this mystery of the Church thus restoring harmony and unity among the apostles and brethren. This statement by James is found in Acts 15:13-18.

The apostles and early disciples were so imbued and so indoctrinated with the message of national redemption for Israel from the reading of the Old Testament Scriptures, especially Isaiah, and from hearing the parables of the Lord Jesus Christ, it was very difficult for them to accept the gospel of personal salvation for "whosoever will."

We have the opposite situation today. Church people have heard only the mystery of the Church and are very slow and skeptical concerning the gospel of the kingdom, or the redemption of the Anglo-Israel people.

To establish the fact that redemption was for Israel and that redemption provides for national forgiveness, deliverance and cleansing it will be necessary to read much from the Scriptures. As we read these Scriptures, you will be able to understand why the apostles and disciples, prior to the Apostle Paul, insisted that God's Provision through the sacrifice of the Lamb of God was primarily, if not exclusively, for the Israel people.

They were correct in maintaining that national redemption was for the Israel people, but they did not, until after Pentecost, realize that while Christ died for the redemption of Israel He also purchased personal salvation for "whosoever will" in the entire world and among all races. They saw only national redemption. Most Christians today see only personal salvation, while others see both personal salvation and national redemption.

In Exodus 15:13 referring to the deliverance of Israel from their physical bondage in Egypt, Moses wrote, "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation."

About 500 years later David was inspired to write 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 redeemest 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."

The teaching of Moses had made the Israel people to understand, as well as the priests and the Levites, that God would send them a great Deliverer like unto Moses. And that this Messiah would deliver them from all their enemies and do more, not less, for them as a people than Moses did.

Redemption to them was primarily national deliverance, restoration and glory, and they were scriptural in their expectation excepting they were unaware of the interim we know today as the Church Age. Now that the Church Age has run its course the redemption of Israel, the Anglo-Saxon people, is at hand.

In Psalm 25:22 David prayed for Israel and said: "Redeem Israel, O God, out of all his troubles." In Psalm 130:7, 8 we have this beautiful scripture: "Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities."

Following are a few references on the redemption of Israel from the inspired writings of Isaiah the prophet:

"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. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee" (Isaiah 43:1-3).

In Isaiah 44:21-24 we read: "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. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."

Isaiah was so stirred when he had a vision of the redemption of Israel that he called to the heavens, Sing, and the lower parts of the earth, Shout. He wanted the mountains and the forest to break forth into singing "for the Lord hath redeemed Jacob and glorified himself in Israel."

A similar scripture passage is found in the 49th chapter of Isaiah verses 13-17. But here we shall read from Isaiah 54:4, 5, 8: "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 Israel people were the only people that were ever known as the wife of Jehovah.); 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 . . . In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

Such were the Scriptures read and studied by the early apostles and disciples, so it was no wonder that the redemption of Israel was the great and paramount thing in the minds of those who knew the Scriptures. Furthermore, the preaching and teaching of John the Baptist and the Lord Jesus Christ dealt almost exclusively with the redemption of Israel. So much so that the last question the disciples asked the Lord before His ascension was, "Lord, wilt thou at this time restore again the kingdom to Israel?"

The preeminence of the national phase of the Gospel in the mind of our Lord becomes very evident and quite significant when we consider both the first and the last things the Lord spoke to his close followers. For instance, the first thing the disciples were told to pray for in the model prayer the Lord gave His disciples was: "Thy kingdom come, thy will be done on earth as it is in heaven."

At the last supper it was the kingdom which largely occupied the Lord's thought, for in the midst of this solemn occasion Jesus said, "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 Acts chapter 1 and verse 3 we read that after His death and resurrection, and prior to His ascension, the Christ was still thinking and talking about the kingdom of God: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

The Church is not the kingdom of God. The Church is one of the mysteries of the kingdom. The Anglo-Saxons are the kingdom nations, and their redemption "draweth nigh." This, my friend, is the Gospel (or the good news) of the kingdom which must now be declared throughout Christendom.

Seek the Lord

"The Lord is with you while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you" (II Chronicles 15:26).

"Seek the Lord!" This is the commandment of Scriptures, both old and new. Seek Him diligently, for if "thou shalt seek the Lord thy God thou shalt find Him, if thou seek Him with all thy soul" (Deuteronomy 4:23).

"For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6).

Of course, God reveals Himself in His marvelous creative ability in Nature, in His saving ability in Calvary, in His healing ability in many modern miracles, and in His keeping ability in Israel. But you will not find creative power, saving grace, healing virtue, and covenant mercy for yourself unless you seek Him.

Jesus said, "Seek, and ye shall find" (Matthew 7:7).

Seek the Lord in prayer as Daniel did (Daniel 9:3).

Seek the Lord in His Word as Ezra did (Ezra 7:10).

Prepare your heart to seek the Lord as Hezekiah did and prospered (II Chronicles 30:19 and 31:21).

Don't expect God to pour out His blessings on you just because He promised them unless you are willing to seek Him, His Will, His Way, His Word. "Seek the Lord, and ye shall live!" (Amos 5:6)

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A Blessing to the Nation

Verse 6 of Isaiah 61 reads as follows, "But ye (not the Church but redeemed and cleansed Israel most of whom are now called Anglo-Saxons) shall be named the Priests (or teachers) of the Lord; men shall call you the Ministers (or servants) of our God: ye shall eat the riches of the Gentiles (or heathen), and in their glory shall ye boast yourselves."

This verse refers to the fact that (during the reign of the Christ here on earth) the Anglo-Saxon nations (or Israel) will be an untold blessing to the heathen nations causing many nations to say, "Come and let us go up to the mountain of the Lord . . . and He will teach us of His ways . . . for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Verses 8 and 9 of Isaiah 61 are very significant and according to the Scandinavian translation read as follows, "I the Lord love righteousness, hate unrighteous-robbery. I will faithfully give them their wages and establish an everlasting covenant with them. Their seed shall be known among the heathen and their offspring among the tribes. All who see them shall know them that they are the people which the Lord hath blessed."

The fact that the Anglo-Saxons are God's kingdom people and the people whom God has blessed will soon become apparent to all.

Verse 11 of Isaiah 61 is a strange verse and contains much food for thought. It states, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations." If we are to have a righteous governmental and financial garden, we must sow God's governmental and God's financial laws and statutes.

It is this purging and transforming of the Anglo-Saxon people which Ezekiel writes about in the 36th chapter of Ezekiel. God inspired him to write:

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony (that is selfish and greedy) heart out of your flesh and will give you an heart of flesh. I will also save you from all your uncleannesses . . . Not for your sake do I this, saith the Lord, be it known unto you; be ashamed and confounded for your own way (systems) O house of Israel." God promises to do the above-mentioned things for the house of Israel, most of whom are now known as Anglo-Saxons.

In verse 37 we have the following oft and timely quoted scripture, "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them."