

Matthew *Herschman*



here comes the bride

Mystery

of the Gospel

MYSTERY OF THE GOSPEL



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“We come, by the assistance of God, to hold forth and maintain the lustre and glory of English liberty in a nation where we have an undoubted right to do it”

— Oliver Cromwell

I love God and my country, I honour the flag, I will serve the King,* and cheerfully obey my parents, teachers and the law.

* Or, Queen, or, Lord Protector, or, Lady Protectress.

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1. NATIONS YET UNBORN PROFESS

Prefatory remarks

This book was formed by compiling together several disparate sources of my writings, though a majority was newly written, which is something like an anthology. The last section to be written was this first section, while the last chapter is the oldest of all, adapted from a previously unpublished semi-political booklet.

This book goes some way to provide my thoughts for a Christian view of nationalism or patriotism. The word “patriotism” describes the sense of belonging and loyalty to a nation.

Patriotism cannot be naive. It cannot be what is properly termed “chauvinistic”. It must instead be scripturally informed of the rich spiritual heritage which undergirds and lays behind it, so that it can be truly appreciated for what it is, and encouraged in its destiny of what it is to achieve.

The original title of this book was Christian Patriotism. However, since it was dealing with a wider range of issues, it was renamed. The term, “Christian Patriotism”, or “Bible Nationalism”, was turned to another very specific idea, “Christian Exceptionalism”. Christian Exceptionalism would require its own elaboration, line upon line, precept upon precept. That would be a focused work which, in part, was designed to resist the Russian Fourth Political Theory.

I want to start out with my vision for making this book. But in order to do that I must first explain something about having a prophetic view.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my

servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy (Acts 2:17, 18).

In the prophecy of Scripture, it shows an opening up of visions and the prophetic area. As Christian believers, we must expect that God would speak to us, and lead us with visions. However, we are not seek visions, nor to seek God's guidance by visions. It is the Spirit of God who guides, and visions are only one of several ways in which He speaks.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. (John 16:13).

Jesus stated that when the Holy Ghost comes, He would show believers things to come. Showing includes by visions. The Spirit's showing here is of the future, but visions can also be of the present.

The first area of vision is that of spiritual insight. This also comes into the office of the prophet and in the spiritual gifts of word of wisdom, word of knowledge, discernment of spirits and prophecy. However, a person does not have to be a prophet, nor any one of those spiritual gifts to have a vision, though it most likely is linked with or similar to the gift of the discernment of spirits.

This kind of vision includes understanding or seeing spiritual laws, spiritual mechanics in motion, and the nature of how spiritual beings operate.

- Peter perceived that Simon the sorcerer was in the gall of iniquity (Acts 8:23).
- The Spirit showed Peter to go with some men (Acts 10:19, 20) also Peter said that the spirit bade him go (Acts 11:12).
- Agabus prophesied of a coming dearth through a symbolic action (Acts 11:28).
- Paul was forbidden of the Spirit to preach in Asia (Acts 16:6).
- A season of openness to ministry was identified as a door being opened (2 Cor. 2:12).

- Paul prayed that the Ephesian believers would have their eyes enlightened to understand the full level of blessing in the gospel (Eph. 1:18).

These examples can be broken down into a number of areas in how the Spirit of God speaks or leads His people, however, we are looking at the broad categories of vision.

In the area of the Church Restitution, one of the main ideas is that the devil is identified as the thief, and demand is made from his kingdom of restitution sevenfold. This can be applied in many ways, which we will look at in detail. But one example is seeing how the spirit of fear might be operating, keeping a person back from blessing. Well, we as Christians have a right to rebuke that devil in the name of Jesus, and to command it cease and desist its operations. We also can demand reparation from all that has been kept back because of that bondage, with interest and penalty to Satan's kingdom.

The second area of vision is related to our godly desire for things to come, what we seek and what we receive by faith. While a person can themselves conceive of things by using their imagination, this is more than that, for it is operating out of desires or burdens or moving which the Spirit has placed in a person.

In the natural, people who excel in sports, music, art or any area will devote their life and thinking to those fields, they will develop expertise, often significant amounts of it will come naturally within them, without having to learn externally. There is, of course, nothing wrong with people learning and developing by practice, but the best things are within a person from birth or are brought in by some supernatural gifting, rather than just by external application or imprinting.

The fact is that believers have some particular roles and functions in Christ. All believers can accomplish things in different areas, because every person can use faith.

Where *there is* no vision, the people perish: but he that keepeth the law, *happy is* he. (Proverbs 29:18).

Christians should be making requests for things in prayer, and they should be believing and receiving those things. This is stated over and over again in the Scripture, including in Matthew 7:7, Mark 11:22–24, John 16:23, 24, Philippians 4:6, 7, James 1:5–8 and 1 John 5:14, 15.

There are many things we can pray, such as for the advance of the Kingdom of God, to see lost people we know come into the Kingdom of God, and to be a blessing to people. All kinds of restorations, in relationships, health, prosperity and knowledge can and should come into believers lives. But remember, we should pray based on what the Scripture states, and not pray for something which is already promised to us.

God has promised success for the believer, and there are all kinds of things already available for believers, so it would be wrong to pray as though we must convince God to do something. It is right to pray in line with what God has promised, otherwise it would be a prayer of doubt. Prayers like “if it be thy will” are often prayers of unbelief. We should seek and know the will of God, and the primary place of God’s will is the written Word. The Spirit of God will also confirm that, and speak in line with that.

The third area of vision is where we see something supernaturally. There are three kinds of visions. They are spiritual visions, where a person is seeing something with their spirit, a trance where a person’s physical senses are suspended and they see in the spirit, and an open vision, where a person sees both the physical and the spiritual, like what John saw as described in Revelation chapter one.

What I would like to describe is in the second category. It is sort of my motivational impact statement about what I would like to see in the future as based on the Word of God. It goes like this:

It is Sunday morning, and a family is preparing to go to church. They are living in a free standing house in a straight street, with a well-ordered front garden which is dominated by a maturing deciduous tree.

The children, three in all, in Sunday best, are helped into their places in their four wheel drive under the eye of their mother. They have

combed hair, and are bright and decent. Father drives his family to church.

The church is only a few streets away, and when they arrive, others from their neighbourhood are also arriving. And this is happening all over the town and throughout the country.

This is not a vision about how things used to be many years ago, nor is it describing some cult. Rather, this is what should be, as the power of the Gospel makes a resurgence among the English-speaking nations where it once had many adherents.

Christian labour is not in vain

But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. (1 Corinthians 15:57, 58).

The Gospel is good news, and this means that there must have been bad news first. Mankind is in a state of rebellion against God, so of course they know that they are in the wrong, and that the just God must punish them with eternal damnation.

The Scripture points out very clearly that the Gentiles are able to have the witness of the conscience, and this is why they both try to excuse themselves, and accuse others. This is a sign of a conscience which is not completely dead.

As each person honestly considers themselves and their own motives and their own lives, they will know, according to the rule of the conscience, that they are in the wrong. The words of Scripture being taught only reinforce this, because the Scripture is the voice of the conscience in written form, which is to say, that the Scripture is truth, and the Holy Ghost, who is activating the conscience, is the Spirit of truth.

The conscience of man is the voice of the spirit. Every man's spirit, while dead and separate from God, is not completely so unable to

pick up from God what He is saying and doing. As much as people might like to salve or pacify their conscience, or alter its rules, they really cannot do so easily.

The long war against God is really focused on being a long war against the conscience (and God's use of it). What cannot be changed in one generation, the devils and evil men hope to change in time.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron (1 Timothy 4:1, 2).

So the peril of the last days then is that of an attempted new lawlessness (i.e. license), extraordinary selfishness and every kind of danger to the body politic.

THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. (2 Timothy 3:1-7).

Rampant political correctness, the tyranny of so-called "human rights" and every other kind of anti-Biblical evil multiplying cannot be enough to stop what the Bible says must happen, which is their foolishness going to such an overreach of absurdity, the whole thing must come to nothing.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed

no further: for their folly shall be manifest unto all *men*, as theirs also was. (2 Timothy 3:8, 9).

That does not mean that there is a vacuum, but rather, where Christ's Gospel has great pushback against wrong ideas. It means that the Gospel brings in, by the Spirit of God, an overwhelming clarity and precision of understanding.

In that kind of environment, people will understand about the blood of Christ, of having faith in God, knowing of the resurrection, and the newness of life. They will call upon the name of the Lord and be saved.

Besides these things, in many areas knowledge is to be increased, so that they shall even acknowledge that the proper name of God is JEHOVAH.

The current ideological struggle

In Western history, the Church has had three main enemy ideas fighting against it: Paganism, Romanism and Modern Infidelity.

Paganism persecuted Christianity, but the victory of Christianity came when Constantine was converted. Soon the whole Roman Empire was Christian.

The second enemy was Romanism. Roman Catholicism began because Christianity was infused with Pagan compromises. While there were always minor resistances to Romanism, the major break came with Martin Luther, and more importantly, the English Reformation.

Northern Europe became Protestant, and eventually Protestants were engaging in great foreign missionary endeavours. Romanism was confronted by another new enemy coming out of the Enlightenment — Modern Infidelity. In order for Romanism to survive, it needed to make a deal with the secularists. Furthermore, Protestants began to join together with Rome in an Ecumenical spirit, and so, in the 1960s, the Second Vatican Council basically readmitted Protestantism to its banner and cause.

However, the secularistic forces of Modern Infidelity have been acting against all religion, and Roman Catholicism has not been spared. Rather, their great hatred for it has been excited against it, to do much to destroy its influence and power.

The prevailing Modern Infidelity, as has been particularly seen since the 1960s when it made great inroads into the English-speaking nations, has caused many Christians to despair. In general, Church attendance has dwindled, respect for Biblical authority has diminished, and everywhere standards have dropped.

There are a lot of people, including many Christians, who give the impression that the Church is facing extinction. After all, compromise is rampant, worldliness has settled in and knowledge of Biblical doctrine is woefully low.

In the world, there is no respect for Christianity because they see no power in it. Most purported miracles and moves of God are either fake or severely misleading. Their Modern Infidel idea that God is dead is apparently fact.

But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. (Isaiah 42:22).

If Christianity has won against Paganism, and Protestantism against Romanism, then believers should be encouraged today that Bible-believing Spirit-filled Christianity must win out against Modern Infidelity.

There are plenty of Bible verses to take to show that Modern Infidelity simply cannot win and cannot be allowed to defeat true Christianity.

So while the world is going off appearances, that Christian beliefs are in a long retreat, there is a remnant ready to be stirred up by the Lord.

If Christians were to start from Scripture, instead of moaning about compromise, weakness, unbelief and a myriad of other problems, they would see that the victory is ours.

Our believing view is that the unthinkable victory is ours, that we have an important role to play in having a major impact on the world. "Oh, yes, amen brother," some will say, thinking about the coming Millennial reign of Christ. "We will be living in a glorious thousand years then."

But the promises are now. The Spirit of God means for us to believe that we, His people, are to be blessed, to prosper, to excel, to have gain, to be given ability to reign in life now in this time.

Again, people can reminisce about how wonderful the Early Church was, that Christianity was established throughout the Roman Empire, that England was turned to the Gospel of Christ, the rule of Oliver Cromwell and the Puritans, Wesley's Revival and a dozen others in the United States too, the mighty works of yesteryear with Smith Wigglesworth and the expansion of faith such as by the ministry of Kenneth Hagin... and then, as though God is not to do anything now, that the last Antichrist is almost overcoming us, and that the bedraggled and fragmented Church is to be dragged off to Heaven in defeat. To this we should be shouting, "No! Not us."

Christ is coming, but He is coming for a victorious Church.

Because of the current crisis in Christianity, a lot of efforts and ideas have been misdirected. Some have sought political power or guns or congregational carnal efforts to do something. A whole host of people, ranging from the dangerous theonomy movements to much of the ignorant rhetoric of the "religious right", have been caught up trying to change the world with wrong doctrines and a lack of Scriptural understanding.

The ideological fight is not merely about whether our forefathers were Christians, or whether evolution is a lie or whether Australian history is based on British history, but ultimately on a very simple matter: that the Gospel is true and that its appeal to the conscience is more powerful, persuasive and pervasive than all the fighting over all the issues which are brought up in debates.

Modern Infidelity desperately wants to stop the Christian religion and its powerful ability to proselytise and make disciples of nations, but it cannot undo the truth that God has already spoken and decreed what is to occur. Modern Infidelity has done much to undermine the Bible, not just with Liberal Theology, but even by its influence in colleges and pulpits and modern versions in the minds of genuine Christians. Yet this is not enough to stop the force of the Gospel.

Everything about our beliefs, our use of English, our right-thinking political outlook, our historical understanding, our absolute morality, our intentions and our words, are so utterly abhorrent to Modern Infidelity. Although it has spent all this time and effort since the French Revolution, and especially since the Social Revolution of the 1960s, yet the devils could not stop these ideas being thought, written and believed.

Quite frankly, they cannot stop you either, as you read this with an open heart, so that you see that God has revealed this truth in His Word, and that God wants you have an impact in these times. And so you say a hearty “Amen” to the truth that God wants the Church to have influence now, not just in some distant age to come.

The coming war

Condensing it down, this book is about the battle between the forces of Eastern Antichrist and us. The Eastern Antichrist, we expect, will do a lot of destruction against the world, nations, individuals and ideas. But when this man’s government ideologically stands against our belief in the ruling word of Jesus, he shall fall.

This war involves nations, their military and economic capabilities, and is about controlling resources through geo-political means. Contrary to appearances, this war is not like the Second World War, which essentially was a technological race, but is instead about which ideology should be ultimately vindicated in the world.

The futures of Eastern Orthodoxy, Islam, Judaism, Roman Catholicism, Protestant Christianity and Western Modern Infidelity are all at stake. So too are whole nations.

On our side, we are asserting to be the true beneficiaries of the Christian heritage of the British and the Americans. We see our responsibility falling over roughly the south-eastern portion of the globe, while presently Russia is asserting its place in the Northern Hemisphere. This war is not just another chapter in the Great Game and the consequential Cold War, but to bring it to its conclusion.

This conflict is about carrying out beliefs to their ultimate forms, whether it is the proud ideology of Gog on one side, or ours on the other. In ours, we are asserting not only that the Gospel should be brought back to memory, but we are declaring that the words spoken and written long ago are the words which seal the fate of our enemy, and which authorise our blessing.

Normally, in wars, both sides might strive for moral, physical (men, guns and money) and psychological advantage, to gain land and resources, and so they will say that God is on their side. The bishops blessed steam engines during the First World War, and Islamic fighters claimed to die that they may go to their paradise — such things were all the more common before the rise of Modern Infidelity, where many people have lost their beliefs in any god.

In this war, we are saying that God raised us up to be on His side. We are stating that we expect the old Protestant God called JEHOVAH to come personally and intervene in human affairs. And we are declaring that things will be different for our cause into the future, because that is what we find promised in the old Bible.

The irony is that today, people say things like that we live in uncertain times. Good people say that Australia is slowly dying, that we are losing hold of our nation. They bemoan that young people do not seem to have much patriotic desire, and that our cultural identity is slipping away. And so they suggest that what we need is a good war. With all gravity, it can be affirmed, that their wish is to be granted.

The question of whether the Bible is right where it quotes Jesus saying that He is building His Church is to be put to the test.

I will build my church; and the gates of hell shall not prevail against it. (Matthew 16:18).

All of this is to encourage Christian believers to recognise and reap our harvest; to know that the bad will be sorted out within the Church; that Modern Infidelity cannot stop the progress of the Gospel; and that Eastern Antichrist is nothing more than a blip in history.

The solution

Within Christianity, as has already by imperceptible degrees been becoming clearer, a fusing of Word of Faith and King James Bible Only kind of beliefs are required together, to make a revolution in Christianity. After all, for a social and political change in a nation, there would have to be first a massive religious revival in the Church Remnant in a nation where Christianity had long been planted. The outpouring of the Spirit would therefore be required to be something quite different to what many of the Pentecostals even at this time were imagining.

Basically, there is much grounds in the Bible to see that there should be a massive change in Christianity called the Church Restitution, which would then directly lead onto a restoration of the Commonwealth, the manifest destiny of Christian Exceptionalism.

In other words, the fearfulness that so many in the world have had of dominant narrow Christianity and a strong State carrying out its work, with all its apparatuses (e.g. surveillance) is to be ours. The endless propaganda within churches and from political sources about toleration, libertarianism, anti-authoritarianism, religious pluralism and social justice would be powerless to stop any true instrument as set forth by God.

The underlying assumption that secular reason is superior to faith would be defeated. Since the time of Napoleon, Modern Infidelity has taught that the secular State dictates the terms to religion, it says that religion can have its place, separate and contained.

However, this is not what the Bible teaches. Further, in Australia, the Constitution does not dictate a restriction onto religion. It is Modern Infidelity through secularism which says it, so all then depends on

which ideology controls the State. The State therefore is not the enemy.

Many Christians are focused on the ills and problems that result from Enlightenment philosophy and Modern Infidelity. These include a whole range of things, such as, evolution, psychiatry, communism, homosexuality, abortion, euthanasia, new age, atheism, etc. These various fruits themselves are not the ultimate enemies, though they are hurtful and negative ideas. The ultimate enemy in this arena is the spirit of error, which is doing all it can to fight good and perfect religion and its operation through the State.

The true Christian vision for Australia, as opposed to many misguided “Christian” visions, is one for religious uniformity, commercial prosperity, military might and traditional Anglo-American Protestant cultural values. In this vision, Australia with New Zealand and the Isles of the South Seas are together in an Oceanic community, a Pacific union and an indissoluble restored Commonwealth.

We must be the people who claim our undoubted right to the Word of God, and its exaltation in Australia, New Zealand and the islands of the South Pacific. We must trust that God (in His mercy and grace among the Gentiles) is advancing us beyond the threshold into the very centre of the promises and prophecies, by the refreshment of the Church Remnant, and by the raising up of Christian governance. We must view the King James Bible, not merely as the history of Israel and the early Church, but as our book, and to its prevailing by us in multitudes of peoples, and nations, and tongues, and in the hearts of kings.

This is Christian Exceptionalism.

I called upon the LORD in distress: the LORD answered me, *and set me* in a large place. The LORD *is* on my side; I will not fear: what can man do unto me? The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me. *It is* better to trust in the LORD than to put confidence in man. *It is* better to trust in the LORD than to put confidence in princes. All nations compassed me about: but in the

name of the LORD will I destroy them. They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them. They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them. Thou hast thrust sore at me that I might fall: but the LORD helped me. (Psalm 118:5–13).

Strong Christianity

Christian Exceptionalism — actually believing and receiving the promises of the Bible — describes a strong view of Christianity, which is able to both successfully displace Gog and also counter Modern Infidelity.

A strong kind of Christianity is very different to the defeatism which permeates much of Christianity, and it sees that it must have massive cultural and national impact.

This message is big, but understanding it came to me incrementally after the turn of the millennium. On that very night of the change to the new year, I was alone on the side of a dark hill where the Barwon River runs into Lake Connewarre praying for works of the Spirit greater than Wigglesworth and spiritual outpouring. I was a King James Bible Only–Word of Faith Christian at that time.

In 2003, when the Americans, British and Australians were occupying Iraq, I remember having a real desire for a patriotic kind of Christianity. This led me to desire an advancing political and cultural change in Australia based on religious principles.

In February of 2004, the words, “Restore the Commonwealth” popped into my spirit as I was reading about Leo Harris, a Pentecostal preacher who aimed to bring the Gospel throughout Australia and New Zealand.

By April that year, I was thinking about Oliver Cromwell’s life, and the impact of the Puritan Revival in England. At the same time I was researching the exactly correct editorial form of the King James Bible, the Pure Cambridge Edition.

There were a series of indicators showing an apparent movement of religion into politics in Australia based on similar trends in the USA. The methods and ideals of the so-called “Christian Right” in the USA had been transplanted and altered for Australia. The controversy gendered by the Australian version has been somewhat similar to the conflict stirred up in America against bringing an influx of religion into politics or the classroom.

One day in April of 2004, I was in the grand State Library of Victoria in Melbourne, seeking out information on the making of the English Bible. I found a book about Oliver Cromwell and the rule of the Puritans in England among the recent purchases of the library, “Wide As the Waters Be: The Story of the English Bible and the Revolution it Inspired” by Benson Bobrick.

