OCTOBER 1940

DESTINY

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THE
IMPORTANCE OF THE
NEW EGYPTIAN INDEPENDENCE

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Cairo, Egypt.
A panorama of the city from the citadel

Photo by De Cou
from
Ewing Galloway, N. Y.

In this issue:

THE PROPHECY OF DANIEL'S "SEVENTY WEEKS"

What This Magazine Stands For - - - -

1. We believe the whole Bible to be inspired; its Covenants, its Prophecies and its Gospel. We believe it contains God's plan for the remedy of all human ills, and we find that plan to be working out through a people called Israel.

2. We find that through Israel God revealed Himself ever since the days of Moses. To them He gave the Law; through their prophets came the inspired Scriptures; our Lord was of that race, and is Prophet, Priest and King. His Apostles also were of Israel, and we believe the Divine plan is still working through that appointed race.

3. We believe the Anglo-Saxon-Celtic peoples to be the actual descendants of the Northern Kingdom of Israel, as distinct from the Southern Kingdom of Judah, to which the Jews belong. We find our belief supported by history, ethnology, philology, heraldry, and the common law, *as well as by the clear teaching of Scripture.*

4. We believe the time has come when the lost Israel company of nations is being found; when the Gentile kingdoms of the world are being broken; when the time of Israel's captivity is terminating; when the social order established by Babylon is being overthrown, and the world is being prepared for the reign of our Lord and the restoration of His Kingdom in the earth.

5. We look for a closer co-operation between America and Great Britain, as well as between all the sections of the scattered Israel race; and we believe this Israel people must lead the world out of the chaos which now afflicts mankind.

6. We believe the Gospel of Salvation for all men, but we are convinced that the Gospel of the Kingdom has not been understood nor properly expounded by the modern churches. We are, therefore, through the pages of this Magazine calling attention to these neglected truths—which point the way to the rapidly approaching new order of the ages, which is nothing less than the Kingdom of God established upon earth.

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EDITORIALS—

"A straight line is the shortest distance between two points." — Euclid

"Ominous Presentiments"

WITH the above words TIME, The Weekly Newsmagazine (for September 16th) tersely and realistically introduced the week's news of the international situation. Because TIME in two concise paragraphs so graphically portrays the actual world condition and because these paragraphs so glowingly suggest the near-future fulfillments of the prophetic forecast, we reproduce here, with the permission of TIME, *"Ominous Presentiments"*:

Terrible fates lay hidden in the folds of all the earth's continents last week. They were trapped there, but they strained to be loose upon populations. One key only could unlock them—the defeat of Britain. Last week the key was set in the keyhole.

The magnitude of world confusion could only be realized when the thousands of press dispatches, the millions of radio murmurings, and all the display of mute, invisible facts and forces were gathered into bald proximity. The persistent, patient rapping of Japan at the doors of French Indo-China (*see p. 33*)* became really loud only when set near the ticking of the Balkans' time bomb (*see p. 34*); Almazan and Avila Camacho staring at each other angrily in Mexico (*see p. 39*), Smuts and Herzog doing the same in South Africa—these minor cockfights became significant potentials when juxtaposed. The shadow of Russia creeping again on Finland (*see p. 39*) turned from red to black when superimposed on the shadow of Italy's sharp little foot dancing through North Africa toward the Near East (*see p. 27*). And the nations' fears, from the mighty U. S. down to the areas well-educated people had never thought twice about until lately—Buna, Tonkin, Antigua—these fears grew to ominous presentiments of things to come.

So much for TIME's account!

It will be noted that the key to the situation is recognized to be Britain. If she is defeated world-wide devastation and chaos will affect men and nations for generations to come. Who are the British that they should hold such an eminent position in the world today? Was it merely a series of accidents that brought this great Empire into being? If that is the answer then she faces inevitable defeat. But if back of this Empire is a Divine plan, shaping the course of human history, then it is no accident that this nation today holds a key position in the present world crisis. If this be the case there is hope no matter how dark the immediate future may seem.

There is a plan, but it is necessary to know the origin of races to accurately read this Divine blue-print of the ages. The prophets of the Bible have declared that a people descendant of the Northern Ten Tribe Kingdom of Israel, afterwards known as the House of Israel, would hold just such a key position in the latter days. At that time this people would have become a nation and a company of nations, as well as a great people. They were to inhabit an island Kingdom, from whence they would spread out and inherit the desolate heritages of the earth. They were to possess the gates of their enemies—the strategic canals, harbors, islands and bases. As a great missionary power they were destined to take the gospel to the ends of the earth. As God's battle ax and weapons of war they were to be used of Him to subdue all aggressors. Their ultimate destination, as set forth by the prophets, would be the establishment of peace and the bringing in of equitable and just administration.

We have in the Anglo-Saxon and Celtic nations the fulfillment of these promises. Only now is the world beginning to awaken to the tremendous stabilizing force of a strong and powerful Anglo-Saxondom. The dictators are planning otherwise. They are wholly failing to realize that if their objective can be achieved the resulting chaos will engulf their own people.

The forces of aggression, as shown by the prophets, will make one last and supreme attack upon modern Israel in their determination to destroy this people. The attack is now being made.* The present conflagration will spread until armies are marching upon this continent and the United States of America, a major branch of His Israel people, become fully involved. Present conditions certainly produce ominous presentiments of things to come. The prophets have detailed these coming events yet, though dark as the immediate future seems to be, there is no reason for discouragement. The man who possesses the knowledge of the identity of the people of the Book, with the God-given blue print of their future greatness, cannot be other than optimistic as he reads the detail of the final defeat of all evil aggression. This is to be brought about by "His battle ax" as it swings into action under His direction, for the Israel people will yet comply with both the spiritual and physical requirements which God demands before they gain ultimate victory over all their enemies.

*Page numbers refer to TIME'S issue of September 16th.

*See *This is the War Foretold in the Bible*, in DESTINY for August, 1940.

Evil Propaganda

THOSE who are evil think evil of others, while the thief will try to turn suspicion from himself by crying thief. The most subtle type of propaganda today is used by those who accuse others of the things they themselves seek to do. This method places the one thus attacked under suspicion and at a disadvantage when he finally awakens and declares the evil intent of the one who thus maligns him.

We are *not anti* any race or people. We are just plain pro-American and patriotic, believing in our God-given institutions, including our Constitution and all for which it stands. No honest man can read even a few numbers of our magazine and accuse us of being pro-Nazi, pro-Communist or pro-Fascist. We have again and again vehemently denounced all three as evil, and we shall continue to do so. This does not mean we are in accord with all those who may be anti any one of these three, for we are opposed to all.

Evidently, in our stand for the type and form of government our forefathers established in this country we

have affronted powerful subversive forces. Certainly the message we proclaim regarding the glad tidings of the Kingdom is not acceptable to those who would, by force, destroy or subvert our government.

Among the many vicious attacks made upon us is one which recently appeared in a New York daily newspaper, using half truths and absolute falsehoods in its denunciations. The *Radio Guide,* as well as other publications, have made this same type of attack. The purpose behind all this evil propaganda is clear. It is the hope and desire of those sponsoring these spurious attacks to build up a prejudice so that we may be condemned without a hearing.

The New York daily to which we refer has no paid advertisements, and it is reported to us that on its staff are Liberals, Reds and Jews. In the attack we are referred to as a "Hitlerite type, anti-Semitic agency." We certainly do not preach race hatred and if, in the exposure of evil, races are involved that is not our responsibility. The unwarranted attacks upon us bring the conviction that perhaps the complaint of racial prejudice continually raised by the Jew may be the result of far-reaching misrepresentation of facts on their part. This would be true if our experience is but a sample of what others are encountering. Men who will deliberately misrepresent and lie to harm others cannot be trusted. Naturally we are now inclined to discount much of what they say about others, because of their deliberate lies about us. We do not fear these evil tirades, for the truth will ultimately prevail. What we are interested in is to know if this method is consistently employed by them for the purpose of trying to destroy any organization or group whose message of truth they fear. The slurs and innuendos in this evil propaganda indicates that its sponsors completely fail to comprehend the motive of men who will espouse a cause for the sake of truth.

