

**America
in the
Kingdom Parables**

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Table of Contents

The Kingdom of Heaven on Earth	3
The Sower and the Seed	6
The Mustard Seed	8
The Leaven	9
The Treasure Hid in the Field	10
The Merchant Man Seeking Goodly Pearls	11
The Net and the Fish	12
The Tares of the Field	13
The Householder	16
The Parable on Forgiveness	19
The Laborers	21
The Marriage of the King's Son	26
The Blade, Ear and Corn	26
The Sheep and Goat Nations	27
The Ten Virgins	30
The Husbandmen	34
The Prodigal Son	37
The Good Samaritan	44
The Evil Spirits	46
The Unjust Steward	47
The Rich Man and Lazarus	49
The Ten Pieces of Money	52
The Unjust Judge	55
The Parables on the Lord's Return	57

The Kingdom of Heaven on Earth

Introduction

All the prophets and the apostles, as well as the Lord in His kingdom parables, spoke of the Kingdom of God, or the Kingdom of Heaven, as a way of life, which was to be established and come into manifestation here on earth.

The prophets and the apostles also taught, just as did the Lord, that the Kingdom of Heaven on earth would become manifest on earth in the last days.

These inspired writers also taught that in the "last days" the Kingdom of God, or the Kingdom of Heaven, on earth would be the greatest and the most exalted kingdom or nation on earth.

Since our study of the Kingdom of Heaven on earth will be largely limited to what the Lord taught, we shall cite but few passages from the Old Scriptures. At this juncture we want to call your attention to Micah 4:1: "But in the last days it shall come to pass, that the mountain of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."

The word "mountain," as every Bible student knows, symbolizes kingdom, and "hills" symbolize nations.

Therefore Micah 4:1 could be paraphrased to read, "But in the last days it shall come to pass, that the kingdom nation of the house of the Lord shall be established at the top of the kingdoms, and it shall be exalted above the nations."

In order to clearly and firmly establish in our minds the fact that God's great ultimate purpose throughout the ages has been, and still is, the Kingdom of God on earth, we shall quote a few scriptures and list others.

While it was left largely to the prophets to set forth God's ultimate and long-range purpose for this earth, this purpose is clearly indicated throughout all the Scriptures.

One such scripture is Numbers 14:20-21 where we read, "And the Lord said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the Lord."

Psalm 72 sets forth God's final purpose for this earth, so we shall note a number of verses from this beautiful prophecy that will soon be a reality.

"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness.

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations.

"He shall come down like rain upon tile mown grass: as showers that water the earth. In his days shall the righteous

flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust...

“Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy...

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

Rather than quoting here more scriptures revealing God's ultimate purpose for this earth, please read at your leisure Isaiah, chapters 2, 11, 32, 35 and 66.

The prophets Jeremiah, Ezekiel, Daniel, Joel, Micah, Zephaniah and others all prophesied that God's ultimate purpose for the earth is the Kingdom of God on earth, when the will of God shall be done in earth as it is in heaven. For this reason this Kingdom of God on earth is often spoken of as the Kingdom of Heaven because it is of heavenly origin.

With this summation in mind of what the Old Scriptures teach concerning the Kingdom of God on earth, we shall

consider what the Lord taught relative to the Kingdom of God, or the Kingdom of Heaven, on earth.

In Matthew 6:9,10 Jesus exhorted His disciples to make the Kingdom of God their first petition. In these verses we read, “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." The church has prayed this prayer for 1,900 years and now, according to prophecy and the Lord's parables, the time has come for this prayer to be answered.

One of the first references in the New Scriptures to the Kingdom of Heaven on earth is Matthew 8:11,12: “And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: There shall be weeping and gnashing of teeth."

Here we learn that the Kingdom of Heaven on earth will be the fulfillment of the promise of a great nation that was given to Abraham, Isaac, and Jacob.

The first recorded promise God made to Abraham is found in Genesis 12:2 where we read, “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Subsequent prophecy makes it clear that this nation was to come into being in the “last days" as we have shown in our book, "The United States in Bible Prophecy.

From the Lord's statement in Matthew 8:11 we would expect most of the people who enter this kingdom or nation to

come from, or enter from, the east and the west rather than from the north and the south. The expression "sit down with Abraham, Isaac, and Jacob in the kingdom of heaven" means that the people who are fortunate enough to enter this nation would enjoy and take part in the national and material blessing God promised to the descendants of Abraham, Isaac, and Jacob.

In verse 12 Jesus makes a statement which He repeats and emphasizes in great detail in other kingdom parables, namely, that this kingdom of God would be cleansed, and even the children of the kingdom who defy kingdom laws and principles will eventually be removed from this nation. This would cause

weeping and gnashing of teeth - loud protests and anger.

Matthew 13 opens as follows: "The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables."

There are seven parables in this one chapter of fifty-eight verses, and six are kingdom parables. The first parable is the parable of the Sower and the Seed. And it apparently is an introduction to the other parables on the Kingdom of Heaven on earth.

The Sower and the Seed

Matthew 13:1-23

THE READER'S attention has already been called to the fact that the Parable of the Sower and the Seed introduces the other parables on the Kingdom of Heaven on earth.

Verses 10 and 11 of Matthew 13 tell us "the disciples came, and said unto him (Jesus), Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Here we learn that there are mysteries or secrets in the Kingdom of Heaven on earth which would be made known in parables.

In verse 19 of Matthew 13 Jesus indicated that Satan would put forth special effort to keep people in ignorance and confusion relative to the Kingdom of Heaven on earth.

Verse 19 reads as follows: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side."

As with other truths taught in the Scriptures, a scriptural interpretation and a correct understanding is necessary if the Word of God as the seed is to take root and produce the desired results.

The importance of understanding is also emphasized in verse 23 where we read, "But he that received seed into the good ground is he that heareth the word,

and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

Since God's great ultimate purpose in His plan for this earth is the establishment of His kingdom on earth where His will shall be done as it is in heaven, we can understand why Satan has put forth such a desperate and persistent effort to keep people in ignorance and confusion relative to what is meant by the Kingdom of Heaven or the Kingdom of God on earth.

We must remember, as we read in Matthew 13:11, that the Lord's purpose in giving these kingdom parables was to make known the mysteries or tile secrets of the Kingdom of Heaven.

And remember always, we must not confuse the mysteries of the Kingdom of Heaven on earth with the mysteries of the Church of Jesus Christ.

In his letters to the Ephesians and Colossians, the Apostle Paul claims that he was the first man to whom the mystery of the Church of Jesus Christ was revealed.

In verse 2 of Ephesians 3 he wrote that it was given unto him to open the dispensation of grace or the Church Age. In both Ephesians and Colossians he states that the mystery of the Church is "Christ in you the hope of glory," that personal salvation is for all people who will receive and believe on the Lord Jesus Christ. See Ephesians 3:1-6 and Colossians 1:24-29.

After Jesus had set forth His parables of the Kingdom of heaven as given in Matthew 13 He said, "Have ye understood all these things?" They replied, "Yea, Lord."

If the mysteries of the Kingdom of Heaven, of which Jesus spoke, are identical with the mysteries of the Church of which Paul wrote, then the Lord failed in His teaching and the disciples were mistaken in answering that they understood the kingdom parables, for the disciples most certainly did not understand the mysteries of the

Church until after the death and resurrection of the Lord.

Furthermore, if the Kingdom parables are Church parables making known the mysteries of the Church then Paul was in error in teaching that the mysteries of the Church and the Age of Grace were first made known to him.

Before going into the study of the Parable of the **Tares** Among the Wheat we shall consider the shorter parables of Matthew 13, and then return to that parable.

The Mustard Seed

Matthew 13:31,32

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

From this parable we learn that the kingdom or nation that was to be the beginning of the Kingdom of Heaven on earth was to have a very small and insignificant beginning, but when it was grown it was to be greatest among the nations Herbs or trees in Scripture

symbolize nations. (See Ezekiel 17 and Daniel 4.)

Birds in Scripture symbolize evil and destructive forces. (See Ezekiel 17 and Revelation 18:2.)

Therefore in looking for the nation that is to be the restoration of the Kingdom of God on earth we must find a nation that had a small beginning but grew to become among the greatest of nations, having evil and destructive forces in its branches of government. Furthermore, this nation must be in this world for in verse 38 Jesus said, "the field is the world."

The Leaven

Matthew 13:33-35

Verse 33 of Matthew 13 contains another parable on the Kingdom of Heaven on earth. It states: "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

From this parable we learn that the nation that is the restoration of the Kingdom of God on earth is a nation that has three measures or three separate departments in its national set-up, such as the legislative, the executive, and the judicial. Leaven symbolizes doctrine or teaching, good or evil.

The fact that the woman hid the leaven indicates that the identity and the significance of this nation would not be generally known.

The woman in the parable symbolizes Israel, now called Anglo-Saxondom. Throughout the Old Scripture the word "woman" and 'wife' is used to symbolize the Israel people.

Therefore we would expect this nation that was the beginning of the restoration of the Kingdom of God to be founded by the Anglo-Saxon people with a leaven or a doctrine and teaching on civil administration that required three measures or separate departments. Since it requires time for the leaven to leaven the whole, we would not expect this nation to be perfect or completely in harmony with the civil laws of God in its beginning.

The Treasure Hid in the Field

Matthew 13:44

This thought is also emphasized in the parable given in verse 44 where we read, "Again, the kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The man in this parable who buys the field is the Lord Jesus Christ whom by His death and resurrection purchased salvation for "whosoever will" in the world or field. But the Kingdom of Heaven is like a treasure hid in a field which this same man keeps hidden.

Since the Old Scripture passages, such as Exodus 19:5 and Psalm 135:4 speak of Israel or the Anglo-Saxons as the Lord's "peculiar treasure," we would expect this nation, hid or unknown and unrecognized in the world, to be founded and largely composed of these same people, the Anglo-Saxons.

Let us note here the pertinent statements of Exodus 19 and Psalm 135: "Ye shall be a peculiar treasure unto me above all people: for all the earth is mine." And, "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure."