I eagerly looked through the book and turned to a chapter entitled “The Common Wealth”. Here it showed that the King James Bible had inspired a revolution — Oliver Cromwell’s revolution — and this was a positive thing! Yet at that time the Bible being a key patriotic document of statecraft was almost unthinkable.

There was a quote in the book which astounded me, “the Church had been looked upon primarily as an instrument for securing, by moral and religious influences, the social and political ends of the State. Under the Commonwealth, the State, in its turn, was regarded primarily as an instrument for securing through its social and political influences the moral and religious ends of the Church. The aim of the Puritan had been to set up a visible kingdom of God upon earth. In the Puritan theory, Englishmen were ‘the Lord’s people’; a people dedicated to Him by a solemn Covenant, and whose end as a nation was to carry out His will. For such an end it was needful that rulers as well as people should be ‘godly men’. Godliness became necessarily the chief qualification for public employment.”

As I read these things, it was as if I had an opening up of inner awareness. God indeed had a plan, not just something which had happened centuries ago in England, but He would act again. Unstoppable impact would be brought about by reasserting the foundation of the King James Bible, specifically, the Pure Cambridge Edition. I had the sense of a transformative change in society unfolding into the future.

It would be by us that this would be done. We were God's people to carry out this work. Straight away, in those moments, I could see the need for a proper kind of patriotism in our society, one which was severely lacking. After all, if God had called the nation, it should stand up in strength. How much disdain had been put against us, and yet God was calling us up from obscurity and derision into His purposes.

As I realised these things, I looked around the palatial library room. It was as if my heart was strangely warmed, yet all around were oblivious Asian students studying diligently. It was as if I saw God's plan in motion, bringing to mind this Scripture:

I AM sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. (Isaiah 65:1).

Australia had not properly known God, and had half forgotten what it knew. But it would not always be like this.

Over the coming months I began to realise the meaning of many Bible prophecies. On 29 June 2004, I wrote, "I believe that these prophecies are very consistent, and that there is a definite link between the coming Australasian Commonwealth as a Christian place with the pure Word and the defeat of Gog and Magog and world revival."

On 8 July I wrote concerning Acts 3, "Jews must repent. Sins will be forgiven in times of refreshing. This is to precede the translation of the saints, because it is a promise for Jews who join the Church. Then Christ will come. There must be a 'restitution' before the return of Christ, i.e. restoration, including Commonwealth Restoration and pure Word declaration."

On 14 July, I then understood the placement of the fall of Gog, an ensuing Restitution, and then eventually the Rapture.

In November 2013, I was writing a book explaining how to interpret Bible prophecy, and I remember understanding the nature of the

Eastern Antichrist, and not only our position of opposition to it, but also our ability to supersede it with a triumphing advance of the good news.

This then led me to understand in 2016, that we are to reap all of history, and everything that belongs to us must come into our hands.

Christian Exceptionalism

Christian Exceptionalism is the name for the belief that the English-speaking nations have the greatest heritage, and have laid the deposit for nothing less than worldwide Christian evangelism, including expansion among the Jewish people, to aid their conversion to believing Anglo-American Protestant Christianity. It therefore asserts that it is our God-given right to expect not only the practically complete conversion by the Gospel of our own nations (Australia, New Zealand and other isles of the South Pacific), but also that it is our grand destiny to go forth and benefit from the greatest wealth transfer; cultural revolution; military boom; intellectual leap and spiritual thunderous trumpeting that is to be seen in the world before the return of Jesus Christ.

Christian Exceptionalism is the name for the belief that the Bible is right, and that the Spirit of God has been at work all along through time, causing us to be at the pivot of history where we, the believers, particularly in Australia, New Zealand and the isles of the South Sea, are promised and prophesied to be leading witnesses and examples of the truth. This Christian movement is to have full saturation of our nations, our culture, our politics, our economics, our military and our institutions.

Our aim is the restoration of the Commonwealth, to regenerate what was left so good for us in our British heritage and by our American links, and to assert Pacific Unity and full persuasion of our people with New Testament Christianity.

We look to stand strong, to foster patriotic desire, to move again in the great blessing and might of former generations, and to exceed them, being beneficiaries of so much that was good before us. We are the revival of Anglo-Imperial classicalism, we are the new British Empire in the south seas.

Scripture after Scripture in the Bible is pregnant with prophetic expectation that we are to carry out a very important role in God's great plan.

All the ends of the world shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before thee. (Isaiah 22:27).

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. (Isaiah 42:4).

Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it. (Isaiah 46:8–11).

Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. (Isaiah 51:4, 5).

This book is about this exemplary Christianity, and how the English-speaking nations, specifically, Australia, New Zealand and the islands of the South Pacific, are to be used of God in a latter days glorious outpouring of the Holy Ghost.

Our aim is to prepare ourselves and the way in Australia for this rising revival.

2. THE TRUMPET OF THE GOSPEL SOUNDS

The Gospel is true knowledge

There is a spiritual law which is based on the principle of the expansion of the revelation of the knowledge of God in the Earth.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:6).

The allusion that Paul the Apostle was making was of God speaking at the beginning, when He created Heaven and the Earth, and said, “Let there be light” (see Genesis chapter 1). It obeyed, there was light. When God said it, it came into existence.

Just as light dispels darkness, so the light of the knowledge of God reverberates across time (God’s communicates to us), and enlightens the hearts of men everywhere (we understand it).

But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. (2 Corinthians 4:3–5).

The god of this world is Satan, who is trying to hold everything in darkness. But no amount of ignorance or deceit can hold back the progress of the shining light of the Gospel.

There is no problem with the light, the command of God is true and sure. The issue must be that some men are doing their hardest to resist the truth, and Satan is obliging that attitude.

Jesus revealed knowledge to a few

When Jesus came in His earthly ministry, He came to reveal the intentions, will and plan of God. However, He did not just reveal everything to everyone, but rather, He concentrated on His select group of disciples.

This was not because Jesus was trying to keep back the general people from knowing the truth, but in order to get the truth out, He had to build up from a very solid base of the apostles.

Jesus had to start this way because His ideas — the message from God — was so radically different to what people were thinking, which is why He started preaching in a few humble towns in Galilee province in the Roman Empire rather than blazing across the planet, from Japan to the Aztecs.

And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. (Mark 4:11, 12).

Since creation, the larger part of the plan of God had been a mystery. This mystery of the work of God would be shown, because nothing should be held back from God's people, as is promised in Psalm 84:11b, "no good *thing* will he withhold from them that walk uprightly."

Jesus reiterated continually that the secret things must be made known. This is a spiritual law in relation to the work of God, and to the work of Satan. In other words, the history of the world is one of overall progressive revelation.

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. (Matthew 10:26, 27).

He showed them that one day they would have to proclaim the message openly. This is because of the spiritual law of light, that light shines more and more unto a perfect day (see Proverbs 4:18).

For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. (Mark 4:22).

For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. (Luke 8:17).

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. (Luke 12:2).

Promises for knowledge

We can find out knowledge from God because He wants us to know things. God's will is for man to have knowledge, so that he is properly equipped.

And ye shall know the truth, and the truth shall make you free. (John 8:32).

This was not a half promise, but fully true. Jesus really expected that believers would know the truth. He stated it as a certainty. Knowing the truth is vital for freedom from bad things, because believers would be wise and know how to deal with the problems.

The source for knowledge is to turn into the Word of God, the Bible.

To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion. A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the LORD *is* the beginning of

knowledge: *but* fools despise wisdom and instruction.
(Proverbs 1:2–7).

Hearing the truth and receiving it is the key to attaining the truth. Right here is the key of knowledge. The hearing and understanding heart that attains — attaining is actually laying hold of it by faith, knowing it is yours.

The Bible does not instruct the believer to merely find out or try, but to attain, to have, to hold in possession. Attaining is key. It is the point of this whole book.

Jesus also promised that the Holy Ghost would be sent to help believers comprehend the things of God.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. (John 16:13).

What is beneficial for believers is that they can pray and receive help from God, which includes wisdom.

If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. (James 1:5).

Many modern Christians have had an unbelieving view when it comes to knowing. To them, God is so mysterious, so big, that they say we cannot fathom anything. This is to doubt God's promises. God is not some cosmic giant who is indifferent about galaxies and super-clusters. To them, man is less than a speck of dirt, which is to doubt entirely the promises of the Bible.

What is man, that thou art mindful of him? and the son of man, that thou visitest him? (Psalm 8:4).

God's thoughts are towards man, so much, that He visits man. God is so smart that He knows how to communicate to man, even to the

lowest level. This is divine condescension, so that even the young, weak or simple could know God.

Understanding the Scripture

Jesus spoke of a key of knowledge. This meant understanding the Old Testament. After He arose from the dead, He addressed directly what the Scripture had prophesied concerning Himself.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 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. (Luke 24:25–27).

Evidently, the ignorance problem was not in having the Scripture, but in understanding the Old Testament. According to Jesus, knowing what the Scripture had said and meant was attainable. He viewed this as vital.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? (Luke 24:32).

Afterward, Jesus appeared to His disciples. Again He addressed the content of the Old Testament, saying that there were references throughout to Him.

And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24:44–47).

Christ fulfilled these promises in the Old Testament, and then showed that His Gospel should be preached to the nations. The disciples did not, at that point, understand what He was meaning. It was only later, with the ministry of Paul, that they began to understand that the Gospel must be taken to the nations, to the Gentiles. Yet this was proclaimed throughout the Old Testament.

Knowledge for all

The knowledge of the Scripture must be revealed in time by the Holy Ghost. The Bible prophesies about the latter days, showing that there must be an explosion of ideas and an expansion in understanding.

But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. (Daniel 12:4).

The New Testament Church began by preaching that knowledge should be made known.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: (Acts 2:17, 18).

Peter preached, quoting from the prophet Joel, that the outpouring of the Spirit would be universally accessible. The fact that servants and handmaidens should prophecy meant that all people — ordinary people — should have access to the knowledge of God from the Spirit.

As believers begin to understand these things, they would be moving toward a great latter days blessing, attaining to the things that God has promised to His people, and moving forward in the outpouring of the Spirit.

That promise began to be revealed and manifested in the time of the first apostles, but was set to manifest far off in time and space from them.

For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. (Acts 2:39).

The Lord's call is not for a few, because in Isaiah He prophesied:

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. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. (Isaiah 60:1–3).

The light of the knowledge of God must shine, and must be seen.

Expectation for Christian revival

Genuine Christian believers should be familiar with the idea of the outpouring of the Spirit in the last days. The great hymnist, Isaac Watts, wrote, “The isles shall know the righteousness, Of our incarnate God; And nations yet unborn profess, Salvation in his blood.”

Spirit-filled pastors and church leaders have been claiming that they are raising up a generation, telling people that they are prepared “for such a time as this.” That would mean that the time is now. But for the most part, those same people have seemed content to sing to themselves in their services, and to stay within their circles.

Many believers have said that they long for revival. For decades, people have been looking to an outpouring of the Spirit. And the idea is not new, because various Protestants going back to Puritan times have had similar expectations.

Throughout history there have been times of spiritual progress and times of spiritual regress. Obviously, there are cycles in history. While there have been periods of revival or missionary expansion

throughout the centuries, often such movements have been localised or constrained to a certain time period.

In Britain and the USA, several positive movements can be identified, such as the English Reformation (mid 16th century), Puritan movement (mid 17th century), Wesleyan Revival (18th century), missionary and Holiness movements (mid 19th century), the Pentecostal movement (early 20th century), the Healing Revival (mid 20th century) and the charismatic renewal (mid 20th century). All these movements and many denominations could be classed in a broad category of “Anglo-American Protestantism”.

The Anglo-American Protestant collective is broad, but the essential consensus in the English-speaking churches has been along the lines of truth. In this, an exemplary or refined exact form of proper Christian doctrine has been recovered. This is because the Holy Ghost’s work has been focused more directly on developing progressively a correct doctrinal understanding within the context of the Anglo-Protestant Christian environment.

The impulses for spiritual revival have come from somewhere. The entire history of English-speaking Christianity is being directed by the Holy Ghost. This assertion is not merely because of our observation and recorded history (which then is interpreted). Rather, the basis for spiritual activity and certain things coming to pass is the Scripture. Because the Bible says it (which was inspired by the Holy Ghost) is the reason why those true and unfulfilling promises are still being kept and outworked by the Holy Ghost.

So while from time to time through history there have been various works of the Holy Ghost, and various inroads of Gospel preaching and manifestations, He shows that at some point of history, there is to be a great outpouring of spiritual awareness, prophetic unlocking and outpouring of global proportions.

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. (Joel 2:28, 29).

Studying the Bible and understanding from the Holy Ghost shows when this is. In the prophecy, Joel shows the defeat of a northern army. Ezekiel shows this is led by a person named Gog. The prophet Daniel also gives a lot of information about these events. All three of these prophets show a spiritual outpouring to follow.

Basically, after the fall of Gog and his northern army in the land of Israel, there is to be a great outpouring of the Spirit and worldwide Christian revival coming to pass. We can speculate that this is non-or limited-nuclear “World War Three” which ends suddenly by divine intervention of a destructive meteor shower (see Job 38:22, 23, Ezekiel 38:22, etc.).

Indications show Russia is the antagonist power prosecuting this war which is gradual, resource-focused and contains a massive ideological battle between Anglo-American Protestant Christianity and a hybrid Eastern Infidelity. (Anglo-American Protestant Christianity is nominally the religion of the West, though practically the West is dominated by Modern Infidelity, which contains secularism, humanism, etc.)

Just as Gog exemplifies the worst of Infidelity and doubtless strong links to suborning a kind of Eastern Orthodoxy and Islam, so also in the specific Anglo-American Protestant bastion, the exemplary true form of powerful, nation-shaking Christianity is manifest.

Gog’s self-exalting religion therefore relies on combining Western Modern Infidelity and the Eastern imposture of Islam (with a fascist supra-Eastern Orthodoxy). This is to come at the end of a period of history where Christianity has become very weak.

History in the West can be divided into three periods, the first being the pagan period. Paganism was defeated by Christianity under Constantine. The second period was the Roman Catholic period, which was defeated by Protestantism, particularly, Anglo-American Protestantism.

The third period is the period of Modern Infidelity. This began from the French Revolution, but had real inroads into the English-speaking nations with the Social Revolution of the 1960s.

Thus, since the 1960s, Christianity has become progressively weaker. Weak Christianity has negligible impact on the nation and on the culture. When its own practitioners do not believe it to be effective, and the society in which it exists grows distant from it, then obviously it leads to a time where it seems to have failed.

Various individuals and ministries still stand up for the truth, of course, but in a time of prevailing “political correctness”, such people are often derided and scoffed at. These same people might be able to identify Gog, since they still have a belief in the Bible and some notion of its prophecies. This is why a great attack on Christians, particularly those based in the United States of America, would be backed by Gog.

That would seem to be the last breaths of lingering Christianity.

3. HIS TRUTH IS MARCHING ON

The Gospel

Christian attainment of all promises, or Christian Exceptionalism, first begins with looking at Jesus Christ. He came with a message and a set of teachings called “The Gospel”. The Gospel is good news.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! (Isaiah 52:7).

The Book of the prophet Isaiah was written many hundreds of years before Christ, yet God used him to point toward the advancing message of the Gospel, first in that Jesus came, second the entire mission of the Church (the fellowship of believers) which Jesus builds, and third that in the last days, we are called to witness, to proclaim the reign of God in these days.

The rising reign of Jesus is spoken of by the same prophet, Isaiah, saying,

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. (Isaiah 11:9, 10).

The Gospel of Jesus, as proclaimed by His Word, the Holy Scripture, is like an ensign or banner. This prophecy shows that understanding the message of the Scripture will be very widespread, just as the sea covers 71% of the Earth’s surface, so Christians should be believing that there is very widespread evangelism and whole nations being converted to Christ.

First the bad news

The Gospel is good news, but good news requires the contrast of a bad condition in order to understand it. There is such a thing as the bad news. The bad news is as follows:

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (1 John 3:4).

For all have sinned, and come short of the glory of God; (Romans 3:23).

But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. (Romans 7:13b).

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. (Romans 3:10, 11).

God forbid: yea, we establish the law. (Romans 3:31b).

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. (Romans 3:20).

Ever since Adam sinned, man has been under the curse. All actions of man to try to save himself have been in vain. All attempts at denial of the problem of sin are equally vain.

Modern Infidelity

In the time of Modern Infidelity, there are many excuses being made against believing and following the Bible. There are many attacks being made on its history and accuracy, in an attempt to deny the need for the Gospel.

Modern Infidelity really denies God exists and wants to undermine the message and statements of Scriptures starting from Creation, going through to the Resurrection, and ultimately in denying that God is coming in judgment upon sinners. They would deny, if at all

possible, that there is any such thing as sin. The conscience must somehow be explained away, to dull (if at all possible) the witness of what is right and wrong.

Philosophies, religions and ideologies have been invented, to no avail. Modern Infidelity, through its preaching of political “freedom” and “rights” has failed to deliver mankind, whether it upheld secular humanism, communism, fascism or anything else. Without the thorough influence and civilising effects of Anglo-American Protestant Christianity even liberal secular democracy is a failure.

False and vain religion

Religion, tradition, conservative values and so on, in themselves, are no solution either.

Roman Catholicism, as a religion, was a failure for mankind, with its superstitions, inquisitions, oppressions, vile excesses and errors. After their Concordat of 1801 with Napoleon Bonaparte, Romanism has languished, being eaten away by secularistic thought, and itself divided between the traditional conservative wing and the liberal modernising wing of their institution. Throughout their modern history, that system has been unable to provide widespread material blessings or spiritual power of salvation to mankind.

Where Protestantism compromised with Modernism, Liberal Theology and Higher Criticism on one side, or with feeling-based ideas and worldly entertainment on the other, many in the category of Protestantism have failed too. (It must be emphasised that not all Protestants are compromised, seeing that God has promised that there would be faithful remnant.)

The same can be said for all the false religions, cults, philosophies and political movements like communism, all of which are ultimately failing.

Some have tried to promote a kind of secular religion, with patriotism, morality, civic virtue and sense of duty. But these ideas are but hollow reminders of the real need for the Gospel, with real solutions, first on a personal level, and second on a societal level. One can legislate parameters of morality, but without a real

transformation of someone's thinking and heart, they are just going to be wanting to do the wrong thing. Banning a vice does not stop bootlegging, because the real condition of man is that he is in need of a Saviour and a spiritual solution. (However, it is right to ban and regulate ills such as drugs, and to prosecute to the uttermost against social evildoers.)

The heart *is* deceitful above all *things*, and desperately wicked: who can know it? (Jeremiah 17:9).

Believing from the heart

God did not conceive the Gospel, nor send it forth in the Earth, for it to fail. He didn't announce Himself as being God, and call Himself Redeemer and Saviour, and yet be unable, unwilling or unemployed in these roles.

The same can be said of His words. The Scripture points out that what God says must come to pass, and that He has declared the end from the beginning, and from ancient times the things that are not yet done and come to pass. In other words, God has not spoken in vain. If He has said it, we can rely upon it as fully true.

(As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. (Romans 4:17).

He has made His salvation available, stipulating that a person must believe in the redemption and confess Him.

The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. (Romans 10:8–11).

It is vital that you yourself know Jesus Christ as your personal Lord and Saviour. You cannot say you are serving Christ if you are not really serving Christ from the heart in what you say and do. When He is your Master, you should and cannot just do anything.

God's good will toward nations

Christianity Exceptionalism is about the impact of God's work onto nations. Nations are made up of individuals. Therefore, the first ground or building block of true Christianity is the conversion of the individual.

When a person is properly converted, this is not just embracing the Christian religion, but they must be born again so that there is a transformative change within them.

The world can be affected to a great degree by religion. When Noah got off the ark, the human race consisted of nothing but his family who were God fearers (which means the believed and respected God).

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
(Genesis 9:1).

These statements in Scripture have two meanings. One meaning is that mankind should multiply, and should have success in his activities. The other meaning is that the knowledge of God should go forth, and men (i.e. people) should come to the truth.

I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. (1 Timothy 2:1–6).

The Christian Church, made up of all true believers everywhere, has it as its mission to multiply and be fruitful in the Earth. The Gospel of Jesus Christ has been sent forth to be preached to the nations, to multiply the number of believers.