Strenuous objection is made to the distribution of certain literature. If the material to which reference is made is as false as they claim, why be disturbed? Falsehood will never triumph, though it may succeed in causing disturbances for a season. The thief would hide his deeds and the liar his thoughts, *but honest men have no fear of what their enemies may say.*

Along with other accusations we are supposed to be corrupting Protestant ministers by teaching them that Jesus was not a Jew. We are presenting evidence to this effect from the Bible without thought of racial issues, but as a matter of fact and information. We did not write the Bible, nor are we responsible for the statements it makes. We are also presenting evidence showing that the Bible in no particular teaches that the Jews are God's chosen people or that they are the House of Israel today. We are curious, if these facts we present are true, just how such knowledge of truth will corrupt anyone, and especially so, as this information is from the Book.

In editorials appearing in the December 1938 DESTINY entitled *Who Was Jesus?* and in the April 1940 issue entitled *A Popular Misconception* we set forth actual facts from Scripture on which we based our conclusions. Mere condemnation of these conclusions does not prove we are wrong. We go even further. If what we have published be not so and is contra to what the Bible teaches, and evidence is presented to prove it so, we will gladly print a retraction!

Some time ago a Jewish newspaper accused us of being anti-Semitic. That accusation was answered in "An Open Letter" published in July, 1938. To date it has not been answered, though a copy was sent to the editor of that newspaper. In September, 1939, in an editorial entitled *Anti-Semitism a Myth,* the true situation was shown; but this also has been ignored—and yet, unable to answer us, the false accusations are continued.

But why multiply facts and give reasons for those who disdain to consider truth, those who apparently would rather slander and smear patriotic men and women? This propaganda reeks of the evil purposes of its sponsors. We are certain of one thing, and that is that the continuation of such foul attacks will ultimately destroy those responsible for them. Men bent on evil are traveling a one-way street, the end of which is self-destruction.

Jesus made a significant statement when He said, "But these mine enemies, which would not that I should reign over them, bring hither, and slay them before me." So long as Jewry refuses to recognize His Godhead and accept Him and His teachings, they will continue to suffer because of that verdict. It is not our desire or doings that it should be so, and we are powerless to do anything to prevent it, so long as they continue at war with Jesus Christ and the doctrines of Christianity. Meantime, Christian men and women must be on their guard against the evil doctrines of Judaism whose adherents desire to destroy Christianity and are refusing to accept Him or practice the principles of the Golden Rule. Wherever the above method of propaganda is used, or this type of attack is made, there will be found evidence of the cloven hoof of him whom Jesus declared was their father.

The minister who teaches that the Jews are God's chosen people is contradicting Daniel who prophesied, as the result of the Crucifixion, "And the Jews they shall be no more his people." (*Marginal rendering* Daniel 9:26). Furthermore such ministers of the Gospel are not true to the teachings of Jesus Christ when they declare that the Jews are to inherit the Kingdom. Jesus said to the Jews who had rejected Him, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43.) The Jews lost the Kingdom at that time. Though they may strive and scheme and plan, supported by the false teachings of Protestant ministers regarding the future of the Jews, Jewry as a race will never receive the Kingdom.

Individuals of that race, though disinherited from its blessings, can regain them by the acceptance of Jesus Christ whom they rejected as their Saviour, Lord and King.

Criminal Minded

FOR a long time before the present conflict started men have recognized that the next war would see the bombing of civilian populations. Hitler prepared an air force with this fact in mind. Great Britain and France failed to meet that preparation with like preparedness.

Cities of Poland, Belgium, Holland and France have been laid in ashes as a result of the German Blitzkrieg.

(*Please turn to page 8*)

The Importance of the New Egyptian Independence

HOWARD B. RAND

EDITOR'S NOTE: *It has been our observation that men are inclined to be skeptical and to disbelieve the prophets when they are quoted in advance of any sign of fulfillment; then when fulfillment comes, they are quick to exclaim, "Oh, everyone knew that was going to happen!"*

And so, previously published statements take on a new importance and interest when the anticipated event becomes an actuality. Today, with Egypt fast becoming the center of importance in the campaign to dismember the British Empire, we are impelled to again publish the "Importance of the New Egyptian Independence," which originally appeared in DESTINY *for September, 1937. That which we stated then as still future is about to be realized, as Mussolini moves into Egypt!*

AFTER many centuries Egypt has again become an independent state. On July 29 the new ruler, Farouk I, was acclaimed king in Cairo and both there and in Alexandria the people went wild in their celebration.

But the real significance of what has taken place in Egypt is not yet realized. News-writers, as well as the general public, seldom appreciate the true importance of current happenings which start trends destined to change greatly the course of world activities. Especially does this seem to be so when there is a *prophetic reason* for that which transpires.

An exception to this rule is found in the changes occurring in Palestine, for that is the homeland of three great religions, all still active, which explains why events there consistently become front page news. To Christian, Jew and Mohammedan the prophecies concerning Palestine and Jerusalem are known, hence transactions in that land take on more than a current significance.

Now it is not merely accidental that simultaneous with the front page news concerning Palestine we read of Egypt actually moving towards complete independence. Palestine is prophetically associated with the ultimate establishment of peace under the administration of laws of righteousness, while Egypt is linked with the things of the world and is prophetically associated with forces that will move for the purpose of destroying peace! In both Palestine and Egypt there is similarity in some things, but at the same time we find them in extreme opposition one to the other.

While the origin of Egypt is lost in antiquity, it played through the centuries a most active part in the destiny of the nations around her. With the two exceptions of the land of Palestine and the city of Jerusalem, *Egypt is mentioned more times in the Bible than any other country or city.* The present-day activities in Egypt and their meaning cannot be ignored if one would fully understand the trend of modern developments, for these events are but fulfilling ancient predictions.

THE independence of Egypt was requisite as she moves towards the place she is to occupy in modern activities. This independence is now a fact, and Egypt is now nationally accountable for her decisions and responsible for her acts.

It was Isaiah who forewarned that trouble would descend upon Egypt because her leaders would lack wisdom and mislead the people, and that they would make foolish demands in the light of their claim to descent from the mighty Pharaohs. But has this not already taken place long centuries ago? you ask. Not at all, for the prophet specifies the time when this would occur. He clearly specifies that at the time of this occurrence there would be an altar which would become a witness unto the Lord of Hosts in the midst of the land of Egypt. (Isaiah 19:19, 20.) Today there are millions of men and women who are familiar with the revelation and message of the Great Pyramid, for the Great Pyramid is the predicted witness in the midst of that land. And in conformity with the time as specified by the prophet, Egypt is granted her independence.

Why does Isaiah call the princes of Egypt foolish? Let Daniel answer. He tells of a time coming when Ethiopia would be in existence and a *he* would be in control of that land as well as Libya. It was only recently that Abyssinia changed her name to Ethiopia, since which time Mussolini has taken over her territory, and he already controls Libya! Now note what Daniel declares, "and the land of Egypt shall not escape." (Daniel 11:42.)

Egypt's new independence brings near the time when such military action as predicted will take place for the purpose of acquiring her territory. In the light of the present developments in northern Africa this is now clear. The hope for Egypt would not be independence, but justice and peace under Great Britain's protection, for only Great Britain has the power to say to those who would take her by force, "Hands off!" Many small nations today would welcome the privilege of becoming a part of the British Commonwealth of Nations, for this would insure them peace and protection against aggressive powers. Egypt, however, has failed to realize her privilege and is taking a course that will lead to her undoing. Isaiah speaks of this spirit, "The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof." (Isaiah 19:14.)