The Merchant Man Seeking Goodly Pearls

Matthew 13:45-46

Verses 45 and 46 of Matthew 13 give us the following parable: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

If Israel (Anglo-Saxondom) is the treasure hid in the field, then they are also the pearl of great price. Goodly pearls and treasure hid in the field are very similar. And both of these parables set forth a truth repeatedly emphasized in the Old Scriptures but which is almost completely overlooked or ignored today. Namely this, that Christ died for the redemption of Israel, or the Isaac sons, as well as for the personal salvation of "whosoever will" in the field or the world.

We must establish this fact in our minds for without it the kingdom parables cannot be understood: The Israel people are always spoken of as the kingdom people and redemption is for the Kingdom of God and without this redemption there never could be a Kingdom of God on earth.

There are many passages in the Bible which deal with the redemption of Israel or the Anglo-Saxons. One such scripture is Isaiah 44:21-23: "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel; thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel."

The redemption of Israel, or the Anglo-Saxons as they are now called, is such a glorious truth and its results and effects are so far-reaching and so blessed that the prophet Isaiah calls upon the heavens to sing and the lower parts of the earth to shout. He cries to the mountains to break forth into singing and every tree in the forest to do likewise "for the Lord hath redeemed Jacob, and glorified himself in Israel."

The redemption of Israel is a study by itself but must be kept in mind as we continue our study of the kingdom parables

The Net and the Fish

Matthew 13:47-50

The next kingdom parable in Matthew 13 is the parable of "a net, that was cast into the sea." Verses 47-50. state, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

The time for the fulfillment of the parable is stated very definitely to be the end of the present age. The term "the end of the world" is more correctly rendered "the end of the age." All students of

Bible prophecy agree that we are now living in the closing days of the present age.

Therefore the nation which is to be the beginning of the Kingdom of God on earth must be a nation now in existence, and it must have every kind of citizen in its midst, and it must have a sense of being "full" - or beginning to restrict its immigration. And it must be a nation which will be forced to cast the bad fish (or people) out of its border by practicing deportation. It must also be a nation where people, both good and bad citizens, desire to live because when the bad are deported or denied entrance, they raise a great cry of protest and they become very angry, as is symbolized by the gnashing of teeth.

The Tares of the Field

Matthew 13:24-30, 36-43

The reader will observe in our study of the Parable of Tares Among the Wheat that the time for the fulfillment of this parable is twice given as "the end of the world," or as the marginal reference reads, "the consummation of the age" - the time in which we now live.

Let us begin by reading verse 36 and continuing on through verse 43. As we read these verses note particularly that Christ is the sower of people called "the good seed," that the devil is the sower of bad people called "tares," and that both seeds are sown in the same field."

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field."

"He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

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

Here, as in the parable of the net, the leaven, the treasure hid in the field, and the mustard seed parable, we find the United States of America has all the earmarks of being the beginning of the Kingdom of God on earth.

No one will deny the fact that the Pilgrims and early settlers were of the Christian faith. Therefore in a very unique and real sense this nation was planted by the Son of man, Jesus Christ. In any effort to find the nation or people that are to blossom forth to be the Kingdom of God on earth this fact must be kept in mind, for it must absolutely be a nation of Christendom, officially recognizing Jesus as the Son of God. It must have been founded by Christians.

Since Jesus said "the field is the world," we know the Kingdom of God is a nation in the world at the end of the present age.

In the Parable of the Sower and the Seed, the seed is the Word of God and the sower is any person who preaches and teaches the Word of God. But in this kingdom parable on the tares (Jesus) the Son of man is the sower and "the good seed are the children of the kingdom (or a people), but the tares are the children of the wicked one" (also a people).

Jesus is not implying that every unsaved person in the nation is a plant of the wicked one. He was foretelling what

we all today realize and witness, namely, that the devil who inspired atheistic communism has been busy planting his agents, stooges and sympathizers in our midst, and for the time being we seem, as Jesus said, unable to do much about it.

As to what people Jesus had in mind when He said "the good seed are the children of the kingdom" we need only to read a few of many passages from the Old Scriptures. Throughout the Old Scriptures the Isaac sons - now called Anglo-Saxons - are spoken of as God's kingdom; therefore the children of the kingdom are descendants of the Isaac sons.

Speaking through Moses in Exodus 19:6 God said to them, "Ye shall be unto me a kingdom," and in Deuteronomy 14:2 Moses wrote, ". . . the Lord hath chosen thee to be a peculiar (exclusive) people unto himself, above all the nations that are upon the earth."

Beware lest you believe the devil's lies that these promises and prophecies are all done away with, for as Paul wrote in Romans 15:8, "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." Christ came to "confirm" and not to cancel out the promises made to the fathers of the White Race.

Coming back to the kingdom parable of the tares, we find as we noted before, that in both verse 39 and verse 40 Jesus gives the time for the tares to be removed from the kingdom nation as "the end of the world" or at the end of the present age.

In verse 41 we read, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

The "angels" that the Lord will commission and use to remove the children of the wicked from His kingdom could be both human beings and celestial beings for the word "angel" means messenger, leader, pastor. From what we already know about the infiltration of Reds planted in important positions, it will undoubtedly require the assistance of actual angels to root them out.

When Jesus gave the parable on the tares, as recorded in verses 24 through 30, He indicated that some of the good people of this nation would attempt to gather the tares prematurely for in verse 29 He said to them, "Nay; lest while ye gather up the tares, ye root up also the wheat with them."

In other words, Jesus said if this is done prematurely you will merely create violence and you will give the tares a better opportunity to hide themselves and to sink their roots deeper into the nation.

Therefore in verse 30 Jesus said, "Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Twice in this verse we find the word "harvest," and in verse 39 Jesus said, "The harvest is the end of the world" - or the "consummation of the age" as we read in the marginal reference. So this

kingdom parable is very clearly an end time prophecy.

In the light of the words of Jesus when He said, "Gather ye together first the tares, and bind them in bundles to burn them," we are witnessing very significant things. For many years the F.B.I., Congressional Committees, and private citizens have been identifying, classifying, and "binding in bundles" the subversive forces in our nation, and because so little has been done to root them out of places of influence many good people are in despair for the future well-being of our nation. But they need not be and they will not be if they know and believe the Lord's kingdom parables.

This does not mean we are to be fatalistic and close our eyes to the dreadful harm that these plants of the wicked one can do and are now doing, but we must see the wisdom of our Lord's strategy in allowing these tares to become so confident of success that they will freely and boldly identify themselves.

When wheat becomes ripe it hangs its head. When tares are ripe they hold their head erect. So it is today. Many good Americans hang their heads when they think of our national security and survival. The tares are confident,

arrogant and defiant, utterly unaware of the fact that they are being tied in bundles for the burning.

The burning, wailing, and gnashing of teeth spoken of in this and other kingdom parables does not refer to punishment after death for the individual Christ rejecter. It is symbolic language found only in the Gospels, and always in a kingdom parable.

It is symbolic language used in the kingdom parables to denote the anger and the loud protest on the part of the subversives that will be deported when we enter the final phase of our life and death struggle with Christless world communism. *(This article was written in 1959. A 2002 update note While 'communism is dead' those 'tares' were behind it are not. **They Live!**)*

The Lord closed this kingdom parable in verse 43 with these beautiful and hope inspiring words: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The righteous that will "shine forth as the sun in the kingdom of their Father" must refer to the rule of the Body of Christ (the true Church) when the will of God is done on earth as it is in heaven.

The Householder

Matthew 13:51-52

The last parable in Matthew 13 is very brief and reads as follows:

"Jesus saith unto them, Have ye understood all these things?* They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

A scribe is a teacher, one who instructs. Jesus is here stating that every one who is instructed in the Kingdom of heaven must bring forth and be familiar with the treasure -the truth, in both the New and Old Scriptures.

This parable strikes straight at the heart of much of the popular instruction relative to the Kingdom of God today which completely ignores the truth pertaining to the Kingdom of God in the Old Scriptures.

The fact that Jesus spoke this brief parable immediately after He had asked, "Have ye understood all these things?" and His disciples had answered, "Yea, Lord" shows that the Lord was emphasizing the fact that no one could be instructed in the Kingdom of God who ignored the Old Scriptures and who was unwilling to receive new truth from the New Scriptures.

The principal new treasure or truth that was to come to the disciples after the Lord's death and resurrection was the mystery of the Church of Christ, which in the plan of God is to rule over the

Kingdom after the resurrection of the righteous dead.

When the Lord asked the disciples if they had understood His kingdom parables they said, "Yea, Lord." And the Lord was satisfied that they had, but in Luke 18:31-34 · we read the following:

"Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

This shows, as we have stated before, that the disciples did not understand the truth and the mystery of the Church, the body of Christ. Therefore the kingdom parables are not Church parables; they are kingdom parables based on the covenants, prophecies, and the history found in the Old Scriptures.

The scribes or teachers who are teaching that the Church is the Kingdom of God are defying and denying both the Old and the New Scriptures.

The disciples understood, and correctly so, that the Kingdom of God was to become manifest here on earth, and it would eventually cover the whole earth. They also correctly understood the

teaching of the Old Scriptures and the Lord's parables that the Isaac sons, now known as the Anglo-Saxons or the White race, are the kingdom people.* But they did not understand why Christ must die. They thought, as we read in Luke 19:11 "that the kingdom of God should immediately appear." To correct this error Jesus gave the parable recorded in Luke 19: 12-27.

* <http://www.moseshand.com/anglo/anglo1.htm>

When Christ went to the cross, instead of exerting Himself and establishing a throne, the disciples deserted Him, and Peter even denied the Christ. Peter's confusion, disappointment and despair was so great that he returned to his trade.

After the disciples had found the treasure or truth revealed in the New Scriptures, they rallied to declare the truth of the Lord's death and resurrection. They showed from the Old Scriptures, the only Scriptures they had, that Christ died for the redemption of Anglo-Saxondom as well as for the personal salvation of "whosoever will."

They never changed their stand or teaching on the Kingdom of God on earth, for the last question they asked the Lord after His resurrection and glorification is found in Acts 1:6,7,8a, where we read, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be w/messes unto me..."