Abraham's blessing

After Noah, we read of the rise of many nations. These are listed in Genesis. One nation which arose was that of Abraham, although literally Abraham fathered multiple nations, being the Jews, the Ishmaelites, the Midianites and others.

God raised up the nation of Israel for the purpose of giving His law, and for the coming of the Messiah, Jesus Christ. However, the coming of Christ was not just to bless the Jewish people, but the Gentile nations.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. (Romans 15:8, 9).

Jesus in His earthly ministry focused on the Jews in Israel (Judæa and Galilee). However, Paul also identifies Jesus Christ as the minister to the Gentiles, that they might glorify God for His mercy.

God has a law of commandments, and showed Moses that if a person would obey His voice, that person would be blessed. The message of the Gospel is that Jesus Christ makes men right before God, and therefore have right and access to this blessing.

Legal access to the blessing has been made available to the Gentiles.

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. (Galatians 3:14).

The focus of the Gospel then is to reach nations, to fulfil the promise which God gave to Abraham, that nations should be blessed. The

blessing of Abraham's seed is sealed through Jesus Christ, who is the ultimate Seed of Abraham, and by new birth, brings all believers into the spiritual family of Abraham, known as Spiritual Israel.

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Genesis 12:3).

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (Genesis 18:18).

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Genesis 22:18).

Therefore, the focus of the Gospel and its blessing is to nations, but nations cannot be blessed without its individual members or citizens themselves having been converted to Christianity.

The Great Commission

Jesus specifically commanded His disciples to engage in national evangelism. We find that households, synagogues/organisations, towns, districts, provinces, nations and empires were the focus of early evangelism.

If they could convert a person (e.g. Lydia), they would convert their house (e.g. her household). And then bring Christianity through a city (e.g. Philippi), and through a province (e.g. Macedonia) and to a people (e.g. the Macedonians), and so throughout the empire (e.g. Byzantine).

Jesus commanded the teaching, baptizing and conformity to faith of nations!

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever

I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matthew 28:18–20).

Paul also understood the thrust of the Gospel was to bring the Word to the nations, and that nations should be obedient to the Christian faith.

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 (Romans 16:26).

This still applies for nations today.

A Christian nation

Christianity Exceptionalism is the idea that Christianity makes individuals great, and more importantly, makes nations great. It is the idea that for Christianity to thrive, it is good to have a nation as its means of perpetuation.

The true message of Christianity, the Gospel, could be likened to a seed, which requires a national ground to grow out of. The maturing plant would therefore bring forth its fruit in season.

Since conversion to proper Christianity is a process which happens on a personal level, the effects of this, if held to by many citizens, is greatly reduced crime, resolving of social ills, numerous benefits and a strong national cohesion.

We can examine the Old Testament, and see how much good there was for Israel to have godliness as their focus. As they followed God, material blessing would follow; rebel, and the curses would come upon them.

Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance. (Psalm 33:12).

Righteousness exalteth a nation: but sin *is* a reproach to any people. (Proverbs 14:34).

National Christianity

Different movements, missionary endeavours and revivals have had as a focus national evangelism, and this sometimes has led to a national church.

The idea of a national church has basically been a joining of religion and state. This can happen both formally or informally. In England, the head of the state (the monarch) was also the head of the Anglican Church.

In some countries, nationality and religion have been entwined, to the point where the religion is meaningless (modern Catholic and Orthodox) or has become a dangerous mixture of a political and cultural ideology (Islam).

National religion or converting a nation is by no means bad, regardless of what many have said about this. If the true and sincere Christian faith is a national religion, then this can only be for the good and betterment of the nation.

Many national churches have died, perhaps because they were naturally contrived, and not made up of living cells (so to speak) of individual believers, but had many nominal adherents under their banners. But national churches have not been entirely wrong.

Even to this day, people connect their nationality and patriotic identity with a certain religion and its traditions. When that religion is merely an outward form, or worse, a spiritual bondage, then there is no progress for those people. But as people have a personal faith, a proper dominant church in their nation with proper doctrine and a Christianised culture, then the effects should be telling.

Having a national church, in itself, is not being advocated for as the be all and end all. What is a solution is to have a dominant sincere Christian movement in a nation, even if it were not officially sanctioned. The influence of an overtly Christian majority can easily be argued to be a force for massive good. But even a genuine

Christian revival in minority is going to outwork positive impacts. The degree to which a movement moves from minority to majority is how much persecution might be against it, but even in majority, disaffected individuals and even the worst sorts of people, can be against it.

What matters then is the sort of Christianity that is to become dominant.

The progress of the Church

Christianity as a whole has been advancing through history. However, not everyone declaring themselves Protestant has advanced in the right direction. There are now many groups or denominations, which have compromised with unbelief (e.g. Higher Criticism), Romanism (e.g. ecumenism) and worldliness (e.g. the feeling-based entertainment approach rampant in the post-Charismatic renewal).

Yet, in all this, there has been a faithful remnant of believers. Within Anglo-American Protestantism there has been the embryo of having on final true absolute proper Biblical form of doctrine that Christians should adhere to.

This is because the Holy Ghost is at work leading people to truth and because there is ample grounds of Biblical promises showing that Christians are supposed to know what is right.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. (1 Corinthians 1:10).

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (Philippians 3:17).

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. (2 Thessalonians 3:6).

These statements are true, regardless of the trends of unbelief and worldliness. There must actually be one central correct standard of the Biblical doctrine which requires both having a perfect Bible and proper interpretation and understanding from the Holy Ghost. The work and plan of God has been moving in that direction despite doctrinal divisions and great apostasy.

In fact, there is a progress toward doctrinal correctness without having to resort to foolish ideas like “Unity in diversity”, and other additional nonsensical and self-contradictory statements. Those who are of God must have unity in the Word and Spirit, which is basis for attaining correctness. Having an attainment theology which says knowing the truth is both possible and a manifest reality is very different from the present darkness that pervades even into much of Spirit-filled and Bible-believing Christianity.

The promise of Scripture is that a believing and strong Christianity is to become dominant. This is the true growth that has been taking place since the time of Christ. There is a direct connection between nations accepting the Gospel and their subsequent state of blessing. It is very instructional to examine the pedigree of our own Anglo-American Protestant heritage. God’s favour toward the English-speaking nations can be easily traced by looking at the writings and thoughts of the English believers since the Reformation.

It is important to be able to trace a direct lineage between the first apostles of Christ all the way down to the present time. In part, this answers the false charge of enemies, who have made out as though our own beliefs are recent and new.

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. (2 Thessalonians 2:15).

Bishop Newton wrote, “the members of the church of Rome pretend and boast [that] there hath not been that uninterrupted union and harmony ... before the Reformation: and at the same time it plainly evinces, they betray great ignorance, as well as impertinence, in asking the question, ‘Where was your religion before Luther?’ Our religion, we see, was in the hearts and lives of many faithful witnesses

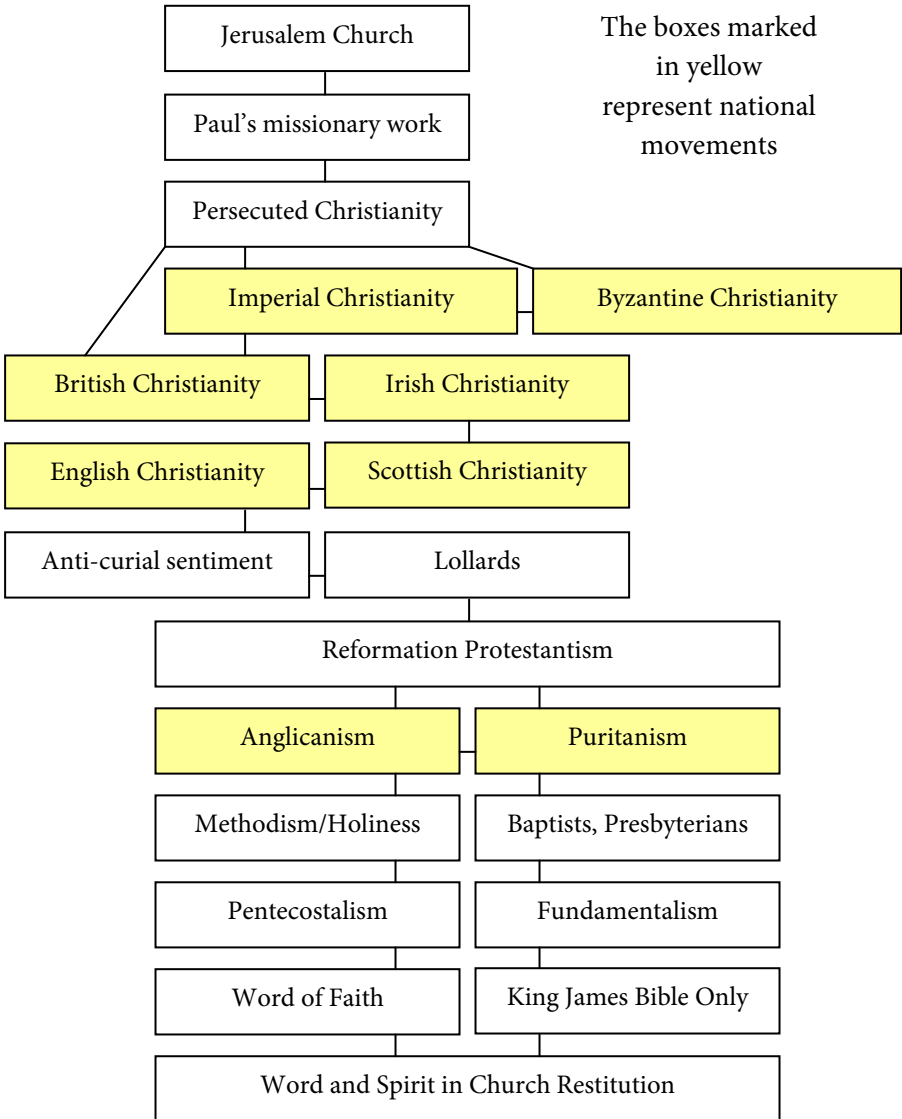
but it is sufficient, if it was no where, else, that it was always in the Bible. ‘The Bible’, as Chillingworth says, ‘the Bible only is the religion of protestants.’” (*Dissertations*, 1759, vol. 3, page 183).

Likewise, J. A. Wylie argued that “the teachings of Christ are the seeds; the modern Christendom, with its new life, is the goodly tree which has sprung from them. ... the History of Protestantism is the record of one of the grandest dramas of all time.” (*The History of Protestantism*, 1985 facsimile, vol. 1, page 1).

The battle for our heritage — the authenticity of our Bible and our Holy Ghost pedigree — is a direct contrast to the upcoming claims made against the remaining Anglo-American Protestant witnesses against Gog.

Further, in opposition to the self-exalting Gog taking the twin lines of Western Infidelity and Eastern Imposture, it is possible to identify that there are two streams of correct thinking within English-speaking Christianity (i.e. Anglo-American Protestantism) which, being brought together, are the exemplary form for worldwide evangelistic expansion.

Thus, it is possible to discover then the composition and nature of the Christian movement that should make inroads against Modern Infidelity. This means that the fall of Gog creates an opening for a Christian power, which aligns with the many prophesies and expectations of a latter days revival.



The Word and Spirit Movement

The blessedness and superiority of English-speaking Christianity cannot be denied. It is not just because it comes from Britain and America, or because of the language it uses, or some racial identity, but because there has a blessing of Divine Providence upon such Christianity.

The best theology, the greatest leaps forward, have been from and are very evident within Anglo-American Protestantism. Historically, Christian believers have recognised the best Bible translation in the world as being the King James Bible. The best understanding and interpretation of Scripture has indeed been taught by English-speaking believers.

In an effort to somehow exalt the nationality rather than the Lord who produced the blessedness, some untenable theories have been suggested which attempt to make the British people somehow the “lost” tribes of Israel, such as the erroneous British Israel view.

Of course, it is not a mistake to recognise the singular and high blessings of advancing Protestantism, cultural achievements and the distinctive calling that has been upon British and American Christianity. This is merely recognising God’s true work with the Gentiles, and with those nations whom He has called by His mercy. The fact that English-speaking nations have welcomed the Gospel freely does not preclude the possibility of many other nations doing so. In fact, Jesus prophesied that all nations would have preaching come to them, and that means that the Gospel could have impact among them.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:14).

It is mercy, not birthright, which has been the great heritage of English-speaking nations. The blessing of God has been bestowed upon us, who did not deserve it. It is through this that God has established the English Bible to be the Bible to be used in the last days to bring to a predominantly globally English-speaking world. This, of course, is no coincidence.

I AM sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. (Isaiah 65:1).

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. (Romans 9:25).

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. (Matthew 21:43).

The nation referred to in Matthew 21:43 means Spiritual Israel. This is spiritual Zion, which is not limited to the lands, language or people groups of the English-speaking nations. However, it does still point to the idea that God's special blessing and calling has been with our people, to have Christian countries, and that God is to do much more yet.

It is within the English-speaking Christian progress that we may find the focus of the Lord. It is here where there are two important doctrines coming out of the 20th century.

One is the primacy and importance of the written Scripture. The best manifestation of this has been with those who not only uphold the inerrancy of Scripture, but who say that we have a perfect Bible today, the people who point to the King James Bible, that it alone should be used.

The other is the connection to the Spirit of God, that people should be moved by the Spirit, and should themselves move spiritually. This has risen up in evangelical outpourings, into the Pentecostal outpouring and ultimately with the Word of Faith teachings.

The Word and Spirit Movement is the entwining together of these two into one, that the written Word, the Scripture, be upheld, and that believers be filled with the Holy Ghost. This means people who use the King James Bible speaking prophetic faith words and seeing the manifestation of God's words coming to pass in power.

Smith Wigglesworth was the spiritual grandfather of the Word of Faith Movement of the twentieth century, and Kenneth Hagin, the spiritual father of the Word of Faith Movement, acknowledged wearing out his Wigglesworth book through excessive reading. When a Pentecostal Faith preacher talked about standing on and believing the Word of God, the implication was the King James Bible.

Kenneth Hagin wrote, “The Word of God is from the Spirit of God: Holy men of old wrote it. The Word of God is of utmost importance. But you’ll never understand it with your head; you must understand it with your heart. Don’t put the Spirit above the Word. Put the Word first and the Spirit second, and you’ll be safe. The well-known Pentecostal editor Stanley Frodsham, the author of Smith Wigglesworth’s biography, brought out the fact that Wigglesworth was, first of all, a man of God’s Word, and, second, a man filled with the Spirit of God. That’s an excellent combination.” (*The Believer’s Authority*, 1993, page 49).

George Stormont reported, “A week before his death, Wigglesworth prophesied again ... This time, he foretold a second move of the Spirit. The first move would bring the restoration of the gifts of the Spirit; the second would bring a revival of emphasis on the Word of God. He said, ‘When these two moves of the Spirit combine, we shall see the greatest move the Church of Jesus Christ has ever seen.’” (*Smith Wigglesworth*, 1989, page 123).

Wigglesworth showed not only his personal progress, but that the coming move of God would be beyond Pentecostalism. In his own sermons, he revealed his own story.

“One day God said to me, ‘Come out.’ I had not been in long. I was in the Wesleyan Church. Was there anything wrong? No. Only God said, Come out. He had something further. The Salvation Army was in full swing. I was very anxious to get the best. Revival was at full, but they turned to other things. So God said, Come out. We need to have the hearing of faith, always soaring higher, understanding the leading of the Spirit. Oh, the breath of God. Then I went to the brethren, they had the Word, but so much of the letter with it, and splitting of hairs. God said, Come out. Oh, they said, he has gone again, there is no satisfying him. Then came the baptism of the Holy

Ghost, with signs following according to Acts 2. God alone speaking. Faith bringing us to a place of revelation to cover us, God coming in and manifesting His power.” (*The Hearing of Faith*, sermon).

“For many years the Lord has been moving me on and keeping me from spiritual stagnation. When I was in the Wesleyan Methodist Church I was sure I was saved and was sure I was all right. The Lord said to me, ‘Come out,’ and I came out. When I was with the people known as the Brethren I was sure I was all right now. But the Lord said, ‘Come out.’ Then I went into the Salvation Army. At that time it was full of life and there were revivals everywhere. But the Salvation Army went into natural things and the great revivals that they had in those early days ceased. The Lord said to me, ‘Come out,’ and I came out. I have had to come out three times since. I believe that this Pentecostal revival that we are now in is the best thing that the Lord has on the earth today, and yet I believe that God has something out of this that is going to be still better. God has no use for any man who is not hungering and thirsting for yet more of Himself and His righteousness.” (*The Gifts of Healing and Working of Miracles*, sermon).

“For years and years God has been making me appear to hundreds and thousands of people as a fool. I remember the day when He saved me and when He called me out. If there is a thing God wants to do today, He wants to be as real to you and me as He was to Abraham. After I was saved I joined myself up to a very lively lot of people who were full of a revival spirit, and it was marvellous how God blest. And then there came a lukewarmness and indifference, and God said to me as clearly as anything, ‘Come out.’ I obeyed and came out. The people said, ‘We cannot understand you. We need you now and you are leaving us.’ The Plymouth brethren at that time were in a Conference. The Word of God was with them in power, the love of God was with them unveiled. Baptism by immersion was revealed to me, and when my friends saw me go into the water they said I was altogether wrong, But God had called me and I obeyed. The day came when I saw that the brethren had dropped down to the letter, all letter, dry and barren. At that time the Salvation Army was filled with love, filled with power, filled with zeal; every place a revival, and I joined up with them. For about six years the glory of God was there, and then the Lord said again, ‘Come out,’ and I was glad I came. It dropped right into a social movement and God has no

place for a social movement. We are saved by regeneration and the man who is going on with God has no time for social reforms. God moved on, and at that time there were many people who were receiving the baptism of the Holy Ghost without signs. Those days were ‘days of heaven on earth.’ God unfolded the truth, showed the way of sanctification by the power of the blood of Christ, and I saw in that the great inflow of the life of God. I thank God for that, but God came along again and said, ‘Come out.’ I obeyed God and went with what they called the ‘tongues’ folks; they got the credit for having further light. I saw God advancing every movement I made, and I can see even in this Pentecostal work, except we see there is a real death, God will say to us, ‘Come out.’ Unless Pentecost wakes up to shake herself free from all worldly things and comes into a place of the divine-likeness with God, we will hear the voice of God, ‘Come out’ and He will have something far better than this. I ask every one of you, will you hear the voice of God and come out? You ask, ‘What do you mean?’ Everyone of you knows without exception, there is no word for Pentecost, only being on fire. If you are not on fire, you are not in the place of regeneration. It is only the fire of God that burns up the entanglements of the world.” (*The Appointed Hour*, sermon).

What Wigglesworth was pointing to was something beyond Pentecostalism. The Word and Spirit view would both descend from Pentecostalism and from a view of the superiority of the King James Bible, which has been directly linked to both its use in historical revivals and also the idea of the English language being a global language so that it can go forth and be used around the world.

Noah’s prophecy

After the great flood, Noah prophesied about his descendants.

And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. (Genesis 9:25–27).

Noah’s prophecy was not merely a comment on his immediate three sons, but on their distant descendants. Noah’s curse was on Canaan,

whose descendants were known for their gross sexual immorality and idolatry.

The blessing of Shem was specifically upheld through his descendant Abraham, and to the nation of Israel.

The Japhethites are the most numerous, with many nations from western Europe to South America. The Japhethites inhabiting the tents of Shem meant that the Japhetic people would be especially responsive to the Gospel, which is well known to anyone who accurately traces the advance of the Gospel through history.

Japheth had a son named Gomer, whose firstborn was Ashkenaz. The Germanic people, who descend from Ashkenaz, say in their old stories that the first man was called Ask, which means “ash tree”. The story of Ask is a corruption of the memory of the patriarch Ashkenaz.

In the Bible, we find that the Ashkenazian nation was allied with the Medes and Persians when Cyrus conquered Babylon. The great city of one branch of Ashkenaz’ people was Asgard, or ancient Troy, but the known history of the old Germanic people was on the shores of the Black Sea. The legends say that the king of those people in ancient times, named Wodan, led his people into Northern Europe and eventually conquered the Western Roman Empire.

All the Goths, Franks, Danes (Vikings), Angles, Saxons, Geats and so on not only descended from Ashkenaz, but those tribes became the foundation for the modern European nations.

The most widespread and strongest of the children of Ashkenaz are the English-speaking people, whose influence, though Britain and then the United States of America, has reached the whole world.

