

God's Duty

Sample Booklet

It's the revelation that will turn the concept of Christianity on its head and change our understanding of God forever. And we've been staring at it for 2000 years!



Coffee Table
Discussions

THE PLAN OF GOD FROM START TO FINISH

| Stage | Time | The Plan | Event |
|----------|---------------|---|---|
| <u>1</u> | 2000 BC | The Promise of Salvation | <i>God's oath to Abraham: I will build a kingdom through your descendance to bless <u>all</u> the families of the Earth</i> |
| 2 | 1400 BC | Marriage | <i>God marries the nation of Israel in the Sinai Wilderness</i> |
| 3 | 1200 BC | Kingdom of God | <i>Brought into the promised land as God's partner - the Kingdom of David</i> |
| 0 | 900 BC | Divorce | <i>Exiled from the land.</i> |
| 1 | 30 AD | Redemption | <i>Laying the foundation: the sacrifice of Christ</i> |
| 2 | 6th C | Gathered & planted | <i>The lost houses of Israel gathered into the British Isles</i> |
| 3 | 1800 AD | Restoration | <i>Kingdom roaring back to life & spreads across the earth</i> |
| 4 | 21st C | Marriage Supper | <i>The millennium</i> |
| 5 | 31st C | Resurrection | <i>When the Kingdom is finally ready for remarriage to Jehovah.</i> |
| 6 | 31st C | Remarriage to God | <i>The remarriage of the houses of Israel</i> |
| <u>7</u> | <i>Onward</i> | Blessing for all the Families of the Earth | <i>God's oath to Abraham is kept! The Kingdom fills the Earth!</i> |

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GOD'S DUTY (Sample Download)

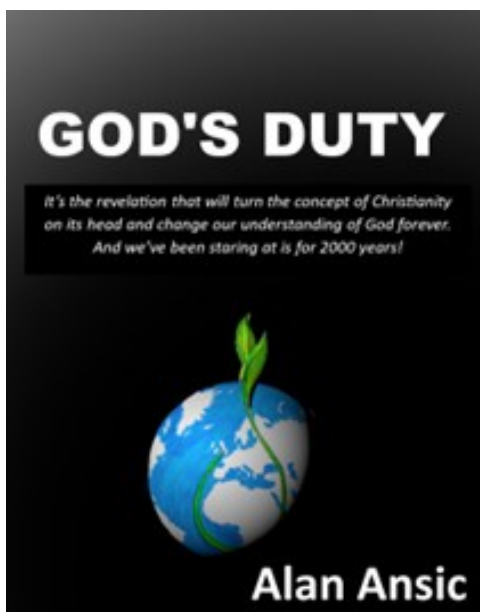
Dear reader,

This sample download will hopefully provide you with a taste of the concepts outlined in the book GOD'S DUTY

The concepts are new and thought provoking, and if after reading this abbreviated offering you would like the complete book you will find ordering details on our website for both paperback and eBook versions.

Alan Ansic

Julian Urbanik



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INTRODUCTION

The parables of Jesus are not simple moral directives, but rather they give insight into the past, present, and future status of the Kingdom of God. At the time of Jesus, the Kingdom was in shambles, but Christ came to rebuild and find what had become broken and lost. He spoke in parables to keep hidden the work He was to complete on behalf of His Father, which is the *mystery of God*, and the answer to the question, “*what happened to the Kingdom promised to Abraham, Isaac, and Jacob?*”

Jesus told His disciples that it was not for them to know the times of the Kingdom’s restoration (Acts 1:6): it would be centuries into the future. Today, however, with the Kingdom rebuilt and restored *the mystery of God is completed*,¹ and his parables are ready to be understood.

Jesus did not come to present mankind with a philosophical approach on how best to live a moral life, or to show how clever He was at predicting the future. He came to complete the work His Father had started.² And that work was the construction of a Kingdom that had derailed when the Houses of Israel deserted its relationship with God, went into exile, and were dispersed through the earth like scattered sheep.

Jesus said he came to find the lost sheep of the house of Israel. The parables and His Revelation, describe that process, and how He then planted, nurtured, and rebuilt that lost kingdom. For this reason, all the parables start with the statement “*the Kingdom of God (heaven) is like...*”

¹ Revelation 10:7 *In the days of the 7th Angel... the mystery of God should be finished as declared...*

² John 4:34 *My meat is to do the will of Him that sent me, and to finish His work.*

THE BOOK GOD'S DUTY

The book, God's Duty, looks at the plan of God from the perspective of what God has committed himself to do. And if we assume His actions are not random then they should have structure based on a defined plan. This is quite different than the general approach Christianity has taken over the past 2000 years.

Many people who believe there is a God believe he has a plan but that it is likely beyond the comprehension of mere mortals who may, from time to time, be privileged enough to glimpse part of it, but overall are resigned to the prospect of fumbling around in the dark for insight to God's intentions.

The gap between what we know and what we believe we are incapable of understanding, many call *faith*. In this grey area of comprehension, it was inevitable that an abundance of differing Christian thought, ideas, concepts, and dogmas would eventuate - after all, humans are delightfully imaginative in the absence of facts.

What we have consistently done, however, is to present salvation as a competition where some *make it into heaven*, and some don't. And while nervously waiting for the heavenly verdict, we are engaged in a never-ending internal conflict of guilt, self-reflection, and a quest to understand *what on earth should I do next to appease the almighty and find His favour*.

God's duty, and his sole *burden*, is to make good on the promise to build a kingdom through the offspring of Abraham. This is the salvation that was promised. And since He is a rock, never lies, and doesn't change, this mission is an obsession - even today. Nothing has changed. And if God's unchangeability is to be believed then we have an easily identifiable fixed point that connects directly to the words and work of Christ.

That fixed point is the promise God made to Abraham, which was then repeated to Isaac, and Jacob. God's word of promise is law and Jesus said not a single bit of His law will be allowed pass until it is all fulfilled. However, we've tended to treat the word of God as if His mind is constantly in flux.

The link between the arrival of Jesus, the book of His Revelation, the parables, prophecy, and the promises that were made to the Fathers of Israel are rock solid. And so, Jesus kept reminding us to listen to His words because He has the same mind as His Father.

But shortly after Jesus said, *listen only to my words and the words of my Father*, we began to focus on writings and thoughts of others. Especially the epistles, where the words of Peter and

Paul have taken pride of place in the teachings and instructions of the lives of most Christians. Consequently, Christ's mission has been unintentionally overlooked.

The parables and the book of the Revelation comprise almost a hundred percent of what is claimed Jesus actually said. And these words of Christ are neither clearly understood nor given the value they deserve. They are certainly rarely connected to the prophetic words of promise from his Father.

So, is it possible that by treating his parables as a simple collection of thoughts for living, and His Revelation as obscure abstract prognostications of future events, that we may have missed something vital that's been staring us in the face?

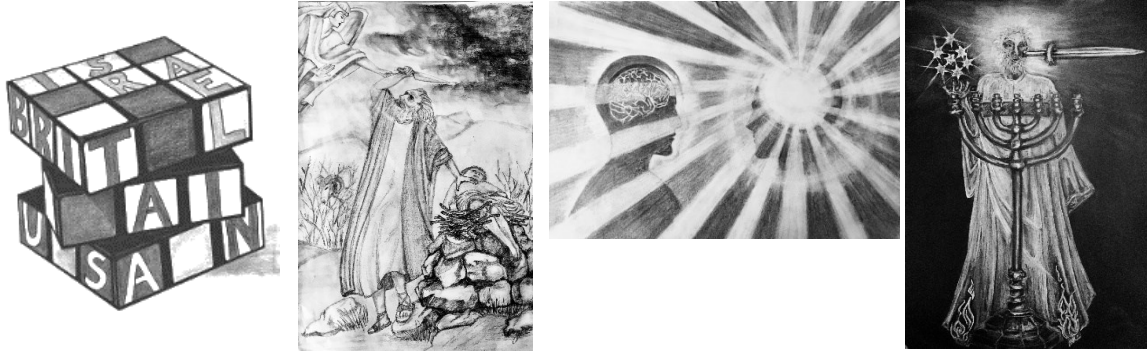
What about the work His *Father started*? The work that began when he promised to build Abraham a kingdom that would bring *blessing to all the families of the earth*. The answer to that mystery is packaged into the words of Jesus.

The work and focus of Christ over the last two thousand years has not been the Church, but rather the task of gathering the lost sheep of the house of Israel: planting them, rebuilding them, and restoring them into a coherent kingdom, exactly like the one promised. The church (the body of Christ) has a role to play, but it may not be what many seem to think it is.

His parables and His Revelation make perfect sense, but only in the context of His Father's clearly laid out plan that was articulated long ago to the fathers of Israel.

The plan was simple – build a kingdom through the offspring of Abraham that would save mankind from annihilation and do whatever it would take to ensure its success.

The book, GOD'S DUTY, is divided into four sections:



SECTION 1: THE PARABLES OF JESUS (pp. 19-122)

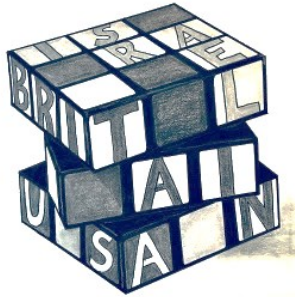
SECTION 2: GOD'S BURDEN (pp. 123-219)

SECTION 3: HEAVEN & HELL (pp. 220-350)

SECTION 4: REVELATION (pp. 351-670)

To gain an appreciation of the contents of the book a detailed summary of each section follows:

SECTION 1: THE PARABLES OF JESUS



There are over twenty parables in this section that are explained and clearly illustrate that Christ was focused on the delivery of God's promised Kingdom to Abraham. It can be shown that Jesus understood, two thousand years ago, what would be in store for Jerusalem, Judaism, and the lost tribes of Israel.