This period of witnessing has now practically run its course, and the restoration of the Kingdom of God on earth has begun.

Those who teach that Christ made null and void the covenants and prophecies given concerning the Isaac sons as found in the Old Scriptures not only make the writings of Moses and the prophets untrue, they make the words of Christ and the apostles untrue also.

In Romans 15:8 Paul wrote, "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."

In Acts 15:13-18 the apostle James sets forth God's purpose in the Church Age and what would follow the closing of the Church Age. Let us note here these verses:

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at 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. Known unto God are all his works from the beginning of the world."

Note that in verse 16 we read that after the Church Age of witnessing and taking out of a people from every tongue and

people, the Lord would build again the tabernacle of David.

In II Chronicles 5:2 we read this expression, "... the city of David, which is Zion." Nearly every one of the Old Scripture prophets prophesied that in the last day there would arise a great nation patterning its civil administration and its religious faith after that of King David. The prophets called this nation "Zion."

If you will read my book on "The United States is Zion of Bible Prophecy" it will help you to realize that "known unto God are all his works from the beginning of the world," and that all of the promises of God found in the Old Scriptures are "Yea, and Amen in Christ," whether they be personal or racial.

It is evident from the writings of the prophets and the Lord's kingdom parables that the Kingdom of God on earth does not become a world-wide condition instantaneously, but rather a gradual development throughout the earth.

Apparently, God will use one nation as an example to demonstrate His way of life for all nations, and this will eventually cause all nations to seek and adopt this way of life.

In Isaiah 61:11 we read, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

If God is going to cause national righteousness and praise (freedom and happiness) to spring forth before all the nations, It would seem that it is His purpose to use one nation to demonstrate the Christian and scriptural way of life for all nations. Also, it would have to be something other nations could see.

P. A. del Valle, Lt. Gen. U. S. M. C. Retired, wrote the following: "When the Founding Fathers, under Divine inspiration, framed the American Constitution, they made history. For the first time in this world a government was founded upon the principles and concepts of Christianity. They stated that our rights were derived from God, and not from any worldly king or government."

These are true and tremendously significant words, for they further identify the North American Continent as the land where God will cause national righteousness and praise to spring forth for all nations to see and copy.

The fact that Isaiah prophesied that this would come forth "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth" refutes the idea that the Kingdom of God is to come forth in a moment or in the twinkling of an eye.

It also indicates, as we find in the kingdom parables, that it would take time for this kingdom nation to become manifest and its significance realized. A garden, before the flowers spring forth and before the weeding is under way, looks like any other plot of ground.

The Parable on Forgiveness

Matthew 18:23-35

The Lords parable in Matthew 18:23-35 is the Parable on Forgiveness. It is a kingdom parable and sets forth the economic law of the Old Scripture on forgiving and can-ceiling debts every seventh year found in Deuteronomy 15, and the fiftieth year jubilee of Lev/tic-us 25, which is really an antitrust and antimonopoly law. Deuteronomy 15 and Leviticus 25 contain two very basic and important economic laws.

The Lord is the king in this parable who takes account of his servants.

The fact that the Lord is here presented as a "king" shows that this is a kingdom parable and that civil administration is to be accounted for.

We must always remember that civil government was ordained of God and that civil administrators must some day give an account to God just as all other mortals must.

The first servant brought before the king owed him 10,000 talents.

This servant had nothing whereby to pay this debt so the king commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

We shall now read verses 26 through 30: "The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. (The Greek word

"worshipped" used here is not our modern word worship. Here it implies one who is at the mercy of another or one who has been outmaneuvered.)

"But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay Pay me that thou owest. And his fellow servant fell down at his feet. and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt."

This first servant which was hopelessly in debt to the Lord represented those who rejected Christ, bringing great punishment upon themselves, their wives and their children. The fact that the Lord forgave them is evident from the fact that many of them later became faithful Christians.

The fact that this first servant went out and took a fellow servant by the throat, saying, "Pay me that thou owest" - which amounted to a few dollars - sets forth in symbolic prophecy what is now a matter of history; namely, that evil anti-Christ forces, which have no regard for either the Old or New Scriptures, would saddle Christendom with a pagan debt money system which would give them a stranglehold on everything and everyone in Christendom.

This money system would enable them to cast the nations of Christendom into

an economic or financial prison -panics, depressions, and recessions - causing untold sorrow as Jesus implied in verse 31.

Verse 34 states, "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."

The manipulators of this debt money system have brought "great torment" or persecution upon themselves, and the worst is perhaps yet to come. For according to the economic law of God and the prophecies of the holy prophets and apostles, the present national debt, with its interest, will be cancelled and a righteous and workable money system will be adopted as we come to the time of the cleansing of the kingdom nation.

The Lord indicates in this parable that there will be no forgiveness for the money manipulators until our national debt is forgiven.

Since my book, "The Inevitable Collapse of our Debt Money System,"* deals with our present money system in the light of Scripture and is available, we shall drop this matter and consider another kingdom parable, excepting to say, that in the Old Scriptures this pagan debt money system is symbolized by the word "yoke" while Jesus uses the symbol of a man being held by the throat - or in other words, it is a system of servitude and strangulation.

* A present day source of this book is unknown.

The Laborers

Matthew 20:1-16

Our next parable in Matthew 20:1-16 is also a kingdom parable dealing with economics. It is called the Parable of the Laborers.

In this parable an householder hired laborers to work in his vineyard. Some began to work early in the morning, some at 9:00, some at noon, others at 3:00 in the afternoon, and still others at 5:00.

In the evening when the householder paid his laborers he gave each the same pay. Twice in this parable the householder said when he hired the laborers, "Whatsoever is right I will give you."

Those who had been hired first had agreed to labor throughout the day for a certain amount, but when they saw that those who had labored only a few hours received the same as they did they murmured against the goodman of the house.

The householder answered, 'Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?'

There are undoubtedly many lessons and applications in the parable, but one seems to stand out very clearly; namely, that human beings, as such, have certain rights. They are entitled to the necessities of life and every person is entitled to enough buying power so that his or her daily necessities can be

supplied. While the householder seemed to be overly generous to the latecomers, and not so generous with those who labored all day, he twice said he would do what was right.

Our old age assistance, social security, unemployment compensation are all based on this Christian and scriptural principle.

These provisions are not perfect nor are they adequate, but they are steps in the right direction. If the present administration would do what is lawful and what is right, it would do as this good householder, and place buying power in the hands of the people. It would keep buying power in balance with goods and services at all times, avoiding both inflation and deflation.

As the Lord indicated in the parable, when that is done some will murmur, but as the Lord said, it will be because "thine eye is evil." They, too, will say "something for nothing," which is not true. A dividend from a prosperous business is not something for nothing.

One of the most important functions of any civil administration is to constantly provide the people with an adequate and a controlled buying power. And this could and should be done without creating a debt and without any interest payment. This will come, and no amount of evil murmuring will be able to stop it.

The Marriage of the King's Son

Matthew 22:1-14

There are three parables in Matthew 21, which are definitely kingdom parables, but since they do not open with the words "The kingdom of heaven is like" we will pass on to Matthew 22. These three kingdom parables in Matthew 21 are The Fig Tree that Withered Away (verses 18-21), The Parable of the Two Sons (verses 28-32), and The Parable of the Householder and the Husbandmen (verses 33-45).

The 22nd chapter of Matthew begins as follows: "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son."

In the expression 'a marriage for his son' we are confronted with a symbol which is used repeatedly in the Old Scriptures, but is misused and misunderstood perhaps more than any other type or symbol in Bible teaching today.

Ignoring the fact that the Israel people are always symbolized as the Lord's bride throughout the Old Scriptures, some teach that the Church is the Lord's bride. This they do in spite of the fact that the apostle Paul repeatedly taught that the Church was the body of Christ, and Christ was the Head of the Church, which is His body.

Let us note three New Scripture passages showing that the Church is symbolized as the body of Christ.

I Corinthians 12:12-13a. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body."

I Corinthians 12:27: "Now ye are the body of Christ, and members in particular. "

Colossians 1:18: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

Turning to Revelation 21:9-12 we read the following concerning the bride and Lamb's wife:

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory (or presence) of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at tile gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

Here we find what we would expect, for it is what we find throughout the Old Scriptures, namely this, that the children

of Israel are symbolized as the bride, the Lamb's wife.

We need not comment here on the fact that the bride, the Lamb's wife, is symbolized as a high mountain, or great nation, and as the new and holy Jerusalem descending from God for we have done that in our books on the United States in prophecy.

It is interesting to note that according to verse 9, it was one of the seven angels which had the seven vials full of the seven last plagues which showed John the bride, the Lamb's wife, indicating that the identity of the Lamb's wife would not be generally known until the end time.

When God created a wife for Adam, God said, "It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2:18).

A wife is an helpmate. Therefore when the Lord in the parable in Matthew 22 said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son," He was saying there is coming a time when the Isaac sons, or the twelve tribes of Israel, will unite and cooperate with the Church, which is the body of Christ, and cause the will of God to be done on earth as it is in heaven.

Having established from the Scriptures what is symbolized by the marriage of the king's son, we shall proceed with our study of this parable. Verses 3 through 7:

"And (he) sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them

which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise:

"And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city."

These verses are not difficult to understand for anyone familiar with the four Gospels.

In Matthew 3:1-2 we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand."

John, the forerunner of Jesus, preached, "Repent ye, for the kingdom of heaven is at hand." But neither the religious nor the civil leaders of that day would repent and honor the Word of God in either civil or religious affairs, and after a brief ministry John the Baptist was beheaded by Herod because John rebuked the king for violating God's marriage law.

Meanwhile, as we read in Matthew 4:17, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

But as with John so with the Lord Jesus Christ after a brief preaching and teaching ministry of three years: the religious leaders crucified the Lord.

Now we come to verse 8 of Matthew 22 where we read, "Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy." Let us also note verses 9 and 10:

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."

We must not lose sight of the fact that this is a kingdom parable and not a church parable. Christ is presented as a king's son and that means one who has to do with civil administration.