So, then, it is no accident that the Gospel has had its greatest impact, and been the most widely and heavily spread by the English-speaking peoples, and it is no accident that there has been a strong connection between Britain and the Jews, and the United States of America and the Jews.

The Last

Christian Exceptionalism means that there is some manifestation of Christianity in the world that can only be experienced through certain cultural contexts, and by a certain language. This is Anglo-American Protestantism.

This does not demand that a person should be born of a certain people group or speak a certain language to be saved. Rather, it merely recognises where God has worked by His Divine Providence, and shows that for one to become the best Christian for the future, it would really be recommended — dare we say, required — that one know English and confirm to right Protestant doctrines.

But it can be objected that British Christianity has backslidden, and American Christianity is in disarray, from some very good kind of witnesses all the way through to the worst kinds of compromisers.

Where then is the answer? It is with us.

All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. (Psalm 22:27).

According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness. (Psalm 48:10).

The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. (Psalm 50:1).

From the rising of the sun unto the going down of the same the LORD's name *is* to be praised. (Psalm 113:3).

Keep silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment. (Isaiah 41:1).

I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* mortar, and as the potter treadeth clay. (Isaiah 41:25).

That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else. (Isaiah 45:6)

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. (Isaiah 59:19).

For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts. (Malachi 1:11).

We must be people who claim our undoubted right to the Word of God, and its exaltation in Australia, New Zealand and the islands of the South Pacific. We must trust that God (in his mercy and grace among the Gentiles) is advancing us beyond the threshold into the very centre of the promises and prophecies, by the refreshment of the Church Remnant, and by the raising up of Christian governance. We must view the King James Bible, not merely as the history of Israel and the early Church, but as our book, and to its prevailing by us in multitudes of peoples, and nations, and tongues, and kings.

The calling and gifts are of God, and the many favourable factors in Australia have rightly been recognised as being supplied by Divine Providence. It is evident that the unpatriotic attacks on our hegemony are really to do with the spiritual battle against God by the kingdom of darkness. There is no doubt that in the minds of those ruled by evil, and those who have been influenced by their cause, that they will be offended at even the hint of daring to mention upholding our traditional heritage, who are stirred against this ideological manifest destiny.

4. COUNT YOUR MANY BLESSINGS; SEE WHAT GOD HATH DONE

The full Gospel

The Full Gospel is more than merely believing that God forgives your sins and that you will go to Heaven when you die. The Full Gospel says that first Christ has redeemed man from sin itself.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (Matthew 1:21).

The New Testament teaches that all things are yours. This explicitly includes knowledge, healing, prosperity, protection and power.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. (3 John verse 2).

Not only are these blessings for the believer, but they have a purpose. They are so the Gospel can go forth, that its preachers be effective witnesses and enable better outreach of the work of God.

And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen. (Mark 16:20).

Sowing and reaping

One of the principles of the kingdom of God is the spiritual law of sowing and reaping. This says that whatever a man does, it will come back to him multiplied.

Personally, if a Christian does not give his attention to God, and neglects the Scripture and prayer, he obviously will be weakened. But

worse, allowing negative and sinful thoughts in can cause wrong things to fester and grow in the heart.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians 6:8).

This also is reflected in common sayings based off the teachings of Jesus, that people ought to treat others like they want to be treated. This directly relates to the area of prosperity, and is taught throughout the Book of Proverbs, so that Jesus could rightly show that by what proportion a person gives, it would come back to them, multiplied.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. (Luke 6:38).

The same principle applies in the area of ministry, and in the area of giving to ministers, so that if a person gives money to a good ministry, that person is opening up for spiritual increase in their own lives. Further, it also is the means by which Christians are able to access great prosperity and increase.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (Galatians 6:6, 7).

It is an unbreakable law. If you sow, you must reap. Therefore, based on your faith, you should be preparing yourself, claiming that it is yours and receiving it in.

Seedtime and harvest

Good seeds must be put into good ground at the right time. According to the Scripture, and as observed in nature, it then takes a period of time for the seed to sprout and develop, to where the grown up plant comes to full maturity.

And let us not be weary in well doing: for in due season we shall reap, if we faint not. (Galatians 6:9).

Sometimes it might look like nothing is happening, but there is a due season to reap, and believers are encouraged not to give up.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*. (Psalm 126:6).

The harvest is our right, because we were the ones who were obedient and complied with God in sowing the seed in the first place.

Stolen property returned

In God's law, if a person steals or damages property, he is required to make restitution.

And if it be stolen from him, he shall make restitution unto the owner thereof. (Exodus 22:12).

However, the penalty goes in a ratio, meaning that the reparation should be fourfold, fivefold or even sevenfold.

If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. (Exodus 22:1).

Men do not despise a thief, if he steal to satisfy his soul when he is hungry; But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house. (Proverbs 6:30, 31).

The principle is actually spiritual, in that if something has been stolen, and the thief can be identified, then the thief must restore sevenfold, and is forced to give the substance of his house.

Satan is the ultimate thief

Behind all events in the world's history is the battle between good and evil. God made the Earth and the fulness thereof, but Satan came

in the Garden of Eden and tempted man to make Satan the god of this world. Jesus knew this, and He came to destroy the works of the devil.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. (John 10:10).

All things which have been kept back from the people of God, where their time or possessions have been stolen by devilish deceptions and operations, these things can be demanded to be repaid, not only in full, but with interest. The Bible says up to sevenfold!

Jesus died on the cross and rose again for Christians to walk free from the curse of the law. Therefore, if things of the curse operate against Christians, not only should those things be resisted, but what things they have taken or held back from the believer must be likewise reversed.

A spiritual demand in prayer can be made, forcing the devils to give up, in the name of Jesus Christ, what they have stolen, and sevenfold more, straight from the kingdom of darkness.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. (Joel 2:25).

The Great Wealth Transfer

The wicked in the world are gathering up wealth, and hoarding it for themselves. But God has stipulated that wealth must come into the hands of the righteous. This is not only a general principle, but something which must be fulfilled before Jesus Christ returns in a great and spectacular way.

Though he heap up silver as the dust, and prepare raiment as the clay; He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver. (Job 27:16, 17).

Evil pursueth sinners: but to the righteous good shall be repayed. A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just. (Proverbs 13:21, 22).

Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. (James 5:1–3).

No doubt, the wicked rich though they were laying up for themselves, and trusted in their riches which are perishable.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned *and* killed the just; *and* he doth not resist you. (James 5:4–6).

The wicked justified their actions, even exploiting believers, but God shows that He comes to intervene.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. (James 5:7, 8).

The coming of the Lord does not just mean the end return of Jesus, but also means the coming of the Lord to intervene, the due season and day of visitation, to bring a blessing into the lives of believers now in this time.

Accumulated sowing and prayer

Think of all the evangelism and prayers that the Church has done through time. Think about the prayers and good actions that have been done by your own ancestors. Did you know that these cannot remain unrequited?

All the accumulated prayer, missionary work and godly actions of the British Empire (for example) must be reaped. There's a massive harvest at hand, of souls, finances and resources that must be obtained.

Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. (John 4:35–38).

The harvest of Eastern Christianity and English speaking Christianity is ours. We are the prime inheritors of it, we are the beneficiaries of the highest level of Christian blessings here upon Earth at this time.

The reaping Church

Jesus told parables saying that the seed is the Word of God, and saying that the harvest is the end of the world. The latter days Church must therefore reap, as is shown in the Book of Revelation.

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. (Revelation 14:1).

Some Bible interpreters have understood this to show that the British Evangelical tradition had great impact at the close of the eighteenth century and into the nineteenth century.

Revelation 14 then goes on with descriptions of the Protestant Evangelical message.

Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. (Revelation 14:12).

The patience relates to a time between the sowing time and the reaping time. Particularly since the 1960s, it has looked as if Christianity has had no real impact. This is the time of the patience of the saints.

He also identifies two components of believers, or two particular movements, being the idea of keeping the commandments of God, which is central in the King James Bible only perspective of identifying and having the very words of God; and the idea of having the faith of Jesus, which is central in the Word of Faith teaching of believing, speaking and possessing by faith.

And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. (Revelation 14:13).

There is a passing away of the old Christian witness, but, as believers have gone to be with the Lord, they have left a legacy. That legacy is the remnants of the highest orders of believing tradition. And the promise is that their works, which is the future reaping, does follow them. This is the Word and Spirit Movement, the preparation for the Great Church Restitution.

And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on

the cloud thrust in his sickle on the earth; and the earth was reaped. (Revelation 14:14–16).

Accessing your heavenly account

Godly men have sown since Adam. The Church has sown since the Early Church. There's a direct succession from then down through the British Church to ministries today in Australia.

We have an account with God, as the apostle wrote,

I desire fruit that may abound to your account.
(Philippians 4:17b).

We have also been given the Holy Ghost as a down payment, “the earnest of our inheritance” (Ephesians 1:14b).

But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day. (Deuteronomy 8:18).

We therefore have the right to claim what is ours. We have a grand heritage. So much of what is ours has been held up by Satan and evil things, which power must be broken, and that house must be spoilt.

Every gift that God has given must be claimed, personally, nationally and Church-wise.

God setteth the solitary in families ... Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor. ... Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold. ... Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*. Blessed *be* the Lord, *who* daily

loadeth us *with benefits, even* the God of our salvation.
Selah. (Psalm 68:6a, 9, 12, 13, 18, 19).

Some *trust* in chariots, and some in horses: but we will
remember the name of the LORD our God. They are
brought down and fallen: but we are risen, and stand
upright. (Psalm 20:7, 8).

5. SHOWERS OF BLESSING

The moves of the Spirit

When Jesus was leaving Earth, He told His disciples He would not leave them comfortless.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8).

The Holy Ghost was not just in that early Church at Jerusalem, because the promise of the Scripture explicitly pointed out that there must be an advance of the Gospel, even to the uttermost parts of the Earth.

The uttermost part of the Roman Empire was Britain, and the Gospel has gone to America in the west, and to Australia and New Zealand in the far south and east. We should anticipate that His words and the power of the Spirit be there also, and this is exactly what we find with the Word and Spirit Movement.

It is reliably reported that Smith Wigglesworth, the great Pentecostal pioneer, prophesied that there was a coming move of the Spirit which would restore the gifts of the Spirit. There would be a second move, which would bring a revival of emphasis on the Word of God. He said that when these two moves combine, it would be the greatest move the Church of Jesus has ever seen.

The first movement, which came directly after Wigglesworth died, was the Word of Faith Movement with its emphasis on confession, believing, gifts, miracles, healing and prosperity doctrine. The second movement, was the King James Bible Only Movement, which particularly emphasised the importance of every word of Scripture, and that believers today actually have the Scriptures perfectly, and that King James Bible is the best translation in the world.

By combing these in the Word and Spirit Movement, as has been happening in Australia, the Church is being prepared for the Great Church Restitution.

The outpouring of the Spirit

On the day of Pentecost the Christians first received the Holy Ghost and all began speaking in tongues and prophesying. Peter preached from the prophet Joel.

But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. (Acts 2:16–21).

What began at Pentecost was not supposed to end there. The prophecy spoke of the last days, and the Roman Empire existed but at the very beginning of the last days. This means that in the latter times, there should be great outpouring of the Spirit.

The signs of the outpouring of the Spirit have hardly been fulfilled, especially in their literal sense. Therefore, seeing that there has been a vast lack of prophetic things, and of spiritual outpouring, it is required that these things come to pass in a great latter days blaze of glory. This is the Church Restitution.

The anticipation of the apostle Peter was that it would come down through time and to distant places.

For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. (Acts 2:39).

The restoration among the islands

In Isaiah 42, the prophecy shows that there is a work of God to bring the Gospel to the world, that preaching of it is “for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.” (Isaiah 42:6b, 7).

Every promise in the Scripture must come to pass.

Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. (Isaiah 42:9).

This communication from God is the Bible and the results must come to pass.

Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. (Isaiah 42:10).

Let them give glory unto the LORD, and declare his praise in the islands. (Isaiah 42:12).

He shows that He will restore the place of the Bible.

The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable. (Isaiah 42:21).

In contrast to this He shows what happens to people who do not hear.

But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and

none saith, Restore. Who among you will give ear to this? *who* will hearken and hear for the time to come? (Isaiah 42:22, 23).

Restoration is linked to hearing the Word of God. This restoration includes financial restoration, because the opposite situation is to be robbed and spoiled.

A mighty move of God

In the times of modern Infidelity, when many people do not really believe in God, there is little recognition of God's actions. But this is not always to be the way things are.

The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once. (Isaiah 42:13, 14).

Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself. (Isaiah 33:10).

Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might. (Isaiah 33:13).

And God's motives are to help those who need help.

And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. (Isaiah 42:16).

English Bible Faith Pentecostalism

In turning to the Scripture, we find prophecies of what we could describe as English Bible Faith Pentecostalism.

For with stammering lips and another tongue will he speak to this people. (Isaiah 28:11).

This prophecy connects two things, the Pentecostal experience of tongues and a language not Hebrew reaching the Jews with impact. Pentecostalism teaches that when the Holy Ghost fills a Christian, they speak with unknown tongues as a sign, called the initial evidence of the infilling.

Someone might say that in the New Testament the first century Greek language was used to speak to the Jews, however, the Jews were not converted as a people at that time, but largely rejected the Gospel. Thus, Christianity has often identified that the future conversion of the Jews must occur. Seeing that Christianity in its best form is in English, and seeing that the best Bible in the world is in English, it follows that the Jews (many of whom speak English) can begin to be converted in a real way by English preaching and evangelism.

For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. (Zephaniah 3:9).

This “pure language” can be interpreted to mean a Bible which is exactly correct in all its meanings, and precise. The King James Bible is that.

People object that no one speaks the way the King James Bible is written. That is true, no one ever has. But it is not about speaking like that, because that is God’s special way of communicating His Word to English speakers — to the world as English continues to spread.

A better world

The word “millenarianism” describes the belief that a future time is to be better than the present, by a coming major transformation of society. In Biblical doctrine, the Millennium is viewed as a coming golden age of 1000 years when Jesus is to rule upon the Earth. Crime will be eliminated, venomous and wild animals changed, and the deserts will bloom.

It is a common desire in mankind to desire a future glorious period, to build a better world. That same idea has been in very diverse

beliefs and movements, like Nazism, communism, Islamic terrorism, Christianity and liberal secular humanism.

The Christian Church has always had a positive view, from the earliest writers after the Apostles, and throughout the ages. They were not passively waiting for Christ to come to take them, but took seriously the task of evangelising the world.

The influence of Christianity was so great, despite persecution, that when the Emperor Constantine came into power in the fourth century, his conversion to Christianity opened the way for the conversion of the mighty Roman Empire.

Furthermore, when various Gothic nations invaded the Roman world, they too were being converted to Christianity.

The coming of Christianity in place of Paganism had been seen by some as a kind of Millennium, an opening up to a period of blessing. They began to see this quite literally, as based on Augustine's model, which became a major error in the Papal system, as though it was Christ's Kingdom on Earth.

This Augustinian model carried on, being modified and adjusted, until after the Middle Ages the Protestant Reformers particularly shifted from the Augustinian view of a past or present Millennium for an upcoming, imminent better period of time prior to the return of Christ.

The ills in the world (such as plagues, wars and the inquisition) from the rise of Roman Catholicism had shown that they were not living in the Millennium, but the Reformation itself, and the expectations coming out of it, were pointing to a millenary type of view, where there would be rising blessing for the Church.

The latter days glory

The Reformers did not necessarily expect literally 1000 glorious years to come, but did develop toward the idea of the latter days outpouring, which would precede the return of Christ. The development of these ideas was slow, with the Puritans and

Protestant scholars coming out of the Reformation period writing about the latter days glory of the saints in the seventeenth century.

Thomas Brightman suggested that the conversion of the Jews was integral to this, leading to a period of great blessing for the Church. Others suggested that it would happen as the result of the Jews coming back to their homeland, and from the defeat of Gog and Magog (which they considered to be the Turks or Russia).

John Cotton suggested that after the predicted fall of Popery, Christian ministers (i.e. preaching evangelists) would have great influence, and cause many conversions, effectively stopping Satan's power. He thought that after the fall of the Papal power, there would be a revival of Christian power, and the conversion of the Jews.

Others held that antichrist would be destroyed, Jews called into the Christian faith, and the churches greatly enlarged and enjoying the condition of peace and progress.

John Owen taught that while he expected antichrist to be shattered, and the dawn of a glorious period, he did not expect this to come about by human contrivance. He looked forward to a time of great prosperity for the Church, where it would enjoy purity of doctrine, while Satan would be held in check by an outpouring of the Spirit.

This was articulated in the Savoy Declaration (1658), as contributed to by John Owen (mainly) and Thomas Brightman, "As the Lord in his care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages, for the good of them that love him, and his own glory; so according to his promise, we expect that in the latter days, antichrist being destroyed, the Jews called, and the adversaries of the kingdom of his dear Son broken, the churches of Christ being enlarged, and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition than they have enjoyed."

The conversion of the Jews would, in their view, usher in the Millennium. Some, like Joseph Mede (1627), expected Christ's return with this, and 1000 of peace to follow with Christ personally present on the Earth. Mede had essentially restored the doctrine of

Premillennialism, which others developed further until it became to be the dominant view, pointing to Christ's personal reign upon the Earth for 1000 years.

Daniel Whitby (1703) temporarily popularised the view that Christ would not be reigning upon the Earth for 1000 years, but instead the Church would be reigning, from the conversion of the Jews, to the conversion of all nations. His view was like as if life today would go on, but come through a period of dramatic change with the conversion of the Jews, and place the world into a more happy state.

Revivalist Postmillennialism

In the eighteenth century, Jonathan Edwards taught that there would be a rising gospelisation of the world. Teaching from Isaiah 42:4, "And the isles shall wait for his law", he considered that there were coming times of the glorious manifestation of God's work in the islands, and that Australia itself should be converted to the Gospel of Christ.

He taught that the glorious outpouring of the Spirit would prevail over every opposition, converting Jews, Muslims and Catholics, and the heathen nations, reaching to the remotest places.

Revivalist Postmillennialism taught that while the Christian religion would arise and prevail, it would not become universal. The influence of the Gospel would be far-reaching, but would not be absolute.

Those Postmillennialists who advocated the social Gospel or Reconstructionism essentially tried to impose morality by law, by converting institutions, by political and direct socialistic means. They thought that the change of the world could be imposed by direct, carnal means, perhaps even literally marching on Rome to destroy the Papacy.

But others, seeing the Kingdom of God as internal, focused on changing hearts with the Gospel as the means for affecting the changes toward a Christianised world, and by this have massive positive impact into nations, acculturating them into a last days form of Christianity that would be ready for the return of Christ.

The evils of the French Revolution, and ensuing wars, including World Wars, the Cold War and so on significantly dampened the enthusiastic belief in world Christianisation. Such a belief was then labelled “naive”, and forced proponents to say that the Millennial changes were coming “by imperceptible degrees”, which was a practical admission that things did not look like they were getting better for the present.

The Pentecostal Movement

Pentecostalism began in the 20th century with the view that the restoration of the outpouring of the Holy Ghost was a necessary step in empowering the Church in the latter days.

In fact, Holiness preachers from the 19th century had actually expected and been looking forward to a restoration of the gifts of the Spirit, and some were preparing themselves for when the outpouring came.

The antichrist systems of the world still needed to be defeated, and the Jews needed converting. But by this stage, the Dispensationalist teaching was gaining ground. In that view, the world was getting worse, not better. In that view, Great Tribulation was about to descend upon the world.

Within Pentecostalism a dualistic view was espoused. They turned to a prophecy in Isaiah which reads:

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. (Isaiah 60:1, 2).

Basically, the light and darkness would continue to polarise along side each other. The world would get darker and the Christian Church would become lighter. This light included rising spiritual fervour, miracles, healings and godly fruits. The darkness was the increasing apostasy. Thus, the outpouring of the Spirit would be in parallel to the rising darkness.

The Dispensationalist placed the conversion of the Jews to after the time of when the Church would be taken up in the Rapture. In fact, the Dispensationalist view really could be taken to deny any significant last days outpouring at all prior to the return of Christ.

However, Pentecostals continued to hope, saying that the re-forming of the State of Israel, and the Charismatic Movement were signs of the end times.

The last days apostasy

Because Christians were deferring their hope to some future glorious period, they could be dissuaded by failings in the present.