The sample parable selected here is titled the Richman & Lazarus. This parable of Jesus is also available to watch on YouTube.

Please go to:

https://www.youtube.com/watch?v=EK9p1IMHjBI&ab_channel=CoffeeTableDiscussions

The Richman & Lazarus (Luke 16:19-23)



For illustrative purposes we'll use this 15th century painting depicting the parable. All the elements within the narrative are expressed in this artwork in very entertaining detail.

The parable of the Richman & Lazarus is so full of strange characterisations and peculiarities that it is a struggle to believe this story isn't more than a simple moral tale. We will, however, see that what Jesus said in His parables fits entirely within the scope of what had happened and what will be happening to the kingdom God had promised to Abraham.

Backstory: *Jerusalem had rejected the Messiah and so the curse which had been upon them from the time of Jerusalem's captivity in 604 B.C., would continue until the Times of the Gentiles ended in 1917 A.D.¹ The twelve tribes of Israel, on the other hand, had already been in exile for centuries – these were the lost sheep Jesus said He was commissioned to find and bring back.²*

The sacrifice of Jesus ensured the promises and blessings of Abraham, which had been derailed since the collapse of the Kingdom, could be put back on track and continue as planned. The houses of Israel may have become dead to history, but they were to be cared for and nourished by the God who does not forget His promises.

As will be shown in this parable, they wandered across Europe as the Anglo-Celtic peoples and colonised the British Isles where they remained and became God's great hidden mystery.

Characterisations:

The Richman – Jerusalem & Judaism

Lazarus – the lost houses of Israel (Anglo nations)

Abraham – God's promise to the seed of Israel

Hell – the Jewish diaspora and the curse of Moses.

The Great Gulf – the Times of Jerusalem's curse.³

The five brothers – the Houses of Europe

LUKE 16:19-13

v19 *Now there was a certain rich man, and he was clothed in purple and fine linen, living sumptuously every day.*

Although Jerusalem was under Roman domination, the priests and religious authorities were relatively free to practice their faith. They were “rich” in the sense that the followers of Judaism

¹ GOD'S DUTY – Appendix B: 7-Times Punishment

² Matthew 15:24 *I am not sent but to the lost sheep of the House of Israel.*

³ Luke 21:24 *and Jerusalem shall be trodden down... until the times of the Gentiles be fulfilled – 2520 years.*

had access to all the treasures of the Kingdom: the word of God, the temple, the sacrifices, and their traditions.

v20,21 *And a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yes, even the dogs came and licked his sores.*

In comparison, the twelve tribes of Israel had long-since gone into exile and were *lost* and scattered amongst the nations. They had forfeited their access to the *treasures of the Kingdom*,¹ and so wore the *sackcloth*² of shame: they were leprous in God's sight.

v22 *And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died and was buried.*

The houses of Israel became historically obscure, and dead to the understanding of this world. But the imagery presented in this parable tells us that far from being *dead* the exiled tribes remained very much alive and under the protection of God's promise to Abraham.

v23 *And in Hades he lifted his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom.*

Hades, hell, and torment are euphemisms for the situation Jerusalem had found itself in after rejecting Christ. Jerusalem continued in humiliating servitude to Roman authority until the people of God's city eventually became homeless and forsaken.

Meanwhile the tribes of Israel were marshalled to the place where they would be blessed and restored according to God's word of promise.

v24 *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 in anguish in this flame.*

The cry is a prophetic call to the oath that was made to Abraham. But Jerusalem had rejected salvation and so could not benefit from God's great blessings.

¹ Parable – *Hidden Treasure*

² Revelation 11:3 ...and they **shall prophesy** 1260 days, clothed in sackcloth.

From their torment, they could see their brother, the lost tribes, blessed and being restored in the British Isles.

v25 *But Abraham said, Son, remember that you in your lifetime received good things, and Lazarus in like manner evil things: but now here he is comforted, and you are in anguish.*

Had Jerusalem accepted Jesus, the *Times* of their curse would have ended prematurely, and the *gulf* between Jerusalem and the blessings of Abraham would have closed forever.

v26 *And besides all this, between us and you there is a great gulf fixed, that they that would pass from here to you may not be able, and that none may cross over from there to us.*

The *curse* on Jerusalem began in 604 B.C. with the first of the city's subjugators: Babylon. This began the *great fixed gulf* that would last until 1917 A.D. (2520 years). Jerusalem's rejection of the messiah meant that there would be no early reprieve from the curse that was upon the city and its people.

*"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are completed."*¹

v27,28 *And he said, I pray you therefore, father, that you would send him (Lazarus) to my father's house; for I have five brethren; that he may testify to them, lest they also come into this place of torment.*

Judah had five brothers – that is, full brothers from the same mother (Leah) and father (Jacob). This piece of information identifies the rich man with Jerusalem, Judah, and Judaism.

v29 *But Abraham said, they have Moses and the prophets; let them hear them.*

Prophecy points to the promise that the seed of Abraham would be used to bring salvation to all the families of the earth.

¹ Luke 21:24

v30,31 *And he said, no, Father Abraham: but if one goes to them from the dead, they will repent. And he said to him, if they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.*

Jesus is the one who rose from the dead. In another parable He calls to *Ten Virgins*.¹ *Five are wise and* came when they were called to the British Isles. And *five are foolish*. These rejected the call and remained on the European continent.

...

It is important to remember that the parables of Jesus are about the Kingdom, but which Kingdom?

The only Kingdom God talks about is the one promised to Abraham, Isaac, and Jacob. And He reiterates the promise multiple times and through each generation.

There is no reason to believe that Christ was promoting an ethereal Kingdom. If it seems that the Kingdom of God is in another reality, it's only because we have taken His parables too literally.

Jesus came to finish the work His Father had started, not produce another one. Much of the confusion concerning the nature of the Kingdom results from Jesus speaking in parables. But He told us that He would speak in parables concerning his work and his Kingdom.

"That's why I speak to them in parable, because they look but don't see, and they listen but never understand..."

...He did not tell them anything without using a parable." (Matthew 13:13,34,35)

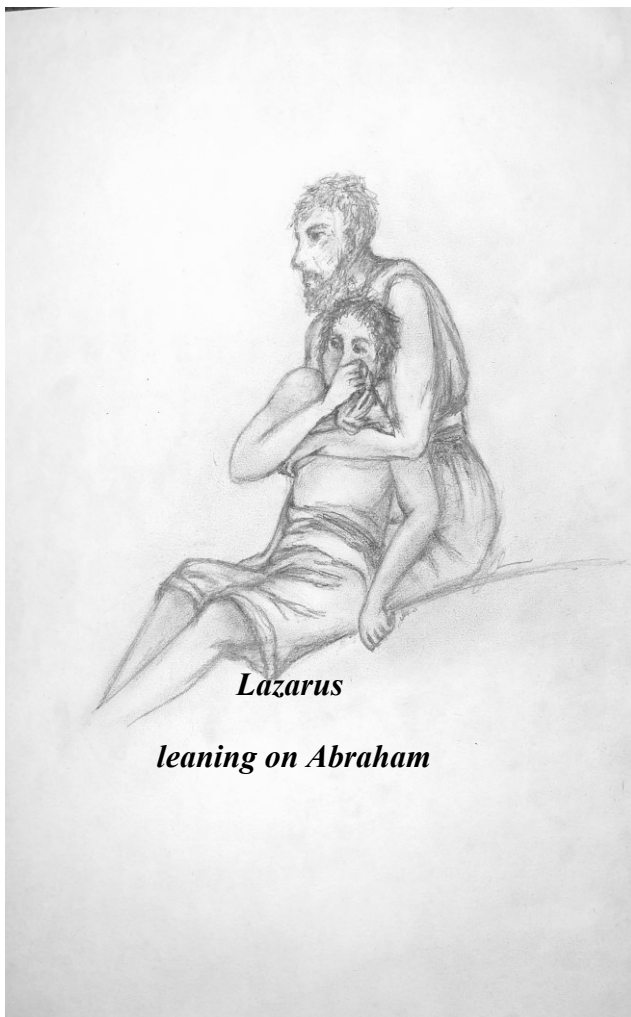
I will open my mouth in a parable; I will speak of things from the distant past, which we have heard and known, and our fathers told us (Psalms 78:2,3)

When Jesus spoke in parables, he wasn't trying to trick anyone. Jesus spoke of things any follower of Judaism should have understood – the promises of God, prophecy, and the collapse of the houses of Israel was their history.

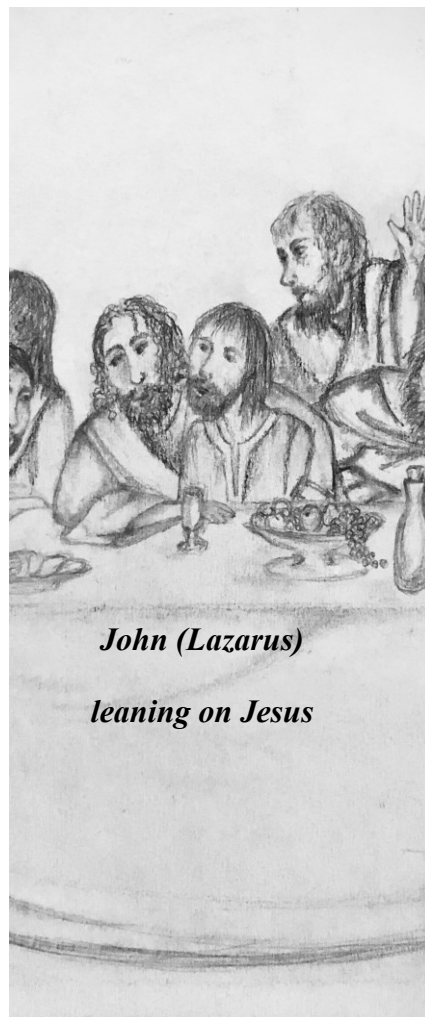
After the nations of Israel deserted the partnership, which bonded them to God in a type of marriage, they were cast out of the land of Israel, but they were not destroyed by exile. Instead, like a seed that is buried but is destined to grow into a mighty tree, the offspring of Jacob were eventually planted into the British Isles. And one of the surprising features of this parable is that it positively identifies the lost houses of Israel with Britain and her colonies, as we are about to see.