IT is no secret that for some time the enemies of Great Britain have been stirring up trouble for her in Egypt. Great Britain expects the present treaty of mutual understanding with Egypt will be a protection against those who would cut her Mediterranean "life-line." Prophecy, however, shows that Egypt will deal treacherously with Israel-Britain when the day comes for Israel to rely on Egypt. Ezekiel describes Egypt as

a reedlike crutch to the House of Israel, then declares, "When they leaned upon your handle and split and gashed all their shoulder; and when they leaned upon you, you broke, and shook all their waist!" (Ezekiel 29:6, 7 — Ferrar Fenton Translation.)

The life of Egypt is the Nile. It was Herodotus who said, "Egypt is the gift of the Nile." How true that is, for the Nile is responsible for the fertilization of that land which would otherwise be only a barren desert. The very life, occupations and habits of the people are largely determined by the characteristics of this river. And we do not have to guess as to the future events which will affect this life stream of Egypt. The prophecies are clear! Isaiah declares, "The waters shall fail from the sea, and the river shall be wasted and dried up." (Isaiah 19:5.) It is indicated that this will be the work of an enemy who interferes with the uninterrupted flow of the Nile. The prophet says, "They shall turn the river far away," and then continues with a description of the drying up of all vegetation along the rivers and brooks, while the fishermen mourn because their trade is gone. Egypt is dead, for without the Nile she becomes barren and desolate.

DOES the prophet give any clue as to the time? Isaiah tells of a cruel lord who would reign over them. This was evidently fulfilled in the reign of Mohammed Ali. Then follows, "And a fierce (or strong) king shall rule over them." This last just precedes the statement of the turning of the river far away. It no doubt refers to the one whom Daniel declares will come into the land. That event is still future.

The outcasts of Israel are to be gathered with the dispersed of Judah *as a sign that the time of these events is at hand.* Today Palestine has come under Israel-British control and the Jew is returning to that land under her protection. (Isaiah 11:11, 12.)

The independence of Egypt, concurrent with these events, makes very near the inevitable future military move in northern Africa. As a result Isaiah declares, "The Lord shall utterly destroy the tongue of the Egyptian sea (here we have reference to the Suez Canal); and with his mighty wind shall he shake his hand over the river (Nile) and shall smite in the seven streams, and make men go over dry shod." (Isaiah 11:15.) Here is portrayed for us the military move from Egypt to Palestine as they flee from the land made desolate. This follows the attack that will be made upon Egypt. Here we have the description of one phase of a mighty conflict. Egypt becomes a base in one of the major moves against Israel-Britain, hence *independent* Egypt is destined to play an important part in the military activities centering in and around the Mediterranean.

IT is well to consider briefly a few historical facts pertaining to Egypt before we set forth the conclusion of the matter. The date of the beginning of the first dynasty of Egypt is uncertain. We know, however, that the Egyptian civilization was old when Athens and Rome began to flourish. One cannot speak of Egypt without thinking of it as the land of the Rameses and the Pharaohs, of Joseph and Moses, of Alexander the Great and Cleopatra with a host of others who, in their march across the pages of history, played such a tremendous part in this land of antiquity.

Until 1799 Egyptian hieroglyphics were a mystery. It was not until the discovery of *The Rosetta Stone,* that table of black basalt with its inscriptions in three different languages, that the history of Egypt as told in hieroglyphics became known to the world.

We think today of Palestine and Jerusalem as the center of attraction of the religious world, but long before travelers and pilgrims journeyed to that land of sacred memories Egypt played her part as a religious center. Many centuries prior, the temple of Isis was the resort of countless travelers and pilgrims. It was to this "Queen of Heaven" that certain Jews in Egypt burned incense, only to have their practices condemned by Jeremiah. (Jeremiah 44:15, 25.) This temple of Isis was as much revered then as the Holy Sepulchre at Jerusalem is revered by the Christian today. It is located in the "Pearl of the Nile," the island of Philae where Oseris, the husband of Isis, was supposed to be buried. The most sacred oath of the Egyptian was the phrase, "By him who sleeps in Philae."

The temples, monuments, pyramids and paintings all speak of the regal magnificence of an early civilization and even today, though in ruins, these bear silent but majestic testimony to that ancient glory.

WHEN the Suez Canal shortened Great Britain's trade routes to the east the conditions in Egypt became important to her. Egypt had been a part of the Turkish empire for many centuries, and this had its influence on the British attitude towards the Ottoman Empire, because of her commercial needs in the Mediterranean.

Napoleon entered Egyptian history here, too, for when he was there he had hoped to create the waterway connecting the Mediterranean with the Red Sea. The British interfered with his plans. It remained for the Frenchman, De Lesseps, with the help of Said, then ruler of Egypt, to make this canal possible. Ismail, the successor of Said, became bankrupt and sold his interest, which was purchased in 1875 by Disraeli in behalf of the British government. Great Britain was now definitely in the picture and the tranquillity and peace in Egypt became of paramount importance to her.

The occupation of Egypt by Great Britain began in 1882 as the result of a series of riots in the city of Alexandria. From that year until this Great Britain has had a controlling hand in Egyptian affairs, although the Egyptian nationalists have demanded independence from time to time. This has now been granted. The result is the entry into a new and intensely interesting period in the history of Egypt.

SPACE will not permit telling of Abraham's sojourn in Egypt, nor of that of Joseph and Jacob and a host of others. For here it was that Israel was brought into severe bondage, after which Moses was raised up to lead them out. The results from the plagues which brought about Israel's deliverance broke, for the time being, the power of a proud and haughty race. God declared of the Pharaoh of the deliverance, "I raised thee up, for to shew thee my power; and THAT MY NAME MAY BE DECLARED THROUGHOUT ALL THE EARTH." (Exodus 9:16). It is significant that wherever the history of Egypt is known and the Pha-

raohs are mentioned, there, too, the deliverance of Israel is declared. Here, then, is a miracle of continuous performance in the fulfillment of an ancient prediction, for Israel's deliverance from Egyptian bondage has been declaring the name of Jehovah throughout the earth.

Just as Egypt was formerly used to declare the might and the glory of God, so in the coming activities of the future she will be used to declare again that glory. There is, however, hope for Egypt. "And the Lord shall smite Egypt; he shall smite and heal it; and they shall return even to the Lord, and he shall be entreated of them, and shall heal them.'" (Isaiah 19:22.)

Then will the river of Egypt be returned again. Then will it be said, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance." (Isaiah 19:25.)

Can national leaders long ignore such evidence of a Supreme Power in full control? Yes, for the time being, but in doing so they need not expect to solve their problems and give to their people tranquillity and peace. Before the nations of the world can enjoy the benefits and blessings of lasting peace, they must first come to the complete recognition of the fundamental principle that *man may propose, but God disposes.*

The Kingdom of the Daughter of Jerusalem

THOS. W. PLANT

THE fourth and fifth chapters of Micah are among the most remarkable in the prophetic books of the Old Testament, on account of their wealth of detail and for a subtle dissection discoverable in their prophecies relating to Israel and Judah.

The foretold continuity of the Davidic Monarchy into still future times and a frequent dating or time-marking, is also a notable feature in these two chapters. The dating is "in the latter days," for the events foretold are only possible of fulfilment in that period, and the dating is either definite or implied—there can be no mistake!

These two chapters give a resumé of the great happenings as we approach the end of the age and enter the Millennial Period, when the nations shall learn war no more. There are three verses in chapter four which yield some unexpected treasures to the student when subjected to a close examination. We will quote them from *The Standard American Edition of the Revised Version,* for comparison with the usual Authorized Version.

Micah 4:6-8

"In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; and I will make that which was lame a remnant, and that which was cast off a strong nation: and Jehovah will reign over them in mount Zion from henceforth even for ever. And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem."