It is important that we note that both bad and good people were found at the wedding. There are no bad people in the body of Christ for all who are members of the body of Christ are born again and have the imputed and imparted righteousness of Christ.

But as we found in other kingdom parables, there are bad and undesirable people among the kingdom people at the end of the present age. Therefore the kingdom people must be cleansed as it is symbolized in verses 11 through 13 where we read, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

The man in the parable who did not have a wedding garment represents and symbolizes those in Christendom who are opposed to Christ and His kingdom laws.

The fact that the man was speechless when questioned is interesting, and perhaps revealing, when we note how some people refuse to answer, pleading the fifth amendment when questioned about their communistic activities.

The "outer darkness" where the man without the wedding garment was cast is the same as in Matthew 8:12 and Matthew 25:30. It is darkness outside the nations of Christendom.

Weeping and gnashing of teeth symbolize the loud protests that will be heard and the anger that will be evident when the Reds with their stooges and dupes are deported. Don't think this cannot happen here. It has already begun. According to the kingdom parables and the prophecies of the Old Scriptures, when Anglo-Saxondom comes to its final showdown with the anti-Christ forces of World Communism, it will be forced to do one of three things with the Reds in our midst: jail them, deport them, or execute them. We have already done all three on a limited scale.

One reason why both the disciples and the scribes and Pharisees, the enemies of the Lord, understood the Lord's kingdom parables is because they were familiar with the history and the prophecies of the Old Scriptures.

At the time Jesus spoke this kingdom parable it was a matter of Bible history

that ten-tribed Israel was on the highways.

According to the 17th chapter of II Kings, ten-tribed Israel was taken into captivity by the Assyrians and placed by the river of Gozan and in the cities of the Medes in 722 B. C.

According to the 25th chapter of II Kings, the Judah kingdom was taken into captivity by the Babylonians and carried to Babylon in 586 B. C.

According to the books of Ezra and Nehemiah "forty and two thousand three hundred and threescore" people returned from the Babylonian captivity and founded the little state that developed into, and constituted, the Jewish nation at the time of Christ.

According to the prophecy of Hosea, Isaiah and the other prophets, ten-tribed Israel was to migrate away from Palestine into the north and west and occupy and develop the undeveloped areas of the then great unknown wildernesses of Europe and America.

The teaching that the return to Palestine of less than 43,000 Judahites was the reuniting of the Israel and Judah nations is as absurd as it is unscriptural. How could less 43,000 people have been the reuniting of two kingdoms, each one numbering into the millions?

In His parable on the marriage of the king's son, Jesus, was predicting that the scribes and Pharisees would reject His preaching and crucify Him, bringing upon themselves and their people and their city great wrath and great destruction.

But Jesus also predicted what we now know to be history, that the Gospel with its personal and national message would go to ten-tribed Israel as they migrated on the highways to their appointed places in the north and west.

As a result of the preaching and the teaching of the Gospel "the wedding was furnished with guests." In other words, God's will shall be done on earth and all who object to God's way of life for men and nations will be removed.

The Blade, Ear and Corn

Mark 4:26-29

Mark 4:26-29 reminds us of Isaiah 61:11 where we are told, 'For as the earth bringeth forth her bud, .and as the garden causeth the things that are sown in it to sprin~ forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." With this in mind let us note Mark 4:26-29:

"And he said, So is the kingdom of God, as ii a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, tie knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, alter that the full corn in the ear.

"But when the fruit is brought forth immediately he putteth in the sickle, because the harvest is come.

These two scriptures, the one from the Old and the other from the New Scriptures, clearly refute the notion that the restoration of the kingdom of God on earth will take place instantaneously and with great display of power and glory.

It is true that the present world order will pass away with a great noise amidst

unprecedented world-wide upheaval and destruction, but the Kingdom of God on earth is to come forth as the things that are sown in a garden as we noted in Isaiah 61:11 and as we read in Mark 4 where Jesus said, "So is the kingdom of God, as if a man should cast seed into the ground For the earth bringeth forth fruit of herself; first the blade, then the ear, alter that the full corn in the ear."

Seed sown in the ground does not come forth in an instant; neither does it spring forth with a great manifestation of power and beauty. It comes forth gradually and at first it is often difficult to discern what is actually coming out of the ground.

This is as we have seen in the teaching of the parables of the tares, the mustard seed, the leaven, and the kingdom parable of the net cast into the sea - all found in Matthew 13.

In all of these kingdom parables we are taught that the nation that was the restoration of the Kingdom of God on earth would not be recognized as such until it became a great nation, and this would be in the "last days."

The Sheep and Goat Nations

Matthew 25:31-46

With the exception of the Parable of the Tares in Matthew 13, the Parable of the Sheep and Goat Nations in Matthew 25:31-46 is perhaps one of the most interesting, revealing and encouraging parables for us living in the closing days of the present age.

Those who teach that the Lord's kingdom parables are Church parables use this parable to teach that personal salvation is by works and good deeds clone to other people. And if the Lord's parables are Church parables dealing with personal salvation then personal salvation is by works.

But such is not the case. All scripture from Genesis to Revelation teaches most emphatically that personal salvation and regeneration never has been and never could be by works of righteousness that we have done. Personal salvation has always been by grace through faith in the substitutionary death of the Lord Jesus Christ.

As we look back to Calvary and believe and receive Christ as our Savior who died for our sins and arose for our justification, so believers before Calvary looked forward to Calvary and believed God's promise that the Messiah would come and atone for all sin. The believers who lived prior to Calvary demonstrated their faith by sacrificing lambs and goats, not that the blood of mere animals could or did atone for sin, but every animal sacrifice in Old Scripture time typified the mercy, forgiveness, and deliverance that would come to mankind as a result of Calvary.

The first statement in the Parable of the Sheep and Goat nations shows clearly that this is an end time parable or prophecy.

It gives the time as "When the Son of man shall come in his glory.' The next verse in the parable states, "And before him shall be gathered all nations (not all churches or all Christians but all nations): and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (verse 32).

How can anyone teach that this is a Church parable dealing with personal salvation when the Lord so clearly stated "before him shall be gathered all nations?" This a parable on the separation and judgment of nations which takes place at the end of this age and the full manifestation of the Kingdom of God on earth.

Verse 33 states, "And he shall set the sheep on his right hand, but the goats on the left."

Since we are living in the end time, we are not surprised to find that the separation of nations has already begun. The sheep nations are on the right and are spoken of as rightists. The goat nations are on the left and are spoken of as leftists.

In verse 34 we read, "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"Come ye blessed of my Father" is addressed to the sheep nations on the right. In this parable we have a number of identification marks which identify the nations of Christendom as the sheep nations.

Throughout the Old Scripture the Israel people, now known as Anglo-Saxons or Isaac sons, are spoken of as God's sheep.

Psalm 78:52 - "But (God) made his own people to go forth like sheep, and guided them in the wilderness like a flock." Jeremiah 50:6 - "My people hath been lost sheep." In verse 17 of the same chapter of Jeremiah we read, "Israel is a scattered sheep." In Matthew 15:24 Jesus said, "I am not sent but unto the lost sheep of the house of Israel."

Jesus was sent to the only people who as a people have received Him and believed in Him, namely, Anglo-Saxondom.

These same people have been blessed of the Father far beyond any other people and as nations of Christendom they are on the right and in opposition to the goat nations on the left.

Verses 35 through 40 further identify, and unmistakably so, the nations of Christendom as the sheep nations.

In these verses the Lord commends the sheep nations by saying, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

The sheep nations reply, "When did we do all these things unto thee?" Verse 40 - "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is not difficult to understand what is meant by "these my brethren" for in Matthew 12:50 Jesus said, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." So then, the individual Christian who believes in Christ is His brother. Needless to say, the nations of Christendom have been more considerate toward Christians, the King's brethren, than any other group of nations.

In case some one might have difficulty with verse 37 where the sheep nations are called "the righteous" we should cite Isaiah 54:17 where God speaks of Israel, His servant race, and says, "their righteousness is of me." In other words, due to the redemption of Israel, which was accomplished at Calvary, the King sees the sheep nations as righteous. This is not a righteousness of their own, but the righteousness which is of God through the redemption at Calvary.

Returning to the Parable of the Sheep and Goat Nations let us note verse 41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting (age long) fire, prepared for the devil and his angels."

Prior to the rise and spread of World Communism, it would have been difficult to see how the rulers of a whole block of nations could be told, "Depart from me, ye cursed, into everlasting fire,

prepared for the devil and his angels." But with what we know today concerning the communists and communism, it is both scriptural and right that they should be committed to everlasting fire. "Everlasting fire" does not mean literal fire anymore than the sheep and goats in this parable are literal sheep and goats. "Fire" when used in symbolic scripture symbolizes cleansing as well as punishment and destruction of that which is completely evil.

We read the following in verses 44 through 46, which close the Lord's

parable on the separation and the judgment of the sheep and goat nations:

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal."

The Ten Virgins

Matthew 25:1-13

The Parable of the Ten Virgins of Matthew 25:1-13 is perhaps the most difficult to expound of all the Lord's parables.

It opens with the word "then." This is a word indicating the time when the Parable of the Ten Virgins would be fulfilled.

"Then" is the first word in Matthew 25 and it refers back to the last two verses of Matthew 24, where we read: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Thus we learn that the Parable of the Ten Virgins is an end-time prophecy. This is also made plain later in the parable.

Events in Christendom will undoubtedly in the near future make the Parable of the Ten Virgins readily understood and explained, as has been the case in other kingdom parables.

Meanwhile we shall seek to learn the meaning and message of this parable which has had so many varied interpretations.

Like so many other parables spoken by our Lord, it is a parable on the restoration and the ushering in of the Kingdom of God on earth, and it is not a Church parable.

The "ten virgins" we can be certain represent or symbolize the ten tribes of Israel. A few passages from the Old Scriptures will establish this fact.

Isaiah was inspired of God to speak to Israel as being the Lord's bride in chapter 62:5: "For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." In Isaiah 54:5 Isaiah wrote, "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."