To begin the process of the Kingdom's rebirth, Jesus took the place of the exiled and condemned seed of Jacob on the cross. This was the mission of Christ: to lay a foundation for the restoring of God's Kingdom with His sacrifice. It may seem an odd thing to have to do but it is internally consistent with how sin needed to be dealt with according to priestly law.

Lazarus is pictured resting on Abraham's *bosom* as a reminder, that although Israel was momentarily outcast, she would not be allowed to fade into oblivion and die. Death would not win! The oath made to Abraham would sustain the Kingdom of promise.



Lazarus
leaning on Abraham



John (Lazarus)
leaning on Jesus

The depiction at the *Last Supper*¹ of the disciple who is mistakenly assumed to be John, but who in fact, is Martha's brother Lazarus leaning on Jesus, is a scene that embodies the promise God made to Abraham: *The Last Supper* is, in type, the millennial marriage feast of the Lamb.

God can never forget the promise He made to Abraham. Abraham was called God's friend, and He swore to him that His word is as sure as the stars that continue to shine in the night sky.²

We can be confident that the Lord will be true to His word and so it is certain that far from being dead, the sons of Jacob will be preserved. The seed of promise can rest in the bosom of Abraham, assured that they will be nurtured and safeguarded – God cannot lie.

While the lost houses of Israel were being cared for, Jerusalem and the people of Judaism lived through centuries of *hell*.

For nearly two thousand years the Jewish people wandered through the nations of Europe. Their gruelling journey is well documented, but nothing could be done for them or Jerusalem: the offer of salvation had been rejected.

Consequently, God's city and its people were isolated from Abraham's blessing and left to the vagaries of those who were able to dominate them. This unhappy situation would continue until the full *7-Times* of Jerusalem's *curse* came to an end.³

And they shall fall by the edge of the sword and shall be led captive into all the nations: And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be completed (Luke 21:24).

Had the city and its inhabitants accepted Christ's invitation to join Him, the *great gulf*⁴ that separated Jerusalem from the promises made to Abraham, could have been breached. Ironically, God's *elect* had been calling for the Messiah to come and end the punishment and curse (this is what all Judaism were waiting for), but when He came, He found no faith,⁵ only crucifixion.

Jerusalem's acceptance of Christ would have ended its torment, but instead, their own words demanded the curse continue.

Then answered all the people, and said, His (Jesus') blood be on us, and on our children (Matthew 27:25).

¹ GOD'S DUTY – Section 3: Heaven & Hell – *The Last Supper*.

² GOD'S DUTY – Section 2: *The Promise to the Fathers of Israel*

³ 1917 A.D.

⁴ Luke 16:26 *...between us and you there is a great gulf fixed...*

⁵ Luke 18:7 *...my own elect, call upon me night and day.*

The choice to reject and crucify Christ resulted in the exile of the Jewish people from Jerusalem and their subsequent scattering throughout Europe. Meanwhile the lost tribes of Israel were guided to the place the Lord had set aside for the rebuilding of His kingdom.

The seed of Jacob would arrive from Europe, Ireland, and later Scandinavia as the Danes. The Vikings too, are the descendants of the exiled Houses, and together these groups coalesced into the aptly named United Kingdom.

The Jewish population at the time of Jesus were of the same ethnicity as those of the lost tribes of Israel.¹ Since they share similar origins with Anglo-Celtic peoples they are *brothers* together with those in Britain and Europe – a relationship that is frequently expressed in the parables.

It was within the British Isles that the lost tribes of Israel were nurtured back into a coherent kingdom. In contrast, Jerusalem and the Jewish people could only watch *from afar* as the Kingdom of God was *fed*² and developed by the promised blessings of Abraham.

And in Hades he (the rich man) lifted his eyes, being in torments and sees Abraham afar off, and Lazarus in his bosom.

Although brothers, the fate of those exiled from Jerusalem differed significantly from those of the houses of Israel that had been exiled many centuries earlier. Their two paths could not have varied more. While the Jewish people suffered ongoing persecution the tribes of Israel were transformed into a great nation.

Under the gaze of the *lesser*³ brother, Great Britain spread its branches across the globe, and together with its former colonies, formed the Kingdom of God. Their dominance is a testimony to the success of the manifest work of Christ over the last 1500 years as He gathered the *lost sheep of the House of Israel* and rebuilt the Kingdom.

The *rich man* represents Judah, and a key to his identification is the reference made to his *five brothers* – Judah had five full brothers by Jacob and the one mother, Leah.

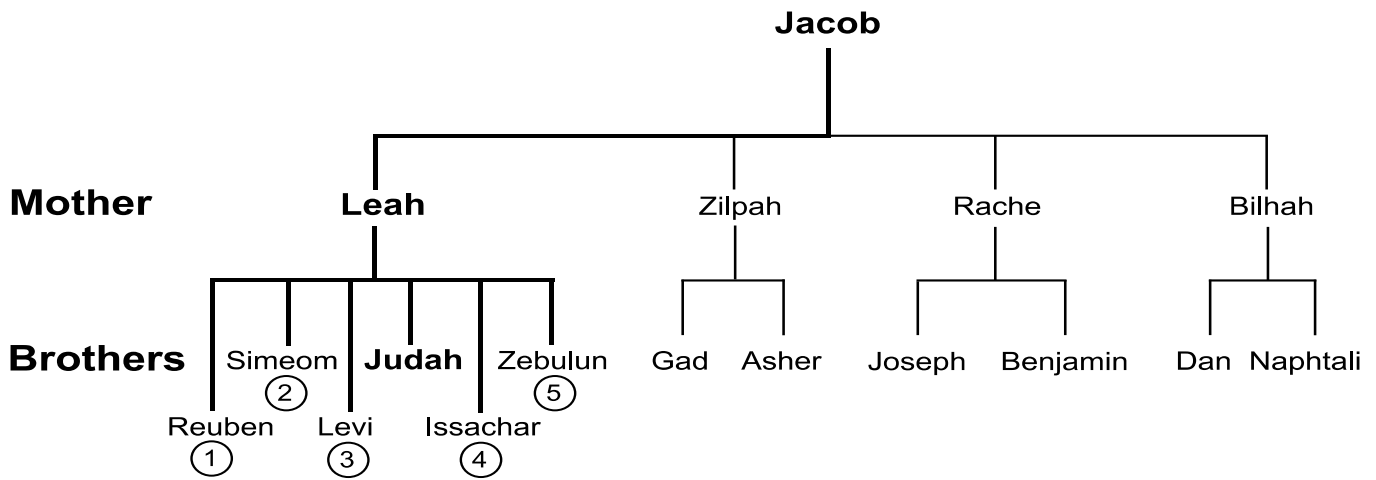
And he (the rich man) said, I pray you therefore, father (Abraham) that you would send him (Lazarus) to my father's house; for I have five brethren; that he may testify to them, lest they also come into this place of torment.

¹ Section 2: *Israel & The United Kingdom*

² Revelation 12:6,14 *and the woman was taken into the wilderness to be nourished...*

³ *Parable of the Sheep and Goats*: "...as you did it not unto one the least of these brethren"

Judah's Five Brothers



A quick reminder to the reader: the conversation above, between the rich-man and Abraham, does not literally take place. The personalisation that features in all the parables and throughout Revelation is a literary instrument. It is what the listener is being told that is important, not what is being said.¹

Not all the tribes of Israel left Europe for Britain. Those who remained behind, populated a kingdom in Europe that has struggled to this day to cohesively unite.² Europe provided an alternate kingdom that has continued in parallel to the Kingdom of God, while being frequently antagonistic to it.

The division between God's kingdom and Europe is prophetically described in many parables. Here are some examples:

- The *five foolish virgins*.
- The *goats* in the parable of the sheep and the goats.
- The separation of the wheat and the tares.
- Clay in the feet of Nebuchadnezzar's image – Daniel 2:33-45
- The five fallen kings – Revelation 17:10

The rich man (Jerusalem) is concerned that his five brothers will share the same fate as he, and indeed to a degree they have. Although the barbarian clans and tribes that had originated from the

¹ *He that has eyes to hear...* Matthew 11:15; Revelation 2:29

² Nebuchadnezzar's dream of ten toes.

lost houses of Israel did not reject Jesus, (like Jerusalem had), many did fail to heed the call of the *bridegroom* and migrate to Britain with their brothers.

During the fifth and sixth centuries A.D., there was a flood of migration into Britain from mainland Europe. But it is important to realise that the tribes that moved across the channel were Germanic and ethnically the same as those who remained behind.

If these Celtic tribes and clans were indeed the descendants of the lost houses of Israel, then clearly not all moved to that place that was appointed for the rebuilding of the Kingdom. And their migration marks the beginning of a major divide in destiny for both groups. This divide is pivotal and is borne out in prophecy and the parables.

Abraham's blessing is geographical. It belongs to the people who are in the place that was selected to restore the Kingdom of God. And if it seems strange that geography is required to build the Kingdom of God it's because we have divorced ourselves from the practicality of what God is doing.