Having witnessed world wars, communism and the social revolution of the 1960s, many believers tended to think that the times they were living in were becoming worse and worse. The view was that life would become darker, and that a final Antichrist would rise to rule the world, and that great tribulation would manifest on the Earth. Many thought, however, that the Church might be taken up, to meet Christ in the air, and escape the worst (this is the doctrine of the Rapture). Others thought that the Church would have to endure a few years of intense persecution upon the Earth in this period, and that then Christ would return in glory and power.

Books were written, particularly from the late 1960s onward, predicting the increase of immortality and social ills leading toward the Great Tribulation. Even in the Church, compromises of doctrine, declining membership, and general unspirituality was identified as the Laodicean times. (This is based on the interpretation of the seven churches of Revelation chapters two and three, that each church represents a period of history, the last being an era of great compromise and lukewarm affection.)

As modernistic Infidelity (e.g. atheism, humanism, general secular hardness and ignoring of the Gospel) grew, whole Christian denominations seemed to retreat and melt away. Christianity became something hidden away, so that the Christian experience was basically a set of words, behaviour, cliques and materials, all of which existed in microcosms called “churches”. This is not to deny that

these people were trying to induct others into their thinking, and to join with them in their worship, but these people lacked the power to break through against the hardened world, and increasingly the world was manifest in their own churches and in their own thinking.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. (Romans 12:2).

The transformation of nations, communities, households and individuals to Christ had failed, because the churches were made up of people now conformed to the world.

Attempts to galvanise efforts were often frustrated, and misdirected. Enemies, such as “the spirit of Freemasonry” were identified, and fought against by singing and prayer. Christians were encouraged to unite with the different groups, even with Seventh Day Adventists, Roman Catholics, Brethren and others.

On one hand, defeatism reigned. On the other, a wishful and totally impractical militancy was preached, trying to encourage the faithful — particularly the youth — to be prepared for the coming “moves”, battles and perhaps even totalitarian-style persecution. However, for all excitement generated over the rising flood-tide, years of lacklustre results, and the general attrition of the Church, and general worldliness seemed to be holding these movements in check.

The coming revival

Some Pentecostal movements still had elements of optimism. Word of Faith teachers pointed to the future literal Millennium when Christ is to reign upon the Earth, preceded by the Great Tribulation period. However, the same teachers have pointed to a last days outpouring of the Spirit, where there are to be great positive impacts of the Faith message, with health, wealth and knowledge (soul prosperity) abounding.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.
(3 John verse 2).

This means that before Christ returns, the true Church of believers is to enter into a period of great blessing. A key passage pointed to is in James.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. (James 5:7, 8).

This “rain” is symbolic of the spiritual outpouring, and the harvest includes the conversion of many to Christ.

Faith teachers have proclaimed that there is a new wave coming, a restoration of Christian power, authority and holiness in Christ! They pointed to the rise and proficiency in gifts of the Spirit, fresh anointings and softening humble hearts. It will be our finest hour, when a great influx of souls will come into the Kingdom of God.

There has to be a rapid turn around: if the Church is ill-equipped (naturally and spiritually) to deal with small amounts of people, how on Earth can the Church run programs educating millions and bringing whole nations up into the mighty uplands of the last days blessings?

Obviously, these things are all being looked after by Christ in His Church-building role, which means key things are being put into place for this great endeavour.

The basic model of history

In the West, there have been three periods of history from the New Testament. These are the Pagan period, the Papal period and the period of modern Infidelity.

In the Pagan Roman Empire they persecuted Christianity, until Constantine the Emperor came and the Empire itself was converted to Christianity (from 313 AD). Paganism as a threat was finally ended under Emperor Theodosius (394 AD).

The long reign of the Papacy and Roman Catholic errors (from 538 AD) was interrupted with the Reformation (1517). However, Romanism received its major blow by the coming of modern Infidelity, first in the French Revolution (1789), then the conquest of the Papal States (1798) by the French, and then through time by ongoing secularisation (1801, 1870, 1882, etc.).

The current period of modern Infidelity must therefore receive a blow, besides coming to its full end at Armageddon. The following is a projected simplified timeline:

1. Things getting worse for Christianity, hardness, apathy, apostasy, etc.
2. The rise of Gog (a Russian dictator).
3. The fall of Gog, marking the beginning of the Church Restitution.
4. Nations stunned, Jews being to be converted.
5. After some time of pervasive Christian influence, a sudden and surprising coming of Christ in the air, the Translation (Rapture) of the Saints.
6. The seven year Great Tribulation, the final Antichrist on Earth and Armageddon.
7. The Millennium, and then the final rebellion.
8. The Final Judgment.

This means that several of the aspects as taught and expected by Puritans and Postmillennialists and Missionary Revivalists can match up with the Pentecostal expectation, that there should be a period of blessing for the Church on Earth in this present period of time, in the near future, between the fall of Gog (#3) and the coming of Jesus Christ in the air (#5).

6. LIGHT AND LIFE TO ALL HE BRINGS

Peter prophesies in his sermon

As the Early Church was strengthening in Jerusalem, the apostles Peter and John went to the temple to pray, and healed a lame man. A crowd gathered, and Peter preached to the Jews:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord (Acts 3:19).

Peter expected that his preaching would have an effect, and this would be with the conversion of hearers, not just when he spoke, but much more in the future, when future Jews would hear and respond.

Instead of merely addressing the Jews of his day, he pointed to the time when his message would be believed, a time when refreshing would come from the presence of the Lord. While it is true that the book of Acts recorded a time of refreshing by the coming of the Holy Ghost, it is clear that Peter pointed to a future time of refreshing.

Seeing that he said “times” plural, this meant that the period from the Pentecostal revival (of the 20th century) and beyond would better fit as when the fuller refreshing would be manifest. But in the 20th century Pentecostal and Charismatic revivals, the Jews were not yet really being noticeably converted.

The refreshing is actually defined in Isaiah as basically good news of rest and blessings in response to a prophetic message.

For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. (Isaiah 28:11, 12).

The stammering lips is identified by Paul to mean tongues as spoken by Spirit-filled believers, see 1 Corinthians 14:21–23.

Since the Pentecostal revival from the 20th century brought in the resurgence of tongues, it would follow that Spirit-filled Christianity would lead to the conversion of the Jews. Furthermore, the literal meaning of Isaiah's prophecy indicated that the preaching to the Jews would be in another language, that is, not Hebrew, nor was it fulfilled with the Greek of the New Testament. This allows for the indication that English be used for evangelism of the Jews.

This prophecy therefore would indicate that the message of the Gospel would be preached to the Jews by English-speaking preachers who are Pentecostal, but does not specifically mean the tongues themselves are being used for the actual preaching.

When Peter said that the effects would be when the refreshing would come, he placed it prior to the return of Christ, saying,

And he shall send Jesus Christ, which before was preached unto you (Acts 3:20).

This verse is key in indicating that it is the latter days conversion of the Jews that he was pointing to, and showing prophetically that Christ would, by that time, have been preached to them.

The Church Restitution

Jesus Christ would be sent, as Peter showed that He currently was in Heaven.

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. (Acts 3:21).

Jesus is therefore not waiting idly in Heaven, but is expecting the Church to be doing something:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From

henceforth expecting till his enemies be made his footstool. (Hebrews 10:12, 13).

The word “restitution” speaks of a reparation and paying back and seizing of enemy assets. While the Scripture promises one day a restitution of all things, this does not mean that there is no beginning of restitution, as though there is no restitution leading up to the coming of Christ.

On the contrary, if the coming of Christ is only at the restitution of all things, then there must already be a restitution of some things prior. This is why the Scripture speaks of “times” plural of restitution, because it is not just the full restitution in Christ’s personal Millennial reign upon the Earth that is being promised, and was foreseen by the prophets, but also prior to that time, Christians should be taking back the ground (so to speak) from the enemy.

In the military analogy, it means that a great proportion of the many souls living on the Earth must be swept into the Kingdom, that many must be converted properly and continue in sound doctrine. In the agricultural analogy, this is likened (in a number of scriptures) to a great harvest. In the fishing analogy, it is likened to a great catch of fish. In the gardening analogy, it is likened to a tree coming to its full stature. In the building analogy, it is likened to the construction of a beautiful temple. These examples are the very illustrative language the Scripture uses.

Peter states that the prophets from ancient times have been prophesying of this, not only the full restoration and glory of Christ’s Kingdom reign, but also of the rising end of the Church’s mission prior to the return of Christ.

The prophets spoke

In Genesis, at the very beginning, it reveals that God spoke, commanding light to be. The power of this command was not just in physical light, but in the spread of knowledge of the truth. Paul wrote:

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of

the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:6).

The light of the truth shines in the minds and hearts of all believers, and shines out by the words and deeds of believers.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. (2 Corinthians 4:7).

Thus, from the very beginning the prophets spoke, showing the infectious, indefatigable pervasive power of the Gospel. This is why the Old Testament is able to address sinners, saying,

Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. (Isaiah 46:9).

How could it presume to speak so, except that it was of power to do so? It not only speaks to the transgressors, but anticipates that some would hear, telling them to remember the things of God.

This means that God's truth must endure through time, so that sinners will have recourse to it. It also means that God's truth is having results with the sinners. They are to recognise God.

Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me (Isaiah 46:9).

Is there a reliable record of God's words and actions? It is the Scripture, which records from the beginning and from ancient times the truth. And there power with this, of the Holy Ghost confirming the Word, working with the people of God through history.

Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure (Isaiah 46:10).

If God has promised restitution, as Peter preached, then that must be what will happen. The movement of history, the chain or sequence of

events in time must all be leading toward this great end, “yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.” (Isaiah 46:11b).

There must be a change in condition and position for the humble believers, which also implies a change for the wicked rich of this world.

The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory (1 Samuel 2:7, 8a).

The prophets prophesied

Peter showed that Jesus Christ had come preaching a message, which afterward would be believed by the Jews.

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. (Acts 3:22, 23).

In the first instance, Peter is speaking of Jesus as the prophet. Moses uses the word “Prophet” with a capital “P”. But Peter did not. In order to understand this great truth, the truth that the Holy Ghost is communicating precisely by the written Scripture, even to the accuracy of the punctuation and lettering in English.

The reason for Peter’s use of a lowercase “p” on the word “prophet” was because the prophet Peter spoke of was the form of how Jesus would speak to the Jews.

Peter was talking about the Jews heeding the words of Jesus, yet they never did nationally when Jesus was on Earth among them. So, then, he (by the Holy Ghost) was pointing to the future time when Moses’ prophecy would be fulfilled, when the Jews would heed the prophet,

but it would be by heeding the written words in the Scripture, the words of Jesus written, and believed.

The word “hear” is used in the Bible in connection to receiving the truth. The words of Scripture being accepted in the heart, the Gospel being responded to, is called “hearing”. The Holy Ghost also works in this manner in speaking to the Church.

He that hath an ear, let him hear what the Spirit saith unto the churches. (Revelation 3:22).

This hearing and seeing is often described in Scripture, which is a necessary foundation to having faith, and which is a sign of a willingness of submission to God.

And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. (Acts 28:24–28).

So, then, for years the Jews have not heard, they have willingly not seen what the prophets showed. And in that, the Gospel was sent to the Gentiles, where another very different reaction was found.

I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. (Isaiah 65:1).

The Gentiles, they who knew not God, have been found to enter into the knowledge of God. Those who were ignorant have been found to be responsive.

It Gentiles have already for years and years been responding to the Gospel, and with great breakthroughs, how much more should there be response in the latter days, without effective hindrance, constraint or containment?

Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. (Acts 3:24).

If the promise of the Old and New Testament is great inroads of the conversion of the Jews, how much more must there be Gentile conversions, and a readiness and preparation among them to bring the truth to the Jews?

The promise to the Jews

The central portion of the Book of Romans describes God's plan in regards to the conversion of the Gentiles, and the salvation of the Jews. It does not mean that all Jews from history will be saved but that the nation will be turned into a Christian nation, and that all the Jews who are left at the return of Jesus Christ will be converted prior to the Second Coming.

Paul speaks of his "kinsmen according to the flesh" (Romans 9:3b), meaning natural Jews.

Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. (Romans 9:4, 5).

He then explains that the primary focus was on natural Israel with the Old Testament and with Christ's first coming but also adds the Gentiles who are to be converted:

Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. (Romans 9:6, 7).

This means that Christ is the seed of Abraham, and that since Gentiles are converted through Christ, those believers are also of the family.

Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God. (Romans 9:24–26).

He then promises to intervene in history, for the salvation of his people,

For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. (Romans 9:28).

And Paul explains that the Gentile believers then comprise the Israel of God.

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. (Romans 9:30).

While the Jews as a whole did not attain salvation at that time,

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. (Romans 9:31).

He was therefore wanting the Jews to wake up, saying that “my heart’s desire and prayer to God for Israel is, that they might be saved.” (Romans 10:1).

The Gospel to the Gentiles

As long as the Jews resisted Christ, they would not be saved.

For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. (Romans 10:11–13).

Thus, the way of salvation open to Gentiles and Jews was the same. After this manner, the Gentiles would be instrumental in helping to convert the Jews, for now that Gentiles were becoming Christians, Jews would (after a long time beyond the Early Church times) also become Christians.

So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. (Romans 10:17–20).

So then, preaching and witness would be to the Jews, to anger them, and to be a witness, so that they might come to believe.

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. (Romans 11:1, 2a).

Paul showed that there was yet the potential for Jews to be saved, beside their persistently stubborn attitude, which the Bible elsewhere describes as,

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do ye*. (Acts 7:51).

But the problem would not always persist.

Even so then at this present time also there is a remnant according to the election of grace. (Romans 11:5).

He explained that a spiritual blindness was on the Jews.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. (Romans 11:7, 8).

And the Holy Ghost then revealed why the Gentiles were being converted:

I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? (Romans 11:11, 12).

If the Jews resisted, it was so that the Gentiles could come into Christ. The Gentiles came in, so as to bring the Jews in. Just as the fulness of the Gentiles was to come in, the increase of all would be for the Jews to come in. This would be a boon for the Church on a spiritual level but also linked to prosperity on the natural. This prosperity is not only to be manifest in the Millennial reign of Christ but also in the beginning of the times of Restitution, which is to occur prior to the Translation of the Saints. Thus, the Jews begin to come back in to

make up with the Gentiles “a glorious church, not having spot, or wrinkle, or any such thing” (see Ephesians 5:27), fit to be with the Lord Jesus Christ.

The conversion of the Jews

Paul’s desire to bring in the Gentiles was indeed for the purpose to bring in the Jews. He knew that if the Jews were the original chosen, than the whole enterprise of the Gospel with the Gentiles, and finally both Jews and Gentiles together in one, must surely be blessed.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (Romans 11:25).

Hence, the great prophecy of natural Israel’s conversion:

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (Romans 5:26).

And then the Jews will indeed be part of the New Testament, since it was already prophesied in the Old Testament (see Jeremiah 31:33, 34 and Ezekiel 36:26, 27).

For this *is* my covenant unto them, when I shall take away their sins. (Romans 11:27).

The great mission of the Church is not only to advance the Gospel in the world but to also be focused on converting and bringing in the Jews to the fellowship:

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. (Romans 11:30, 31).

God's plan is that the mercy which He has shown the Gentiles should also be shown to Jews to bring them in. Currently, very few of the Jews are Christians.

For God hath concluded them all in unbelief, that he might have mercy upon all. (Romans 11:32).

The inroads of the preaching to the Jews is directly alluded to in the Scripture, starting with the fall of Gog, and with the opening of Jewish hearts to the power of the Spirit of God.

The Gentiles to accept the Gospel

During Paul's ministry, he saw how the Jews many times reacted against the Gospel, even blaspheming.

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. (Acts 13:46, 47).

Paul considered himself to be a light to the Gentiles, but this was because of the Gospel, the treasure in the earthen vessel (his life). The light of Paul's revelation would go, via written Scripture, to the very ends of the Earth.

That is why we can rely upon the King James Bible as being very accurately and precisely the exact light for the salvation of nations, seeing that the English language has come to Hawaii, Australia, New Zealand, Fiji and so on. Further, the raising up of the King James Bible from Australia is quite consistent with the proper Pauline ministry as perpetuated through Protestantism.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the

Lord was published throughout all the region. (Acts 13:48, 49).

If the reaction and import of the Gospel was to find joyful Gentiles and open avenues of propagation in the time of Paul, how much more should this be the case today, after so many years of Gospel seeding?

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. (Acts 28:28).

The Gospel is supposed to be powerful, evangelism is supposed to be effective, people are supposed to be hearing and getting converted. But the increase of the Gospel among the Gentiles, while to be a great blessing for all, has the even greater work of charity involved.

Charity is the true motivation to seek one's own, not to lift up one's self, not to do that which is evil, but to seek the best in line with God's will for others.

A remnant of English-speaking believers hold aloft the purist truth, it is not to glorify them alone, but ultimately to do bring in the Jewish people into the kingdom of God.

Who is to convert the Jews?

The Church at no time in its long history has ever made any real inroads in converting the Jews, though much effort was undertaken in the Early Church period.

All such labour has not been in vain.

The Jews in the last days have been prepared. Circumstances are outworking to make them favourable to the Gospel — this is divine providence. The Jews have been aided naturally by English-speaking nations, many of them understand English. This means that the Gospel is about to have greater potential with them than ever before.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned*

from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. (Acts 28:9–11).

The teaching of the truth can come to the young and to those who must be built up in knowledge, even the preaching to the Jews of the Gospel in English by Spirit-filled Christians.

To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. (Acts 28:12).

Though they have not heard, the sure promise is that they will hear.

7. FROM VICTORY UNTO VICTORY

God's knowledge attainable

God is giving all knowledge, but this does not mean that Christians are to achieve omniscience, but it does mean that answers and wisdom is available.

Jesus, in His earthly ministry, was localised to one timeframe, and one place. But the Holy Ghost has come to be with believers through time in every place.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. (John 16:13–15).

Jesus wishes believers to know and understand Scripture doctrine, because unless believers know the truth, they are not able to know the promises made.

Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. (John 8:31, 32).

The work of the Spirit is to bring knowledge to born again believers, who by nature are receptacles fit to receive knowledge.

But ye have an unction from the Holy One, and ye know all things. (1 John 2:20).

Knowledge is not being held back by God.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5).

God's perfect doctrine

God has perfect doctrine, and expects and wishes believers to align to it.

My doctrine shall drop as the rain (Deuteronomy 32:2a).

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. (2 Thessalonians 2:15).

The proper doctrine, the knowledge of the Spirit, is made known by Scripture, and this is absolute.

Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? (Proverbs 22:20, 21).

This knowledge is also derived from Scripture spiritually, by properly studying Scripture.

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3:15–17).

On this basis, believers are to seek truth by living after the Spirit in all their thoughts and being.

Jesus Christ the Saviour from sin

Sin is transgressing the law of God (see 1 John 3:4). Jesus came to save His people from their sins (see Matthew 1:21). Peter concluded his restitution message by saying,

Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. (Acts 3:26).

The first coming of Jesus provided the way of being free from sin, and it was first proclaimed to the Jews. They had the law for hundreds of years instructing them in the holiness of God.

The salvation message of the Gospel is not, as some wrongly suppose, merely to be saved from going to Hell, but is the message of what has been done to stop a person from being sent there.

God has given His law. His law is absolute, and violation of it is reprehensible to the nature of God. God is angry with sinners who violate His law. And, most tragically, all humans are guilty before Him. Sinners deserve death, the death of fire and Hell.

The death and resurrection of Jesus Christ, and the payment of His blood not only appeased the wrath of God, but also gave people the opportunity to have God create in them a new spirit, to get them “born again”. This means that Christians live a life whereby the Spirit of Jesus is in them, living after the nature of the things of God.

Old thoughts, old behaviours should be broken and fall off. The desires of the godly person should change, to be inclined toward charity and giving, not all the negative and violating acts of sin, selfishness, error, pride, foolishness, lust, etc.

The Gospel proclamation is about very real overcoming of devilish power on the personal level,

To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among

them which are sanctified by faith that is in me. (Acts 26:18).

Those who are in Christ are sanctified, that is, made and kept holy, by faith in Him. The great focus of the Gospel is on the maintenance and growth of Christians in the holiness of God. This should be obvious by the fact that Spirit of God is called the Holy Ghost, and that the Bible is called the “holy scriptures”.

