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-Saxons 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 Aachan 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 Deuteronomy 6 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 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