Jeremiah used the same symbol in chapter 3:14: "Turn O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."

Hosea wrote the following in chapter 2:19,20: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."

In Revelation 21:9,10,12 we read, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me

that great city, the holy Jerusalem, descending out of heaven from God ... and at the gates ... names written thereon, which are the names of the twelve tribes of the children of Israel."

In the light of these scriptures there should be no question as to what peoples are symbolized as the ten virgins.

The fact that they are spoken of as virgins demands that they be the people of Christendom who recognize Christ and are in a blood covenant relationship with God. Throughout all the Old Scriptures we find Israel under a protective blood covenant with God. In the New Scriptures they are under the blood of Christ as a race. Redemption in both the Old and New Scriptures was and is for Israel.

Next, we find that the ten virgins "took their lamps." "Lamps" in symbolic scripture represent the Word of God. In Psalm 119:105 we read, "Thy word is a lamp unto my feet and a light unto my path."

The only people in the history of Christendom who have ever made an effort to establish their civil administration and their way of life according to the Word of God are the Israel people, now known as the Anglo-Saxons.

Psalm 147:19,20 makes the following very significant statement: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord."

In Deuteronomy 4:7,8 Moses wrote: "For what nation is there so great, who

hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

This scripture is as true and unique concerning the Israel people today as it was in the days of Moses, with this difference: they are now the many nations as God promised Abraham they would be.

And since these Anglo-Saxons are the only people who have even known God's national laws, statutes, and judgments, they are without question the ten virgins with their lamps in the Lord's parable.

The statement that the "ten virgins" took their lamps and went forth to meet the bridegroom is one way of saying that in the end time these Anglo-Saxon people would officially recognize the "kingship" of the Lord Jesus Christ, and, as we all know, this is actually the foundation upon which our nation was built.

In considering the bridegroom we must realize that Christ is the Head of His Body (the Church), He is the bridegroom to the Anglo-Saxon people - and especially in our nation where both Church and State were established upon the Word of God.

Five of the virgins were wise and five were foolish. The wise took oil in their lamps but the foolish had no oil.

"Oil" in scripture symbolizes the Spirit of God.

"While the bridegroom tarried, they all slumbered and slept. At midnight there was a cry made, "Behold the bridegroom cometh; go ye out to meet him.

"Than all those virgins arose, and trimmed their lamps."

Anglo-Saxondom (or Christendom) is very rapidly approaching the greatest crisis in its history, and we will be made to realize in this midnight darkness that everything in our national life must be made to conform to the Word of God. Things that are not in harmony with God's Word will have to be eliminated, trimmed off.

In this crisis "the foolish said unto the wise, "Give us of your oil, for our lamps are gone out." Matthew 25:9 - "But the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."

Many Christians viewing Anglo-Saxondom today would think it impossible that 50% of Christendom - or five of the ten virgins - would be prepared to enter the Kingdom of God on earth.

One reason for this is that they have failed to distinguish between Church and State. Having ignored the national message of the Bible, they apply the doctrines and the standards of the Church to the nation; this the Word of God does not do.

Moses, the prophets, and the apostles all set forth the fact that national righteousness consists of observing God's national laws. While there is no personal salvation through national

righteousness, many great blessings come to the nation because of it.

In Deuteronomy 4:5,6 Moses wrote: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

The Church of Jesus Christ is a very distinct and separate institution composed of born again believers from all races and tribes of people. The Church, the Body of Christ, is a new creation and will be the ruler with Christ in the New Age.

In His parable of the ten virgins, as in all His kingdom parables, Christ was not setting forth the mysteries of the Church but the mysteries of the Kingdom of God on earth.

If the people of Christendom were given an opportunity to chose between the pagan and Babylonian systems in our midst and tile national laws of the Bible we might find that already 50% of the people have become so sick and tired of economic, political, and social oppression and corruption that they would decide to honor and observe God's national laws.

In any event, that is what the outcome will be as a result of our present time of unprecedented confusion and distress of nations.

Moses foretold this in Deuteronomy 4:30,31: "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them."

"The door was shut" in the Parable of the Ten Virgins symbolizes the same as we find in the Parable of the Tares, that not all who happen to be living in the Kingdom

Nation at the time of its cleansing will be allowed to remain and enjoy the blessings of a scriptural and righteous civil administration.

Jesus closed His parable on the ten virgins by saying, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

This indicates that the cleansing of the kingdom nations will come unexpectedly and will find many people unprepared.

Christ or communism will be the issue, which will determine whether or not a person will remain in the Kingdom nation.

Many today say we will have neither, but that attitude can change over night. God will undoubtedly force the issue, compelling all to choose one or the other.

The Husbandman

Matthew 21:33-44

The Parable of the Husbandmen is perhaps the most severe and most revealing parable spoken by our Lord. This parable is found in Matthew 21:33-44.

Before we read the parable itself we shall read the two verses immediately following the parable, verses 45 and 46: "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

Verse 33 of Matthew 21 opens this parable, and Jesus said, "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country."

In order to clearly understand what the Lord meant by the vineyard we must be familiar with verses 1 through 7 of Isaiah 5.

We shall read verses 3, 5 and 7 of this chapter: "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard... And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but

behold oppression; for righteousness, but behold a cry."

Let us note, and remember, that the vineyard of the Lord of hosts is tile house of Israel and the men of Judah His pleasant plant. Certain men of Judah were given special favor, care and opportunity, but both Israel and Judah were considered the Lord's vineyard.

This is a fact emphatically taught throughout the Old Scripture where the twelve tribes of Israel are set forth as God's chosen servant race. In fact, they were and are the only race that has known God's religious ordinances and God's civil and moral laws.

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

Therefore in verse 33 of Matthew 21 Jesus was merely stating what was known as Bible history at that time.

In verse 34 we read, "And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it."

The husbandmen are not the same as the vineyard. The vineyard, as we learned, consisted of both Israel and Judah. Both Israel and Judah, as Bible history shows, failed to produce kingdom fruit; both had their hedges torn down, and both went into captivity:

Israel into the Assyrian captivity and Judah into the Babylonian captivity.

With these historical facts in mind we shall consider the rest of the Parable of the Husbandmen: "And the husbandmen took his servants, and beat one, and killed another, and stoned another.

"Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.

"When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 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.

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

This parable is easily understood until we get to the statement "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

This statement has been made difficult and confusing by those who would make the Lord's kingdom parables Church parables, teaching that the Church is now the Kingdom of God.

If that were the case then the chief priests and Pharisees must have been in possession of the Church prior to the Lord's crucifixion for whatever the Kingdom of God is, it was something they were in possession of.

To teach that the Pharisees, who did not believe in Christ were even in the Church or the body of Christ is to deny every basic doctrine of the Church.

Jesus states in Matthew 23:2-4, "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

The thing that the scribes and Pharisees had which was taken from them was the opportunity and responsibility to administer the civil, moral and social laws of God given by Moses, and this is what is meant by the Kingdom of God.

This "kingdom of God," according to the words of Jesus in Matthew 21:43, was to be given to a nation."

The Church is the body of Christ and it is open to all people of every and any race; it was not given to a nation.

Some people teach that the kingdom was given to ten-tribed Israel - and in a sense that is true - but ten-tribed Israel has been many nations as God promised Abraham they would be, and the Kingdom of God was to be given to 'a nation bringing forth the fruits thereof."

Ten-tribed Israel, the Anglo-Saxons of today, have been, as Isaiah prophesied in Isaiah 48:10, "God's witnesses" during the Church Age of witnessing. They have done about 90% of all Christian preaching, teaching and missionary work, but the Church is not the Kingdom of God for the kingdom was to be given to 'a nation" bringing forth the fruits thereof.

When we realize that the restoration of the Kingdom of God was to become manifest on earth at the close of the Church Age, and that it was to be given to "a nation" which would bring forth kingdom fruits, we should not have great difficulty in finding such a nation for

one nation stands out very conspicuously among the nations of the earth and of all history in bringing forth much and many fruits of the administration of God's principles in civil, moral and social affairs.

That nation, as everyone knows, is the United States of America.

There are those that imagine that the Kingdom of God will be perfect from its very first manifestation, but such is not the case for as we have seen there are several parables and much Old Scripture prophecy devoted to the cleansing of the Kingdom of God at the end of the present age.

In the Parable of the Husbandmen we must distinguish between the vineyard and the husbandmen, Remember, the husbandmen and not the vineyard were to be miserably destroyed when "the Lord of the vineyard cometh."

The Prodigal Son

Luke 15:11-32

Many very fine Gospel sermons have been preached from the Parable of the Prodigal Son, and many unsaved and backslidden souls have made their peace with God through the personal and spiritual application of this parable. For this we thank God.

The kingdom parables may have many spiritual applications and lessons, but there is always one correct interpretation. The fact that the parable of the prodigal is not primarily a parable on personal salvation becomes emphatically evident when we consider the attitude and the action of the elder son.

In order to have this before us we shall read verses 25 through 28 of Luke 15: "Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out and intreated him."

The elder son's behavior certainly is not the attitude and action of Christians when sinners and backsliders repent and accept mercy and pardon from God.

There is no greater joy to the Christian than the repentance and regeneration of the unsaved. And any so-called Christian that did not rejoice at the repentance of a sinner would give unmistakable

evidence of not being a true, born again Christian.

Therefore in seeking the correct interpretation of the Parable of the Prodigal Son we must look further into the Scriptures.

If we let the elder son represent the Church of Jesus Christ as a whole rather than the individual Christian, and if we let the younger, wayward and unruly son represent the other great God-ordained institution, civil government, the Parable of the Prodigal son fits throughout and gives us a tremendous revelation which is in harmony with what was foretold by the prophets for our day and age.

The two great institutions brought into being by God are Church and State.

The Church is a spiritual body or association and is composed of all who believe in and receive the Lord Jesus Christ as the Messiah, the Son of God.

Civil administration with its civil laws, statutes, commandments and judgments was also established by God through God's great and faithful servant Moses.