Christian perfection

Christian perfection is the doctrine of walking perfectly according to the law of God, in perfect love.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. (Romans 13:8).

Christian perfection says that when a person is born again, they should then exercise themselves in walking in righteousness (see Hebrews 5:14). The righteousness is to be appropriated as continuous, that a Christian is no longer a sinner, no longer a servant of sin.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye

have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. (Romans 6:10–18).

This is sanctification (see 1 Corinthians 6:11), which is in line with being a new creation in Christ. In Christ believers are new creatures with a new nature:

Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. (2 Corinthians 5:17).

Believers should not be sinning, and should not be living after sin. Believers are in fact commanded by God not to sin, and believe His word makes it so.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (1 John 3:9).

Often, those in misguided or weaker belief systems (in a whole spectrum of Protestant denominations) will not only take an opposite view, but will also seek to emphasise that it is shown Scripture that Christians can sin and can be carnal. It is of course correct that Christians can sin and even fall from grace, however, the passages they use against Christian perfection are not properly used by them.

1 John 1:9 states that if a person repents, then they are cleansed, no sin is held against them. Further, such people often take the 10th verse there to mean that they must say that they sin NOW, which is the exact opposite of the verse. If you say you are saved, you must be admitting you were saved from something, i.e. you WERE a sinner.

Another objection is where people misunderstand Romans chapter 7 to mean that a Christian is still under the law of sin, and is still carnal. But this is clearly not what that chapter is teaching. It is teaching, as shown in chapter 6, and especially in chapter 8, that if you are NOT spiritually minded, you will be then carnal, the fleshly lusts will by default rule if you do not actively stand in faith in sanctification.

A significant error to be defeated

Many Protestants and Roman Catholics have taught, thought and lived as if sin is inevitable. They have proclaimed loudly that they are all sinners, that Christ has saved them despite their sinning each day, continuously doing wrong things.

They have said that Christians should pray for forgiveness regularly, for sins known and unknown, of commission and omission. The difference then, according to them, between a Christian and the non-Christian is that a Christian at least seeks forgiveness or absolution.

But there is no victory in their view, only a worse consciousness of the slavery under which they are tormented. But worse, in embracing the “reality” of their sinful selves under Christ, many have almost neglected being any more conscious of sin, and have all the more infrequently sought forgiveness. Apparently, God made them this way, and that this state of affairs is “normal”, after all, it is the shared experience of all other Christians apparently.

The reality is that Jesus has saved His people from their sins. If He has not saved them, then they are still in sin.

The reason why the Father is sending people to hell is because of their sinful state. Therefore, salvation requires a person to be freed from this situation.

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. (James 4:6–10).

It takes humility to bow to God, and to follow His way. Many seem to be proud about their sin, proud about being humble. That is false

pride. Those who are saying that all are really sinners, and that no one can really be free are walking in pride and unholiness.

Jesus is coming for a spotless Church

Jesus is building His Church (see Matthew 16:18). The workmanship of God is not shoddy. This means that the tainting and corrupting of the world to be getting stronger, but rather, the Church should be more and more cleansed by the fuller's soap of God's washing. He is of power to really, actually sanctify believers, so that the dead works of the world (e.g. lusts, thefts, etc.) should be dropping away.

Did Jesus die to call a body of followers, a chosen people, to be broken down and barely able to do anything? Has He called children of God to be part of a despondent, failing and weak-minded Church?

No! He called believers to be a royal priesthood, to be effectively purged from all spots.

That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Ephesians 5:26, 27).

When Jesus returns, He is not coming for a harlot Church. This means that there must be growth and advancement of every member of the body, as well as the whole. The Church, which means the collective of all true believers in the Spirit, is supposed to "grow up into him in all things" (see Ephesians 4:15) It is to be a body growing and prevailing under the headship of Christ.

True Christians are supposed to be coming together, in the bond of common unity to the point of perfection. That requires a solid base of sound doctrine, and requires people to come into the same mind and judgment.

He has put people with gifts and offices of responsibility in the Church for this very reason.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Ephesians 4:12, 13).

It is very well known to believers that there is much darkness and evil in the world. Christ has called His followers to be sanctified and separate in the midst of the sinful world.

How shall a young man cleanse his way? By taking heed to the Word of God, the Scripture. The Word of God has cleansing power which renews the mind of the believer (see John 17:17).

The works follow because of the power that God's truth has in people's hearts and minds.

The Church grown up

The "Full Counsel of God" is an advanced Pentecostal Doctrine that says that there is a "Full Gospel" and that Christians are to have absolute doctrine, i.e. perfect doctrine. This today is mainly perpetuated in a minority of Word of Faith circles. The terminology comes from passages like this:

For I have not shunned to declare unto you all the counsel of God. (Acts 20:27).

Because of the development of Church through time, what Paul knew is ultimately less than what is known today. This is in line with principles like the seed sowing principle, and the Kingdom Growth idea.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. (Luke 13:18, 19).

The Book of Ephesians gives a lot of insight into this view. Ephesians chapter 4 begins by appealing to both unity and the fact of a perfect or absolute doctrine. Ephesians chapter 4 then goes on to say that the Church is equipped and gifted with many gifts, for the growth, expansion and development of the Christian faith. This has happened in part through history, but has not yet been realised in its full potential.

The latter days growing up and fulness of the Church is the advance of the Church before the return of Christ, known by Puritans as the Latter Days Glory of the Saints, and by Word of Faith as the Last Days Great Wealth Transfer and Harvest. This is called the doctrine of Church Restitution, which is actually a form of Postmillennialism.

Faith doctrine

Faith doctrine basically says, If God says it, I believe it, and that settles it.

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. (Romans 4:17).

This is not to be confused with the wrong teachings of Christian Science nor Gnosticism.

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal. (2 Corinthians 4:18).

The proper view is that the spiritual trumps the natural, but the natural is not an illusion, rather, it can be changed by belief and words.

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever

ye shall ask in prayer, believing, ye shall receive.
(Matthew 21:21, 22).

(See also Matthew 17:20, Mark 9:23, Mark 11:22-24, John 10:34, 35, John 16:23, 24, Heb. 11:1, etc.)

The efficacy of the Gospel and obedience

As the Gospel goes forward, the words of the King James Bible are proclaimed, being the very Scripture of God as having been transmitted faithfully, there are nations who receive it.

Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. (2 Corinthians 2:14).

Sent preachers come to people that hear the words, and faith arises in them, and they call upon the Lord who saves them.

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 (Romans 16:26).

Obedience to the Gospel is possible, and proper obedience is even to happen on a large scale. The Gospel is destined to reach nations, but it is the response there which is especially good — they are to receive it and to be obedient.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.
(Matthew 28:19, 20).

Nations are to be taught and baptized. Nations are to observe, that is, have the very words of God in the King James Bible, believe them and do them. They are to walk properly in the Gospel, in proper and

sound doctrine, and actually be in line with the commandments of Scripture.

For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth (Colossians 1:5, 6).

The Gospel which reaches people everywhere, throughout the world, brings forth the fruit of the Gospel, which is obedience and blessing. Not only has this been seen in limited degrees in English-speaking nations with the Great Awakening and the Wesleyan Revival, but also must happen yet again, and have world-wide impact.

8. LET THE FIRE FALL

The presidential angels

In Daniel 10, the prophet had a vision, seeing angels operating in their ruling role behind the scenes, representing the time and place of empires or kingdoms. These may be called “presidential angels”, which means that they have rulership over set nations or kingdoms in the spiritual realm.

The devil also has his operations behind rulers and kingdoms, so that what is seen in the natural is a reflection of the spiritual.

When, in the spirit realm, a devilish power is removed, another new one will come to take its place, just like in the natural how one empire is replaced by another.

The movements of these devils and angels is in line with God’s rule through out history, that what God has said must come to pass.

This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. (Daniel 4:17).

And ... until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. (Daniel 4:32).

Persecution no surprise to God

Seeing that God knows the end from the beginning, and seeing as He has a plan, then the persecution of believers is no surprise to God. History is not a series of chance or haphazard events, but everything is happening within the parameters of God’s will, because of the law of God (if people obey the word, blessing, if not, the curse) and even Satan himself is not omnipotent, but narrowly confined in time and space, otherwise he would have destroyed or stopped British Christian Evangelicalism (for example).

One such persecutor is the Eastern Antichrist. In the first role, the Hellenistic king of Syria, known as Antiochus Epiphanes, sent his forces against the believing Jews.

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. (Daniel 11:30, 31).

Notice that God does not ever let His truth actually fail.

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed. (Daniel 11:32–35).

It is very important to believe that there is an appointed end, which means both the bad end for the enemies, and the good end for the believers.

Islam

The same passages in Daniel which find their first fulfilment with Antiochus Epiphanes find a second fulfilment with Mohammad and Islam.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. (Daniel 8:23, 24).

Ishmael is the father of the Arabs, and the prophecy that was given about him shows that ultimately Islam will be against everyone, and everyone against it.

And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. (Genesis 16:12).

Gog

The third and final fulfilment of Daniel 8 and the second part of 11 is of the final Eastern Antichrist.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. (Daniel 11:36).

This evil leader is to rise in the north. This is Gog, the Russian dictator, who begins an economic and military conquest of the world.

It is commonly interpreted in Ezekiel 38 and 39 that Russia is amass a great army and have a brief period of great power. He will invade nations, and in Ezekiel 38, the campaign to capture the land of Israel is described.

Gog the leader seems to be an Infidel, while his followers include Muslims.

However, stones of hail will rain down from the sky, shake the land, and God shall come riding on the heavens to divinely fight against them. This is foretold in many passages.

According to Ezekiel, Joel and others, there will be a great gathering of spoil from those wicked who had intended to spoil the Jews.

The obvious display of divine power will cause many to be opened up for the Gospel, and will also allow for the beginning of the conversion of the Jews.

Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? (Ezekiel 38:17).

The Lord speaks directly to Gog. The only way this is possible is if believers today, and the world, have access to the very words of God. How would we know what the prophets have said, unless we have a reliable and perfect Bible version?

This is coupled directly with a spiritual outpouring, both for the Jews and Gentiles.

So the house of Israel shall know that I *am* the LORD their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity (Ezekiel 39:22, 23a).

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD. (Ezekiel 39:29).

The last and most important aspect of this important prophecy is his fall. The coming spectacular failure of the powers of Gog and of the military of his confederacy seems to be directly related to the spiritual events of the Church waking up and rapidly progressing to actually believing and fulfilling the Great Commission.

The necessity of war

There are many illustrations in the Bible of the Gospel and Christianity being militaristic, and fighting a spiritual war.

Jesus did not advocate passivism, nor did He ban the natural nations from their proper place of warfare.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? (Luke 14:31).

When the Spanish Armada was launched, Protestant England went out to fight against them. When error and Romanism threatened the realm, the Puritans fought King Charles and Irish rebels. When Romanism threatened Ireland, King William brought victory through warfare.

When Nazism threatened the world, the English-speaking nations fought against it, and when communism threatened, again, for a time, they stood against it. So likewise with the many wars with Islamic dictators and extremists.

There are plenty of statements in the parables and in Revelation which show that Jesus Himself advocated warfare, capital punishment and corporal punishment.

They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. (Matthew 21:41).

Jesus showed that the nature of truth itself would cause division, and while that is spiritual, it does ultimately manifest in real warfare.

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division (Luke 12:51).

The faithful and the unfaithful servant

Jesus told a parable which describes two states a person could be in at His coming.

And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. (Luke 12:42–48).

In a way, the English-speaking believing remnant of the Church has been like the steward, but also many have become complacent. However, there are yet faithful believers, who are aware.

The Laodicean Church

The seven churches described in Revelation 2 and 3 correspond with seven periods of Church history. The last is the Laodicean period.

Jesus describes it as a lukewarm church, saying they are neither cold nor hot. He then shows specifically what their attitude is selfish.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that

thou art wretched, and miserable, and poor, and blind,
and naked (Revelation 3:17).

In the latter part of the 20th century, and into the 21st, various people would say, “We have an abundance of good teaching” and would talk about their materialistic Western lives. But whether the riches are counted as knowledge, or whether they are counted as natural wealth, many “Christians” tended to fail on both counts.

This is not the will of God. In part, it is because they adopted some form of the communistic propaganda, which also was a throwback to Romanist monasticism, that poverty was apparently godliness.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (Revelation 3:18).

The gold tried in fire means works based on the Holy Ghost using the true Word of God, which for us is the King James Bible. But it also indicates, by the next part, that He would actually have us rich. This is both spiritual and material or physical.

In other words, there has been great deception in the way Christians have lived, and He wants them to break out into the prosperity level. More importantly, the focus is on the heart. There needs to be a true repentance, a true coming into holiness.

Putting on the white clothing is a sign of putting on the Lord Jesus Christ and living a new way. Christians cannot live like sinners, nor can they think that perfection is impossible if they want to see great spiritual power manifested in the end times.

Anointing the eyes means having both a discerning view of matters, and also being able to interpret the Scripture properly. The Bible speaks of studying and rightly dividing (see 2 Timothy 2:15). This also advances by coming into a proper, deep understanding of Bible prophecy.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Revelation 3:19).

Jesus is not writing off all Christianity but is looking for the sincere Laodicean Christian who is hot.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Revelation 3:20).

He is wanting to come in and have supper with the Christian who does things His way. This bringing of a supper is a symbol of Church Restitution. Moreover, He speaks also of supping with Him, meaning a future marriage supper of the Lamb and ultimate glory. But the first level of the Restitution is Christ's coming in with His Holy Ghost infilling into the believer's life, which must increase to greater orders of magnitude.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. (Psalm 23:5).

This famous statement is not just poetry but a real prophetic blessing. The enemies are not in Heaven but are here and now on the Earth. The blessing of the supper table and the overflowing cup is for the here and now.

This means that the Christian is supposed to be having proper spiritual, mental and material success, despite persecutions. The basis of this is people having Christ in their life. Putting Jesus first is not about having some feeling, or some sort of giddy-minded experience but about practically living a holy life and accomplishing good things through godly wisdom.

Beasts and chains

Jesus called some disobedient people foxes, vipers and dogs. As for the enemies, God designates them as "natural brute beasts, made to be taken and destroyed" (2 Peter 2:12). Thus, the Gospel is offensive, both in its advancing militancy and also in exposing the carnality and darkness of evil men.

To say that they are “made to be taken and destroyed” is exactly in line with God’s plans concerning evil men, and their evil philosophies,

And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth. (Exodus 9:16).

God advocating the end of some can mean both merely disfellowshipping some (e.g. heretics), or actual capital punishment carried out by a Christian justice system.

Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God. (Isaiah 45:14).

It seems alien, in the time of prevailing Infidelity, to have dark skinned men in chains. But this prophecy shows that the Ethiopians, who were confederate with Gog, should have such a change of heart as to be volunteer themselves to submit to the ways of God. And God would have mercy on them. This raises teaching that it would be better to be chained and go to Heaven, or live like a dog and go to Hell. After all, those after the order of Christ should find light burdens, and those physical chains of correction and humility, not the abuses of slavery. One would expect godly masters would be kind and merciful to such subjects.

For his God doth instruct him to discretion, *and* doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen. This also cometh forth from the LORD of

hosts, *which* is wonderful in counsel, *and* excellent in working. (Isaiah 28:26–29).

Infidels are tending ideologically to be bestial

It may be strange, that in a time of growing human knowledge, that there is so little knowledge of God.

Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour. (Isaiah 28:5).

Unchecked, the moral depravity of Infidelity knows no bounds. When it allows sodomy, abortion, euthanasia, drunkenness, pride and fornication as acceptable, it may go the whole way, and allow every perversion, every destructive practice, every ill and evil vice.

Sadly, much compromise with sin and the world has come into the churches, so that they are shallow and fallen.

They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. I have said, Ye *are* gods; and all of you *are* children of the most High. But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations. (Psalm 82:5–8).

What the French Revolution did not achieve by force in the English-speaking nations, was achieved by communistic stealth.

Only the Gospel is the solution for the nations, and only a real and drastic revival of religion is going to be able to rescue many of the English-speaking churches.

9. ONWARD, CHRISTIAN SOLDIERS

Called to serve

The greater ones, the ones with more knowledge — that is, the English-speaking Christians — are not to be in pride, but to help others.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. (Romans 15:1, 2).

In thinking about others, in taking the place of others to help them, Jesus is our example.

For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. (Romans 15:3).

Therefore, the greatest in the kingdom is the servant of all.

And whosoever of you will be the chiefest, shall be servant of all. (Mark 10:44).

The Old Testament is for us

For us to understand all things, we may turn to the Old Testament. The Old Testament was not for a far off distant time in the past, for the Jews, but is for us.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. (Romans 15:4).

Christian unity follows understanding and receiving the fulness of the Scripture.

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. (Romans 15:5, 6).

This unity means to accept all believers. It does not mean accepting unbelievers as believers. It does not mean accepting heretics, those persisting in Roman Catholic error or those in Judaism as believers.

Wherefore receive ye one another, as Christ also received us to the glory of God. (Romans 15:7).

This was addressed to actual believers. And there is a welcoming of Jews and Gentiles into Christ. But they must come to Christ the right way. Roman Catholicism is NOT the way. Cults are NOT the way. Judaism is NOT the way. The way to Christ is by the evangelical message as taught by some Protestants.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. (Romans 15:8, 9).

The calling to the Jews is in line with the Old Testament, and for the Gentiles, so that they might glorify God for His mercy.

Gentiles called and responding

The Gospel is designed, as indicated from the Old Testament passages, to go to the Gentiles as well as the Jews. This does not mean negligible results, but in order to demonstrate the glory of God, it ought to have abundant results.

Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to

pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God. (Romans 9:24–26).

The design of the Gospel is that it has perspicuity and efficacy, that is, that it is understandable and gets results. It achieves the aims of God, and the elements of the Gospel come to pass accordingly.

For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. (Romans 9:28).

This is both in Jewish evangelism, and in its progress among the Gentiles. Among the Gentiles, it means that the Lord will not tarry, but cause the answer to come quickly, being the conversion of nations and the impact of the Gospel with the Jews (see Habakkuk 2:3, 4). The Gospel also is to have great response with the Gentiles.

And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. (Romans 15:10–13).

It is not by random chance that the Gentiles might believe, call on His name, or praise Him but it is a grounded, certain positive view that they most certainly shall respond.

The promise of God's Gospel is unto many. God wants great numbers of people in His Kingdom.

Prophetically, the Scripture foresees that God would justify the heathen, and not just a few.

For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever

shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Romans 10:11–15).

The Gospel is sent and is coming to many, and there is no stopping it. Nothing of the devil will prosper against the Gospel.

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. (1 Peter 2:12).

Ultimately then, there is a reaping, a day of visitation from God.

It is as if Jesus Himself is preaching to the nations

The Church is the Body of Christ, and His means of reaching the nations. Hence, it is as if Jesus Himself is preaching to them.

And came and preached peace to you which were afar off, and to them that were nigh. (Ephesians 2:17).

When Jesus ministered, every person was healed, and there was all power to accomplish the goals.

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus (Ephesians 4:21).

Clearly, all believers should be responding to the Word as if Jesus has spoken to them, and this then guarantees the efficacy of the Gospel, for it is the Holy Ghost Himself who is watching over to bring it to pass.

The believer must take personal responsibility, as God's messengers, representatives, ambassadors and judges (see John 10:35).

The Old Testament pointed to Jesus

In Isaiah 42:1–6, there is a prophecy about Jesus. It is known to be a prophecy of Jesus because Matthew 12:17 quotes it.

There are plenty of prophecies in the Old Testament which were pointing to Christ's first coming.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures (Luke 24:44, 45).

But the writings in the Old Testament, including prophecies, were not just about Jesus' first coming. This is indicated in Romans 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Many other verses likewise agree, that the Scripture is for us, and relates to things regarding us.

However, the writings cannot relate to us unless we are connected to them through Jesus Christ. The central theme and focus is that it goes from the Old Testament, via or because of Christ, to all. The nations are the focus of God's plan.

It is no coincidence that the promises of the Old Testament and what happened through the New Testament are really part of a focus to bring the Gospel worldwide.

The prophecy passages compared

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. (Isaiah 42:1).

Who is this servant? Matthew 12:17 makes it clear that this passage is speaking about Jesus, in that he was healing folks, and told them not

to publicise him (in verses 15 and 16). So, then, it is right to conclude that Isaiah must have been prophesying about Jesus.