It is possible to read this over and over again without realizing its significance, or its meaning, but its rhythm is delightful, and it lends itself to limitless "symbolic" expositions. Two questions, however, demand an answer: What historical events did Micah wish to describe? Have we got the most understandable translation?

Because Micah was so thoroughly national in his prophetic messages, we must first turn our attention to the nation in its two divisions of Israel and Judah, and reunite them in Palestine under their restored Davidic Monarchy. Perhaps Ferrar Fenton's translation will help us to clear up several obscurities in both the Authorized and the Revised Versions, most of our difficulties can be minimized this way.

From *The Complete Bible in Modern English* (Ferrar Fenton's rendering of Micah 4:6, 7, 8; for comparison with the A. V. and R. V:):

"At that time," says the Lord,
"I will *gather the maimed,*
And *cherish the mourner* I grieved,
And *make the disabled a Princedom*
And *the banished a powerful nation!*
And the Lord reign with them on Mount Zion
From then and for ever and ever!
And you, Tower of the Flock—
You fair maiden of Zion!
Produce your adornments,
And come forth the Queen,
The Princess of Kingdoms
Jerusalem's Daughter."

Study the following dissection aids and markings:

Israel. Cherish, mourner, banished, Nation.
Judah. Maimed, disabled, gather, Princedom.
Time marking or dating to the final reunion and Second Advent period.

A Necessary Dissection

HERE we meet one of those subtle dissections mentioned above. We get a definite contrast between the two Houses of Israel and Judah, and we can grasp more clearly the purport of Micah's message. The ever-present dissection in the prophecies as between Israel and Judah is clearly seen, no prophet is ever allowed to make a mistake. Do not their inspired predictions claim to be divine foreknowledge of the diverse destinies of Israel and Judah? Therefore, in history Judah is "disabled" and Israel is "banished"—the ban-

ished to become a powerful nation, and the disabled to become a Princedom.

It is interesting to recall that some years ago Col. Josiah Wedgewood, M. P., made a suggestion that Palestine should become "The Seventh Dominion" of the British Possessions as a solution of the Palestinian problem.

Micah gives us a ready-made title —"Princedom of Judah," which is not so very different from the British "Principality of Wales." The finality of this reunion of the two Houses of Israel and Judah under Divine government is definitely foretold and dated. It will be from that time onward, for ever and ever.

We should read again Ferrar Fenton's remarkable translation of these three verses to fully grasp their import. We first notice the division into two pairs of lines, namely, lines two and three and four and five. This double mentioning is the usual prophetic emphasis of certainty, it twice calls attention to their separated existence and history by doubling their descriptive titles. Now look up the dictionary meaning of "cherish" and then refer to the blessings on Joseph, Ephraim and Manasseh as foretold by Jacob and Moses. Then look up the word "gather" and refer to Deut. 33:7 and read,—"Hear, Lord, the cry of Judah, and bring him unto his people." The *final* reunion is indicated by the plural word "them" in line six. Then Israel and Judah would again be "The United Twelve Tribes of Israel," and, if it happened this year, they would be reunited after 2915 years of separation!

Having* assembled the "outcasts" of Israel, and gathered together the "dispersed" of Judah, and reunited them in fulfilment of prophecy, we must now think of the Davidic Monarchy to rule over them.

The following surprising exposition of the final six lines of F. F.'s translation is offered, not with any finality of opinion, but rather to induce more thought and study on the intriguing solution.

A Possible Interpretation

WHEN Judah went to Babylon, Jerusalem's daughter was Tea Tephi,—the Crown Princess,—The Fair Maiden of Zion,—Zedekiah's Daughter, who was taken by Jeremiah to Tara in Ireland and married to Eochaid, the Heremon, of the Tuatha de Danaan, himself a descendant of the other branch of the Judah line. The Royal Line of Davidic descent was then saved by the female line, as has been the case several times in Anglo-Saxon-Israel history. But this is the final resettlement and reunion in Palestine, so we ask who is (or will be) Jerusalem's Daughter?

The late Prof. Wellhausen, the great Higher Critic, is quoted by Dr. Horton in "The Century Bible" as follows,—"Wellhausen would expect it to read "daughter of Israel." It would be interesting to know why Wellhausen preferred to read "daughter of Israel," instead of "daughter of Jerusalem." Did he sense the meaning of the prophecy to apply to Israel rather than to Judah? I rather lean towards a single opinion such as this; it shows independence of thought, it does not follow the crowd, it suspects there is something here that is worth further investigation, so we will bear Wellhausen's "daughter of Israel" in mind.

Dr. Horton writes on this eighth verse:—"This announced the restoration of the Kingship in Jerusalem," and goes on to say that "the former dominion" (verse 8, A.V.) means "the pre-exilic Kingship". Therefore, this refers us back to the United Kingdom under David and Solomon, yet to be restored to Palestine, with Jerusalem as the religious metropolis of the English-speaking peoples.

In 1st Chronicles 29:23 we read,—"Then Solomon sat on the throne of the Lord instead of David his father, and prospered; and all Israel obeyed him." Moffatt's translation reads:—"So Solomon took his seat on the throne of the Eternal as King, instead of his father David; he prospered, and all Israel obeyed him."

The familiar petition in the Lord's Prayer "Thy Kingdom Come" is rendered by Ferrar Fenton, "Thy Kingdom must be being restored." That is, Thy Kingdom must be in process of restoration to Palestine until it becomes an accomplished fact of history. Ferrar Fenton describes this petition as "a standing order of the Universe," something to be done absolutely and continuously, and nothing can prevent its fulfilment.

The next heir to the throne is Princess Elizabeth, the Royal Daughter of Israel. Are Micah's words merely figurative, or do they warrant our putting a literal meaning on them? Are they to be read as literally true? Recently while in correspondence with a clergyman re Tea Tephi and her journey with Jeremiah to Tara in Ireland, this prophecy came up for discussion, and I felt compelled to find out the meaning of the name "Elizabeth." On looking it up I read: Elizabeth: "Oath (or solemn promise) of God." Will the royal line of David, which was taken from Palestine by the Princess Tea Tephi, the Royal Daughter of Jerusalem be restored by Princess Elizabeth, the Royal Daughter of Israel?

*Isaiah 11-12.

EDITORIALS

(Continued from page 4)

All, including France, have surrendered in face of this type of attack. Now Great Britain is being subjected to this fury from the air. But the British have had an opportunity to make some preparation with the result that they are striking back, a thing which the low countries and France were unable to do. Hitler is burning with rage to think the British dare defy him and attack Berlin. He declares if such continues he will destroy London. Just as though he has not already planned its destruction, if and when he can accomplish his purpose upon it! He has destroyed Warsaw and other cities on the continent, and why should one believe he would make an exception of London?

Just who does Hitler think is responsible for waging war in this way? Let him review a few of his past speeches and the words from his own lips will condemn him. He evidently thought his own territory was immune. But now he is experiencing that which he has with impunity meted out to others, and it does not set well with him.

It is a fact that criminals always consider they have been affronted when the law-abiding citizen strikes back, even though it be in self-defense. The criminal-minded do not consider they have in any way contributed towards arousing opposition which they sooner or later encounter. Hitler shed no ears over the strafing of defenseless men and women in Poland, Holland, Belgium and France in the Blitzkrieg attacks of his air armada. Now that the opposition has penetrated his own defenses and bombed cities in Germany he is indignant at what he calls acts of barbarianism.

Too bad, Mr. Hitler, you should have thought of this long before you launched your lightning warfare against defenseless peoples. It must be a bitter pill to have to swallow the same type of medicine you have been so freely giving to others, especially so when you felt you were immune from attack.

