it. We must press and squeeze it many times. So we must, by meditation, tread the clusters of truth if we would get the wine of consolation from it.

Our bodies are not supported by merely taking food into the mouth. The process which really supplies the muscle, nerve, sinew, and the bone is the process of digestion. It is by digestion that the outward food becomes assimilated with the inner life. Our souls are not nourished merely by listening awhile to this and then to that and then to the other part of divine truth. Hearing, reading, marking, and learning all require inward digesting to complete their usefulness. The inward digesting of the truth lies for the most part in meditating on it.

Why is it that some Christians, although they hear many sermons, make slow advances in the divine life? Because they do not thoughtfully meditate on God's Word. They love the wheat, but they do not grind it. They want the corn, but they will not go forth into the fields to gather it. The fruit hangs on the tree, but they will not pluck it. The water flows at their feet, but they will not stoop to drink it. Lord, deliver us from such folly as we resolve to meditate on Your Word this morning.

—Selected

## Psalms 1:1-3

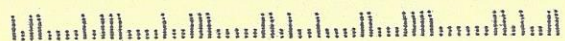
Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

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

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.

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# America's Hope Monthly

September 2000

## "Till all be Fulfilled"

by C.O. Stadslev

In Matthew 5:17,18 Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Many well-meaning Christians limit the law and the prophets to the personal prophecies and religious ordinances Christ Jesus fulfilled by His birth, life, crucifixion and resurrection. Certainly, Christ fulfilled all prophecies concerning Himself in the Old Scripture; Christ also fulfilled all the religious ordinances and sacrifices which typified what the Christ would accomplish and provide as "the Lamb of God." But the next three verses in Matthew 5 clearly show that Jesus had more in mind than the religious ordinances and prophecies He personally fulfilled.

In verses 19 and 20 Jesus referred to the commandments, the kingdom and the kingdom age. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Jesus was not teaching that the church is the kingdom and that people enter into the church, the body of Christ, by the law and the commandments. The Christ is teaching here what is taught throughout the scripture, that in the kingdom age every one will live by and according to kingdom law and commandments.

The scribes and the Pharisees insisted they observed God's law and commandments. Jesus insisted they did not. This is general knowledge so a few references will suffice: Matthew 15:1-9, Mark 7:1-9 and John 7:19. All the prophets and all the apostles, as well as Christ, taught and prophesied that in the kingdom all men and nations will live according to God's law and commandments, first in this kingdom nation and eventually in all nations.

Now that we know that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled," let us learn what

these laws are. If we are familiar with God's kingdom laws and commandments, we will be better able to recognize these laws when they begin to appear. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). "Grace and truth" have come from Jesus Christ since the time of Adam and Eve. The kingdom law was given by Moses, and Jesus said the least of these commandments would be fulfilled in the kingdom age.

Before we search the writings of Moses to learn what the civil, social and moral laws for nations will be in the coming age, we should be reminded of the fact that both the old and the new covenants are primarily concerned with God's kingdom laws. The covenant of personal salvation was never old or new. It never "decayeth and waxeth old is ready to vanish away" as the old covenant did. (Hebrews 8:13) Personal salvation has always been the same from the time of Adam and Eve. In the Old Scriptures believers looked forward to Calvary; we look back to Calvary.

There are many scriptures stating that God's kingdom laws were the old covenant. In Deuteronomy 5:1-4 Moses wrote: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The LORD talked with you face to face in the mount out of the midst of the fire."

The old covenant was made exclusively with Israel at Horeb where they received their national laws. The old covenant was not called old because it was the oldest covenant, but because it was replaced by a new covenant in Jeremiah 31:31-34.

The covenant of personal salvation, by blood atonement at the time of Adam and Eve, was made long before the old covenant was made at Horeb with the progenitors of the Nordic race, called Israel in the Bible. God's covenant with Noah, Abraham, Isaac and Jacob was made hundreds of years before the old covenant was made. There is only one old covenant. To think of the Old Scripture as being the old



covenant is to create confusion and cancel out much of God's Word.

In Deuteronomy 9:9-11 Moses was inspired to write: "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant."

This was not a covenant of personal salvation. It was a covenant of national law made exclusively with the Israel people who are now the nations of Christendom. In II Chronicles 5:10 we read: "There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt." God commanded His special chosen kingdom people to carry this covenant of the kingdom laws in an ark with them in their migrations and their wars. Having learned that the one covenant, called the old covenant, was made exclusively with Israel, and that this covenant was based on God's kingdom laws we shall seek to learn what these laws are.

"He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them, Praise ye the LORD" (Psalm 147:19,20).

Keep in mind what Jesus said in Matthew 5 that "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Capital punishment is a kingdom law so we can expect it to become the law in this nation. In Leviticus 24:17 Moses wrote: "And he that killeth any man shall surely be put to death." See also Numbers 35:16-18, 30-31. God's law regarding murderers is not a religious ordinance and a type fulfilled and put away by Christ. It is a kingdom law, given to God's kingdom people, to be fulfilled in every detail in the kingdom age. If preachers and Bible teachers do not make a clear distinction between the religious ordinances and the kingdom laws in the Scriptures, they will be teaching error.

If Christ put away and destroyed God's national laws, then there is no national sin for "sin is the transgression of the law" (I John 3:4). And "where no law is, there is no transgression" (Romans 4:15). "Sin is not imputed when there is no law" (Romans 5:13). The glib and sweeping statement that Christ fulfilled and put away God's law, heard from most pulpits today, is a terrible error and wresting the scripture. It is largely responsible for the condition our nation is in today.

In the kingdom laws God gave by Moses there are very clear and strict laws forbidding God's kingdom and special servant people to intermarry with other races. This divine principle was known and observed 400 years, by the

patriarchs, before God gave it to Moses as a kingdom law. This is illustrated in chapter 24 in Genesis. We shall quote the last verse in Genesis chapter 27 and the first verse in chapter 28: "And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life be? And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan."

If we are to understand why God made it a firm law that the Isaac-sons were forbidden to intermarry with other races, we must consider what God said to Abraham about Sarah and Isaac before Isaac was born. This is recorded in Genesis 17:15-22 and is one of the most important statements in Bible history. Twice in verse 16 God said, "I will bless her"—Sarah. This special blessing was to come to and through Sarah's son, Isaac, and his descendants. This special blessing was "she shall be a mother of nations; kings of people shall be of her." "Kings" means people who have the capacity and ability to lead, rule, instruct, organize and administer. In Genesis 21:12 God said, "In Isaac shall thy seed be called," and so they are — Saxons.