While the Church burst forth into active power and glow through the ministry of the Apostle Paul, the Church as a spiritual organism goes back to the Garden of Eden where God, after the sin of Adam and Eve, provided personal salvation through the sacrificial blood of an innocent animal which represented the sacrificial death of Christ who, in God's appointed time, would die on

Calvary for the sins of the world. So there is a sense in which the Church was established before civil administration was brought forth by God.

It is important that we realize that Apostle Paul repeatedly stated that the truth and light which he taught concerning the Church was revealed to him from the Old Scriptures.

In Romans 16:25-27 Paul wrote: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 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: To God only wise, be glory through Jesus Christ for ever. Amen."

Note, Paul said "my gospel, and the preaching of Jesus Christ ... is made manifest, and by the scriptures of the prophets."

In I Corinthians 15:1,3,4 Paul wrote: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; ... For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

In other words, the gospel Paul preached was in and according to the Old Scriptures, the only scriptures in existence in the time of the Apostle Paul.

Thus we learn that Church and State, as we speak of them today, have run parallel down through history. They were both brought forth by God and ordained to serve and glorify God and bless mankind.

However, throughout the last 2,520 years, or the seven times of punishment, civil administration has been for the most part a prodigal son.

The Father's will relative to civil affairs has been almost completely ignored. God's civil laws, statutes, commandments and judgments have been cast aside. Legislators have made laws that defy and violate the civil laws of God. Like the prodigal son who joined himself to a citizen of that far country we, in civil affairs, have exacted and enforced heathen laws, and now like the prodigal we find ourselves feeding the swine of communism.

But like the prodigal, we too will finally get our fill and will come to our senses and realize there is only one of two courses open to us in civil, national and international affairs, and that is to arise and return to God our Father and to honor and observe His civil, moral and social laws, or perish.

Like the prodigal, we have wandered so far from God's word and will in civil affairs that we no longer think of human government as being born or ordained of God.

It required considerable time for the prodigal to finally get back into the father's house, and when the father saw him returning he was yet a great way off.

So our return to the civil and national laws of God will require time. A great and very significant development in this direction took place at the founding of our own nation. But now we have come to the time when, according to all the prophets and other kingdom parables, Christendom will be forced by circumstances, as was the prodigal, to honor and observe God's civil and national laws. And those who will not will perish.

This is the teaching of both the Old and New Scriptures.

Peter had this in mind in Acts 3:23 where we read: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

The nuclear weapons, which we in our defiance of God's civil and national laws have given to the men in the Kremlin will help a great deal in bringing us to our senses.

When the prodigal son came back to his father he said, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

This is the realization, acknowledgment, and confession that we as a nation - especially our civil administrators - must realize, acknowledge and confess before God.

When we as a people realize that civil administration and international law was established by God, and that the violation of these civil and moral laws is sin, we will begin to come to our senses and like the prodigal be able to think and act intelligently.

When the prodigal first left his father's house he undoubtedly imagined he was embarking on a great and thrilling adventure, and that by casting aside the standards and restraints of his father he would enjoy great liberty and find challenging and exciting opportunities.

So it was with us as a nation a generation ago when we threw the Bible out of our schools, threw to the wind God's national law relative to Sunday (Sunday-keeping is a national and civil law and not merely a religious ordinance). We, too, as a nation imagined that by casting aside the standards and restraints of our God-given constitution that we were embarking on a great and thrilling adventure.

Little did we as a nation realize that when we established our present Federal Reserve banking system we were violating the basic economic laws of God and bringing upon ourselves and our children's children unbearable burdens.

It was not until the prodigal had for some time found himself feeding swine that he came to himself and decided to return to his father's house and offer himself as a servant.

The following information comes from the Legislative Reference Service of the Library of Congress:

FOREIGN AID TO COMMUNIST COUNTRIES

July 1, 1945-June 30, 1957

Albania	\$ 20,444,000
Czechoslovakia	215,410,000
East Germany	175 339,000
Hungary	31,938,000
Poland	442,698;000
Soviet Union	687 929,000
Yugoslavia	836 354,000
TOTAL	\$ 2,252,112,000

RECENT FIGURES ON FOREIGN AID TO REDS

Aid During Fiscal Year July 1, 1956--June 31, 1957

Hungary	\$ 10,166,000
Yugoslavia	45,241,000

Not only has the United States sent more than 2 1/4 Billion Dollars to aid Communist countries since 1945 ... but - In addition: Communist Poland has recently received \$193 Millions in gifts from the United States - \$95 Millions in 1957 and \$98 Millions in February 1958. The transfer of these U. S. dollars to Red Poland was handled in a special transaction.

Throughout the Scriptures we find various animals used to symbolize nations. For instance, in Daniel 7 ancient Babylon was symbolized by a lion that had eagle's wings.

The Medo-Persian Empire was symbolized by a bear which had three ribs in its mouth; ancient Greece was likened unto a leopard. This did not necessarily imply that every person in these different nations was as cruel, destructive and dangerous as these

animals are, but the system of human government in these nations was, as history shows.

And as we consider the nature, policy, spirit and purpose of international, anti-Christ communism we find that it is undoubtedly one of the most corrupt, selfish, unclean and destructive forces of all history - and we are feeding it not only with taxpayers' money but with peoples and their lands in Europe, Asia and Africa.

In considering the Parable of the Prodigal Son we find that it was not until the prodigal was face to face with destruction that he actually arose and returned to his father. Not until he realized and said "I perish" did he repent. So it will be, undoubtedly, with our nation and all Christendom.

When world communism, which we in our defiance of God's civil and moral laws have fed, threatens us with utter destruction we, like the prodigal, will have only one way out of the dilemma which we have brought upon ourselves by our wicked and sinful departure from God's civil and moral laws.

After receiving his prodigal son "the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

The robe, the ring, the shoes and the fatted calf symbolize redemption, authority, peace and prosperity which will be ours as a nation and as a race when we in our civil administration cease to feed swine and return to the civil and moral laws of the Bible and our Constitution.

The significance of the father's word - "For this my son was dead, and is alive again; he was lost, and is found" -- is apparent to anyone familiar with what happened to the Israel people whenever they departed from God's national laws. This is set forth very clearly in the Book of Judges and has been repeated in our generation.

Jesus, you recall, said "I am not sent but unto the lost sheep of the house of Israel." This does not mean that none but Israelites, or Anglo-Saxondom, may come to Christ for personal salvation. **It means that since the Israel people were the only people who ever received God's national laws they**

were the people that Christ came to redeem and restore to His national laws, and would use them to establish His kingdom on earth.

The elder son certainly does not represent the individual believer for no true Christian is angry and complains when an individual backslider repents and comes back to God. And since the last part of the Parable of the Prodigal Son cannot be made a Church parable neither can the first part be made a Church parable. Any correct and scriptural interpretation of the Lord's Kingdom Parables will always be consistent throughout the parable, and will be in harmony with Bible history and Bible prophecy.

Those who insist on making the Parable of the Prodigal Son a Church parable, and spiritualize this parable, get along fairly well until they get to the elder son. They actually have more difficulty with the elder son than with the prodigal son; therefore most often the elder son is ignored or bypassed.

For instance, can you imagine a truly born again believer becoming angry when hearing about decisions for Christ in the various evangelistic efforts throughout the land?

So while the elder son cannot be made to represent the individual Christian at the conversion of the individual sinner, the elder son does represent the position and the attitude of most of organized churchianity when it first hears the truth concerning the restoration of the Anglo-Israel people as a race.

It is a strange thing that the Christian that seems so joyful when hearing about

one individual sinner repenting becomes angry when he hears the Gospel of the Kingdom and the restoration of the kingdom peoples.

It is quite evident that the elder son represents the Church as a whole rather than the individual Christian, for in verse 31 the father said to the elder son, "Son, thou art ever with me, and all that I have is thine."

The Church is the body of Christ. And as the Apostle Paul repeatedly stated, the Church is heir and joint heir with Christ.

God could never say to any one individual Christian "all that I have is thine," but it is a true and scriptural statement when applied to the Church as a whole.

Among other things, the elder son when he became angry at hearing of the younger brother's return and the father's welcome said, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment."

For the past 1,900 years the true Church, the body of Christ, has served God and obeyed God's command to preach the Gospel of Personal Salvation. Millions have given their lives and other millions have given of their means, and for the Church it has been a long and hard service.

But the Church as a body has become so occupied with the personal phase of the Gospel, and the salvation of the individual sinner, that it has forgotten the younger brother who was also brought into being by God the Father. The Church has ignored the Kingdom

and even imagined itself to be the Kingdom of God.

We have now come to the close of the Church Age; the Kingdom is soon to become manifest in file earth. The Kingdom people, the Anglo-Saxons, will soon be forced by Divine providence as was the prodigal, to return to God's Kingdom laws, statutes, judgments and commandments. And throughout Christendom God has been calling messengers (or servants) to preach and teach the Gospel of the Kingdom, showing from the Scriptures the identity and destiny of the Anglo-Saxons who are the Kingdom people, formerly called Israel. And as in the parable these servants met with anger and abuses from the organized Church.

The elder son would not even go in and look at his brother, the returned prodigal, although the father came out and entreated him.

So it is with organized churchianity today. It will not even look at the scriptures pertaining to the Kingdom of God on earth and the Kingdom people whom Christ came to redeem. Most so-called fundamentalists merely become angry and without any study or consideration condemn the Gospel of the Kingdom as heresy and an unscriptural teaching. They would rather turn the whole world, including the nations of Christendom, over to come great antichrist than join those who rejoice in the Gospel of the Kingdom of God on earth.

All that the eider son said about the prodigal son has proven to be true. The eider son said to the father, as we read in verse 30, "But as soon as this thy son

was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

Note, he did not say "my brother" but "this thy son." And so it is with organized churchianity, it must admit that human government was ordained and set forth by God, but Christendom is very reluctant to admit that there is any redemption for the Anglo-Israel people in the realm of civil affairs and the government of this world.