When Jesus said to Pilate, *my kingdom is not of this world*, He was not suggesting that His Kingdom was from outer space or another dimension. The *world* (Jerusalem, the land of Israel) belonged to Rome. And before that, the Greeks, Persians, Babylonians, and Assyrians – subjugation by gentile kingdoms was the *curse* that was currently on Jerusalem and all of Israel.

Contrary to what many may think, God does not impose himself. He does not force His will, even though His *will shall be done*. Jesus came to rebuild the kingdom – *I am sent to finish my Fathers work*. But when He came the Kingdom was a mess. Not only was it conquered by a foreign power, but it was also compromised by the remnant who had returned to the land of Israel and developed the religion of Judaism.

The remnant of the Kingdom that returned from Babylonian captivity was all that was left when the houses of Israel were expelled centuries earlier and became the lost tribes.

Jerusalem, and the religion of Judaism, were unusable for Christ's work. And this was understandable since their relationship with their Roman overlords was extremely precarious.

Living under the Pax Romana was relatively easy and liberal by the standards of the day. But it needed to be remembered at all times that Roman rule ruled!

Rome was in the habit of brutally crushing any hint of rebellion, and the leaders of Judaism were aware, through practical examples, what Rome was capable of.

So, embracing any *messiah* that walked by – and there were plenty of them applying for the job before and after Jesus – was fraught with risk.

It may seem easy for us today to piously stand, criticise, and condemn Jewry for rejecting Christ, but the only reason why I'm brave enough to write and openly speak what I believe, is because of the liberal democracy that I've inherited.

If I thought there was any risk of ending up a Roman easter decoration lining the roadway into Jerusalem together with my family and dearest friends, I would conform immediately.

Jesus understood this and stated, sympathetically, that it is impossible to serve two masters. He made this observation at the end of the parable of the Unjust Steward¹ – a parable that described the coming expulsion of Jews from Roman held Jerusalem and their diaspora and dispersion through the houses of Europe.

Judaism was in an untenable position, and Jesus was not going to wave a magic wand and make things better. Everything we do is our decision that's the beauty and curse of the *fruit* of that infamous *tree*².

God is a *gentleman*, he does not impose himself, even though the rejection of Judaism would mean there was no physical place in which to commence the gathering and rebuilding of the Kingdom that Christ came to put back together.

A new geography would be needed. And Christ would call his *lost sheep* to that new place, to be joined with him in the British Isles. But not all would heed the call and make the journey.

The *wise* who migrated eventually evolved into a united kingdom, and the others into a European kingdom that developed in parallel but was never able to consolidate cohesively.

Europe may be populated with Abraham's seed, but they are not where Christ chose to rebuild and restore His kingdom. Consequently, for now at least, they cannot move forward.

As the Anglo nations proceed into the Millennium and into the light of God's understanding. Europe will remain outside - and in *darkness* (refer to the parable of the *Sheep and Goats*).³

The parables of Jesus do not judge individuals, they inform of the progress and development of God's Kingdom. The British people are no better than their counterparts in Europe. If the Anglo nations are brought into the *light*, it will be because the opportunity to do so is made available.

The Anglo nations are today a composite of all racial and ethnic types. This is not a contradiction to God blessing the offspring of Abraham. The plan was not to create an ethnically cleansed genetically superior race.

¹ GOD'S DUTY – Section 1: Unjust Steward (Luke 16:1-13)

² Genesis 2:17

³ GOD'S DUTY – Section 1: Sheep & Goats (Matt 25:31-46)

In God's promise, the descendants of Abraham were to be the vehicle to bring salvation, light, and blessing to *all the families of the earth*: all humanity.

If some feel that elitism is implied by God electing the seed of Abraham for this great project, consider this:

What is more important, an instrument or the purpose that instrument is used for? Surely, it is what you want to achieve with the use of the instrument that is of most importance, that's why the instrument is created.

So, it could be easily argued that if God is developing the offspring of Abraham to bless all the other nations of the earth, then it is the other nations, and races and people that are of most importance to God's plan.

But the truth is, an obvious reality, that there are no fundamental differences between people. Jesus made this clear, but there was work needing to be done, an instrument to perform the work, and an order to how the work would proceed over time.

One of the surprising features of this parable is its positive identification of Britain with Lazarus.

Although archaeology points tantalising fingers at the identity of the lost tribes of Israel, there has hitherto been gaps in the history that have made direct links difficult.

This isn't to say that there is not a vast body of evidence to support the claims made by groups adhering to the concept of *British-Israelism*, but conclusive proof does not come from archaeology. Impressively, the link between Britain and the lost houses of Israel comes from the parables, and this parable is one example.

The rich-man asked Abraham to *send Lazarus to rescue him from his hell* – note, he does not ask Abraham or God to come to his aid. He specifically requests Lazarus. Abraham does not object to the request, but points to the *great gulf* that existed and that separated them from the *rich- man*.

Jerusalem had rejected Christ, and Jesus made it clear that there was no other alternative to the salvation He was to bring. So, for Jerusalem, and its Jewish inhabitants who were about to begin the great diaspora, there would only be the *death* of God's vision: the promised blessing to the fathers of Israel would depart from the holy city.

In contrast, the blessings would continue to flow through the lost tribes of Israel who had been gathered to the British Isles. They were *fed and nourished*¹ according to prophecy, but when the *great gulf* finally closed, they would be ready to come to the rescue – that is to say, *Lazarus*

¹ Revelation 12:6-14

(Britain), was developed enough, by the start of the twentieth century, to be able to save Jerusalem and eventually the Jewish people.

But how and when was the *great gulf* that separated Jerusalem from the blessings of Abraham finally closed to allow *Lazarus* to come to its aid?



General Allenby entering Jerusalem

On the 11th of December 1917 A.D., after the Times of Jerusalem's curse ended,¹ and the city no longer belonged to the Babylonians, Persians, Greeks, Romans, or any others, the British expeditionary forces under the command of General Allenby entered the gates of Jerusalem. This event marked the end of 400 years of Ottoman rule over Palestine.

The Ottoman Empire was the last of the gentile empires that would *tread Jerusalem underfoot*. The *Times of the gentiles* and the curse on God's elected city was completed.² When the curse ended, the *gulf* that existed between

Abraham and the *rich-man* also ended.

The curse on Jerusalem had begun with its captivity by Babylon, six hundred years prior to the coming of Christ. The rejection and crucifixion of Jesus did not, therefore, begin the curse, it merely allowed the curse to continue.

Babylon was only the first of a succession of gentile empires to dominate Jerusalem and the land of Israel.³ The curse would last 7-Times (2520 years) and should have ended in *death* and annihilation. But instead, when the *gulf* was finally closed, rescue came.

¹ GOD'S DUTY – Appendix B: 7-Times Punishment

² Luke 21:24 ...and Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles finish

³ Daniel 2: The image of Nebuchadnezzar and the gentile empires

A person who is sent to prison is released on the last day of their sentence. When they have *done their time*, the prisoner is at liberty to walk freely through the prison gates. Their offence vanishes, regardless of their repentant state, and should never again be held against them. In other words, Jerusalem's penalty ended in 1917 regardless of whether the Jewish population had *repented* from the execution of their Messiah two thousand years earlier.

With Jerusalem's punishment ended, the request by the *rich man* – "*Father Abraham, have mercy on me, and send Lazarus*" – was answered, when British forces liberated Jerusalem. The identity of Lazarus is therefore positively determined: Lazarus is the nation that rescued Jerusalem on the very day the *gulf* that separated it from the blessings of Abraham ended – *Abraham* wasted no time.

Lazarus was sent without a moment's delay; such is the grace of God. The parable that connects the United Kingdom, the lost tribes of Israel, and Lazarus, is perfect.

SECTION 2: GOD'S BURDEN



The focus of Christianity is generally centred upon what an individual must do to be righteous and acceptable to God. The truth, however, is that God has made it His responsibility to provide the solution for humanities survival.

The promise to the fathers of Israel was made for the sake of all humankind, and so the importance of God keeping His word is paramount. The project that began with these promises would take millennia, require the intervention of the Son and it still has more than a thousand years to go. But fulfilling the promise made to Abraham is God's righteous burden and duty.

In this section of the book, God's

Duty, we look at the continuity of a plan of action which started with Adam and Eve and the hope of salvation.

Against all caution, the couple ate the *forbidden fruit*, but God was never angry with the couple in Eden, or disappointed in their behaviour and lack of obedience. Isn't it true that all children are destined to rebel against their parents. Nonconformity is a signal that autonomous rational thinking has begun.

To suggest that God was taken by surprise with the actions of Adam and Eve imputes a concerning naivety on His character – (if He couldn't see that coming, we should all be extremely worried He's running the universe).

In whatever way someone wishes to take the narrative of Genesis, either literally or figuratively, there is no denying that the thread of prophecy was launched in Eden.

God said to Adam if you eat the fruit of the tree of knowledge you will die. Not as a punishment but as a consequence. Humanity was now on a pathway that would lead to our destruction.

Instead of anger God immediately foretells the solution that would come by way of Adam and Eve's offspring.

Eve was told that birth would be a laboured pain, but worth it. Birth would be the metaphor of prophecy. The *seed of the woman* and the *seed of the serpent* would clash, and the offspring of Eve would win.

What appears to be a Christian mythology to explain why women find giving birth harrowing is clarified in Revelation chapter twelve: "*a great sign appeared in heaven. A woman (Israel) clothed with the sun, moon & stars, laboured in pain ready to give birth... and the serpent was waiting to devour the child.*" (This is the clash that was foretold 4000 years earlier).

God will not take control over our thoughts, actions, mistakes, or the pain of the consequences of experience, but like a good father He will ensure we do not *kill* ourselves as we mature. Humanity would survive! – we are special.