In Genesis 17:19 God said the following to Abraham: "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant with him, and with his seed after him." What could be more important and more lasting than an everlasting and unconditional covenant made by the All-knowing and Almighty God?

It will also help us to understand why God commanded the Isaac-sons (Saxons) not to intermarry with other races if we consider what God inspired Moses to write about His covenant people. In Deuteronomy 7:6 we read: "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." For emphasis this is repeated in Deuteronomy 14:2. "Holy" means used by God. Even vessels in the Temple were called holy. God used holy (not sinless) men to write the Holy Bible.

Paul asked and answered a very timely question in Romans 11:1,2. "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." There are scores of scriptures stating that God chose and established the seed of Isaac to be His special servant people in an everlasting covenant. "For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure" (Psalm 135:4).

No, we have not digressed from God's law forbidding the Isaac people to intermarry with other races. We have considered why God made such a law. Certainly, there is forgiveness, like there is for breaking other commands. Generally, it is done in ignorance. And much is brought about by preachers who imagine they are wiser and better Christians than Moses and Paul. Due to the unscriptural teaching in most of our churches on the identity and special responsibility



of the Anglo-Saxons, racial intermarriage has become very prevalent. As we move into the restitution and the cleansing of this kingdom nation, the requirement for citizenship will be loyalty and obedience to Jesus Christ the King.

In Acts 3:20-23 we read: "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

If Christ came to destroy kingdom laws, the kingdom of God would be a lawless kingdom full of confusion, strife and anarchy—everyone doing as they pleased. When the Lord comes "he will magnify the law and make it honourable" (Isaiah 42:21). This agrees with Matthew 5:17-20.

Before we set forth other kingdom laws, we should study the new covenant recorded in Jeremiah 31:31-34 and in Hebrews 8:6-13.

The new covenant is "a better covenant which was established upon better promises." Both the old and the new covenants were with Israel and Judah. The old covenant was made when Israel came out of Egypt. God found fault with the old covenant because Israel could not and did not keep their part of that covenant. Therefore God made a new covenant with Israel. Both the old and the new covenants involved and were based on God's kingdom laws. The new covenant is better because it rests on what God has promised to do. The old covenant was conditioned on what Israel promised and failed to do. See Exodus 19:1-8.

In the old covenant God wrote His kingdom laws on two tables of stone and in writings of Moses. In the new covenant God promised, "I will put my laws into their mind, and write them on their hearts." When that comes to pass the next verse states: "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

To teach that this covenant has been fulfilled during the church age is to make the new covenant untrue and a failure. Throughout the church age Christians have been teaching and saying, "Know the Lord." There is not one word or even a hint in either the old or the new covenant that personal salvation was ever by the law. See Romans 3:21 and Galatians 2:16. Personal salvation for whosoever will was ordained and provided "before the foundation of the world . . . with the precious blood of Christ" (I Peter 1:18-20).

Both the old and the new covenants are kingdom covenants made exclusively with the kingdom people that they would be a blessing to all other peoples and nations as God promised the father (Abraham) of the Saxon race. In the old covenant God said that if you (Israel) will administer my kingdom laws, I will bless you. See Leviticus 26 and Deuteronomy 28.

In the new covenant God said that I will and you shall observe and administer My kingdom law. This made the new covenant "a better covenant," which was established upon better promises, God's promises instead of Israel's promises which were not kept. Christ accomplished much more on Calvary than what is taught and preached in our churches today. The old covenant was sealed by the blood of sacrificial animals, typifying Christ's blood and sacrifice. The new covenant was finalized and sealed by the blood of Christ. See Hebrews 9:13 and 14.

In Matthew 26:28,29 Jesus said, "For this is the blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." In the margin of my Bible the word covenant appears as a substitute for "testament." Jesus did not say that this is a new testament or covenant; He said, "This is the blood of the new covenant." There is one covenant called the new covenant, and that is the covenant recorded in Jeremiah 31:31-34 and Hebrews 8:6-13.

Here again, Christ in verse 29 associates the new covenant with "my Father's kingdom." There is something satanically strange on how little preaching and teaching there is on the new covenant, the kingdom of God, and the kingdom and covenant people. Christ Himself said He shed His blood for the new covenant and the kingdom of God on earth. Year after year, Christian ministers promote and prepare people for the kingdom of some great antichrist, who will never come, but they seldom say a word about the new covenant as recorded in Jeremiah 31 and Hebrews 8. Christians can attend church for 30 years and never hear a sermon on the new covenant or ever hear it read. While this is strange, it is understandable, for there is nothing Satan and evil spirits fear and hate as much as the new covenant, the gospel of the kingdom and the coming of the kingdom age, which the new covenant makes possible.

Satan did not hesitate to make suggestions to Christ and tempt Christ in regard to "the kingdoms of the world, and the glory of them." Neither did Satan and his agents hesitate to seek to establish unscriptural teachings in the early church. See Acts 15, Galatians, I, II and III John and Jude.

Let us not think there are no unscriptural theories and teachings in the present Laodicean church period. No Christian is perfect, and no church is perfect.

There is tremendous help to Satan when preachers tell the people that the church is the kingdom of God, and as such it will leave the earth and turn the earth over to Satan and an antichrist, which is also one of Satan's lies. Satan can afford to see a comparatively few people converted if they are also converted to his lies. It is the kingdom of God and the whole earth that Satan wants. And when preachers teach that God is going to give the kingdom and the whole earth to Satan, it delights Satan. It is a great boast to Satan. (Incidentally, the teaching that there is no Satan is not a new doctrine. It is an old occult teaching being revived to serve and cover for Satan. And silence on this teaching is consent.)



By his suggestion that the whole Old Scriptures is the old covenant and by applying Hebrews 8:13 to the whole Old Scriptures, Satan and his seducing spirits have erased both the old and the new covenants which are both in the New Scriptures. This wresting of the scriptures has caused churches to give not only the kingdom, but also the Old Scriptures and Abraham, Moses and the prophets to the antichrists. But the Almighty will soon straighten that out, and it will be a tremendous ordeal for the Fundamentalists.

The kingdom of God and God's kingdom laws are inseparable. And Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," or performed. To teach that every jot and tittle of God's kingdom laws have been fully performed in the past is self evidently not true.

In His first coming Jesus fulfilled all the religious ordinances, types and prophecies concerning Himself. At His second coming Christ "will magnify the law and make it honourable."

In the kingdom, the least of God's commandments will be fulfilled as well as all others, and the Christian's position will be determined by his or her attitude toward kingdom law. God's kingdom laws, as we would expect, govern all human activities and relationships. This is set forth in the Bible in both precepts and examples. We have space for only a couple of these kingdom laws.