It is true that in civil administration and concerning God's laws for human government the Anglo-Saxons (the Kingdom people) have for the past 2,500 years been living like the prodigal. A great awakening and great recognition of God in civil affairs came at the time of the founding of our nation. But Anglo-Saxondom has now come to the time and place when it must return to the Word of God in both foreign and domestic policies, or perish. From all of the Kingdom parables and all of Bible prophecy pertaining to the destiny of the Anglo-Israel people we know they will not perish but return to God's Word and will in civil affairs and be used of God to spread the Kingdom of God throughout the earth.

The father has the last word in this Parable of the Prodigal Son, and it is

addressed to the elder son. The father said, as given in the last verse of Luke 15, "It is meet that we should make merry, and be glad: for this thy brother was dead, and is alive again: and was lost, and is found."

Note, the father's firmness and note the father said "this thy brother."

Like the elder son, the Church must and will be made to realize that God brought forth and established human government as well as the Church. There can be no Kingdom of God on earth for which the Church has prayed for 1,900 years until and unless the Kingdom people, the Anglo-Saxons, are restored to the place where they will administer God's kingdom laws, and this will come in spite of all that evil men and devils can do to prevent it, for it is the will and purpose of our Sovereign God, clearly and repeatedly stated in the immutable Word of God.

"This thy brother was dead, and is alive again and was lost and is found," needs little explaining for the history and destiny of the Anglo-Saxons, God's kingdom, has been both dead and lost as far as the Church is concerned, but it is now becoming very much alive, a truth the Church must recognize and reckon with.

The Good Samaritan

Luke 10:30-37

When we realize the significance of the truth that the man who helped the one who had been stripped, wounded, and left half dead by the thieves was a "certain Samaritan," the Parable of the Good Samaritan opens up and sets forth its long range prophecy as well as its Christian principles of kindness, mercy, pity and good deeds.

The priest and the Levite who had passed by on the other side represented religion without the Christian spirit of kindness, mercy, and pity for those in distress.

There is a sense in which any person can be a good Samaritan. But why did the Lord say "a certain Samaritan?" Why did He not merely say "a certain man" as He did in the case of the one who was robbed and left to die?

The Greek definition of the word "Samaritan" is an inhabitant of Samaria. When we realize that Samaria was the capitol of ten-tribed Israel after they had broken away from the Judah kingdom it becomes apparent that the Parable of the Good Samaritan is a long range prophecy as well as a parable on kindness and mercy.

The Parable of the Good Samaritan came as the result of a tempting question put to Jesus by a certain antagonistic lawyer.

In Luke 10:25-29 we read, "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall

I do to inherit eternal life? He said unto him, What is written in the law: how readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

Now we come to the parable as recorded in verses 30 through 35: "Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest

more, when I come again, I will repay thee."

After giving this parable Jesus asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

The fact that Jesus said "Go, and do thou likewise" shows that this is not a parable on personal salvation for personal salvation has never been and never can be by good deeds.

Furthermore, if Jesus had meant to have the good Samaritan represent Himself He would not have said "Go, and do thou likewise," for no mortal can do what Jesus did. He alone could and did die for the sins of the world. Therefore the Parable of the Good Samaritan is not a parable on personal salvation but rather a prophecy showing that the people who at one time held Samaria as their national capitol would in due time become history's great benefactors, building mission stations, schools, and hospitals throughout the earth.

The Evil Spirits

Matthew 12:43-45

One of the Lord's briefest parables is the one on evil spirits found recorded in Matthew 12:43-45.

These three verses read as follows; "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

"Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

The key to this dreadful parable is the last sentence: "Even so shall it be also unto this wicked generation."

Verses 38 and 39 of the 12th chapter of Matthew declare very clearly to whom Jesus was speaking. There we read, "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee."

"But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas."

Religiously speaking, the scribes and Pharisees were empty, swept, and garnished. They put on a great outward religious show, but inwardly they were empty because they had rejected Christ and the spirit of God.

Jesus predicted that evil spirits would take advantage of this emptiness, this rejection of Christ, and thereby enter and possess their minds and thinking just as history shows they did.

The apostle Paul sums this up in two verses in I Thessalonians 2, verses 15 and 16: "The Jews, who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

The Unjust Steward

Luke 16:1-9

The Parable of the Unjust Steward is recorded in Luke 16: 1-9, and opens as follows: "And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods."

The "certain rich man" in this Parable is the Lord. "The steward" was the scribes and Pharisees who, as Jesus said, "sit in Moses' seat" and were, as Paul wrote (Romans 3:1-2) - in possession of the oracles of God - the religious ordinances as well as the civil and moral laws of God.

They wasted the Lord's goods in that they made the Word of God of none effect by their traditions.

In Matthew 15:1,3,6b, we read, "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

"But Jesus answered and said unto them, Why do ye also transgress the commandment of God by your tradition? ... Thus have ye made the commandment of God of none effect by your tradition."

Verse 2 in the Parable of the Unjust Steward states, "And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward."

"Thou mayest be no longer steward" is in effect the same statement as we found in the Parable of the Husbandmen where Jesus said to the chief priests and Pharisees, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

With these facts in mind we shall read the balance of the Parable of the Unjust Steward: "Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

"So he called every one of his lord's debtors unto him, and said unto the first, how much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

"And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light."

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

When the Lord in this parable said the unjust steward would neither dig (produce) nor beg, but rather manipulate debts, He spoke volumes in a few words, giving the history of the unjust steward from that day to the present time.

The Lord did not commend the unjust steward because he had done the right thing, but rather the wise thing: "for the children of this world are in their generation wiser than the children of light."

And how true that has been due to Christendom's ignorance and disregard for the economic laws of God. The enemies of Christ and Christendom, through the use of their unscriptural debt money system, have gained entrance and control of all of our houses - houses of government, houses of religion and education, as well as our houses of business and finance. This is the mammon of unrighteousness Jesus referred to in the last verse of the Parable of the Unjust Steward.

The Rich Man and Lazarus

Luke 16:19-31

The Parable of the Rich Man and Lazarus is perhaps the most controversial parable given by our Lord. This parable is given in Luke 16.

Verse 19 of this parable states, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."

The rich man of this parable represented the scribes and Pharisees. They had the purple clothing representing the civil laws of Moses as well as the fine linen, which represented the religious ordinances God gave through Moses, and they fared sumptuously every day.

Verses 20 and 21 tell us "there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."

The beggar on the outside who desired to be fed with crumbs from the rich man's table and whose sores were licked by dogs represented ten-tribed Israel, who at that time was outside of Palestine and living among the heathen; they had, as Jesus said, become "the lost sheep of the house of Israel," being without the comfort and hope of the Scriptures.

Ten-tribed Israel, as we have shown from both Bible history and Bible prophecy, still remained in heathen bondage and darkness when less than 43,000 Judahites were led back to Palestine under Ezra and Nehemiah

between 500 and 400 B. C. Therefore in a very real sense they received no true spiritual food except that which fell from the rich man's table.

In verse 22 we read, "And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom: the rich man also died, and was buried."

"The beggar died," that is, ten-tribed Israel as was prophesied disappeared from history. Ten-tribed Israel became so lost that they were dead, and lost to themselves. To this very time the vast majority do not know who they are, where they came from, nor what their destiny is. Try to show the Anglo-Saxons they are the descendants of ten-tribed Israel and you will soon realize that the beggar died.

But in spite of this - even through this passing away of ten-tribed Israel into apparent oblivion - ten-tribed Israel was carried by angels into Abraham's bosom, the great unconditional covenants God made with Abraham.

Ten-tribed Israel has appeared in history as the many nations of Christendom which God promised Abraham in Genesis 17.

The establishment of two great Christian nations in the North American wilderness is a fulfillment of the covenant blessings God gave to Abraham. In fact, all of Christian or Western civilization came out of Abraham's bosom in that it was

promised to Abraham% seed through Isaac and Jacob.

"The rich man also died, and was buried," and so he was. In 70 A. D. the religion and the followers of the scribes and Pharisees came to a very violent overthrow and entered, as their own history shows, a long period of persecution and torment. And they have repeatedly cried to Lazarus for help and relief.

Verses 23 through 26 read as follows: "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

There is a great gulf fixed between the Christian faith and all other religions. That gulf is Jesus Christ and His atoning and redeeming blood. No mortal can by his own effort pass over that gulf. There is only one way and that is through an act of God made possible by faith in Christ which brings to pass the new birth. No new birth, no salvation, and no assurance of sins forgiven is possible without faith and trust in Christ. The gulf in this parable is the gulf between

Christianity and Christ-rejecting Judaism.

The balance of the parable on the rich man and Lazarus is a conversation between the rich man in torment and Abraham.

The rich man said, "I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Abraham replied, "They have Moses and the prophets; let them hear them." The rich man said, "Way, father Abraham: but if one went unto them from the dead, they will repent." Abraham answered, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

There are those who insist that the story of the rich man and Lazarus is not a parable but actually an account of what happened between a rich man and a beggar after their physical death. If we were to accept this teaching we would have to ignore the great doctrine of the Bible on personal salvation and the hereafter.

Are people saved because they are poor? Do people go to hell because they are rich? The answer in both cases is, No.

Does Abraham communicate with those in hell? Again the answer is, No.

If this was intended to be a parable on personal salvation the five brethren would have been told to look to the Son of God.

Incidentally, Judah had five brothers.

The hell and torment that came to the rich man in this parable was not the punishment after death that comes to the Christ rejecter. There is no mention in this parable as to how personal salvation is received.

But the parable teaches most of the hell and the torment of the last 1,900 years could have been avoided here on earth if the writings of Moses and the prophets had been honored and observed. The only way out of the hell and torment the world is in today is to hearken to Moses and the prophets with their national message and God's law and order for men and nations.

The Ten Pieces of Money

Luke 19:12-27

The Parable of the Ten Pieces of Money is clearly a Kingdom parable. The ten servants who were given the pieces of money, or the ten pounds, represent ten-tribed Israel who had been carried into the Assyrian captivity but who are now known as the nations of Christendom.

The nobleman in this parable, who went into a far country' to receive for himself a kingdom and to return, is Christ.

The citizens who hated the Nobleman and sent a message after Him saying, "We will not have this :man to reign over us" are the ones who cried, "Let Him be crucified. We have no king but Caesar."