The child of course was Christ and prophecy nicely connects this chapter in Revelation to the message of hope given to Eve in Genesis.

Two millennia after Eden, God makes a promise to Abraham, and it was a continuation of the message of hope told to Eve for her offspring. Through the seed of Abraham, a kingdom would be built that would become a blessing to all the families of the earth¹.

Jesus told us His Father doesn't change, and so the plan of salvation for the *whole earth* and all humanity will never change. The plan continues exactly as promised. But the plan did hit a snag. The Kingdom promised through Abraham Isaac and Jacob had failed. So, for a while, God had failed.

Several centuries after being born as a nation and married into partnership with God, the Houses of Israel deserted that partnership. They were led away into Assyrian captivity and an exile that saw them lost and wandering, like sheep scattered through the earth.

But God had prepared a contingency, and his apparent failure enabled that most useful of educational tools, contrast.

The following extract taken from God's Duty² demonstrates why Jesus was needed, the nature of His mission, and God's love and determination for mankind to succeed.

...

¹ Genesis 12:3

² God's Duty – Section 2, 1st Ed, p126

God instructed Abraham to take his Son Isaac to the top of Mount Moriah and sacrifice the child and only son of Sarah. Through Isaac, the Lord had vowed to generate a Kingdom that would bring blessing to all the families of the earth. But now it appeared that God had changed His mind, Isaac was to be killed.

Abraham had additional sons with various wives, but Isaac was the child chosen to be born through Sarah. Sarah was over ninety years old and barren when God prophesied that she would conceive. Giving birth at her age seemed fantastical to the couple.¹

It would be easy to excuse Abraham for doubting God's promise that Sarah would bear children. Abraham had other offspring. Ishmael was also his son through the concubine Hagar, and considering Sarah's infertile state, Abraham asked the Lord whether Ishmael maybe the chosen seed and inheritor of God's promises instead.

God informed Abraham that there was no mistake, and Sarah would give birth to Isaac within a year. So, after much anticipation and despite reasonable doubt, Isaac was born on schedule.

Isaac was in his teens when God ordered that he be taken to Mount Mariah and burnt as a sacrifice. It would be incredible to think that there was not a touch of confusion in the mind of Abraham concerning the contradiction this command presented, but it is recorded that he dutifully obeyed without question. He faithfully gathered firewood and tracked up the mountain with the lad in tow.

The paradox of Isaac's death should have raised serious concerns in the mind of Abraham. After the effort and anxiety of Sarah's miraculous conception, and the glorious future promised to Isaac's offspring, how could he now sacrifice him?

There was no sign that Abraham entertained any serious uncertainties concerning the solidity of God's prophecy. He witnessed the birth of Isaac against all odds and knew that God worked wonders. Abraham seemed quite prepared to believe that the death of Isaac would present no problem for God keeping His promise. Perhaps he thought, if necessary, the boy would be miraculously raised from the dead.²

Abraham was on the verge of carrying out the sacrifice when the Lord intervened and stopped him from harming the youth. The message delivered by this intervention dramatically demonstrates to all who would believe the word of prophecy that God will not let the seed of promise die. God would do whatever necessary to keep His oath to Abraham.

¹ Genesis 18:12 *Sarah laughed... shall I have pleasure (sex) at my age! My husband being old also.*

² Hebrews 11:17-19

The law of Moses, the lineage of King David, Christ, the Church, the restoration of the houses of Israel, the parables, and the Revelation of Jesus, are concerned with nothing other than the vision delivered to Abraham. Isaac's survival would be God's duty, His burden, and responsibility forever.

In the centuries and millennia to follow, the seed of Isaac would fail time and again. His offspring would eventually be outcasts lost and under a sentence of death. They would be dead to history and the world, but never forgotten by the Lord, because if He does forget, then He would be shown to be a liar.

On Mount Moriah, it was revealed to Abraham that God saw it as His obligation, and no-one else's, to guarantee that the promise would be kept. God would provide the appropriate sacrifice if and when needed, and He would always find the solution for the seed of Isaac.

God had a vision, and it would be His burden to bear. So, instead of the boy, Abraham was supplied a ram caught in a thicket to be sacrificed instead. The Kingdom of God would be built through Isaac at whatever price needed to be paid.

Almost fifteen hundred years after the events on Mount Moriah the Kingdom of God was at its lowest ebb. The houses of Israel had been exiled into the *wilderness*¹, and what remained of the Kingdom, was a mere remnant of those who had returned to Jerusalem from Babylon six hundred years prior. But far from returning in strength and vigour, they were under the domination of the Roman world and about to reject their Christ.

Because of the distress the Kingdom of God was in, the promises made to Abraham would have seemed fanciful to the leaders of Judaism (like the *fantasy* of Sarah conceiving in her old age). However, they did not have Abraham's faith, and so were unable to comprehend the law of God contained in the promise declared to the fathers of Israel. In disbelief they stood before Jesus mystified when He said to them, *your father Abraham rejoiced to see my day; and he saw it and was glad (John 8:56)*.

The leaders of Judaism did not understand what Jesus meant, but He knew that Abraham would have. Because Abraham *saw* Christ sacrificed on Mount Moriah so that Isaac and the promise would live.

¹ Revelation 12:14 ...*that she might fly into the wilderness, into her place...*

SECTION 3: HEAVEN & HELL



After the death and resurrection of Jesus, and with the Church becoming progressively more self-focused and preoccupied with superstition, guilt, and self-righteousness misconceptions concerning heaven and hell abounded during the gospel age.

The role of the Church, however, is not to teach people to self-

obsess, but to bear witness of the work Christ has been labouring with on behalf of His Father since His death and resurrection.

A preoccupation with self-reflection and an obsessive concern with *personal salvation* had distracted our thinking from the design that was laid down with the vision shown to Abraham.

The result of our distractions has led to diverse array of concocted churches, which although colourful and often genuinely sincere, have proliferated the last 2000 years. The effect of these diverse and numerous institutions on society and the individual has ranged from the comfortingly benign to the convoluted and overtly manipulative establishments that saturate the Christian world today.

And with so many variants available, covering almost every conceivable permutation of belief, it's incredible to think that maybe we missed the whole point of what Christ came to do.

Section 3, of the book *God's Duty*, looks at the role of the Church. The Church was not designed to replace the kingdom promised to Abraham, Isaac, and Jacob. This was never to be the case. The plan cannot change; however, that has not stopped us from losing track of the original project.

Keeping our attention on what was a relatively straight forward and simple plan, by way of a clearly stated promise to Abraham, has proven to be difficult.

And we can't reasonably blame Jesus for confusing our understanding by speaking of the Kingdom in parables. After all, He did warn us that everything He said and did was a parable concerning the kingdom, and that His parables spoke of things that should have been well and truly understood.

Jesus gave us another clue concerning His mission. He emphasised that God's design cannot alter. He let it be known that His Father was like a rock – completely dependable when it came to doing what He said He would do, regardless of how long ago He said He'd do it.

As well as this, Christ kept repeating that His vocation was to finish His Father's work. By, dying for it, and then finding what had become lost and broken, and putting it back together. He made the clear point that He only spoke what His Father told Him to say, and that we should listen only to Him because He has his Father's mind and therefore the words of life.

So, I suppose it was inevitable that we would ignore all that and produce something completely different.

We quickly turned salvation into a competition, and every cluster of enthusiastic Christians began generating formulas and conditions that would guarantee followers entry into their own concept of an ethereal heaven.

Instead of listening to the words of Jesus and the promises of his Father, as instructed, we promoted all types of letters and epistles to the status of God's word. Simply because we did not understand that Jesus spoke of the same kingdom that was promised to the fathers of Israel: with all our intellect we became confused by simple metaphor.

Christ spoke in a mystery of what should have been known by anyone believing what the father had already said and vowed from the beginning.

But surprisingly none of this confusion is really that important. During the gospel age while we've been busy squabbling over who's the best at following Jesus and playing roughly in our theological *sandpit*, Christ has been doing exactly what he came to do: finding and gathering the lost sheep of the house of Israel, planting them, and progressively rebuilding and restoring them back into a coherent kingdom.



Very much like the vision that was shown to Ezekiel when he saw the houses of Israel as a pile of dead bones scattered across a wide valley. Ezekiel then saw the bones gathered and reassembled. And God told him that *what you are seeing, Ezekiel, is what I am going to do. The whole house of Israel will be rebuilt and resurrected back to life.* (Eze 37:1-14)

The rebuilding of the Kingdom is the work of Christ and required no assistance from us. We weren't really even aware of what Jesus had been doing.

So, what is the Church good for? What is the purpose of the body of Christ?

Well, to put it simply, Jesus does it, we bear witness to it.

Christ died and was resurrected, and

this action was faithfully witnessed by the early disciples: that was their job.

At the last supper, the disciples were expressly told to remember what was about to happen to Him via a ritual of eating bread (*His flesh, the word/promise of God*), and drinking wine (*His blood sacrifice*). It was not the ritual that was important but the memory.

Jesus instructed that His sacrifice be commemorated for a very important reason. And regardless of how, superstitious, bizarre, and misguided the form of the *communion service* had evolved into, the instruction was kept. Which is why today the sacrifice of Christ is known by virtually everyone on earth (to some degree), by both believers and non-believers and even those who think the whole concept is ridiculous.

So, why was it important to remember? Plainly, so a connection could be made between the Kingdom that Christ rebuilt and brought back to viability, and the foundation He laid for that rebuild 2000 years earlier.

Over millennia, its steady construction has been completely visibly for all to see. It's a construction that has kept Christ busy, and it is a far more productive pursuit than what many believe he's been doing: peering down from above dishing out favours or punishment in a seemingly random fashion, but all the while getting progressively angrier with humanity by the century, merely for the sin of being confused.