But when comparing the words between Isaiah 42:1 and Matthew 12:18, there are differences, “Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.” (Matthew 12:18). Isaiah has “elect” but Matthew has “chosen”. What does this mean?

The written book of Isaiah was inspired. That means that God’s spirit (i.e. spiritual power) was put into those words by the Holy Ghost. Those words were inerrant, infallible words. The same thing happened again with the New Testament. Thus, we are not reading merely the human words of Isaiah and then of Matthew, but rather, the Holy Ghost’s words in the Book of Isaiah, and in the Book of Matthew. The Holy Ghost being free to interpret in His quotation of Isaiah in Matthew, and thus, giving rise to what would appear to be differences. These are not contradictory, but complementary information.

Obviously, some terminology should be considered broadly synonymous, so that “elect” and “chosen” have significant conceptual overlap. But the last part of the verse is where a difference comes in that yields additional information.

Isaiah states, “he shall bring forth judgment to the Gentiles”, but Matthew (by the Holy Ghost) has, “and he shall shew judgment to the Gentiles.” To bring forth could mean 1. to supply, and 2. to bring to pass. To show could mean 1. to reveal, and 2. to manifest. So, if taken together, the judgment is to be supplied, made to be understood and known, seen to occur and have results.

The question then comes to whether this is a positive or a negative, or double sided. Judgment literally implies the law of God, and literally implies carrying out things accordingly. The promises of good, or the punishment onto evil, or both.

The commentators agree that the meaning is the carrying out of the Gospel, that it is the furthering of the New Testament even to the

Gentiles which is intended. They say it is prophetic of the Gospel reaching and changing pagan nations.

How did Jesus reach to the Gentiles?

Now, if Jesus never really left the localised confines of Israel, and never really ministered to anyone by the Jews, how could it be said that the Gospel progress so mightily to the Gentiles by Jesus Christ? After all, Jesus confessed that He was not focused on the Gentiles in His earthly ministry (see Matthew 10:5, 6; 15:24).

So, then, the prophecy of Isaiah must reach beyond Christ's personal ministry, to when the Church did reach the Gentiles. So likewise, when Matthew is quoting that passage, it cannot mean that Jesus was reaching the Gentiles then, but was looking forward to when the ministry of Jesus would be reaching the Gentiles.

The fact is that in the lifetime of the Apostles, the Gospel did reach out to the Gentiles, and in the fourth century, the Roman Empire was converted (by 395 AD). But the progress of the Gospel did not finish then.

It must be very firmly established how Jesus Christ was reaching the Gentiles, since He ascended back to Heaven. This can be identified in two ways.

First, by the Church as the body of Christ. That is, believers as a whole, are likened to being the hands and feet and parts of the body of Christ, as it were, acting through history. By this means, Jesus is speaking to the world (see 1 Corinthians 12:27).

Second, by the Scripture, the words of Jesus written, and them being carried forth in preached, is Jesus preaching to the nations.

Thirdly, the Spirit of God, the Holy Ghost, is representing Jesus in the Earth. And while He speaks to men's consciences, the ministry of the Holy Ghost is really through the Church, and is backing up and following the word, that is, the Scripture — the Bible.

So then, when it says of the ministry of Jesus,

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” (Ephesians 2:13).

Believers are now in Christ, in His body, because Jesus, “came and preached peace to you which were afar off, and to them that were nigh.” (Ephesians 2:17). How did Jesus preach to those at Ephesus? How does He preach to the Gentiles today?

It is by the Church, by ministers. So then, ministers preach the words of God and the words of Jesus are in the Bible. And these believers do so empowered by the Holy Ghost, Who is representing Jesus Christ on Earth today.

God has reached out the Gentiles, and this was affirmed in the Early Church, when they realised that God was calling the Gentiles,

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. (Acts 15:14–17).

These kinds of statements are to be found everywhere, hidden in the Old, revealed in the New.

Jesus preaching to the isles

Astoundingly, Jesus says that national conversion is possible (see Matthew 28:19, 20). Paul even says that great worldwide evangelism is certain to succeed (see Acts 28:28). It states, quite emphatically, that nations should be reduced to obedience (Romans 16:26).

History reveals that the trend of Gospel expansion from the Early Church did convert the Roman Empire, but the Gospel has not stopped. Heathen nations have been converted. The Reformation,

Missionary Movement and Pentecostal Revival have had their impact.

From this, it can be rightly shown that the judgment of Christ has progressively advanced through history, the Gospel has not failed. In Isaiah 42:3b, 4 it shows that, “he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.” In Matthew 12:20b, 21 it condenses this, saying, “till he send forth judgment unto victory. And in his name shall the Gentiles trust.”

The word “till” means it is progressive, and the promise was of the Gentiles trusting was not fulfilled in the Earthly ministry of Christ, but is being progressively fulfilled. The highpoint was not the fact that once the Roman Empire was converted, because the Bible is demanding continuous expansion. Matthew uses the Christian terminology, showing that trusting in the name of Christ is central, something which Gentiles have rightly done.

But the promise of Isaiah about the isles, if understood retrospectively from Matthew, would mean the Gospel. The use of the term “isles” also must be literal, not merely the fact of Gentiles generally (and the isles were inhabited by Gentiles), but that there must be specific fulfilment. Under the Roman Empire, the Gospel impacted the isles of Cyprus, Crete, Melita (Malta), Britain and Ireland. This is associated with the direct progress of Christianity from Christ through the Roman Empire and beyond.

Thus, the prophecy, as interpreted by the Holy Ghost in Matthew, means Christ, and points to the progress of Christianity to the Gentiles. But Isaiah’s prophecy has another scope, which is focused upon the Gospel coming to the isles, and that the isles had been prepared for it. He says that “the isles shall wait for his law.” (Isaiah 42:4b).

There is still an expected victory, and the indication is that the isles of certain Gentile nations are reserved for God’s special purposes. But the signs of Providence have been manifest, particularly with the grand impact of the Gospel throughout the world from the British Isles.

But the isles wait for His law. Which isles, but those of the South Pacific. It is those isles to whom God not only promised His Truth, but that they should be instrumental in the latter days or end time world evangelism.

Jesus preaching to the ends of the earth

Thus saith God the LORD , he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. (Isaiah 42:5).

Straight away it says,

I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles (Isaiah 42:6).

Paul took this personally (see Acts 13:47–49). The prophecy which is about Jesus going to the nations was taken by Paul to mean the spreading of the Gospel by Christians, even to the “ends of the earth”. And what exactly was Paul referring to in the prophecy, but this:

Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands. (Isaiah 42:10–12).

God’s praise from the ends of the earth, from the isles, and glory from the islands. This marks out that the Gospel was always supposed to come to Australia and New Zealand, and that there should be great preparation and outworking there, even for end time Gospel preaching, where there is world-reaching impact.

Isaiah 18

In Isaiah 18 is an obscure and not well understood prophecy. It begins by describing some African nation beyond Ethiopia (relative to Israel), who send boats made out of rushes to go to another people who are scattered and peeled, who are terrifying from their beginning, who are meted out, downtrodden and who dwell in a land with lots of water erosion. Commentators have struggled to interpret this passage.

These factors, however, can apply to the Australian nation, being scattered both spiritually and throughout the landmass; being terrifying, i.e. of the powerful British nation; where Christianity is downtrodden; and where water erosion is a major problem with the river systems.

Next, the prophecy points to a proclamation which will be seen throughout the world (after Africans arrive on reed boats).

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. (Isaiah 18:3).

This indicates a worldwide evangelistic thrust, just in time for when things were coming to their full in the harvest, and where the fowls and beasts (symbols of other peoples) come and take a great spoil from enemies of God.

In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion. (Isaiah 18:7)

The prophecy speaks of a present being brought, which can be nothing other than the Bible, but the knowledge of the pure Bible, that is to say, the Pure Cambridge Edition of the King James Bible, and more importantly also, what the Gospel actually is.

The prophecy shows who has this present, the Christian remnant in Australia, and that their mission is to all the Church and the Jews.

This may also justify why Australia and New Zealand, after the manner of the United States, may be called “God’s Own Country”.

10. THE IMPERCEPTIBLE DEGREES BY WHICH OUR LORD CONDUCTS HIS PLAN

Historicist understanding of Revelation

There are different valid ways to interpret the Book of Revelation. Our study will take an overview of the Historicist view.

The Book of Revelation has several major sections, and the portion from chapter 6 to the end of chapter 11 forms a view of the progress of God's truth through time.

The proclaiming of the Church Restitution message, and its coming, can be likened to a trumpet blast.

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? (1 Corinthians 14:8).

There is an spiritual war, and it is all subject to God's working in history. The war outworks both in real military actions, as the focus of this section of Revelation shows, but also manifests in an ideological war.

Like Oliver Cromwell, the ideological war needs backing, meaning, the effusion of blood and spending of treasure. We've got the ships, the men and the money and we are not unwilling to use them.

The secret weapon is not some bomb, nor some scheme to utilise resources in a new way, but the very certain promises of the Word of God itself.

The Word in Revelation

In Revelation 1, Jesus Christ is revealed, showing the one who has the title of "the Word" (as named in other writings of John). The symbolical descriptions indicate the double meaning of both Jesus the person and also the message of God, the Scripture.

Accordingly, it is possible to see the influence of Jesus and His reign in human hearts of believers as being connected to the increase and dispersal of Scripture. These two things (the person Jesus and the Scripture) are separate, but the doctrine of Jesus' triumph in history is paralleled with the triumph of God's words.

Thus, the description of the figure in Revelation 1 can be interpreted to be a prophecy of the properties and power of Scripture, and of its impact through time.

Based on this, in Revelation 2 and 3, the Scripture is shown as reaching throughout the Church age, that is, to every period of history, the seven churches. The seven churches represent seven periods of Church history.

The seals of Revelation

In Revelation 6, the unsealing of a book is shown. This represents the judgment of God operating through history, and how that there is a progress through time of the word of God (the Scripture).

This can be viewed as a chain of providence. The first seal with the white rider shows the coming of the victorious emperors and the prosperity of the Roman Empire. This set in motion a series of events which would lead to a prophesied great triumph of the Scripture in time.

In the time of the five so-called "good" emperors, the Gospel was able to spread fully throughout the Roman Empire, though often persecuted.

The rest of the seals show the decline of the Roman Empire and the progress of the Gospel, so that Christianity was tolerated by Constantine and declared official by Theodosius.

The trumpets of Revelation

In Revelation 8, angels blowing trumpets are described. Each trumpet represents a military movement.

The Roman Empire was threatened by a series of barbarian invasions, which are illustrated by the first four trumpets. These barbarian invasions were important in founding the basis for the European nations.

The trumpets then focused on the remaining, Eastern portion of the Roman Empire, known as Byzantine.

The fifth trumpet, with great clarity and detail points to the rise and progress of Mohammad and his religion after him, for 150 years. The sixth trumpet describes the rise and progress of the Turks in their conquest of Constantinople.

When Constantinople fell, the movable type printing press was being invented in Europe, England effectively lost its major French possessions (solidifying English as the language of England) and the Greek New Testament manuscripts were making their way into Western Europe.

When the Greek New Testament was printed, correcting the Latin Text, it became instrumental for the Reformation, as Martin Luther first translated into German, and then William Tyndale into English.

The little book

In Revelation 10, a mighty angel with a little book is shown. This little book represents the Reformation Bible being opened and available to the world. The symbolism points to the Protestant English Bible, particularly the King James Bible.

John was instructed to take the book and then eat it. This shows how the Church is to both embrace the Scripture, and that in the latter days, should be preaching again to the world. This has been fulfilled with the Evangelical and Missionary movements.

The two witnesses

In Revelation 11, two witnesses are mentioned, which has been interpreted in the Historicist view to represent the Old and New Testaments, that is, the Scripture in its testimony through time.

The triumph of the secularist power of France over the Roman Catholicism also introduced the secularist war against the Scripture itself.

Within England, it was evident that the Enlightenment thinking was influencing Christians, who began to entertain doubts about the King James Bible, and which led to a Revised Version being made. However, this Revised Version was exposed in 1882, and the King James Bible becoming a permanent fixture.

The seventh trumpet

The last part of Revelation 11 speaks of the seventh trumpet, which is the military rise of Gog, the Russian leader, and his followers, but also their sudden defeat in Israel, and the triumph of the Gospel in the Church Restitution.

It says that the ark of the testimony was seen in Heaven, symbolising the ascendancy of the message and prestige of the true Church in its task of great worldwide evangelism.

Thus, having the King James Bible is instrumental, and the entire section of prophecy concludes with the triumphant Church in direct connection to this.

11. STAND UP, STAND UP FOR JESUS

2 Peter 3

The apostle Peter speaks of Christians as having pure minds, and as receiving his words, that is, the expectation that the Scripture should come through time and space and have impact.

This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance (2 Peter 3:1).

He in fact indicates that the Old and New Testaments should endure, and be available.

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour (2 Peter 3:2).

He then describes the post-Enlightenment modern Infidelity, which scoffs at the Scripture and does not believe them. This attitude has come among Christians to varying degrees, in their doubting of prophecy, in their doubt that Jesus really shall come, in denying the judgment of God and embracing evolutionary doctrine.

But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. (2 Peter 3:8).

God has a very different perspective of time, and God is able to make a lot of things happen very suddenly. It is as if 1000 years of evangelism could happen in one day. This is the power and progress of the Gospel.

Although Christians have had the opposite view (due to the complete opposite scenario being presented by the devils and the world), the

truth is that God not only knows the future, but controls it. And He is bringing to pass good things.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (2 Peter 3:9).

This does not mean that every last Gentile will be converted, but it also means that if Jesus did not return, it would be possible to convert all pretty much all mankind.

Since it is possible that 1000 years worth of things could happen in a day, as it were, then it is possible that there be gradual and sudden inroads of Gospel expansion.

The coming of the Lord

When Jesus does return, He will find faith on the Earth. The coming of Jesus is to take up His saints. This is called the Translation of the Saints or the Rapture, which is described in several passages.

Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. (Matthew 24:40–42).

From this, we can conclude that perhaps 50% of the adult population is converted at that time.

This requires a major expansion of the Gospel, so that there is a believing Church prepared for the Lord's coming.

David Livingstone, a famous missionary to Africa, formulated a method of promoting Christianity, opening up for British commerce and ensuring civilisation would come to those parts. This method was colonialist.

Whereas now, old fashioned colonialism is not the best method, but the spread of Christianity requires a new kind of "British

Imperialism” and “American Manifest Destiny”, an ideological movement of conversion and acculturation of Christian values.

12. LORD, THY RANSOMED CHURCH IS WAKING

The apostolic mission

It was avowedly the aim of the apostles to witness before and even convert religious leaders and rulers.

And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. (Matthew 10:18).

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel (Acts 9:15).

Since God had commanded it and prophesied it, the apostles were not expecting their mission to fail. Paul, for example, desired the conversion of kings and rulers, so it was not unthinkable that this should happen.

So when the truth was received by Constantine, he could be God's vessel and instrument of aiding the Christianisation of the entire Roman Empire.

The Church father Eusebius recognised that God had raised up Constantine to be the leader of the Church in his time, and that the progress of the Church through the Roman Empire was a good thing. This is called "imperial theology" by scholars. This gave rise to the Eastern Orthodox view known as "caesarpapism", where the Emperor of the Byzantine Empire was seen as the temporal leader of the Church.

A better formulation was found in the Reformation with the idea of a Protestant Prince, as evident with Lutheran thinking, and more particularly, with the Anglican Church. This meant that whatever time or system of government in England, including the Protectorate

and the Prime Ministership of William Pitt the Younger, the Christianisation of the heads of government was also seen as desirable.

In the Western Roman Empire, Ambrose also held a similar view, until replaced by Augustine and this developed further with the presumptions of Roman Catholicism, where they, Rome and the Pope claimed primacy over all.

The misguided rejection of Christian attainment by some Protestants

Luther sought the conversion of German rulers, and Calvin expressly set up a potentate with Christianised powers. While England was Protestantised with several Acts of Uniformity, Scotland was directly impacted with what almost could be classified as theonomy.

Yet, in later centuries, various groups (particularly Baptists, Presbyterians) have attacked both the origin of and the notion of an attaining, exceptional Christianity.

Although they rightly rejected Roman Catholicism, their misunderstanding has been so bad, that would have recast history to reject Christian rule. Perhaps it was part of a propaganda effort in Scotland to reject the Anglican Church or part of the American independence narrative to reject British influence. But it began with the faulty premise that to have national Christian system in itself was a product of, associated with or would lead to Roman Catholicism.

Thus, instead of the history of seeing Constantine as a good thing (as John Foxe and the Reformers did), they railed against the slide toward Romanism, rituals, compromise with paganism and apostasy in those times. But to over emphasise faults of those times is to ignore the divine work and good actions of Church councils and godly men in the fourth century.

Apparently, it was an evil thing to have a national religion because their own experience or fear was of imperfect or bad national religion (with fruits like the Spanish Inquisition).

This anti-authoritarian attitude was rife throughout Pentecostal and Charismatic groups, where they upheld an idea of “liberty” against the Biblical doctrine of Church government, let alone, that there could or should be Christianised national government.

The secular war against Christian attainment

It is probably one of the most offensive things to Modern Infidelity of the hardened secularists to promote attaining Christianity or Christian Exceptionalism. Their system is designed in every way, by pride, by error and by rebellion to fight against any idea of “imperial theology”. Their cries for “liberty” (i.e. anarchy), “multiculturalism” (i.e. enshrining heathenism and false religion) and a whole array of “rights” (i.e. licence) is to be as ungovernable and unsubmitive as possible to the idea of the advance of Christian Exceptionalism.

Christian Exceptionalism our heritage

For years, English speaking Christians were moved with patriotic love for their country. This attitude was pervasive in Australian culture until it was rolled back in the 1960s.

Back when Isaac Watts wrote his hymns, there was a view that the Gospel in English and by English-speakers could have global impact. He wrote, “Ye British skies, resound the noise beyond the rising sun” and “Sing to the Lord, ye distant lands, Sing loud with solemn voice; While British tongues exalt his praise, And British hearts rejoice.”

If we were to walk by sight, we would think that the opposite of a powerful, attaining Christianity is true and right. But we walk by faith, and we regard what the Scripture and the Spirit says.

All things brought into subjection

This entire book has been about divine attainment and the final form of this is understanding how God reigns today and should use His Church to reign in the Earth today.

The first major point to understand is that God is in control, meaning that the victory that He has promised must come to pass. This does not mean a passive Christianity, but it means that God was promising to use His Church to do this.

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” (Psalm 110:1).

Specifically, it is the Father’s plan to bring about His desired ends in the Earth. This being so, Jesus is not coming to fight battles for believers at this present time, but has equipped all with the Holy Ghost and the Scripture, so that they can engage in the battle.

The Father is bringing about His plan to fulfilment by having the Church recognise and understand their role, so that the Church actively enforce their authority over the devil, not waiting upon some mysterious will of God.

The onus is on the believer to take the action, seeing that God said this would happen.

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen. (Romans 16:20).

Satan is already a defeated foe, but until the Church stamps its foot down, it is not going to be doing what God wants in this area. Again, since God has promised it, then He is not going to deal with the devil for Jesus without the Church, but use the Church as His instrument of enforcing His work.

Lest anyone think it is a will-less act, as though men are just puppets, and God’s will is overriding everything, they should understand that faith requires freewill beings to agree with and conform to God’s plan. Instead of waiting to see the day when God will bruise the devil or make Him the footstool of Christ, the Church should be submitting itself as the very agents under God whereby this is to be accomplished.

Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his

feet. The last enemy *that* shall be destroyed *is* death. (1 Corinthians 15:24–26).

The reign of Christ is in the present time through the Church, and it is only when the Church has fulfilled its role of enforcing its victory over the devil, that Christ can really come, and when Christ comes to reign, then He can hand over all things back to the Father.

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. (Hebrews 2:8).

Paul knew that all things had not yet been put down, because death was still at work. While the promise is for the victory of Christ, the manifestation of that victory has not yet occurred.

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. (Hebrews 10:12, 13).

Christ Jesus is today expecting the Church to enforce His authority. He is expecting that God the Father is able to ensure that all things are brought to pass — and the Holy Ghost has been sent to help the Church make it happen!

The end

Paul said to be all things to all men, to condescend to men of low estate, to not offend the weak brother who only eats herbs. Jesus said in effect that to be the greatest in the kingdom one must be the servant.