With these self-evident facts in mind we shall read the Parable of the Ten Pieces of Money as found in Luke 19: 12-27: Jesus said, "A certain noblemen went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

"But the citizens hated him, and sent a message after him, saying, we will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

"Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities."

"And the second came, saying, Lord, thy pound hath gained live pounds. And he said likewise to him, Be thou also over five cities."

"And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"

"And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

According to verse 15 it will be at the return of Christ and the end of the

present age when He will call His ten servants into account for how they have managed the Lord's money. And it will also be at the end of the present age when the Lord will command "But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

Communism is now the world-wide manifestation and federation of the enemies of the Lord. And the fact that world communism must be destroyed before the Kingdom of God on earth can be fully realized is too apparent to need any comment.

It is interesting to note that the ten servants were judged by how they had managed money.

Money itself is not wealth; it merely represents wealth. Therefore as we hear so often in our time, mismanaged money can be used to make money worthless, as in the case of the German mark. In an article by Daniel L. Cobb, Sec'y to President Wilson at the Peace Conference, which appeared in the April 5, 1934 issue of *The National Taxpayer* we read: "The German Inflation was an International Bankers' Masterpiece. It was a clever scheme to kill two birds with one stone."

In another paragraph Cobb wrote, "Germany was a defeated nation, they had surrendered everything, even the control of their monetary system, to the Allies."

Jesus, of course, knew that through the manipulation of money the people could and would be robbed of all their possessions, as has happened repeatedly in our own nation by man made money

panics or contraction of credit called deflation. Extreme inflation, on the other hand, can be used to destroy the value of money itself.

Money is not only the representative of all wealth and all kinds of wealth, while it is in itself valueless, money is the only thing a sovereign people can and must create. We can grow, raise, produce and manufacture many things, but money we must create.

This creation of money and its righteous and scientific management is one of the most important responsibilities of any government. Therefore we can understand why Christ said that the ten servants would be judged by how they had managed money.

There can be no question about the ten servants in this parable representing ten-tribed Israel, who are now the Anglo-Saxons, for repeatedly in the Old Scriptures God calls Israel His servant.

Isaiah 44:1 states, "Yet now hear, O Jacob my servant; and Israel, whom I have chosen."

In Isaiah 49:3 we read, "Thou art my servant, O Israel, in whom I will be glorified."

When the Lord called His servants for an accounting it was that He might know how much every man had gained by trading, not by hoarding, but by trading, thus showing that the sole function of money is to serve as a medium of exchange and to facilitate trade.

And as stated before, one of the most important functions of any government

is to maintain a balance between goods and services that people have to trade and the necessary money supply to make their trade.

The two first servants reported how much they had gained or how much their money had increased the exchange of goods and services, which in turn had made the creation of more money possible. These two were commended and rewarded.

The last servant called to give an account said, "Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow."

Note carefully the words of both the last servant and the Lord. The Lord replied, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest (claimed) that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore (if that is what you believed) then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"

The words of the Lord in verse 23 have been used by some to justify the taking of usury, which, of course, is as absurd as it is unscriptural, for just the opposite is the case.

The Lord said "Out of thine own mouth will I judge thee, thou wicked servant," and so He did, (paraphrasing some) "if you had actually believed that I was a mean and cruel man, taking up that I laid not down, and reaping that I did not sow, then you would have arranged for my money to gather usury."

If this servant is made to represent an individual rather than a civil government then we find Jesus condemning thrift and saving which, of course, the Lord never did. But when we keep in mind that the servants in this parable represent governments, it all fits and makes sense.

The last servant represents civil administrations which have failed or refused to keep the proper amount of money in circulation thereby enabling the people to exchange or trade all their goods and services. This servant was called "thou wicked servant," and rightly so, for extreme inflation or deflation of the money of a nation is a very wicked practice.

If, as some teach, Jesus in this parable was upholding usury then He would be contradicting everything taught throughout the Scriptures concerning usury.

But Jesus did not uphold usury. He stated that those who take usury "take up that which they did not lay down and reap that which they did not sow." In other words, they steal

The Unjust Judge

Luke 18:1-8

The Parable of the Unjust Judge is found in verses 1 through 8 of the 18th chapter of Luke.

In the last 10 verses of the 17th chapter of Luke, Jesus spoke of the time when He would return, and said conditions would be as they were in the time of Noah and the Flood, as they were in the time of Lot and the destruction of Sodom.

For this reason we are justified in thinking that Christ had the present time in mind when He spoke the Parable of the Widow and the Unjust Judge.

While this is a parable on prayer and teaches the importance of being persistent in prayer, it is not a prayer for mercy, pardon and salvation. It is definitely and specifically a prayer to "Avenge me of mine adversary."

The woman in this parable who prays "avenge me of mine adversary" was a widow. A widow is a woman whose husband has died.

In verse 7 of Luke 18 Jesus indicates very clearly whom the widow represents. It states, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them"

The widow represents God's "elect." Since the only Scriptures in existence at that time were the Old Scriptures, we must turn to the Old Scriptures in order to learn what people were and are God's elect.

In Isaiah 45:1-4 God spoke through the prophet Isaiah concerning Cyrus, king of Persia, stating what Cyrus would accomplish. In verse 4 of this passage we read: "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

Here Israel is spoken of as God's elect. Israel, or the Anglo-Saxons, are also spoken of as God's elect in Isaiah 65:9,22 and many times in the New Scriptures, although sometimes the elect in the New Scriptures refers to the Church, the Body of Christ.

But why did the Lord use a widow to represent the Anglo-Saxons, and why was the widow to pray "avenge me of mine adversary"?

Two out of many Old Scripture references will suffice to show why the Anglo-Saxons are represented as a widow in this parable:

"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."

In Isaiah 54:4,5 we read, "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."

In these and other similar passages the Lord says He is married to Israel, and that the time would come when Israel, or Anglo-Saxondom, would "not remember the reproach of thy widowhood any more."

The Lord spoke of Israel, or the Anglo-Saxons, as His wife because He chose the Israel people as His special people to bless all nations through their preaching, teaching and administering of His Word.

When Israel refused to do this her racial sin made redemption necessary, and the only way Israel could be redeemed was through the death of Christ. At the death of Christ, Israel became a widow. But the Lord arose, and Israel will yet fulfill her destiny of ruling with the Lord and the Church, His Body. Repeatedly in the Scriptures, we find the Lord spoken of as the Redeemer

of Israel and the word "Israel" meaning ruling with God.

When we consider the adversary that threatens Anglo-Saxondom, or Christendom of today, we can understand why the Lord in this parable sought to encourage the Israel people to pray to God to be avenged of our adversary, World Communism.

Jesus closes this parable by saying, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" showing that He had given an end time parable or prophecy.

The faith that Jesus referred to in verse 8 was not faith for personal salvation. Millions of people have faith for personal salvation. But how many have faith for Anglo-Saxondom, the widow, and for the promised kingdom of God on earth as foretold in the Scriptures?

The Parables on The Lord's Return

Luke 12:35-41,42-48

There are two parables in Luke 12 which are very timely and appropriate for closing our study of the Lord's parables.

We shall commence reading at verse 35 of Luke 12: "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

"Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:35-37,40).

After Jesus had spoken these words verse 41 states: "Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?"

Jesus answered Peter's question by giving another parable: "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 watching: verily I say unto you, that he shall gird himself, and make them to sit down to

meat, and will come forth and serve them."

The Lord repeatedly warned and exhorted those who would be living at the close of the present age to watch, that is, to be alert and vigilant.

In Luke 21:34-36 we find the following spoken by the Lord: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on ail them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

And in Matthew 25:13 we read: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Why all this emphasis on watching or being alert and awake in the end time? And why this special honor and reward for those who are found watching and praying at the return of Christ?

Any warning or urgent appeal to watch and pray would generally be taken to indicate danger, and so it is in the Lord's warning to Christians today to watch and pray.

It is evident from the Lord's teaching that the great end time danger for Christians would be "deception."

In Matthew 24:4,5,23-25 Jesus said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many...."

If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."

It is apparent from these and other similar passages that the great end time deception would be religion without Christ - or religion which would bypass and ignore the Christ.

According to the doctrines of the Christian faith any religion that is not Christ centered is an antichrist religion and a counterfeit and a deception.

In I John 2:18,22,23 we read: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time"

"Who is a liar but he that denieth that Jesus is the Christ: He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also." Beware of every and any religion which is not based on the virgin birth and the blood of Christ. It is an antichrist religion.

In the second parable we are considering in Luke 12, we find that the servant who is found giving out the meat of the Word at the time of Christ's return is rewarded with great honor and authority: "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."

"Meat in due season." What does that mean? The apostle Paul wrote concerning the milk and the meat of the Word. He indicates that the truth relative to personal salvation is the milk of the Word, and that the truths in the Bible, which require more study and thought, are the meat of the Word.

Today it is possible for an unsaved person to receive the milk of the Word - or be saved - the first time he hears the Gospel of Personal Salvation. But there is also the meat of the Word which requires much Bible study and thought before it is comprehended; such is the case with the Gospel of the Kingdom and God's overall great plan and purpose for this age and the ages to come.

The reward for giving out the meat of the Word is to be "He (the Lord) will make him ruler over all that He hath."

The expression "meat in due season" indicates that God would have special added light and truth from His Word as time progressed toward the Kingdom Age.

"The just shall live by faith," was meat in due season in Luther's time; now it is the milk of the Word.

The sanctified Christian life was meat in due season in Wesley's time; now it is generally accepted by all Christians.

The special truth and light that is meat in due season for our time is the Second Coming of Christ and the Gospel of the Kingdom of God on earth.

In verse 45 Jesus implied that those who give forth the meat of the Word would be beaten by fellow servants who say "My lord delayeth his coming," for

these servants are they who do not see the Gospel of the Kingdom and the soon return of Christ. Consequently, the negligent servant will be punished and appointed his portion with the unbelievers.

Perhaps the most serious words spoken by our Lord in these two parables are those found in verse 47: "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." With this verse we shall close our study of the Lord's Kingdom parables.