Daniel rightly named Hitler "The Desolating Brute" and as a brute he raves when thwarted in his plans. The prophecy shows that he will desolate to the extreme and now Hitler declares that to be his purpose. The boastings of this Desolator remind one of similar utterances when Benhadad, king of Assyria, with thirty-two other kings besieged Samaria. The king of Israel sent the reply, "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.'

What applied to Benhadad then, applies to Hitler now. The present conflict will be finally decided by the God of Battles and it will not be after the plan of Hitler nor in accord with his boastings. The prophets are very definite regarding this and as to the final outcome. Though the dictators gain many initial successes, even to having final victory within their grasp, yet they will lose the war.

An Impossible Task

IT is rumored that the axis powers are in conference, planning the destruction of the British Empire. Though they have decreed that this Empire shall pass away, yet, unknown to them, it is their own fate which is being decided and not that of the British Empire.

The German Foreign Minister, Joachim Von Ribbentrop, is at this writing in Rome making arrangements for the funeral services of this Empire at the completion of which services the partners in crime expect to intern their victim and place over the grave, "Here lies a once mighty Empire destroyed by Herr Hitler and Company." That motto is destined never to appear, for the British Empire and the entire Anglo-Saxon-Celtic world are to continue as independent free nations, never to be overcome by all the forces of aggression, even though the entire world be arrayed against them.

These secret meetings remind one of the statement of the Psalmist who said, "They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." The Psalmist now states, "For they have consulted together with one consent: they are confederated against thee." One needs but to read the utterances by the different spokesmen of Hitler to recognize how true this is. But a curse has already been pronounced upon them and they are to be confounded and troubled.

In this day of confusion and fear it is well to *know the prophets,* for they have all the answers. The Anglo-Saxon-Celtic peoples bear every one of the marks by which the prophets declare the House of Israel was to be known today. These marks are just as definite and clear as were the marks given by these same prophets regarding the Messiah. The religious leaders in Judea refused to accept the testimony of the prophets and rejected Jesus Christ. History is again repeating itself as the religious leaders of today refuse to accept the testimony of these same prophets and are rejecting the evidence that establishes Anglo-Saxondom as God's Israel today.

The Jewish rejection of Jesus did not change the reality of His Messiahship, nor will the same attitude taken toward the race of the Book alter the facts or destroy the Anglo-Saxon heritage. Because this people constitutes the House of Israel we can definitely state that Hitler, Mussolini and Stalin, though aggressive and victorious for a season, are yet to go down in ignominious defeat.

Their antagonism to this race is being used of God for a definite purpose. It is to compel His people to cleanse their land of all evil. This means that politically, economically and religiously there must come many changes as the Anglo-Saxons move forward to a higher conception of government and its administration; and in so doing, awaken to true spiritual values.

The promise is that no weapon formed against them shall prosper and they are to conquer every tongue that rises up in contention. Isaiah further exclaims, "See! Gathering! they gather against you! Who gather against you, by you they shall fall." (Isaiah 54:15, *F. F. Trans.*)

Though Herr Hitler and Company may succeed in creating tremendous destruction; though Egypt passes for a time into the hand of the enemy; yet the above verdict stands and it will be the dictators and not Anglo-Saxondom that will fall!

Prophecy Being Fulfilled

ROME Believes Egypt Will Stay out of the war" is headlined in a news item dated at Rome for September 16th. The articles goes on to say: "The Egyptian government made a pact behind the back of the British government agreeing not to go beyond a rupture of diplomatic relations with Italy." Italy is now moving into Egypt and the Egyptian government has not gone to war, though we understand British diplomatic pressure is being exerted to this end.

Let us read Ezekiel's prophecy regarding Egypt, and as we read, remember that the House of Israel is not the Jews but the Anglo-Saxon-Celtic peoples. In so far as Egypt is concerned they are the British Empire.

The prophet says, "And all the inhabitance of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by the hand (a reference to the help Egypt has received from Great Britain) thou didst break, and rend all their shoulder (the Egyptian situation renders the future defense of the British Mediterranean life line diffi-

cult), and when they leaned upon thee (depended upon Egypt for support in the present crisis) thou breakest, and madest all their loins to be at a stand." Thus prophesied is Egypt dealing treacherously with Great Britain at some critical stage in the present crisis. Time will give the verdict and prove this prophecy to be true!

Unprepared Preparedness

IT is fully recognized that both France and Great Britain were wholly unprepared for the type of war which they experienced on the continent. It is also known that the leaders of these two nations had been informed of what they might expect in case of war. However, they ignored the warnings and continued to prepare for a method of warfare with which they were familiar—entrenched armies facing each other as in 1914-18 A.D. This attitude toward a coming war in which the deciding factor was to be the control of the air made inevitable the defeat of France and the withdrawal of Great Britain from the Continent.

The United States of America will make a similar mistake today if she but prepares to meet the enemy without. While it is now made evident that we are to drill millions of men and build a two-ocean navy with planes enough to control the air, it is not enough to assure victory in the coming struggle. Just where is the enemy we are to fight? We feel certain that when the true enemy of our nation is finally revealed that the type of preparation now being made will be as inadequate to meet the foe as the preparation of France and England was inadequate to meet the German Blitzkrieg.

In the near future we face as a nation three distinct types of warfare. These will be carried on singly or together, whichever way it suits the foe to strike. It is likely that all three will be used at once. Against two our army and navy will be helpless, so the type and extent of our preparedness *to meet all three methods* is important.

The enemy without may attack from any point of the compass, depending in a large measure as to his bases of operation. Against such an attack a powerful army and navy, with adequate strength in the air, would be effective. Of the three this method of warfare is less likely to caues us serious damage, irrespective of what alarmists are saying.

There is the commercial, or second, phase of the war. This would take the form of a serious trade war and armed forces on land and sea are helpless to meet this situation, no matter how well armed and strongly prepared they may be. The possibility of such a war against our country is present in the world today and is very likely to become a certainty in the near future.

Serious as an external attack or a trade war would be, perhaps the most dangerous situation confronting our people is the third phase. This is an attack from the enemy within. Against such moves both army and navy as well as the air force would be "stymied." This would be so because of the subtle moves and the impossibility at times to clearly distinguish between friend and foe in the sanguine nature of such an internal conflict.

There are those who believe it could not happen here, and while we hope they are right, the evidence is all against such an attitude of complacency. Some sabotage is already occurring. When the day comes for the enemy to strike from without the enemy within will rise to support those attacks. Then America will face such a testing period as is now being experienced by Great Britain with the exception that while the foes of Great Britain are largely without, those of our country will be largely within.

We are not alarmists but must sound a warning in the light of what the prophets so clearly show is in store for Israel before she will awaken to spiritual values. If we will but recognize this internal situation before it is too late and prepare to combat its evils, much of the serious aspects of the troubles ahead can be mitigated.

The spurious attacks being made upon the citizens of this country by alien-minded editors and writers will not alleviate the seriousness of these conditions. It but makes it a thousand times worse by bringing confusion and turning people away from the real enemy within who is responsible for this method of attack. Just read the names and look up the record of those responsible for the smearing campaigns and check the ownership of the papers and periodicals in which these attacks appear and you have put your finger on the advance guard.

Blind Leaders

A PROMINENT minister in Boston recently preached a sermon in which he declared that England would be victorious because she had been friendly to the Jews. He said that God has declared He would bless those who blessed the Jews and curse those who cursed them. He may be a doctor of divinity, but we challenge him to find any such passage in the Bible.

If he believes that nations are saved from disaster because they befriend the Jews, please let him explain why this fact failed to save Czechoslovakia, for she was not only friendly to the Jews but also Jews occupied high places in her government. What about Norway, Denmark, Holland and Belgium? They surely were not persecuting the Jews and yet it did not save them from defeat and capitulation. Even France had her Blum and Jewish support and control, but surrendered. This myth of Christian theological teaching does not hold true. If victory for Great Britain rests on this factor only, then the outlook is dark indeed for this people.