There is much discussion, frustration and complaining about children's instruction in our public schools. The first chapter of Romans accounts for this and our harvest. But we are interested in God's kingdom law relative to children's education and training. God's law to the kingdom people, the Anglo-Saxons, is as follows in Deuteronomy 4:9,10.

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which shine eyes have seen, and lest they depart from thy heart all the days

of thy life: but teach them thy sons, and thy son's sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

The psalmist was inspired to write: "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the words of God, but keep his commandments" (Psalm 78:5-7).

The adoption of a kingdom economic system, which apparently precedes the coming of the king ("the wife hath made herself ready"), will replace the present Federal Reserve system. Money will be created by Congress, debt and interest free at its source. The creators of debt money will weep, howl and gnash their teeth. All other people will have a jubilee.

Read carefully the last chapter in the Old Scripture, and believe it. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments" (Malachi 4:4).

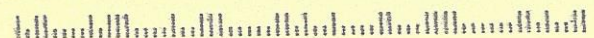
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*Save us from the evil tongue  
From the heart that thinketh wrong.  
From the sins, whate're they be,  
That divide the soul from Thee.*

—Anon.

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# America's Hope Monthly

October 2000

## The Anti-Christ Theory

by C.O. Stadskev

Part One

The last chapter in the Old Scripture is one of the most timely and revealing chapters in the Bible on what will come to pass in the present end time. Verse 1 of Malachi 4 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."

The fact that this end time prophecy is given in the last chapter of the Old Scripture gives it special significance and emphasis. We considered chapter 4 of Malachi in our booklet, *Cleansing the Earth by Fire*, so we will not expound it here. In that booklet we set forth the various types of fire God apparently will use as He cleanses and prepares the earth for the reign of Christ.

In this article we want to show from Scripture that we must now expect the destruction of the wicked and the deliverance of the righteous. In Malachi 3:18: we read: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

This is the exact opposite of what is taught by the promoters of the antichrists and their one great antichrist, who has had his allotted time. Let us compare verse 2 of Malachi 4 with verse 1 of Malachi 4.

Verse 2 states: "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."

Note the contrast. Those who are proud and arrogant toward Christ and do wickedly shall burn like stubble, leaving neither root nor branch. But to those who love and reverence the Christ, this divine fire will bring healing and health to spirit, mind and body. "As calves of the stall" is a symbol of material and earthly blessings.

Malachi continues his end time prophecy in verse 3 where we read: "And he shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts." It is very important that we understand and realize, "I shall do this,

saith the LORD of hosts. "This treading down of the wicked, who ignore and defy God's Word, will be accomplished by the Spirit of God moving upon the people.

There must be some significance and meaning in the complete change of position in regard to God in government taken by preachers and churches recently. Whether intended or not, it is a turning to the Gospel of the Kingdom. And if this is a genuine moving of the Holy Spirit, it will continue and increase. Malachi said that this holy fire "shall leave neither root nor branch." Preachers and churches will be terribly confounded and embarrassed when they see the roots being burned.

Malachi also prophesied that this divine fire would make the wicked "ashes" under the feet of the righteous. This is the exact opposite of what the antichrist promoters preach. They teach that everything that is Christian, good and right in America will become ashes under the feet of some antichrist. "Calves of the stall" are protected and provided for, but they are not raptured up to heaven. This is not sarcasm nor sacrilege. Paul did not teach that the Lord comes to meet us on our way to heaven. Paul taught that we arise to meet the Lord when the Lord comes to earth. Certainly, Satan would much prefer to have it the other way, leaving all the earth to himself.

There has been so much senseless and baseless preaching on some coming great antichrist that such chapters as Malachi 4 do not mean a thing, and are seldom read. The word "antichrist" appears only five times in the Bible and only in the Epistles of John.

I John chapter 2 verses 22 and 23 state:

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

"Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also." John wrote, "even now there are many antichrists."

In Isaiah 13:9 we read: "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." God's purpose in the day of the Lord, which we are now in, is "he shall destroy the sinners thereof out of it" — the land. This is the opposite to what the promoters teach. They teach it is God's purpose to turn this land over to the sinners and some great antichrist, and cause everything scriptural and Christian to be destroyed.

Let us compare the antichrist theory with what Isaiah was inspired to write in Isaiah 33, verses 13 through 17. This is a most timely and reassuring prophecy.

Verse 13 states, "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might." This call to "Hear," was addressed to a people and a land that was "far off" from Isaiah in both time and land.

Verse 14 tells us of the land and people. A far off" is Zion. Verse 14 states: "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?"

In prophetic vision, Isaiah saw that sinners in the far off land are afraid, and the hypocrites and the subversives are fearful. The reason why sinners and subversives are fearful is because they have become conscious of a strange "devouring fire." This evidently is the same fire and burning Malachi referred to in chapter 4, and the same fire of God's presence which was manifest at Mount Sinai. Moses referred to this holy fire in chapter 5 of Deuteronomy:

"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."

Is it not reasonable to expect that the divine fire that was manifest at the establishment of the kingdom will also be manifest when the kingdom is cleansed and prepared for the reign of Christ?

Verse 15 of Isaiah 33 is clearly a reference to kingdom principles, laws and statutes. Those who walk in them have nothing to fear. Verse 15 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;"

The promise to those who "walketh righteously and speaketh uprightly" in verse 16 is similar to the promise and prophecy we read in Malachi 4:2 and 3. Verse 16 promises: "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." Here again, this is the exact opposite to what the antichrist promoters teach. The righteous will not need bread and water if they are raptured to heaven.

The idea that the Christ comes half ways to earth and then retreats and flees back to heaven is wishful thinking by Satan, which he has made many to believe. It is the time

called "the day of the Lord" which comes as a thief in the night, and not the Lord. Do thieves come with a shout, the voice of an archangel and with the trump of God? Whose secret is the secret rapture theory?

Verse 17 of Isaiah 33 is most beautiful: "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." Those who insist on their antichrist teach: "Thine eyes shall see the antichrist ruling over all the earth, destroying everything that is Christian, scriptural, good and beautiful."

"The land that is very far off" is not heaven. It is Zion, as we have read in verses 13 and 14. (I have a book on *The United States is Zion of Bible Prophecy* so we will not go into that now.) Before we leave chapter 33 of Isaiah, we should read verse 22: "For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us." (U. S.)

We shall also compare the antichrist theory with what Isaiah was inspired to write in verses 16 through 21 of chapter 59.