(When Jesus showed absolutely no interest in stoning the adulterous woman that was brought to him for judgement by the religious leaders, it should have been realised his focus was not what we think it is. His law is what he said he would do – prophecy – not the rules and regulations we can easily invent ourselves).

History watched the Kingdom seed the British Isles with the offspring of Jacob. We watched the transformation of barbarians into a coherent society and a united people with liberal freedoms at the core of their government. And we watched it grow strong and then compass the four corners of the Earth, like a tree spreading its branches across the globe. And isn't this exactly what God said he would do?

The irony of course is that we Christians have been waiting for the return of Jesus and the Kingdom in eager anticipation, paying obsessive attention to *signs and wonders* and reminding ourselves *that no-one will know the precise day or hour¹* and then we missed it by centuries.

When Jesus was talking to His disciples at the last supper and telling them to remember what He was about to do, He indicated that this wouldn't be the last supper, that there was another *Last Supper* to come – the *Next Last Supper* – which would occur once the work he had come to do was completed.

I have a desire to eat this Passover (Last Supper) with you before I die. For I say to you, I will not any more eat of it (the Passover), until it be made complete in the Kingdom of God. (Luke 22:15,16)

At the time the apostles ate the Passover with Jesus the Kingdom was far from complete. It was at an all-time low. Just ask Ezekiel as He gazed out upon the *valley of bones* understanding exactly what he was looking at: the collapse and failure of prophecy and God's word.

Christ came to rebuild that broken Kingdom. Jesus did not come to gather a group of people who would be consumed by concepts of personal salvation. He came to restore what had been lost, and to invite volunteers wanting to understand the vision and become a witness to the Kingdom He spent centuries rebuilding.

¹ Matthew 24:36

The Last Supper, as well as being a remembrance of where it all began, was a parable as well. It was a parable of the Marriage Supper of the Lamb – the Next Last Supper – that Jesus said He *would eat again when the Kingdom is made complete.*

The parables and the book of His Revelation have never really made that much sense to people because they seemed completely impractical. But Christ's riddle is like a time-capsule revealing its contents when the time is right. And now that the Kingdom is rebuilt, and standing securely on its own feet, that time is now, which is why the riddle is beginning to make sense.

The disciples of Jesus, the Church, the body of Christ or whatever other collective or individual term maybe used, is finally able to understand what it is Jesus has been up to since leaving the apostles and getting on with the business of His Father's Kingdom

The Kingdom may not be what we have been expecting over the centuries, but then neither was Jesus – Jesus was a living parable.

*...He has no form nor comeliness; and when we see him,
there is no grace of form that we should desire him (Isaiah
53:2)*

In other words, Judaism was expecting a kingly messiah and Jesus did not look like a king. And so, it should not be surprising, that the Kingdom of God looks nothing like what most people thought it would look like.

During the gospel age, Jesus has come to be depicted as a divine, good looking well-manicured perfect young man encircled by a faint glow of holiness. Like the late Queen of England, we could never imagine Jesus *passing wind.*

The traditional depiction of God's Kingdom is just as unrealistic, but indeed it does *pass wind* and frequently: it's very *organic.*

The Anglo-American alliance is the coming together of the houses of Israel, but although the works and fruit of this restoration are impressive – liberty, freedom, transparency, democracy – many cannot get beyond the imperfections of its past or the turbulent bickering of its current politics. But God can, and that is the point of the sacrifice that was designed to cover the Kingdom's imperfections.

The parables, prophecy, the promises, and His Revelation compliment and coordinate, as you would expect, and they are supposed to make sense.

*It is for you to know the mysteries of the Kingdom of heaven. (Matthew
13:11)*

That statement from Jesus is a job description. He would do all the work and after comprehending what He has done, we would bear testimony to it. And now that the kingdom has arrived, and in good working order, it is no coincidence that we can begin to appreciate the parable and understand the mystery of the *Kingdom of heaven*, which is the answer to the question, *what happened to the Kingdom promised to Abraham, Isaac, and Jacob?*

Testifying to what we can now see and understand of Christ's work is the purpose for those who join Him in this most amazing project. And there is certainly much more to come as the Kingdom progresses and develops towards remarriage back to the husband it deserted long ago.

And by the time the second resurrection arrives, and God has his estranged spouse reunited to Him, we will have gone full circle. A full 4,500 years since the original marriage in the wilderness of Sinai when the children of Israel were first born as a nation and became partnered to God in respect of the oath that was made to Abraham.

And today, far from coming to some sort of imminent apocalyptic end that many enthusiastic fundamentalists seem to be salivating for, we are barely halfway through.

Christ has repaired and restored the Kingdom, she is currently a healthy well-fed bride, but it appears it will take another 1000 years before she is handed back to the Father, *prepared as a bride adorned for her husband* (Revelation 21:2).

That remarriage event, described in the last chapters of Revelation, is the reuniting of God with his Kingdom and marks the beginning of a process that completes all He has sworn to do.

With His wife reborn to Him, the fruit of their union is the fulfilment of the promise that was made to Abraham.

...and through you and through your seed, shall all the families of the earth be blessed (Genesis 28:12-15)

The book of Revelation ends with a beginning. The Kingdom that was promised joins with God and begins the partnership that *will fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea* (Habakkuk 2:14).

It was a long journey and a painful one, but Eve was told it would be.² But there is no nightmare end of the world reckoning or final day of Judgement to sweat about in fear. God's righteousness is to keep His oath, and Christ returning in Judgement is Christ returning with the promised kingdom delivered.

Prophecy is vindicated, and the question of God's ability to do what He said He will do is answered – that, is His righteous Judgement.

SECTION 4: REVELATION

Like the parables, the book of the Revelation of Jesus outlines the work of Christ with symbolisms that can be understood today because the work of restoring the Kingdom has been completed.

The key to understanding prophecy is having faith that God does not change. And that means the project He started is the same one He has continued with since outlaying His plan to the fathers of Israel.

So, we can be confident that all the words of Christ, His allegories, and Revelation, no matter how strange the imagery may appear, will always feed into the promises that were originally made.

In section 4 of the book, God's Duty, each chapter of the Revelation of Jesus is described in terms of the well-structured intentions that began with an oath God presented to Abraham.

In this sample, Revelation chapter twelve is used to demonstrate how the Revelation of Christ is not independent from His Fathers original blueprint, but a revealing of the same plan that Jesus came to put back on track.



REVELATION CHAPTER 12

Rev 12:1 – And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.



And there shall be signs in the sun and moon and stars... And then shall they see the Son of man coming in a cloud with power and great glory (Luke 21:25-27)

The rebuilt House of Israel is the great sign of Christ's return. When Jesus directed the disciples to look to the heavens, He was not promoting astronomy. Israel's association with the sun, the moon and the stars go back to Joseph and a dream.

And he (Joseph) dreamed yet another dream, and told it to his brethren, and said, behold, I have dreamed yet a dream: and behold, the sun and the moon and eleven stars paid respect to me (Genesis 37:9)



In his dream, Joseph identified his family with celestial objects. His siblings, who would be the progenitors of the twelve tribes of Israel, were the eleven stars, and Joseph himself the twelfth. His father and mother were depicted as the sun and the moon.

Joseph's dream was the vision the Lord showed Abraham when He revealed to him that the stars would be a witness to the great promises concerning the Kingdom to be built from his offspring for the benefit of the whole earth.

Today, the restored Kingdom (identifying with Britain and her former colonies), is the great *sign in the heavens* of the return of Christ and His *armies*.⁴ However, a thousand years following on from Joseph's dream, Babylon was on the verge of annihilating the last vestige of the Kingdom: Jerusalem. The priests of Israel, lamented their predicament and accused God of forsaking them – *how could the Lord allow His people and his holy city to be destroyed?*

It was in the middle of this national lack of faith that Jeremiah pointed out that regardless of what may appear; the dispersal of the twelve tribes, or the destruction of Jerusalem, God's word to Jacob could not be altered, and God's plan for the whole house Israel would continue unimpeded.

Thus, says Jehovah, who gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night... If these ordinances depart from before me, says Jehovah, then the seed of Israel also shall cease from being a nation before me for ever (Jeremiah 31:35-36)

In other words, while the sun shines, the stars twinkle and the moon beams, His vision for the seed of Jacob would not be allowed to fail. These celestial bodies have become a witness to this promise. The women clothed with the *sun, moon and stars* is God's vision and His dream: a promised Kingdom founded on the seed of Abraham.

Rev 12:2 – and she (the Women) was with child; and she cried out, labouring in birth, and in pain to be delivered.

Unto the woman he said, I will greatly increase your anguish during pregnancy; in pain, you will bear children... (Genesis 3:16)

When God prophesied that the seed of the serpent and the seed of the woman would clash,¹ it was a reference to events that would take place at Calvary 4000 years later.

Pain in childbirth,² was not a punishment but a consequence. The journey from fall to redemption would give us what we have always wanted – to be like God; to know *good and evil* and not die. But the journey would be a *battle!*

While in the *garden*, God told Eve the way forward would be arduous and a struggle, like going through the pain of labour, but in the end God's prophecy is His triumph for humanity – Christ is the promised seed of Eve.

Rev 12:3 – And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.

And I will put hate between you (the serpent) and the woman, and between your seed and her seed; he shall crush thy head, and thou shalt crush his heel (Genesis 3:15)

*Heaven*³ is the space and time God is dealing with. It is not a reference to an otherworldly afterlife.

The conflict between the seed of the serpent and the seed of the woman was foretold in Genesis. In His Revelation we are shown the conclusion of this conflict. The dragon, in all its incarnations, represents the *spirit* of antagonism that existed from the beginning.

