state: "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place; this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." There is great significance and meaning in the three above verses. One is God's presence would be manifested especially among Jacob's descendants, God's earthly, kingdom people, now the Anglo-Saxons and kindred people. When Jacob set up the stone pillar he had used for a pillow and poured oil upon the top of it, he witnessed to the fact that God would pour out His blessings upon these people, both spiritual and material blessings. From that time the stone became the symbol for Jacob's descendants, now the Anglo-Saxons and kindred people.

In Joshua chapter 24, verses 26 and 27, it states: "And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us: for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God." The stone would be a witness in that it would remind them of the special covenant they had with God and God's special blessings upon them as a people.

This is the stone nation Christ referred to in Matthew chapter 21, verses 43 and 44, where it states: "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 whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." "Grind him to powder" is the same prophecy we read in Isaiah 41:15,16, Daniel 2:45 and Micah 4:1 2,13. Note, Christ said the kingdom would be given to a nation. And that nation would bring forth kingdom fruit. Kingdom fruit is listed in Matthew 25 at the judgment of the nations.

The first and by far the greatest promise God gave to the fathers, Abraham, Isaac and Jacob was that their seed would become a great and mighty nation in the last days. To teach the church is the kingdom is to teach that the scribes and the Pharisees who accused Christ of having a devil had the church. This is not a scriptural teaching. In Matthew 23 the scribes and the Pharisees sit in Moses' seat, therefore they have the kingdom; but it was taken from them and given to a nation. The kingdom was not given to a church. The kingdom was given to a nation. Verse 45 in Matthew 21 states: "But when the chief priests and the Pharisees had heard his parables, they perceived that he spake of them."

The nation to whom the kingdom was given is the same nation that will thresh other nations and deliver the people from unscriptural, cruel and wicked rulers and establish a kingdom form of government. This threshing will apparently come after we pass through this little moment of tolerance and appeasement toward the enemies of this nation.

God raised up Pharoah and used him and the the Egyptians to give them their boot training for four hundred years. For an example of this see Judges chapter 6 and 7. The book of Judges is a record of how God used heathen nations to punish His earthly, kingdom people when they departed from the gospel of the kingdom. Is God using communism to destroy heathen religions as He prepares the earth for the reign of Christ? And is God using communism to punish Christendom and cause them to come back to the Word of God? Is God using communism to purify Christianity?

In Malachi 3:2 and 3 it states: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." "He will purify the sons of Levi" means He will purify the clergy.

Read Micah 5 starting at verse 7 to the close of the chapter. Verse 15 states: "And I will execute vengeance in anger and fury upon the heathen, such as they have not heard." Every Christian who is familiar with end time prophecy knows that when God pours out His judgment upon heathendom and removes it from the face of the earth, at the same time He pours out His Spirit upon His kingdom people. Both of these sovereign acts of God have already begun.

In Isaiah 45, verses 16 and 17, it states: "They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." These verses show how differently God will deal with the nations of heathendom and His own earthly servant, kingdom people, now the Anglo-Saxons, in this present end time. "Not be ashamed" is not personal salvation. It is provided in kingdom redemption every unscriptural form of government must be removed from off the face of the earth. And things which are not in harmony with the Word of God will be shaken from among His kingdom people and removed.

In Hebrews chapter 12, verses 26 through 29, we read: "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 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. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." The kingdom we will receive will be a world wide kingdom ruling with Christ.

When Lucifer convinced some key Christians that the church is now the kingdom and there is merely a spiritual Israel, Lucifer gained a position of great influence in the Christian church. These two errors make the gospel of the kingdom of none effect, and Christians who believe these two errors are bitterly opposed to the gospel of the kingdom. By spiritualizing that which was written for nations in the Old Scriptures and spiritualizing the Lord's kingdom parables and applying them to the church has enabled these two errors to become firmly entrenched in Christendom today.

Abraham's bosom is an example of this. By teaching that Abraham's bosom is heaven destroys the prophecy and the teaching in this parable. Abraham's bosom is that which Abraham was promised.

The first promise Abraham received from the Lord is stated in Genesis 12, verse 2. The Lord said, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." God adds to this promise in Genesis 18:18 where the Lord said: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." In Genesis 17:16 God made the following promise to Abraham: "And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." These blessings and promises were the first and greatest, but there were many other promises given to the fathers. Christ confirmed all of these promises by His death and resurrection. See Romans 15:8.

In Genesis chapter 17, verses 1 through 7, God promised Abram he would be the father of many nations and these many nations would have the true and living God for their God. There has been only one such "many nations" in all human history. Today they are called the nations of Christendom.

In Genesis 17, verse 19, God promised Abram: "And 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, and with his seed after him." God gave Abram the above promise before Isaac was born. In Romans Paul calls Isaac the son of promise. We should also consider verse 16 and the promise concerning Sarah: "And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings (rulers and leaders) of people shall be of her." Twice in this one verse God said, "I will bless her," meaning Sarah. Is this why the Isaacsons have gifts and abilities which some other people do not have? With those gifts and abilities come great responsibilities.

Abraham became very rich and he passed all his blessings unto Isaac and not to Ishmael, his firstborn. Isaac passed these earthly physical promises to Jacob and not to Esau, his firstborn. In passing the blessings and promises to Jacob, Isaac said the following in Genesis 27, verses 28 and 29: "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." "Dew of heaven" and "plenty of corn and wine" are earthly, physical and material blessings and so is verse 29. Jacob passed these blessings and promises to the fathers to his twelve sons.

In Genesis chapter 49, verse 1, it states: "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." Every one of the prophecies or promises Jacob gave to his twelve sons pertain to earthly, physical and material things except for Judah. There he said that the sceptre shall not depart from Judah until Shiloh come. This was a reference to Christ. These blessings to the fathers are also listed in Deuteronomy 28:1–14. All of these blessings and promises pertain to the nation and are physical, earthly and material.

There is no scripture for making Abraham's bosom heaven, but there is a great deal of scripture making the blessings and promises God gave to the fathers, beginning with Abraham, Abraham's bosom. These many and great blessings and promises have been and are now manifest among God's earthly, kingdom people, the Isaacsons, called Israel and Judah in the Scriptures.

COMMENTS FROM THE MAIL

FROM WASHINGTON:

"I want you to know that your common-sense broadcasts have been comforting as well as scriptural, and must have brought many, as well as myself, to the understanding of the magnificent plan of God for His people. May God continue to bless your ministry."