Verse 16 states: "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." Note, it does not say, "He saw there was no man . . . and no intercessor: therefore" he abandoned America and all the earth to a great, Satan inspired antichrist. It states: "Therefore his arm brought salvation unto him," over his adversaries and his enemies. "Salvation" here, as we learned is the salvation of Zion from its enemies.

Verses 17 and 18 indicate that this salvation involves vengeance and zeal by the Lord as He repays "fury to his adversaries, recompence to his enemies." "For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence."

Other prophetic scriptures go into great detail on how God will save His kingdom people, the Anglo-Saxons, in this end time from their enemies, especially chapters 38 and 39 of Ezekiel and the prophecies of Joel and Zephaniah.

Verse 19 of Isaiah 59 refers to the effect this intervention by God, saving the Anglo-Saxons from the antichrists, communism and heathendom, will have upon the West first, later those "from the rising sun" — the East. Psalm 98:2 and 3 describe it as follows:

"The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

"He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God."

For a double witness we quote also Isaiah 52:10: "The LORD hath made bare his holy arm in the eyes of all the



nations; and all the ends of the earth shall see the salvation of our God.”

Back to verse 19 of Isaiah 59 where we read: “So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.”

Here again, Isaiah prophesied the exact opposite of what is taught in the antichrist theory. The antichrist theory teaches that when “the enemy shall come in like a flood, the Spirit of the LORD shall” take flight and retreat into heaven. The marginal rendering reads: “The Spirit of the Lord shall come as a rushing stream which the breath of the Lord driveth.” This is the opposite to the teaching that the Holy Spirit will leave the earth and turn the whole world over to an antichrist.

In verse 20 of chapter 59 Isaiah wrote: “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.” The greatest turning “from transgression in Jacob” (the Anglo-Saxons and kindred people) in the last 2500 years was the establishment of the Constitutional Republic of the United States—a government based on the civil laws of the Scriptures. We have drifted far off course during the last 70 years, especially since December 1913 when Congress legalized the so-called Federal Reserve Act. But the Redeemer will bring Zion back on course.

It is strange that Christians can read verse 21 of Isaiah 59 and continue to believe the theory of a one great future antichrist.

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

Here again, we have the Lord covenanting to do the exact opposite of what the future antichrist theory teaches the Lord will do. The antichrist theory teaches that the Holy Spirit, the Lord and all Christians will retreat into heaven and abandon the whole earth to some future antichrist who will stop the preaching of God's Word.

Isaiah prophesied this would never happen “from henceforth and for ever.”

We shall now examine the future, one great antichrist theory in the light of the New Scriptures.

In Matthew 13:30 we read: “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

In verses 38 through 43 we read: “The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

“As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

What could be plainer? “The field is the world” not the church.

“The harvest is the end of the world,” (present world order).

The kingdom is in the world and is to be cleansed. Regardless of whom or what the tares and the wheat are made to represent, Jesus said, “Gather together first the tares, and bind them in bundles to burn them.”

The antichrist theory teaches the church is the field; the Christians are raptured first and the whole earth is given over to some terrible antichrist. This is the opposite of what Christ taught.

There is no verse by verse exposition of the Lord's kingdom parables in our churches today. One reason is that the kingdom parables destroy theories which are unscriptural, such as, the world reign of a future antichrist, the church is the kingdom, and Edom, Jewry, is Israel. As we should expect, the Lord's parables on the cleansing of the kingdom nation, called Zion by the prophets, is in perfect harmony with the prophecies of the prophets Micah and Isaiah.

The fire and the burning which Micah, Isaiah, and the Christ referred to is the fire of the Holy Spirit. And already, “The sinners in Zion are afraid; fearfulness hath surprised the hypocrites.” As we read in chapter 4 of Malachi, the fire of the Holy Spirit, which will cause the wicked to have a sense of being burned and consumed, will strengthen, energize and inspire the righteous.

The Christ said the wicked would first be bound in bundles to be burned. And “then shall the righteous shine forth as the sun (rulers) in the kingdom of their Father.” That kingdom is on earth now. The “sun” symbolizes rulership. See Genesis 37:9-10.

The teaching that God will abandon the world to the reign of some future antichrist cannot be harmonized with what the Christ prophesied in Luke 17:26–30.

Verse 26 states: “And as it was in the days of Noe, so shall it be also in the days of the Son of man.” When Jesus said “the days of the Son of man,” He was referring to a time period rather than an event. The prophets called that time period “the day of the Lord” or “the great and terrible day of the Lord”—the period we are now in.

In verse 27 we read, “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.” “. . . the flood came and destroyed them



all” but Noah and those who believed and obeyed God were protected and provided for here on earth, in their earthly and physical bodies. They were not raptured to heaven; and the earth was not turned over to some great Antichrist.

Jesus continues in verses 23 and 29 of Luke 17: “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.”

“Fire and brimstone from heaven, and destroyed them all”—but Lot and those who were with him were protected and provided for right here on earth, in their earthly physical bodies. See Genesis 19.

Lot was not raptured to heaven. And the whole earth was not given over to some great Antichrist. “Even thus shall it be in the day when the Son of man is revealed” (Luke 17:30).

Apparently much cleansing, restitution and destruction of the wicked in this kingdom nation will take place before “the Son of man is revealed.” This is indicated in the Lord’s kingdom parables. The Lord said, “As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity” (Matthew 13:40–41).

“ . . . shall send forth his angels” implies going or coming before. Jesus also said, “Gather ye together first the tares in bundles to burn them.”

This is also indicated in Psalm 110:1–2: “The LORD said unto my Lord, Sit thou at my right hand, until I make shine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of shine enemies.” “Sit thou at my right hand until I make thine enemies thy footstool” could only be spoken to Christ who “is on the right hand of God” (I Peter 3:22).

In Acts 3:19 through 26 Peter seems to teach that much

of the kingdom restitution is done before the Christ comes to earth to reign.

In Psalm 102:15–16 we read: “So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. When the LORD shall build up Zion, he shall appear in his glory.”

The building up and restoration of this Zion nation will result in the following: “He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

“When the LORD shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer.

“For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death;”

“To declare the name of the LORD in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve the LORD” (Psalm 102:17–22).

Those who teach that God will abandon the earth to the rule of some future Antichrist, interweave and associate the future Antichrist theory with what Paul wrote in First Corinthians 15:51–53 where we read:

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

“For this corruptible must put on incorruption, and this mortal must put on immortality.”