Let us now turn to the passage which he has *misquoted*. It is found in Genesis 12:3; "And I will bless them that bless thee, and curse them that curseth thee." This was said to Abraham. The use of a little common sense and reason brings immediate recognition that Araham was not a Jew, for he is the father of many races—the Arabs, the Ishmaelites, the Brahman of India, the Turks and, as we know and teach, the Anglo-Saxon Celtic peoples as well as the Jews. If Abraham was a Jew then all his descendants were Jews, which is far from the case.

Now the blessings of Abraham were to pass to his descendants through a chosen covenant line. All of his descendants were eliminated except those through the line of Isaac. Even in the line of Isaac there were some who failed to conform with the requirements. Space prevents us from

giving the detail of all this but it can be found in many articles in past issues of this magazine. Esau walked out from under those blessings and later there came into being a people whom we know today as the Jews. This racial type was the result of a mutation that took place in the time of Ezra and Nehemiah, which branch of Abraham's seed later refused to accept the Messiah. They came under condemnation for this. So long as Jewry continues estranged from Jesus Christ, a curse instead of a blessing is operating upon them. History amply verifies this to be so.

The Doctor refers to Isaiah, chapter sixty, where the prophet speaks of the *Isles* and *Tarshish* which he (the Doctor) identifies with Great Britain. This identification is correct, yet he cannot see that from the fortieth chapter of Isaiah and on, the prophet continually refers to these same *Isles,* the inhabitants of which are again and again referred to as His people Israel. Thus, he is unconsciously declaring the identity, but is blind to its reality.

Isaiah clearly depicts a state of lost identity regarding this people, so he calls for the inhabitants of these Isles to awaken to their origin: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you."

If Great Britain is to be victorious it will not be because she has befriended any people, not even the Jews, but because she is Israel. The Bible is very clear that only His Kingdom people Israel will gain such a victory. Therefore, if Great Britain and the United States are not Israel then these two great nations face ignominious defeat.

The Jew is under a curse because of his rejection of Jesus Christ and if (as this Doctor declares) the people of the *Isles* are Great Britain, then it follows they are also Israel, for through Isaiah God calls them His servant—Israel—My chosen. How well all this clearly demonstrates that the present theological training blinds the eyes of men to great truths—making them but blind leaders of the blind, and thus unable to give that positive and needed direction to this People today.

God Bless America

THIS is the title of a song used at both the Republican and Democratic Conventions. It is a motto now appearing in this fall's political campaign. But we ask the question, why should God bless America?

Should we be blessed because we have restored the liquor traffic and are now giving our neighbor drink? Is it because our news-stands are full of filthy and indecent literature? Perhaps it may be because of the so-called increased enlightment of a considerable number among the ministry who do not now believe Moses and the prophets and are labeling as folklore and fable much that the Bible teaches.

When but a casual survey is made of our great cities they are found to be hot-beds of crime and political graft. Many times the politician is discovered to be in league with the criminal minded, while true justice and equity are unknown in many localities. For all this, should God bless America?

What about economic oppression, poverty, misery and suffering? These are the results of maladministration and the faulty distribution of the bounties God has given to us. Should we be blessed because of these conditions?

The same God whom we are asking to bless us, for our selfish ends, has declared just laws and has set forth a righteous system of economics (with equitable taxation), demanding that we keep these laws for our good. We are refusing to consider His instructions. Instead, we fine the prosperous, penalize the industrious and reward the shiftless. Under our present system of taxation and interest we confiscate the property of the unfortunate and make them the subject of charity and then consider ourselves benevolent.

How can God bless America while these, and many other evils, continue to exist in our midst? God has shown how they can be eliminated, yet we stubbornly refuse to comply with the conditions laid down by Him.

Why should God bless America?

Are We Anti-Semetic?

EVERY little while, either from misinformation or from malice, the report is circulated—with but little success, it must be admitted—that the Anglo-Saxon Federation, including DESTINY Magazine, is anti-semitic.

The basis of such reports usually is that the name "Jew" is sometimes found in our literature.

It is not necessary to say to anyone who knows the first principles of our position that to be anti-semitic in thought or word would be a wholesale contradiction of those principles and, as such, the destruction of our position.

Yet our principles are not to be confounded with mere kindly intentions or personal temper with regard to our fellowmen. When we speak of our principles we are not merely saying that on Christian principles we could not justify any sentiment of anti-semitism. We are saying that on the basis of our principles we include ourselves and all Anglo-Saxon and kindred peoples in the semitic line and that, therefore, *on our principles,* anti-semitism would be enmity against our own line.

We are of Israel, and Judah is of Israel, and though we of Israel are not in any sense Jews (because we are not of Judah), and have no desire to be Jews or known as Jews, yet we recognize that the future of the Jews is bound up with Israel, and that the solution of the so-called "Jewish Question" or any other question is not to be found in our becoming pro-Jewish, but in *the Jew becoming pro-Israel.* As in the prayer of Moses, Judah is to return to his brethren.

In this country free discussion of racial and religious questions is not possible because of the pressure of prejudiced minorities. The very mention of any racial or religious term seems to bristle with enmity. As a result many matters smolder underground and burst with a violence wholly unnecessary were they previously discussed with frankness and intelligence. Attempts have been made through the so-called "good will dinners" to bring about a better state of affairs, but these have always failed because of their inanity. Sensible men are now beginning to speak out what many of us have all along thought about these efforts to make

convivial back-slapping serve as basic understanding. The uninstructed Protestant who has no convictions of his own and represents Protestantism at a dinner where good will is expressed toward Catholics is a total loss so far as the good end sought is concerned. And so the Christian who thinks he is a "gentile" is a total loss at a Jewish dinner so far as bringing to the Jew a good will based on understanding.

We shall never progress toward the enlightenment which breeds mutual respect as long as we submerge our differences. We must learn to understand and respect our differences. The leaders of ultimate good will must be men of strong convictions and even strong disagreements, for upon this foundation alone can understanding come.

The Federation has not discussed even the "Jewish Question" because it is building a wider platform in discussion of the *Israel Question*. That is the *big* question. On a Scriptural basis—*find Israel,* and history is interpreted and the future is clear. Settle the Israel Question and a whole train of questions find settlement. But to settle it by saying that Judah is Israel, as the ecclesiastics have done, is simply to create two confusions where only one existed before.

In untying the main knot—Where and Who is Israel?—we answer the entire Jewish Question also. And do it with benefit to all concerned, and with an increase of light and understanding.

So, knowing that Judah will walk to Israel, knowing that Judah's future (and his actual present also) is alongside Israel, where can there be room for anti-semitism?

We regret exceedingly that for a certain type of uninformed religious mind the lure of anti-semitism has proved such a snare. The mind that harbors it lives in intense spiritual discomfort and poverty, and the end thereof must always be painful disillusionment.

After all there was more than mere sentiment, there was vast wisdom, in Jesus' counsel that to hold our fellowmen on the side of our good will is better for us and for them; and that to hold them on the side of our ill will is *always worse for us* than it is for them.

Nothing in this world today is capable of playing so large a part toward good will and understanding as this very truth concerning Israel—through whom blessing has come, and more is coming, to mankind.

A Study in Revelation

Part 9: The Reformation

HOWARD B. RAND

THE vision of Mohammed led the prophet into activities that resulted in the events depicted in the first and second Woes, and although the second Woe historically continues until the Turkish Empire comes to its final end, yet by the close of the seventeenth century the power of the Ottoman Empire had been broken. Its force for aggression had been spent. By the peace treaty of Carlowitz in 1699 A.D., the Porte ceded to Austria all Hungary, Transylvania, and Croatia, except Belgrade and Temeswaer. Kaminiek and Podolia were given to Poland, Azoph to Russia and the Morea and the Dalmatian fortresses to Venice.