Some things are of a petty nature, such as a picture of a crown or crosses, or what title someone may have in their ministry, or how they might operate in doing their part in attaining all things for the Gospel.

Whatever has been perverted for evil must be restored for good. What has been stolen must be restored. If the Roman Catholics,

Eastern Orthodox, Freemasons or any other has taken or done things, how much more should all things be taken back by believers. They maintain that their rights, privileges, wealth, accomplishments and so forth are their own, but so much of this has been a perversion of some right of the true believer, stolen from the Church (millions of souls stolen, so much wealth waylaid, so many ideas twisted).

Christianity should be attaining what Smith Wigglesworth called the “higher order”.

There is a lot in Christianity that is offensive to the world. The right of Christianity is greater than the right of offence. The Bible trumps human rights. Jesus is the good shepherd who cares for His sheep,

To the Word of Faith and King James Bible Only born again believers, we hope that many would make the step to come into the fullness of the Church Restitution.

To Protestants, we tell them to repent of compromise with the world and with ecumenism, to repent of modernism or modernistic influences. Many are probably not born again, and to them we must preach the Gospel of Christ. Ironically, it is among the English-speaking so-called Christians where there is resistance to this message.

To the Eastern Orthodox Church, we preach Christ, since they must be born again.

To the Romanists, we warn of the error and preach Christ, since some will be born again and come out.

To the secularists, we warn and preach Christ, since there will be an end of the world.

To the Jews, we show mercy and preach Christ, seeing as Christ is desirous to have them born again.

13. YE BRITISH LANDS, REJOICE, HERE HE REVEALS HIS WORD

The ravenous birds

Great blessings have been afforded to the English speaking people, and the latter end of these are the rising and resurgent powerful Christian witness arising in the new Empire of the South.

This is a powerful promise of the Scripture, that God shall renew our youth as the eagle's.

But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint. (Isaiah 40:31).

This also applies to the indomitable ANZAC spirit, which properly comes into order under the overt Scriptural promise, which upholds that,

They shall grow not old, as we that are left grow old:
Age shall not weary them, nor the years contemn.
At the going down of the sun and in the morning,
We will remember them.

Oceania

Oceania (and Antarctica) broadly comprises an area one quarter of the surface of planet Earth. Much of this area is sea. Of the land, vast portions of Australia are desert, and Antarctica is perpetually covered with ice and snow. In the vast Pacific Ocean are many small islands. But the most significant islands of the Pacific are the serene lands of New Zealand. The biggest, and most important inhabited area are the vast coastlines of Australia.

Australia is the most dominant power within the region, and has been directly influenced historically by the British and, from the Second World War, the Americans. Even though other European nations have had some influence into the region, notably the French, it is ultimately the influence of the English culture which predominates.

Richard Hakluyt, an explorer in the time of Queen Elizabeth I argued, “what hindereth us of England, (being by God’s mercy for the same purpose at this present most aptly prepared,) not to attempt that which God himself hath appointed to be performed, there is no doubt but that we of England are this saved people by the eternal and infallible presence of the Lord predestinated to be sent unto these Gentiles in the sea, to those isles and famous kingdoms there to preach the peace of the Lord, for are not we only set upon Mount Sion to give light to all the rest of the world”.

George Abbot, archbishop of Canterbury in the time of King James I, recognised (as many others did) that England was a special nation with a special mission.

Jonathan Edwards, a famous preacher in America wrote of an impending time, when there would be an evangelising of the world, including Terra Australis Incognita, Hollandia Nova, and all those yet undiscovered tracts of land — is far greater than the old world. I say, that this new world should all worship the God of Israel, whose worship was then confined to so narrow a land, is wonderful and glorious!”

It fell that Captain Cook discovered Australia’s eastern coast, and the enthusiastically religious government in London decided to settle the land. The plan was that New Zealand, Fiji, Tahiti and so on should all be under British sway.

John Dunmore Lang, wrote in 1857, “There is clearly, therefore, no part of the habitable globe on which it is of more importance at this moment to [have] a thoroughly Christian people than the shores of Australia. ... I confess I entertain the highest hopes of my adopted country in this important particular. I believe it is destined, in the councils of Infinite Wisdom, to be the seat of one of the first of the Christian nations of the earth”.

American President Ulysses Grant spoke of “the new empire springing up in the Southern Hemisphere”. One of Sir Henry Parkes’ political opponents told him, “we shall join with you in endeavouring to lay the foundation stone of a great and glorious Australian Empire.”

Australian Prime Minister Menzies said, “In the Pacific we have primary responsibilities” and, “I look forward to the day when we will have a concert of Pacific powers, pacific in both senses of the word.”

An academic in *Out of Empire* wrote, “In spite of Australia and New Zealand sharing much in heritage and experience, the artificial creation of separate national identities in 1901 was a starting point for cultural divergence. Anzac was an uneasy reminder that the two countries could, nevertheless, not escape being involved in each other’s destiny.”

Australia’s constitution was intended to include New Zealand, and was written in such a way as to add in Pacific nations.

Much has also been said about so-called “independence” and the “Republic issue”. All kinds of ideas have floated about for years, “But if Australia were Sovereign and Independent, she could annex to her confederacy any such group of Islands in the Pacific, and form them into a separate State, with a regular government precisely similar to her own, without risk of any kind, and for the merest trifle of expense, considering the vast importance of the object to be obtained. In this way a whole series of Australian Protectorates, to be transformed in due time into Sovereign and Independent States of the great Australian Confederacy of the future, might be established in the Western Pacific, with incalculable benefit to the interests of commerce, of civilization, and of Christianity. In short, there is an empire of a perfectly legitimate character to be won for Australia in the Western Pacific, and it is there, more especially, where true glory waits her.” (J. D. Lang).

But not all views have been to de-Britainise Australia. Some spoke of a coming necessity to make Australia and surrounds become what Britain had failed to be. The eminent W. C. Wentworth wrote,

And, O Britannia! shouldst thou cease to ride
Despotic Empress of old Ocean's tide; —
Should thy tamed Lion — spent his former might, —
No longer roar the terror of the fight; —
Should e'er arrive that dark disastrous hour,
When bow'd by luxury, thou yield'st to pow'r; —
When thou, no longer freest of the free,
To some proud victor bend'st the vanquish'd knee; —
May all thy glories in another sphere
Relume, and shine more brightly still than here;
May this, thy last-born infant, then arise,
To glad thy heart and greet thy parent eyes;
And Australasia float, with flag unfurl'd,
A new Britannia in another world.

Australasia

(Second place, Cambridge Prize).

Pacific unity

In colonial times, the great African visionary, Cecil Rhodes, articulated the idea of integrating the kindred nations of Britain, the various colonies and the United States into an Oceanic Commonwealth. It is this Rhodesian ideal which on a more limited scale could be practically put to effect, not just in an Economic Pacific Union, but a lasting union tied with spiritual bonds in the Southern Hemisphere.

Rhodes wrote, “Fancy Australia discovered and colonised under the French flag, what would it mean merely several millions of English unborn that at present exist we learn from the past and to form our future. We learn from having lost to cling to what we possess. We know the size of the world we know the total extent. Africa is still lying ready for us it is our duty to take it. It is our duty to seize every opportunity of acquiring more territory and we should keep this one idea steadily before our eyes that more territory simply means more of the Anglo-Saxon race more of the best the most human, most honourable race the world possesses.”

The problem with all this, of course, was the terminology “Anglo-Saxon race”, and the idea that the tone of one's skin was somehow

related to cultural superiority. It went like this: English Protestant culture is superior, and they have white skin, therefore white skinned people are superior. But this was utter nonsense.

Australia in its earliest years of Federation at the outset of the twentieth century adopted an immigration policy that favoured Western European peoples above all others. The reason for White Australia Policy was avowedly for the preservation of a British-Australian identity. In practice it did largely succeed for a long time, but it was a flawed system.

Some unsavoury foreigner who barely knew English could be allowed in, simply because he was a European, but if there was any African or Asian who had fundamentally adopted British thinking, beliefs and speech, yet he would be rejected likely because of the colour of his skin and ethnic origins.

Paradoxically, in the hundred years before Federation, many Irish folks, who comprised a significant portion of early Australians, were thought of as second class. Yet the Irish could speak English and had the same skin colour and the English.

The real issue then is neither skin colour, nor ethnic extraction, but a willingness to assimilate and participate in Australian life. Ultimately there was a kind of cultural protectionism.

Another problem is that in Australia, there are whole areas of Aboriginal settlements and urban enclaves which are made up of people who have not integrated into Australian society. It is true that Aboriginals and convicts did not have a choice in the matter, but the focus comes down onto the present, on what choices people make today in a free society.

If Australia cannot be healed within, it cannot reach out. The ultimate blame rests with those multiculturalists and cultural relativists who wish to make Aboriginal and foreign anti-Australian cultures equal with the predominate home culture. But these cannot co-exist.

Australia cannot be a collection of warring tribes or many equal cultures. This is because some cultures and civilisations are superior

to others, because ideas are hierarchical. Truth is supreme, and other ideas must fall into their lower positions.

To take Biblical values as the guideline for life must strike a death blow to the idea that all people have rights to have their own opinions, and that all opinions are equal. But opinions are relative, and ignorance of truth is inferior to knowing truth.

Therefore, before us in the nations lays an ideological war, either to restore a believing tradition, patriotic, upright and altruistic, or else, any other kind of selfishness of fractured people and their often culturally destructive activities.

Unless there is one united culture of one indivisible people, then there is only trouble.

Henry Parkes and other founding fathers spoke of a crimson thread of kinship which bound the separate Australian colonies into one nation. (The crimson thread of kinship runs through us all.) The idea of one nation and one people is exactly opposite to the idea of a multitude of groups all with their own rights. (And it is especially hurtful to the wellbeing of the nation if Aborigines are allowed to have their own law and punishments, or that Muslims are allowed to have their own laws and trials.)

And if Australia would be so great as one people, how much greater yet were New Zealand were a partner. And again, that PNG — which was an Australian colony — were part, as well the other island nations. That a single Commonwealth should exist in the antipodes is the great destiny we head for.

The common European origin of much of the population of the South Pacific, including the predominance of the English language, and the links to the common culture and religion add the greater weight to the persistent strategic and economic reasons for uniting together the Pacific nations.

Culture

The tie which bound together the settlers and immigrants was the common cultural identity. It was often said, “One people, one destiny, one flag”.

To a great degree this Christian flavour has been besieged by the infidelity of progressive world views, leaving only remnants and scraps. In a few official places the name of God might be mentioned, the Lord’s Prayer, a few Christmas carols ... the vestiges of truth have not been totally eradicated from our civilisation.

The old morals and sense of duty still linger, even though institutions like the scouts who upheld these values to the youth have largely faded away. Sunday School attendance may have ebbed and religious instruction or religious education may have been diluted, yet there remains some last vestiges.

Sir Henry Parkes had a lot to say about this throughout his *Fifty Years in the Making of Australian History*, 1892.

“... WITHOUT the element of population we cannot build up a new nation in this new country. I want men and women — free men and women — of our own [cultural] stock to assist us in laying the broad foundations of an empire. ... I would not ... give my support to any immigration which had a tendency to change the British character of the population as it now exists. ...

“I say, moreover, and, unpleasant and painful as it may be, it is a matter which ought not be shirked, that I want to preserve the teaching and influence of the Protestant religion in the country, and would lend no assistance whatever to any scheme which would have a tendency to depress the Protestant elements now in existence. ... I do not think we ought to be charged with illiberality because we object to a movement of the population which would change the character of the country. ...

“That the true principle of military defence, and the only course which would ensure effective resistance in extreme circumstances, is to habituate the subjects of the Queen in this colony to the use of

arms, and to foster among all classes a loyal and patriotic spirit of reliance on their own valour and military organisation. ...

“Things may be worse before they are better; but the day will come when justice and fair play will triumph in this land: when great bodies of Christians, who now seem half asleep, will bestir themselves, and when the nation will reject this wretched Sectionalism [anti-Protestantism] ...

“Well, ... he [Australia] is advancing to the position of empire which is assigned to him, and depend on it he will go on growing and gaining strength. If the period over which I have travelled has shown a surprising advance, the period which is coming upon us will exhibit a still more surprising advance. ...

“In founding a free state no nationality or class should be considered whom we are not prepared to admit to all our franchises, all our rights of property, all our privileges of citizenship, all our social usages and trusts, not excluding intermarriage. The existence of a servile or degraded class is incompatible with the safe possession of national liberty. ...

“If that creature, endowed with divine capacity, a human being, who we are told on the highest authority was created in the image of God himself, has any right in the whole world, it is the right to dispose of the attributes of his own life so long as he injures no other human being. ...

“I simply hope New Zealand will join in this great movement. ...

“And beyond all question, the ecclesiastical craving for power, especially in one church [i.e. Roman Catholicism], overrides every other consideration. ...

“The burden of the day will rest with the nativeborn Australians of the future, and never since the dawn of civilisation have the youth of a nation had a fairer field to occupy or a nobler race to run. Let them drink in the moral splendours from the great lives of their ancestry ... Let them kneel to Milton for inspiration ... The heroic figures of the first half of the seventeenth century — the men who entered a deadly

struggle with King Charles and Stafford — must for ever command the homage of the students of our constitutional history. ...

(Oliver St John, Oliver Cromwell's cousin, said on the prospect of war, "'All was well,' he said; 'things must be worse before they could be better, and this Parliament would never have done what was necessary to be done.'")

"A new generation is close upon us; the many will know no other land than fair Australia. They will bring, let us hope, with the tie of nativity, more ample stores of knowledge, nobler capacities for patriotic service, and an imperishable love for freedom and justice. Standing before the uplifted veil, let the meanest of us breathe a fervent prayer, that the Almighty may guide the young commonwealth on the high road of her starry future, that her people may be abundantly blessed within these encompassing seas of peace, and that their influence beyond may be a blessing to all mankind."

Religion

There is no greater force for changing Australia, New Zealand and so on than religion. This does not mean that religion is a means to a political end, as though religion is the tool of government or social engineers. On the contrary, the nation finds itself as "under God" (as per its own official documents), and therefore subject to the prior recorded promises of the Scripture.

The founder of Christianity sent His Word to the uttermost parts of the Earth. After its arrival, it was not to fall dormant or die without any future prospects. Instead, strange promises were to be enacted, "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee." (Psalm 22:27).

Over and again the Scripture points to the knowledge of God coming from the rising of the sun, and being known in the islands, "The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came." (Isaiah 41:5). That is to say, that they acknowledged God and His ways, when they had not known it.

The result would be that this people would come to the Jews, “But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.” (Romans 10:19, 20). This meaning that the Christian people who would help Israel in the end would be rather unlikely candidates, a people roused to great purposes not before known to them.

The Bible points to a major event, a coming crisis. Some think of it as the threat of a world war. In Ezekiel 38 and 39 it lists certain Islamic nations led by Russia, only to be defeated by strange means. Present history indicates the reality of this threat. Russia and Iran are acting just as the prophecy explicitly indicates.

The greatest weapon that can be wielded in the face of this threat is to act in line with the very Scripture itself. Russia’s military defeat must also be Islam’s religious defeat. This gives great courage for our Commonwealth to allow for the expansion of our influence by means of building up our trade hand in hand with the promulgation of the Scripture.

There is no doubt that the environs of Jerusalem are to be placed in our trust, not only the salvation of the Jews, but also as a safeguard against any adverse religious interest.

Why your husband is going to war

The Russians have long been a threat to the world. The Crimean war was just one example of their desire to control the Mediterranean. The past wars against communism were part of keeping in check this great power.

The other threat has been Islam. The ANZAC tradition itself was forged in a war against the Islamic power of the day. The long relationship with the Jews has meant that the ANZACs were always against those who were anti-Semitic.

It is therefore undesirable that battles should be fought against Pacific nations — notwithstanding that the French have not yet learnt their history lessons (or read Shakespeare) — but that the impending

enemies are the Russian marauders with their Islamic hordes. But these are called to be stubble before us.

The ultimate aim is the protection of the Jews, the liberation of Egypt and very real inroads ultimately against certain European ideologies to which the great southern power may at last overcome with the prosperity and wellbeing of the Gospel.

And should the Ethiopians turn so completely from one side to the other, should we not allow them their place of service in our great cause? Shall we not show ourselves as better by being merciful?

It is also recognised by astute political observers in Australia that nothing would do more good for the nation economically, politically and in every other way, but a war.

Often people want to stress that they do not glory in war, but find such things horrible, repulsive and destructive.

But it is a necessity, that instead of sitting upon one's own laurels, that if we truly are committed to freedom and to the destiny of our ultimate victory and place in the world, then we must root out evil in other places. We are not called to merely observe, nor to merely defend, but to contend for what is right.

Our cousins

In the uniting of the Pacific nations, even though Australia may naturally be the strongest, the biggest and perhaps the best, it should do everything to treat his fellow New Zealander as an equal, and to give such a voice and representation as is fair and proper. If the cost of union was half a share with New Zealand, it would be better to do it, and remain true to the principles of true union, than to treat ourselves as superior.

There is also the possibility to bind these nations by an executive office based upon the existing arrangements. There are ample historical and traditional grounds to draw upon, to restore what has been rather than to innovate unnecessarily.

Overcoming barriers

Australia needs to be restored just as Christianity needs to enter into its restitution. But instead of striving for either as separate, the aims of both can be the same. Australia should grow and excel by the reinvigoration of Christianity, and the blessed nation should be a great means of furthering the high notions of truth to the nations.

Senator Cory Bernardi wrote a book called the Conservative Revolution. He stood up for traditional values, though others around him were going another direction.

He wrote, “That’s why we need a revolution of sorts in this country. A revolution that will restore the principles and values that have successfully guided mankind and our society since the dawn of time.” Importantly, “We need to restore that which is now routinely ignored”. He concluded, “In short, we need not just any revolution, we need a conservative revolution. One that will re-establish the family, social and economic virtues that have been neglected for at least two generations”.

Many conservatives have rightly pointed out that today’s Greens are yesterday’s communists. The problem is that these communists, socialists and leftwingers are the “fifth column” within the nation.

If these problems exist within, how shall we resist Islam or the rising Russian threat without?

The worst part of it is that there is a section of religious people who have embraced these ideas. Just one representative of these rebels is the Jesuit “Eureka Street” organisation. The Scripture speaks strongly against these anti-patriotic lovers of pleasure and gain.

One of the best things to offset internal enemies (particularly Leftists) who undermine patriotism, besides the spiritual solution of their conversion to the Gospel, is to have proper citizenship.

Naturalisation is the means of a person making a commitment to become a citizen of a new nation. People born and growing up within a nation never had to make that commitment. But for a long time, in

English-speaking nations, children would make a pledge of allegiance or a declaration. This was also practiced in the oaths of the Scouts.

By proper education, and removing those ill-effects onto education, the crooked paths can be made straight.

Providence

The purpose for the riches and the special place in time for Australia is for a purpose. Just as the secret of the power of the British Empire was to further the mission of the Bible, and so likewise with the manifest destiny of the USA, so also Australia.

After all, some have been granted a heart to do great deeds, it seems, for in the foreknowledge of God, some nations are “sheep” and some “goats”. Some do His will and some resist it.

So likewise is His view of people. Some have been set up as enemies, to be examples, when judgment comes upon them. The Bible goes so far as to call them beasts. But others are to rise up. The language of calling them “birds” is applicable.

The beginning of nations is found in Genesis. There, the primal nations are listed, among whom is Ashkenaz, premier of the families of Japheth.

It would be Japheth’s people, Noah prophesied, who would be enlarged, and who would dwell in the tents of Shem. That is, who would come into the greater blessings.

The legacy of Shem was particularly carried by Abraham, but the real opening up for the Japhethites came by the message of Jesus Christ being accepted by the nations, “and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.” (Romans 15:12b).

This meant that Abraham’s blessing could be possessed by the nations receiving Jesus Christ, and no nations have been more blessed than those who most particularly stood for Jesus Christ, notably, the British Empire and the United States of America.

It was this people who colonised Australia and New Zealand, who upon settling there, brought into those places the essential spirit of Anglo-Protestantism and civil liberty. It would be this seeding which must come to harvest, one which we have as both our right of heritage, and as our right in this grand destiny.

It is the Christian descendants, spiritually, who are the inheritors of the promises, at last in Australia, New Zealand and the isles of the South Pacific.