Without comparing scripture with scripture, those who propagate the future Antichrist theory use First Corinthians 15:51–53 and First Thessalonians 4:13–18 to support their secret rapture theory.

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# America's Hope Monthly

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## The Anti-Christ Theory

by C.O. Stadskev

Part Two

We shall continue our study from last month and compare First Corinthians 15:51–53 with Revelation 11:15 where we read: “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

Paul wrote “at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” There are seven trumpets in the book of Revelation, and the seventh trump is the last. John wrote that when the last trump or seventh trumpet sounded “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever.”

So at the same time that the dead are raised and the living believers are changed in body, the Lord begins this earthly reign. The secret rapture teaching that turns the earth over to an antichrist is not a scriptural teaching.

It is absurd to use First Thessalonians 4:15–17 as a basis for the secret rapture and the future antichrist theories. How secret would the following be?

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

In order to have the apostle Paul support the theory of a secret rapture, Christians will turn Paul's words completely around. Paul said that when the Lord descends from heaven with a shout, with the voice of the archangel, and with the trump of God, Christians shall be caught up to meet the Lord as He descends to the earth.

The secret rapture theory teaches that the Lord comes as a thief to meet the Christians as they ascend to heaven and turn the earth over to an antichrist, which would certainly please Satan. Is this the comfort Paul had in mind when he wrote “Wherefore comfort one another with these words.”

Paul continues in chapter 5 of First Thessalonians to

make clear what he wrote in chapter 4 verses 15 through 17. In verses 1 through 4 of chapter 5 we read:

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

“But ye, brethren, are not in darkness, that that day should overtake you as a thief.”

Twice in this passage Paul said it is “the day of the Lord” (a time period) that would come as a thief, and not the Lord. This has happened. Few are aware of the time we are living in. In verse 3 Paul states clearly that the times and seasons would be the sudden destruction of the wicked.

In verses 25 through 29 in chapter 12 of Hebrews, the inspired writer refers to the time when God shall “shake not the earth only, but also heaven.”

We know from prophecy that this shaking comes to pass in the last days, the present time. Jesus said “the powers of heaven shall be shaken.” The purpose for this shaking is given in verse 27 of Hebrews 12: “And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.”

The things that cannot be shaken and will remain are the things, ways and orders which are based on God's Word. The things that are shaken and removed are systems, ways and practices that violate God's kingdom laws and principles.

The next verse gives the following exhortation: “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”

The future antichrist theory teaches the direct opposite. It teaches that a satanic antichrist will receive the kingdom and the whole earth, and everything that is scriptural and Christian will be removed and destroyed while that which is evil and wicked will remain and flourish. Note verse 28



states, "whereby we receiving a kingdom which cannot be moved." That kingdom is on earth.

Chapter 12 of Hebrews closes with the following words: "For our God is a consuming fire." This is the same fire which Malachi, Isaiah and the Christ referred to, and the same fire the apostle Peter referred to in Second Peter 3:7, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

The antichrist theory has served the many antichrists well. The preaching which has focused and directed all attention to one future antichrist has enabled the many antichrists to carry on their nefarious activities against Christianity in every sphere in our national life. With all Christians looking for some one future antichrist, the many antichrists carried on their anti-Christian and anti-American activities unsuspected, unexposed and unopposed.

In fact, the Christian churches have been the best smoke screen and cover the many antichrists have had during the last 70 years. But, thank God, the consuming fire will shortly consume that smoke screen and cover.

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## He Shall Confirm

The Futuristic Theory with its 7 or 3½ years of tribulation and an antichrist ruling the whole earth is based upon an erroneous interpretation of Daniel 9:27.

The late Dr. W. Pascoe Goard of England has been and still is considered one of the most gifted expositors in recent times. In 1930 Dr. Goard wrote a book, THE DOCUMENTS OF DANIEL. He devoted one chapter to the seventy weeks of Daniel which we reprint trusting it will be helpful.

### THE ANNOUNCEMENT BY GABRIEL

We now come to a startling announcement by this wonderful person whose services seem to be devoted to the good of the Israel people and of the world. It is he who towards the end of the seventy weeks would take his way to the village of Nazareth, to a virgin whose name was Mary, of the house and lineage of David, that to her he might announce the coming birth of Our Lord Jesus Christ.

This time he came to Daniel with the announcement of the setting up of a nation; for a certain definite time, for the accomplishment of a certain mighty purpose of God. During that time the city should be built; the sanctuary should be reconstructed; and the worship of God should be re-established.

To that city so built, and to that sanctuary so reconstructed, the Messiah should come. There He should be cut off in the midst of the last week. Thereafter "the Jews,

they shall no more be his people." The city and the sanctuary shall then be destroyed, and the end thereof shall be with a flood. Of the city, sanctuary and national organization so set up, nothing should remain.

In the middle western plains of America there are certain strange formations called "Buttes." The plains are like a level field stretching away on every hand, without hill, or mountain, or forest, or other landmark. But here and there, thrust up from the uniform level of the prairie, there are areas of land lifted up. The strata composing them are not contorted or disturbed. The tops are as level as the prairies around them. The sides are cliff-like and perpendicular. It is as though some giant force had cracked an area more or less large, and had lifted it up bodily, many feet above the general surface. There is no gradual rise or fall. Once on the top it is easy to walk to the verge on each side, and look over the perpendicular cliffs to the plain below. Such is the announcement of Gabriel concerning the seventy weeks' nation.

The nation to be, arose suddenly from the plain of history. It was not the nation Israel restored. It was not the House of Judah restored. It was to be a new nation set up for the definitely specified time — seventy weeks.

The beginning of the nation should be by a proclamation of the king of Persia humanly speaking, but really the command to rebuild Jerusalem went forth from the throne of Jehovah. The beginning of the nation of the Jews was just as sudden as the beginning of the American nation on the declaration of Independence by America. The proclamation of the king and the declaration of America each gave to the world a new nation each born in a day.

The nation of the Jews ended with the destruction of Jerusalem in the year A.D. 70.

The statement of Gabriel begins with a specific declaration:

"SEVENTY WEEKS ARE DETERMINED UPON THY PEOPLE AND UPON THY HOLY CITY."

Surely this is sufficiently abrupt. Let us consider it for a moment. The time indicated for the accomplishment of the purpose of God in the Jewish nation is set and uncompromising.

"SEVENTY WEEKS ARE DETERMINED."

No matter how much we may desire to modify or to extend that time, the declaration is there: "SEVENTY WEEKS." This is to say: FOUR HUNDRED AND NINETY YEARS, which is a period of TEN SABBATIC WEEKS OF YEARS: 7 x 10.