In the Garden the adversary is represented by a serpent crawling on its *belly*⁴ – analogous to following carnal appetite – whereas God's word is above what drives us naturally. Jesus called the scribes and Pharisee's *serpents*, and of their *father the devil*.⁵ Definitely harsh, but it wasn't the insult it seems. The first law of God is, *let there be light*. So, ignorance is a darkness that is in defiance of what God is destined to achieve for humanity.

¹ Genesis 3:15

² Genesis 3:16 ...*in pain you shall bring forth children...*

³ 2Peter 3:5-7 The heavens before the flood – (Earth before Noah). Heavens afterwards – (Earth now)

⁴ Genesis 3:15 ...*upon thy belly shalt thou go, and dust shall thou eat all the days of thy life.*

⁵ John 8:44

Opposition to God's will is rarely cognitive. Ask Jesus' best friend, Peter.¹ Christ called him Satan, which must have been a bit of surprise, because all Peter said was that he would never allow Jesus to be taken away and crucified.

Peter was in the dark about what Jesus needed to do to save His Father's plan and get it back on track. Darkness is evil, it didn't mean Jesus hated Peter.

The serpent (dragon) is also identified with Imperial Rome, the Holy Roman Empire, and the papacy. Depending on the personification challenging God the serpent represents the constructions of the human mind thrashing against God's Kingdom.

Eventually, the *serpent of old* is thrown into the *abyss* just prior to the beginning of the millennium.² But even this is a metaphor. Light expels darkness. The Kingdom of God is light, it is transparent, it is freedom of thought and expression, and it is a stunning feature of our liberal democracy.

It may appear chaotic, especially compared to the millpond of silent serenity authoritarian governments are able to impose on their populations. That sound of silence is the suffocation of the soul, but the vigour of endless lively chatter is the freedom of God's Kingdom.

And although it is truly tiresome to have to listen to an assault of paranoid conspiracies, mad theories, and unwinnable arguments concerning the earth's shape, enduring the ridiculous is the annoying price for the liberty we have today. And it is no accident that this is the Kingdom Christ has been evolving over the centuries.

The *metaphor* tells us that the millennium is ready when the Kingdom is ready. We finally have a society where we are free to openly express ourselves without any real fear. The truth can be vigorously tested, challenged, and will rise to the top in this liberal chaos.

This process is not dissimilar to how – after the burning and inquisition of many natural philosophers during the Middle Ages – we eventually arrived at a rational understanding of natural laws when people were allowed the liberty to freely learn, experiment, think, and make absurd mistakes.

Likewise, with a free and liberal society and government, there is now the fertile *field*, and the *good ground* needed, to plant the seed of the word of the Kingdom of God and allow its rational

¹ Matthew 16:23

² Rev 20:2,3 *And He laid hold of the dragon, the old serpent... the Devil... and cast him into the abyss...*

natural growth. And the *fruit* of this growth will be the Kingdom coming to a sensible understanding of God.¹

It's been 6000 years since God spoke to Adam and foreshadowed the inevitable consequence of the *gift* that was taken with a warning. The Tree of Knowledge would make us *like God* or be the death sentence for humanity. A choice we were only fully able to appreciate over the course of the last century.

Our freedoms were challenged on a global scale, and it was not obvious that the Anglo-American alliance would prevail. The spectre of an Orwellian² dystopia was a real possibility, and for much of the world going forward it still will be in one form or other.

Every now and then, even within God's Kingdom, we get to experience the taste of this bleak alternate future. McCarthyism of the early 1950's is one example.

There was a basis of truth to what Senator Joseph McCarthy was promulgating. The Cold War was not a paranoid western delusion. It was a real contest for dominance between totalitarianism and liberal democracy.

To meet this challenge, Senator McCarthy began a modern-day inquisition of the political left that was more than just right-wing opinion.

With the excuse of defending freedom, McCarthy attempted to dispense with due process, and through the generating of a fear that comes from being a target of unsubstantiated accusations, irrational blacklisting, and public vilification, his movement tried to whip public fervour into a crusade that was undeniably overreaching and paranoid – it was the possible shape of government to come – however, in God's Kingdom, this type of state-intolerance is often attempted, but never seems to take root in any significant way.

As mentioned, McCarthyism was just a *taste* of what could have replaced our current democracies. The application of fear and paranoia were used with great success by Fascist and Communist style governments to engineer society and control all forms of public expression and individualism.

Loss of expression is a type of death. And finding truth, light and meaning, under such an all-encompassing umbrella of oppression is an impossibility.

¹ God's Duty – Section 1: *The Sower & The Seed* (Matt 13:3-23)

² George Orwell, *Nineteen Eighty-Four*, Penguin Classics ed.

But it is likely to get worse, much worse, for many countries. With the staggering technological abilities available to the authoritarian state the next millennium will be a nightmare for much of the human race.

Nuclear weapons, surprisingly, may not be the problem: even totalitarian states shun suicide. But the potential to monitor and scrutinise every individual and their activities is shaping up to be a truly diabolical godlike omnipresent omnipotence. (We don't need God or Satan to construct a *hell* for us, we can create our own very nicely).

God's Kingdom, however, will be the saving grace promised to Abraham. And this is why Isaac, and his seed could not be allowed to die, and why Christ had to come and rebuild the Kingdom that had been lost and put God's promised vehicle for salvation back on track.

The Kingdom Christ has been labouring with since the lost tribes arrived in the British Isles, has a destiny, but for the next thousand years its course will be very different to the nations and people outside the Kingdom described in depressing detail above.

Satan, becoming bound for the next millennium, is the metaphor. Our body, mind, and our soul, will remain free to choose, think, learn, and express – this is the type of government that Christ has secured for us.

However, back to Revelation chapter twelve.

Rev 12:4 – And his tail drew the third part of the stars of heaven and did cast them to the earth: and the dragon stood before the woman, which was ready to give birth, waiting to devour her child as soon as it was born.

Preventing the seed of promise from fulfilling its destiny is the foretold undertaking of the serpent. Shortly after the birth of Jesus it was recorded that Herod (the serpent in this instance) tried to kill the young child.

Herod's attack on of the child of promise, was not an action of any great insight. He did not understand that he was attempting to circumvent God's vision of bringing salvation to the whole earth.

Herod's entire concern lay merely in the *dust* on the *ground* in front of him: an apparent future challenge to his authority and dynasty. Like a *serpent*, and all beasts he was led by his *belly* and carnality. Had he succeeded, God's plan would have been thwarted and Herod would have been none the wiser for it.

God's plan however was not entirely successful. When Jesus said on the cross *it is finished*¹ several important issues concluded; the sacrifice for sin had been completed,² the tribes of Israel could be restored, and a priesthood from His own *body* established, but God had failed to win Jerusalem.

Israel existed in three parts: the tribes of *Israel*,³ the tribes of Judah and the capital Jerusalem – His holy city.

And his tail drew the third part of the stars of heaven and did cast them to the earth.

Jerusalem rejected Christ and so in this respect the dragon had succeeded – *by a third*.

Rev 12:6 – And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred and threescore days (1260 years).

Israel is the *woman*, and the wilderness is the place where the seed of Abraham was planted. It is the same place where the tribes were sealed in chapter seven, and it is the place to which the bridegroom called, and the *wise virgins* went.⁴

The woman is not a reference to the Church or to Judaism. Catholicism would soon displace the Church for the duration of the Dark and Middle Ages,⁵ while Jerusalem, and the people of Judaism, would remain an open sore on prophecy.

It is inappropriate to identify the *woman* with the Jewish diaspora because their well-documented two thousand years of persecution does not suggest that this people were taken to a place to be *feed* and *nourished*.

The *woman* of course represents the lost sheep of the House of Israel, whom Jesus went to find and recover.⁶ They are the lost houses of Israel that the Lord had called for and beckoned to the British Isles.

The houses of Israel were exiled from their homeland centuries before Judaism. They became lost to history but re-emerged as the Anglo-Saxons who migrated and settled in the lands of England, Wales, and Scotland.

¹ John 19:30

² Daniel 9:24 *Seventy weeks... to make an end of sins... seal up vision and prophecy... anoint the most holy.*

³ Israel the ten tribes as opposed to: Israel all the tribes and Jerusalem.

⁴ Parable of the 5 wise and 5 foolish virgins

⁵ Revelation 13:7 *And it was given unto him to make war with the saints... overcome them.*

⁶ Matthew 15:24 *I am not sent but unto the lost sheep of the House of Israel.*

(Shortly, we will compare two verses that identify a very useful relationship clearly demonstrating that the 1260 days in verse six, equates with the “time, and times and half a times” (3½ times) in verse fourteen. What makes these verses so interesting is that they depict the same migration event, but with two different methods for describing the same period.)

From the sixth-century A.D. until the eighteenth-century, a period of 1260 years, Christ's lost sheep were nurtured and feed until they were ready to emerge as the British Empire.

Rev 12:7 – And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels.

And I will put hate between you and the woman, and between your seed and her seed; he shall crush thy head, and thou shalt crush his heel (Genesis 3:15)

The *war in heaven*, is the long-awaited showdown between the *seed of the serpent* and the *seed of the woman* (Eve). The imagery used to describe the confrontation is quite theatrical and reads like a *battle royale* from the Halls of Valhalla¹. However, the reality of the *war* may be less exciting to some than its depiction.

The battle was fought on the sacrifice of Christ and resulted in a triumphant victory over *death*. The consequence of Christ's action was the laying of a foundation on which the kingdom could be built and restored.