The Gathering Storm

The Porte finally had to adopt a defensive policy as a result of inability to continue aggressive warfare. But, though organized Christianity found itself freed from further physical threat at the hands of the followers of the False Prophet, a storm was gathering that would ultimately break in all its fury against the false bulwarks reared by the Church; and this spiritual storm was destined to increase its intensity until Christendom was freed from ecclesiastical thralldom.

A Spiritual Revolution

There never was a time, even during the long period known as the Dark Ages, when there was not manifested in the very strongholds of Papal power insurrection and rebellion. No sooner had the solidity of the Roman Church been effected and she began to advance her claims to absolute dominion over the human mind, than men began to resist her claims and assert their right to freedom.

The Reformation

Like the Renaissance, which preceded it, and the French Revolution, which followed it, the Protestant Reformation was one of the three great revolutionary issues which changed the course of history. Society of the sixteenth and seventeenth centuries was agitated to its profoundest depths by this great religious insurrection. It convulsed nations with warfare and incidentally was a contributing factor in the colonization of America. It was a revolt against the authority of the Church of Rome as reason asserted itself and men strove for freedom of thought and worship.

Unrepentant Christendom

John declares that Christendom did not repent nor turn from her evil ways though afflicted by the followers of Mohammed as they ravaged her territory. War, invasion and physical suffering did not bring reform. John now describes a Mighty Angel descending from heaven to break the strangle-hold that ecclesiastical leaders had acquired over the mind of men.

The Mighty Angel

"And I saw another mighty Angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

John had already seen a number of angels. He saw four holding the winds of war, and others taking their part in the drama as it unfolded be-

fore him. But none of them are called *Mighty*. Here we are for the first time introduced to an angel whom John describes as mighty. This angel comes direct from heaven to carry out an important mission. Now heaven, as has been shown, is used in Revelation as the symbol of the Kingdom. Here we have a Mighty One coming from heaven, emblematical of a spiritual force issuing from the Kingdom, against whom all the might and power of Rome would be of no avail.

The rainbow, a sign of an everlasting covenant, is evidence of the certainty of God's unfailing covenant with Israel, His people. In the description of the Angel we have the evidence of the presence of the Lord directing and guiding the affairs of His Kingdom. The description of the Mighty Angel reminds us of the glory of the Lord as seen by John when he fell at His feet as though dead.

This Mighty One also prefigures Divine protection for His Kingdom as the work of the Reformation progresses. Israel, animated by the Spirit of God, was to be used by Him to break the power of an apostate Church.

Organized Christianity was unable to institute reform from within. Anyone having the courage to declare for any real reforms was likely to find himself adjudged a heretic and accused of having denied the doctrines of the Church. With the advent of the Mighty Angel from heaven, however, Rome was face to face with a power that she could not intimidate. Wherever the Reformation raised its voice there were men and women of the stock of Israel, by the power of the Spirit, proclaiming the truth in spite of opposition, persecution and death. Rome possessed no weapon with which she could overcome these overcomers!

John Wycliffe

In England, during the 14th century, John Wycliffe taught and wrote. He assailed the false teachings of the Church and the dogma of transubstantiation. There was no complete English translation of the Bible and he was responsible for an English version. The influence of his teachings was widspread and in England made him the champion of national rights as against foreign aggression. The Bulls issued against him by Pope Gregory XI, in 1377 A.D., were not enforced.

John Huss

John Huss was a Bohemian reformer who became dean of the Philosophical Society of the University of Prague. He was greatly inflenced by the writings of Wycliffe and because of his teachings he was excommunicated.

The Council of Constance was evoked with one of its principal objectives to reform the Church. After years of wrangling and vain debates this council adjourned without the decision of a single question except that Huss and Jerome of Prague should be burned as heretics. Huss had previously been provided with safe conduct to and from the council after he had been summoned to appear before it, but now he was seized and burned at the stake.

Huss believed and taught that in the things pertaining to salvation God is to be obeyed rather than man. When at the stake he was urged to recant, he replied: "God is my witness that I have never taught or preached that which false witnesses have testified against me. He knows that the great object of all my preaching and writing was to convert men from sin. In the truth of that gospel which hitherto I have written, taught and preached, I now joyfully die."

This martyr has the honor of having been the intermediary in handing on from Wycliffe to Luther the torch which kindled the Reformation. He was one of the bravest of martyrs who died in the cause of freedom and truth.

Martin Luther

Martin Luther was a German reformer of the 16th century. He was shocked at the abuses within the Church and indignant at the sale of indulgences. He took issue with the tents of the Church and nailed his ninety-five theses to the door of the Church at Wittenburg. The theses embraced what might be called the fundamental doctrines of Protestantism. Luther had no conscious intent of breaking with the Church. He aimed to combat and counteract the abuses which everyone recognized as abounding within the sacred fold.

It appears that Luther broke with the Church for the first time when he questioned its authority. In reply to a question put to him in debate he said that some of the teachings of Huss were Christian and evangelical. Because Huss had been condemned by a general council it was now recognized that Luther stood ready to challenge even the decision of this last court of appeal if necessary.

When the Diet of Worms convened, Luther was summoned to appear before that body and defend himself against the charges preferred by the Papal court. His friends tried to dissuade him from going to Worms for they remembered the journey of Huss to Constance, but Luther was determined to go. The Papal zealots tried to get Charles V to break the pledge of safety and seize Luther at once. This Charles refused to do but declared that when the twenty-one days of Luther's safe conduct expired he should be prosecuted as a heretic. He returned from Worms under the ban of the empire. He was seized while returning by friends and safely lodged in the old castle of Wartburg where he remained for about a year. He finally returned to Wittenburg and resumed his work, marrying a nun who, under his teaching, had been one of nine nuns to emancipate themselves from their religious vows.

Growing Opposition

There were many in England and upon the continent who joined in the chorus, raising their voices against the evil practices in the Church. The printing press became a means of public information and of producing the writings of the reformers. This was especially true regarding the Bible which was translated into the language of the common people. This fact is emphasized by the following statement of John, "And he (the mighty angel) had in his hand a little book open."

The Little Book

Previous to this time the Bible had been a bulky volume, chained to the altar of the Church and written in a language beyond the understanding of the common people. Rome was content that it should remain so, for in the ignorance and superstition of the masses rested the foundation of her tremendous power.

God now made available to men a great epoch-making invention — the printing press. This knowledge came

at a time when most needed and was used for the purpose of giving the Bible to the people. The Scriptures now become available to all who desired to possess them.

Moves to Destroy Book

Rome saw her power and control passing. She rightly recognized the cause in that the Reformation had given men access to an open Bible in which they could read the message for themselves. Aroused to frenzied activity the Papacy's desire was to destroy the *Little Book* that had been made small by the art of printing. But Rome failed to consider that the custodian of that open Book was a Mighty Angel from heaven, granting power to Israel to keep the Book open.

The Might and Power of the Kingdom

John declares that the Angel in whose hand was the open Book "Set his right foot upon the sea." Thus is indicated the frustration of a move by sea aimed at closing the Book that was open in the Angel's hand. That move must be made against the Kingdom people and for the purpose of bringing about the destruction of the open Book and Protestantism. Does history reveal a threatened attack against England by sea at the time of the Reformation? The act of the angel would indicate violent overthrow of such a move. Again, does history verify this?

Mary Tudor

The Bible had been opened in England, and the dogmatic ties which had bound them to Rome had been severed. The doctrines of Protestantism had become the faith of the land and with the coming to the Throne of Mary Tudor it became apparent that the fundamental principles of her reign were to secure reconciliation with the Pope. The Catholics set out to make a match for her that would strengthen their position. Philip II of Spain, the most bigoted prince in Christendom, became her husband.