This period of time is "determined upon thy people, and thy holy city." The time cannot be separated from the Jewish nation and the holy city. If these latter are scattered or destroyed and cease to be, then the time is at an end. "Thy



people,” “thy holy city,” and the “seventy weeks” of time begin, continue and end together.

Some have tried to carry the weeks on after both the people and the city were overthrown. They had not thought of this phase of the matter. God wrote the time score on the nation and the city. If the score be ended by the destruction of the document on which alone it was written, namely, the nation of the Jews and the Holy City, then the time must be ended as well.

“Seventy weeks!” — no more, no less.

The seventy weeks begin with a “command to rebuild the city,” and end before the destruction of the nation, city and sanctuary.

The nation and the city so to be set up and built should form the material foundation on which should pivot the history of the ages; and it might not be too much to say the history of the eternities, as far as they concern Israel and the world.

That seventieth week should be the culminating time which should divide the calendars of the Old and the New eras.

The generations of that seventy weeks should stand under a responsibility to God and men such as no other generation should be called upon, nor privileged to pass through. Yet that generation would be blind to the fact, and to the day of their visitation.

“Seventy weeks are determined upon thy people and upon thy Holy City.”

#### THE OBJECT OF SETTING UP THE SEVENTY-WEEKS’ NATION

The task, which is as follows, is an epitome of the Gospel message:

1. To finish the transgression, and
2. To make an end of sin, and
3. To make reconciliation for iniquity, and
4. To bring in everlasting righteousness, and
5. To seal up the vision and prophecy, and
6. To anoint the most Holy.

Was ever a people and a city set for such a task as this?

It is given to us to preach this great Gospel to the ends of the earth. But to that city, and to Him who should come to it, in this particular period of time, it was given to enact it all.

Let us consider these things in detail.

“To finish the transgression.” “. . . “But ye denied the Holy One and the Just . . . and killed the Prince of life . . .” Thus was the transgression finished. (Acts 3:14)

“And to make an end of sin.” “Once in the end of the world hath he appeared to put away sin by the sacrifice of himself” (Hebrews 9:26).

“And to make reconciliation for iniquity.” “God was in Christ reconciling the world unto himself” (II Corinthians 5:19).

“And to bring in everlasting righteousness.” “Who is made unto us wisdom, and righteousness, and sanctification, and redemption” (I Corinthians 1:30).

“And to seal up the vision and prophecy.” “And I heard a voice from heaven saying unto me: seal up those things which the seven thunders uttered, and write them not” (Revelation 10:4).

“And to anoint the Most Holy.” “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.... And I saw, and bare record that this is the Son of God” (John 1:32-34).

Thus is indicated the course of the great work here set forth in tabulated form, that great work which lies at the heart of the redemption of Israel, and of the Salvation of the world.

#### THE PROGRESS OF THE NEW NATION

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall, even in troublous times.”

This indicates a jubilee period of forty-nine years for the rebuilding of the city and of the sanctuary. Ezra and Nehemiah tell the story of this great work. Thereafter, intervening before the coming of Messiah, the Prince, were sixty-two weeks in which the new nation, raised to heaven with opportunity, struggled with surrounding beastlike nations in moral and physical warfare, as the nations struggled to reduce the Jewish nation to their level, and to defile it with their abominations.

Antiochus Epiphanes hurled his forces against them, and the Maccabean family, with their hero following, strove mightily against them. The purpose and desire of Antiochus was to pollute the Temple with the worship of a false deity. Thereafter came the Herods, who reversed the policy and built the temple of Herod to the Name of Jehovah on the one hand, while with the other they reached out with the sword in an attempt to destroy the Infant Christ amid the slaughter of the innocents at Bethlehem.

So the sixty-two weeks dragged its weary length along to the coming of Messiah, the Prince.

“And after threescore and two weeks shall Messiah be cut off.” Now comes a short clause in the Hebrew which has given much thought to the translators. The Revised Version has it in the margin, “there shall be none belonging to him”; the Authorized Version has it in the margin, “and the Jews, they shall be no more his people,” and so on.

We believe the Authorized Version has struck nearest to the mark in view of the full scope of this announcement, and of other statements by other prophets in the Scriptures.

We take for the moment that rendering: “And the Jews, they shall be no more his people, and the people of the prince that shall come shall destroy the city and the



sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

It seems to be clear that the angel Gabriel here indicated that at the end of the seventieth week:

- (a) “Messiah shall be cut off.”
- (b) “The Jews, they shall be no more his people.”
- (3) “The city and the sanctuary shall be destroyed.”
- (d) “And the end shall be with a flood.”
- (e) “And unto the end of the war” — the age-long war between Babylon and Israel, lasting 2520 years — “desolations are determined.”

Thus, nation, city and sanctuary, having fulfilled their predestined purpose, and failed in that which lay within their own choice, were as suddenly and utterly removed as they had been suddenly and Divinely set up.

In the words of Our Saviour in the 21st chapter of Luke: “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.”

This gives the history of the nation from the going forth of the commandment which caused the nation to be set up, to the scattering of the nation and the destruction of the city and sanctuary by the people of the Prince who should come, viz.: Titus, in A.D. 70.

The seventy weeks of time cannot be extended beyond the nation and the city upon whom, and upon which, the time was determined; THEREFORE the nation, the city, the sanctuary, and the time, all passed together.

#### THE WORK OF MESSIAH

“And he shall confirm the covenant with many for one week.”

Thus is indicated the ministry of confirmation of Our Lord, Who came to “confirm the promises made unto the fathers” (Romans 15:8) from the time of His baptism and anointing with the Holy Ghost, to the time when He gave

commandment to Peter to go to the house of Cornelius and open the door of the kingdom to the Gentiles. On that occasion the voice of Our Lord was last heard on earth. It closed by that Divine command, the seventy weeks’ activity.

“And in the midst of the week he shall cause the sacrifice and the oblation to cease.” Accordingly we read in Hebrews, referring to the Aaronic priesthood, “He taketh away the first that he may establish the second” (Hebrews 10:9). By taking away the Aaronic priesthood He caused the sacrifice and oblation to cease. “The second,” established instead of “the first,” was His own ministry as “a priest for ever after the order of Melchizedek.”

“And for the overspreading of abominations he shall make it desolate, even until the consummation.”

Accordingly Jesus said, “Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matthew 23:38,39). How infinitely greater was the desolation caused by His Divine withdrawal than any manmade desolation could be.

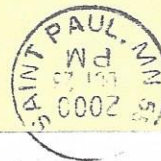
“And that determined shall be poured upon the desolate.”