Because Jesus rose from the dead, *Isaac* would also rise and not see death.² Christ was the sacrifice that God promised Abraham would be exchanged for his son. Consequently, the chosen seed would live. It was the intention of the *serpent*, however, to prevent the sacrifice from happening.

Rev 12:8-9 – and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent... the Devil.

The Devil is a representation of the accuser and the confounder of God's work in progress. But with the blood of Jesus having paid the debt for all sin, there can be no accusation against Christ's Kingdom. The geography where the tribes were planted is now the possession of the kingdom of Christ.

¹ Norse mythology: Where Vikings go to feast and battle in the afterlife.

² Section 2: GOD'S BURDEN – *The Sacrifice of Isaac*

The Kingdom of heaven is like a treasure hidden in the field; which a man found, and hid; and in his joy he goes and sells all that he hath, and buys that field (Matthew 13:44)

Rev 12:10 – And I heard a great voice in heaven, saying, now is come the salvation, and the power, and the Kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuses them before our God day and night.

After making an *end of sin* there can no longer be any protest – the sin question has been fully answered. God's wife was an adulteress who should, according to law, have been put to death. But God took the place of His fallen wife, and paid death's price so she could be raised back to life.

There may be plenty for which the Anglo nations can be criticised, but God sees none of it. And because of this He can look upon the nation He planted and see it as His virgin spotless Kingdom.

Rev 12:11 – And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

The restored houses of Jacob and those who freely accept the invitation to join Him, owe their existence to the sacrifice of Jesus. The body of Christ lives and testifies to His redemptive power.

Rev 12:12 – Therefore rejoice, O heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down to you, having great wrath because he knows that he has but a short time.

For centuries the Kingdom lay waste, but the blood of Jesus paid the price so the rebuild could commence. It is now a mere question of time, until the juggernaut of God's *stone Kingdom* grows and *fills the whole earth*.¹

Heaven is the geography that God had purchased to reconstruct the Kingdom.² Heaven currently incorporates Britain and her former colonies, but it is a work in progress until it is ready to re-join Jehovah again in marriage.

The nations of Israel are sanctified, which means they have been set aside for Christ. They can never be defeated, invaded, or conquered. They will grow, prosper, and continue to foster free will and transparency of government.

¹ Daniel 2:35

² Section 1: PARABLES – *Hidden Treasure & Pearl of Great Price* (Matthew 13:44-46)

As a renewed people they will come to understand the light of prophecy and their destined service to all the families of the earth.

Outside *heaven*, the *devil* (the personification of blind ignorance), and the instinctive tendencies of human nature, reigns supreme in kingdoms of relative darkness while God's Kingdom will be kept in the light of His word.

And in the days of these Kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever. (Daniel 2:44)

Europe and Britain have grown together, and in many ways they are similar. They both share the same barbarian origins and are the offspring of Abraham's seed. But Europe are of those whom the *bridegroom* refers to as *foolish virgins*¹. They did not heed the bridegroom's call to Britain and stayed where they were.

Those of the seed of Abraham who remained on the continent, are the planting of the *evil one*: they are the *tares*. Those of Abraham that were sown in the *place prepared for them*, are the *wheat: they are the planting of the Lord*.

As described in the parable,² the *wheat* and the *tares* are allowed to grow together but are separated at the time of *harvest* when the wheat is divided and brought into the Millennium for the great marriage feast.

From the time the Lord gathered and sowed the seed of Jacob and began to nourish His *planting*, opposition to the Kingdom grew. Eventually culminating in last centuries great confrontation between the Anglo-nations and the *kingdoms of the earth* (Revelation 19:19 – *and the kings of the earth and their armies gathered to make war with (Christ) and His armies*).

Rev 12:13 – And when the dragon saw that he was cast to the earth, he persecuted the woman which brought forth the man child.

In verse six the *woman* was taken *into the wilderness*, where she had a *place prepared of God*, and was *fed* for the next 1260 years. But before this, the tribes of Israel were driven westward across Europe towards the *place appointed* for them.

¹ Section 1: PARABLES – *Five Wise and Foolish Virgins* (Matthew 25:1-13)

² Section 1: PARABLES – *The Wheat and the Tares* (Matthew 13:24-30)

Rev 12:14 – And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time (1260 years) from the face of the serpent.



The first time the Lord rescued His people, was during their exodus from Egypt. After escaping captivity, they entered the desert wilderness where they were born and became alive as a kingdom to God. Moses was told to remind the children of Israel of the lengths their husband was prepared to go to save them. It is a lesson that should remind us today that the epic saga of rescue that would lead the sons of Jacob a second time – to the British Isles – was always going to happen.

Having failed and died once, the Kingdom would be born again, something that Jesus was surprised the pharisee Nicodemus didn't seem to realise.¹

¹ John 3:10 “Are you not a teacher of Israel and yet you do not understand this?” (See YouTube series presentation: ep. 027 S3E7 <https://www.coffeetablediscussions.com/videos.php>)

Compare the following two verses.

Exodus 19:3,4

...and the LORD called to Moses out of the mountain, saying, say to the house of Jacob, and tell the children of Israel, you have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to myself.

Revelation 12:14

And to the woman were given two wings of a great eagle, that she might fly into the wilderness.

God wanted His people to remember the enduring patience of His word of promise to them. It should therefore come as no surprise that He has restored the lost houses of Israel – Revelation twelve demonstrates that He does not forget.

THE MEANING OF TIMES, TIMES, & HALF A TIME

Compare verse 6 with verse 14.

REVELATION 12 V 6

And the woman fled into the wilderness, where she has a place prepared of God, that they should **feed** her there a thousand two hundred and threescore days.

REVELATION 12 V 6

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

THEREFORE 1260 DAYS = A TIME, TIMES & HALF A TIMES

A key has been provided to the understanding of a most important prophetic length of time that harks back to the *curse* or consequence that Moses said would befall the descendants of Jacob should they depart the marriage partnership that was forged between them and their God in the Sinai wilderness – they would be cursed, *7-Times*.

The curse would include exile from the land, subjugation by foreign (gentile) powers, and lead to the eventual complete annihilation of the kingdom, the people, and the promise God made to humanity.

At first appearance, Moses' use of the phrase, *you will be punished 7- Times for your sins*, doesn't immediately seem to suggest a specific period. It could refer to the quantity of curses or simply the poetic use of a sizeable number to indicate how thoroughly they would be bludgeoned to death as a Kingdom.

However, the use of 7-Times and its half fraction, $3\frac{1}{2}$ - Times, appears throughout prophecy in various forms. One *week*, and then *half a week*, in Daniel chapter nine. Then as $3\frac{1}{2}$ days and even 42 months as it appears in Revelation. Each time defining the same period of 2520 years, or its half fraction 1260 years.

(A detailed account of this most unusual, but enlightening feature can be found in the book God's Duty, Appendix B: 7-Times Punishment.)

But for practical purposes how are these periods of time useful for understanding prophecy?

Daniel knew from reading the books of Moses that centuries earlier the exiled houses of Israel and now, in his day, Jerusalem were currently under the *curse*.

All Israel have sinned against you and your law, turning away so as not to give ear to your voice. And now the curse has been let loose on us, as written in the law of Moses... (Daniel 9:11)

Daniel's pray to understand what was going on with God's promise and the Kingdom that had come to a complete grinding halt, was answered shortly after his lament.

He was told that the messiah would intervene, and the "week" (7 days) would be cut in half. Consequently, the curse would be cut in half. Instead of 2520 years that would end in death, instead, after only 1260 years the curse would end, and the nurturing, rebuilding, and restoring of the kingdom back to health and life would begin.

The events described in verses six and fourteen of Revelation twelve are the same. They both relate to the migration of the tribes of Israel into Britain. It is difficult to pinpoint the precise moment the Lord began "nourishing" the newly arrived migrants, but the rebuilding began in the sixth-century A.D. 1260 years after their exile from the land of Israel, and 1260 years before they

were formed into the United Kingdom. By the end of eighteenth-century, the sons of Jacob were united,¹ fully restored, and ready to spread their branches across the globe.²

Rev 12:15 – The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood.

Rev 12:16 – But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth.

The lost tribes of Israel once again crossed over the *waters* as they did the first-time escaping pharaoh and Egypt. Entering their new home, in the British Isles, the curse had ended, and they were in prophetic safety, out of reach, and separated from the *serpent* who would have tried to destroy them. The work of Christ could now proceed. Having been born a second time, they would mature and grow as intended into a great tree – a mighty *company of nations*³.

To believe that the children of Israel were absorbed into the *waters of the people and nations* they had been exiled and vanished into, is to suggest that the *dragon* succeeded at thwarting God's vision for Abraham and took the ultimate victory.

This would imply that Christ's blood was impotent and unable to deliver its intended salvation.

Rev 12:17 – And the dragon was wrath with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

No longer able to persecute the *woman* whom the Lord had taken to safety, the serpent turned its attention towards the body of Christ because it was not hidden. While the lost tribes of Israel became a mystery buried, and concealed within the world, the Church remained exposed, vulnerable, and was eventually decimated.

The Church is the holder of *the testimony of Jesus* because it was and will be a witness of the works of Christ. It is to be the *light on the hill*, and although we are about to read, in the next chapter, how it was devastated, killed, and replaced by the *beast*, it was only a temporary *death* until the Kingdom had finished its restoration and the Church called back to bear witness of it.

Unable to destroy the *woman* and God's chosen seed, the serpent contented itself with the lie that the House of Israel is dead, irrelevant, or replaced.

(Do you find it hard to believe who I am? Then believe in me for the work I have done! John 14:11).

¹ The union of Jacob – the “Union Jack” 1801 A.D.

² Revelation 11:11 ...after 3 ½ days... they stoop upon their feet.

³ Genesis 35:11 ...a nation and a company of nations shall you be...

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