The history of the Holy City from A.D. 70 to A.D. 1917 makes clear to us that which has thus been poured out.

Thus we come to the end of this annunciation by the angel Gabriel.

What a wonderful commentary the Holy Scripture makes upon it! And how marvelously history has verified it in every particular. The nation rose; the city was built; the sanctuary was erected; the Messiah came; carried out His ministry, and was cut off. He said to the Jews, because of their rejection of Him: “THEREFORE the kingdom is taken from you and given to a nation bringing forth the fruits thereof.” Having fulfilled its destiny, the nation was scattered; the Temple was burned, and the city was destroyed. and manifestly the seventy weeks were ended.

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**North Branch, MN 55056**





# America's Hope Monthly

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## "Amen, and Amen"

C.O. Stadskev

In Psalm 72 it seems that King David was in prayer for his son Solomon who would become king over Israel and Judah after the death of David. However, in reading this Psalm, it becomes apparent in this time of prayer, God gave David a vision of the earthly reign of Jesus Christ, and that David wrote as the Holy Spirit inspired him to write.

In verse 1 David might have had Solomon in mind, but from verse 2 to the end of the Psalm David saw a King and an administration a thousand times better and greater than Solomon's reign. In verse 1 David prayed: "Give the king thy judgments, O God, and thy righteousness unto the king's son."

From verse 2 to the end of Psalm 72 David did not pray; he prophesied. And what David prophesied concerning a king and his administration is so far beyond anything this earth has ever seen that it cannot even be imagined, "neither have entered in the heart of man" (1 Corinthians 2:9). David's prophecy begins,

"He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor" (Psalm 72: verses 2 through 4).

"The poor . . . the needy, and shall break in pieces the oppressor" speaks volumes. The poor and needy in our nation are not oppressed by the government, nor by the military, nor by a religious power. The poor and needy in all Israel nations are oppressed by the international creators and merchants of debt money. Scripture calls this Babylonian debt money strangulation and control a curse, a yoke, a burden, a net, a snare, a trap and a millstone. Jesus called it mammon, meaning avarice deified.

Before the rest of Psalm 72 can be fulfilled, this Satan devised economic system and those who manipulate this oppression must and will be broken in pieces. Unemployment, bankruptcies and industrial strangulation is accomplished by manipulating the nation's medium of exchange (money). We will not digress into an explanation of a scrip

tural economic system here. My two books, *The Inevitable Collapse of our Debt Money System* and *New Money for the New Age* set this forth directly from the Scriptures.

We should be reminded of what James was inspired to write in chapter 5. The creators and sellers of debt money are told to "weep and howl" in the last days. Four times in the context James exhorted the Christians, in the last days, to be patient "for the coming of the Lord draweth nigh," and "the judge standeth at the door."

Those who have ears to hear can already hear the money merchants in Revelation 18 weep and mourn. See Revelation 18:11. Their merchandise is debt money and usury. All nations will soon create their own money, debt and interest free at its source. Do not fret and despair because you are unable to cause financial Babylon to fall. In Revelation 18 God commissioned three mighty angels to remove the millstone of Satan's economic system from all people.

We read in verse 5 of Psalm 72: "They shall fear thee as long as the sun and moon endure, throughout all generations." This verse of scripture should cause everyone who has heard of Christ to fall on their knees in repentance and worship. The One they shall fear "as long as the sun and moon endure" is Jesus Christ, God in human form.

Verse 6 introduces another end time truth, the ministry of the Holy Spirit. "He shall come down like rain upon the mown grass: as showers that water the earth." The word "rain" is used in the Scripture to represent the outpouring of the Holy Spirit. From many scriptures we learn that at the closing of this age there will be a great outpouring of the Holy Spirit called "the latter rain." According to what we read in James 5:7, even the Lord is patiently waiting for the latter rain. "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."

In Zechariah 10:1 we read, "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, to every one grass in the field." All flesh is as grass. Verses 23, 28 and 29 of Joel chapter 2 promise a great outpouring of the Holy Spirit in



this end time, as do Ezekiel 36:26–27, 39:29, Isaiah 59:19–21 and other scriptures. (The teaching that God will abandon this earth to a future antichrist is a man-made theory and is built on private scriptures taken out of context.)

Verses 7 and 8 of Psalm 72 declare: “In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea and from the river unto the ends of the earth.”

Christ’s earthly reign will be the first and only real and literal world wide rule and kingdom this earth has ever had. All previous world rulers have been limited to a known world such as the Roman world. Christ’s rule will cover the whole earth and all people. In Christ’s administration the righteous shall flourish and reign with Him. See Matt. 19:28 and Luke 19:17 and 19. Verse 8 confirms the fact that the kingdom reign will be world wide.

Verses 9 and 10 in Psalm 72 give us some specific and interesting information as to how various peoples will respond to the reign of Christ. We read: “They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.”

“Sheba and Seba” represent the Arabs, Abraham’s descendants through Ishmael. “Tarshish” represents Europe. “His enemies” represent the antichrists. “They that dwell in the wilderness” are the people in this vast North American wilderness. The word wilderness here means an undeveloped area rather than a desert. Until 200 years ago, North America was undeveloped. In spite of Christ’s enemies and the sins of the flesh in our midst, the dwellers in this wilderness are beginning to bow before Christ. His enemies are beginning to “lick the dust.” (See Isaiah 60:14)

Verse 11 of Psalm 72 shows, as does all end time prophecy, that when Christ comes to reign there are many nations and many different kings or rulers. “Yea, all kings shall fall down before him: all nations shall serve him.” So the whole earth is not under the rule of one future antichrist when Christ comes to reign over all kings and all nations.

In verses 12 through 14 the prophet repeats what he wrote in verses 2 through 4: “For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.” This repetition is not surprising in view of the untold evil the pagan debt money system has and is now bringing upon all nations.

Solomon, the wise man, repeatedly called the divers weights and measures (inflation and deflation) an abomination to the Lord. All inflation and deflation, high interest and deficit spending are deliberately caused by those who create and sell debt money.

In Luke 16, in His parable on those who create and sell

debt money, Jesus said, “for that which is highly esteemed among men is abomination in the sight of God.” And so it is. They call themselves economic experts and the whole nation, as in Daniel chapter 4, falls down and worships them, including the church and the clergy.

The economic experts are experts in deception, robbery and in using illegal usurpation and control over our government as well as people’s real wealth. If the international creators of debt money can create a trillion dollar debt and billions in usury on the wealth of this nation, then the United States Congress, if it follows the U. S. Constitution, could and should create a trillion credit dollars with no interest. It is just that simple.

Scripture refers to this satanic money rule as being sorcery, a magic or “the power gained from the assistance or control of evil spirits” (Webster’s Dictionary). It is also called “spiritual wickedness in high places.” This is why otherwise intelligent and well meaning people will dismiss the present economic debacle by saying, “I do not understand economics, or the money question is too deep for me.” Sorcery is deep and mysterious until it is brought under the light of God’s Word and the Spirit of God.

Another reason it is difficult for fair minded people to understand present time economics is that they cannot believe that there are people so cruel, vicious and selfish that they will deliberately contract and restrict the nation’s medium of exchange causing millions to be unemployed, thousands of bankruptcies and countless foreclosures on homes, and stagnate and strangle the industry of the whole nation. People cannot believe that such mortals exist, but they do. And they do not hesitate to plunge nations in wars where millions of lives are lost.

Still another reason why citizens give no thought or study to who creates the nation’s money is because the economic experts have persuaded the nation they alone are qualified to manage the economy. If money manipulation is sacrosanct, why did Jesus make a scourge and drive the money changers out of the temple and called them thieves? Since He drove them out of the temple, will He not drive them out of the kingdom also? “Go to now, ye rich men, weep and howl. . . Ye have heaped treasure together for the last days.” (James 5:1, 3) A trillion dollars with interest in our nation and similar amounts in other nations. Where will they go?

In verses 13 and 14 of Psalm 72 we read that the Lord will redeem the souls (lives) of the poor and needy from deceit and violence. In the administration David saw that the poor and needy will be saved or delivered. No wonder 6 verses in Psalm 72 are devoted to the poor and the needy.

A part of verse 15 in Psalm 72 is beginning to come to pass. It states: “And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.” Daily over the airwaves, in a measure, the coming King is being praised. This will soon be greatly increased. Preachers will soon be



preaching about the reign of the Christ instead of the antichrist (who will never show up).

Verse 16 in Psalm 72 refers to the lifting of the curse pronounced in Genesis 3:17-19. Verse 16 states: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."

This reminds us of Isaiah 27:6 where we read: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Already, the Anglo-Saxons and kindred people are beginning to fill the world with fruit and food.

The prophecy in verses 17, 18 and 19 declares: "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen and Amen."

"All nations shall call him blessed" is not all nations under the rule of one antichrist. The God of Israel will do the wonderful things prophesied in Psalm 72 in spite of men and devils. "And the whole earth will be filled with God's glory; Amen, and Amen. The prayers of David the son of Jesse are ended."

After David had received his revelation of the earthly reign of Christ, there was nothing more to pray for. David realized that God would "do exceeding abundantly above all that we ask or think."

The marvelous and glorious revelation in Psalm 72 is blurred and even hidden to many people by the caption some person placed in Psalm 72 - "A Psalm for Solomon." This caption or title is not correct or true. Psalm 72 was written for all subsequent generations, and especially for us in this end time. If Psalm 72 is considered only a prophecy on Solomon's reign, then Psalm 72 is not true. We do not know who placed this caption on Psalm 72, but we do know Satan fears and hates the Gospel of the Kingdom more than any other Bible truth. Satan did not hesitate to make specious suggestions to Adam and Eve, and to Christ. Would not Satan and his seducing spirits make specious suggestions and doctrine in this end time?

It is significant that popular but unscriptural cliches today are against the Gospel of the Kingdom, such as "the church is the kingdom," "Edom Jewry is Israel," and "an antichrist will possess the kingdom and rule over the whole world." Coming events will soon make these cliches a bad and embarrassing dream to those who have preached the dreams. (See Jeremiah 23:16- 32).

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*There are some faults slight in the light of Love;  
some errors slight in the light of Wisdom; but Truth  
forgives no insult, and endures no stain.*

## *Responsible to God*

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 chapter 13 and verse 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.

—Selected



# “When I See the Blood”

*“And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt . . .”* —Exodus 12:13.

The story of the passover is well known to us all. The Lord was about to lead His people out of Egypt, and in the night of their departure to inflict judgment upon Egypt. The Lord considered Israel as His firstborn son among the nations. Egypt had transgressed against Him by ill treatment of this firstborn son, and so punishment must fall on “the firstborn” of Egypt. In every house the firstborn would be smitten by the destroying angel, who, at midnight, would pass through the land of Egypt.

The Egyptians and Israelites in many cases dwelt near one another, and so a sign must be set on the door of every Israelitish house, that the destroying angel might not enter there to day. That sign was to be the blood of a lamb, slain by the father of the family, according to the commandment given by God. “The blood shall be a token to you”—so God had said. It was to be a sign, an assurance by which the Israelite might have entire confidence concerning the safety of his family. It would be a sign also before God, of the disposition of the father of the house, regarding his obedience of faith through which God would spare his house:—“When I see the blood, I will pass over you.”

We know why it is that the blood, and nothing else, was established by God as a sign. Although Israel was God’s people, they were also, alas, a sinful people. As far as sin was concerned, if it was to be treated as it deserved, then the destroying angel must exercise judgment on Israel also. But the blood was to be a token of redemption. The death of the lamb that was slain was considered as taking the place of the death which man had earned by his sin. The redemption of

Israel, however, was not to take place simply by the exercise of power, but according to law and righteousness. Therefore the punishment of the sin of each Israelitish home had to be warded off by the blood of the paschal lamb. Each father of a household, by the sprinkling of blood on the door of his house, had to give proof of his recognition of his sinfulness and need of deliverance; and of his confidence in God’s promise of redemption, by his willing obedience to God’s command. All this was in a remarkable way represented by the blood of the Paschal lamb.

In the New Testament we read: “Christ, our passover, is sacrificed for us.” The outstanding name which He bears in heaven, viz. the Lamb of God, refers chiefly to what He, as our paschal lamb, has done for our redemption. And if we wish to declare in the most simple manner how His blood obtains our salvation, then we cannot teach it in a better way than by the type of the Passover in Egypt.

When the Israelite had sprinkled the blood he knew that he was safe. God had given him a promise of protection, and he was able trustfully to await the terrible visit of the destroying angel. He could listen peacefully to the great cry in the streets around him. His safety lay in God, who had said: “When I see the blood, I will pass over you.”

—Selected

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## On Reading

It is not the number of books you read, not the variety of sermons which you hear; nor the amount of religious conversation in which you mix, but it is the frequency and the earnestness with which you meditate on those things, till the truth which may be in them becomes your own, and part of your own being, that insure your spiritual growth.

—Selected

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