A reign of persecution began and many in England suffered martyrdom. Among the most conspicuous were Hugh Latimer, bishop of Worcester, and Nicholos Ridley, bishop of Rochester. Latimer cheered his companion amidst the flames, exhorting him to "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as I trust shall never be put out."

The marriage of Mary to Philip resulted in no heir and upon her death Elizabeth came to the Throne. There was a great religious reaction with the whole force of the new administration bent upon restoring Protestantism to the place it had formerly occupied in England. It was but natural that this situation should arouse the Papacy.

The Spanish Armada

Philip II, having returned to Spain, resolved to strike a decisive blow at Protestantism by conquering England, which Pope Sixtus V had made over to him. Philip cherished a deep resentment against Elizabeth who had rejected him when, after her ascension to the throne, he sought her hand in marriage. He would now invade England and drive Elizabeth from the throne and restore the island to Rome again. A powerful army was organized and a great fleet equipped for this purpose. The squadron of some 129 vessels received the name of the "Invincible Armada".

The Destruction of the Armada

England was alarmed. On the 29th of May 1588 A.D., the Armada set sail for England which it was destined never to reach. The superior naval skill and experience of the English admirals, together with the fact that their vessels were smaller, enabled them to attack effectively while the enemy's larger vessels fired over the English, contributing to the defeat of the Spaniards. The destruction was completed by storms as the Armada tried to escape by sailing north around Scotland and thus return to their home ports. Many were wrecked along the shores of Scotland and Ireland.

The destruction of the Spanish Armada was an event of major historical importance, for it marked the end of the Spanish naval power. The failure to invade England left this Kingdom aloof from Papal domination and a definite support to that part of Europe which had thrown off the authority of Rome. The Angel had set his right foot upon the sea, and in storm and tempest the great Armada disappeared beneath the waves.

The armies of the vassal states subservient to the Papacy were moving against a rising tide of Protestantism upon the continent. The Angel placed his left foot upon the earth and the power of these armies to destroy, though blessed by the Pope, was stayed. Rome did not know or consider that the *Little Book* was held open by a Mighty Angel and that she was powerless to close it again.

Two Conceptions of Life

It is an interesting observation regarding this religious conflict that it was a struggle between two distinct conceptions of life. One believed in the all-powerful Church with a subservient State that would do its bidding. The other believed in the freedom of conscience and worship and a State not subject to the dictation of ecclesiastical leaders.

The Seven Thunders

"And he (the Mighty Angel) cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voice." John was forbidden to write what these thunders uttered. Then the Angel raised his right hand towards heaven and swore by Him that liveth forever that there would be time no longer. He then said that in the day that the seventh angel began to sound, the mysteries of God would be finished as had already been declared to the prophets.

Eating the Book

John is told to take the Book from the hand of the Angel and to eat it. When he did so he found it very sweet in his mouth but bitter after assimilating it. He is then told, "Thou must prophesy again before many peoples, and nations and tongues, and kings."

The Call and Answer

In the voice of the Angel, as a lion roareth, we have the summons from the Lion of the Tribe of Judah calling His people Israel to Kingdom tasks. The activities represented by the Thunders demonstrated their willingness to fulfill the assigned tasks and services. The seven-times of punishment were drawing to a close. This is signified by the angel's statement of "time no longer." All during this long and dreary time His people had waited for the restoration of all things spoken of by all His holy prophets. The day was now at hand when Israel

was to begin to grow into the nation and company of nations promised to the seed of Abraham.

Time No Longer

Not only does this expression of the Angel regarding *Time* refer to the close of the seven-time period of Israel punishment, but it also has an application to the years during which the Kingdom people would rise to their responsibilities and finally take the necessary steps that would bring about a real spiritual awakening of the Israel nations. "Time no longer" has also been translated *one more time*. If this alternating rendering is also correct then dating from the Elizabethean period one more time (360 years) should see the completion of the mysteries of God. The most important date in the Reign of Elizabeth, insofar as the future of Anglo-Saxon greatness was concerned, is the year of the defeat of the Spanish Armada. That was 1588 A.D., and one time later is 1948 A.D. Now 1948 A.D. is an important year, and so recognized by every Pyramid student. According to that monument that date will see the completion of the spiritual awakening in Israel. There are other important dates in the Reformation period from which to reckon one more time, all of which have interesting events at their chronological terminal dating. The above terminal date would seem to be highly important though the unfolding of the mysteries of God would be progressive, dating particularly from the restoration of Jerusalem to its rightful owner. This became a fact at the close of 1917 A.D. It is therefore of interest to note that from the central date of the Reformation (1558 A.D.) and the year of the beginning of the Elizabethean period of modern civilization, one more time extends to 1918 A.D.

Forbidden to Write

Why was John forbidden to write what the Thunders uttered? It was at Mount Sinai that God revealed Himself to Israel, which manifestation was accompanied by thunders and lightning. In the Reformation God is again speaking to His people and *Seven Thunders* are heard. If John had been allowed to write, the Mysteries of God would have been revealed at an early date. This was not to be and therefore he was forbidden to record what he had seen.

Men have failed to recognize Israel was to have an active part in the Reformation. Because this is so they have been blind to the events and their significance as depicted by the seven thunders.

When Israel came out of Egyptian bondage and was formed into a free nation under God at Mount Sinai, there were thunderings and now as the nation emerges from the seven-times of punishment thunders punctuated the transition by seven distinct stages as the people prepare for Kingdom tasks, or as John later shows regarding the Kingdom, "Hath made herself ready".

The First Thunder

The nation began to study the open Book which the Reformation had placed in her hands. The first result was assent to service and a purification of worship. Seven times (7 x 360 years) after Israel revolted from the rule of Solomon's son, Rehoboam, and the institution by Israel of the idolatrous worship of the Golden Calves, we find this purification of worship beginning to take place in the year 1551-2 A.D. Images were removed from the Churches while transubstantiation was rejected. Then, as God's battle ax and weapons of war, England opposed Rome's opposition to the *Little Book,* defeating her forces on land and sea.

The Second Thunder

The Israel-Assyrian wars lasted for a period of about sixty years. Israel's power was greatly reduced between the reign of Ahab and Jehu. Seven times later, from 1607 to 1668 A.D., the Puritan movement developed and England's era of colonization and expansion followed. She was beginning to take over the desolate heritages of the earth which the prophets predicted would come into the possession of Israel.

The Third Thunder

The Half Tribe of Manasseh was carried away captive by Tiglath-Pileser III in 740 B.C. This was at the time of the first Assyrian invasion of Israel. Seven times later, in 1781 A.D., occurred a revival of spiritual religion. At this time there also began the great expansion of industry and commerce.

Jacob blessed his two sons, Ephraim and Manasseh. In fulfillment of the blessing to Manasseh the American Colonies separated into the *Great People* of the United States. Great Britain expanded into the promised company of nations, thus fulfilling Isaiah's prophecy, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." (Isa. 49:8.)

The Fourth Thunder

The city of Samaria, the capitol of the Northern Ten Tribe Kingdom of Israel, was captured 721 B.C. This began the great captivity. Seven-times later, in 1800-2 A.D., Napoleon was defeated in Egypt, blocking his plans. This nineteenth century opened with the beginning of great expansion for the British Empire and the United States of America.

Ending the Seven-Times

The first four thunders completed the successive endings of the 2520 years of Israel's punishment. As she came out of this long period of punishment she began to respond to Kingdom requirements. She was now free to go forward in the accomplishment of the tasks laid upon her, though still blind to her origin, destiny and responsibility. The remaining three Thunders deal with the Kingdom phase of her work.

The Task Ahead

John has been commanded to take the *Little Book* which was open in the hand of the Angel, and to eat it. It was sweet as honey in his mouth, but bitter when he had digested it. What does this signify? Now John, in type, represents the Israel people. The Reformation had placed the open Book in their hands. The desire for it was so great that the printing presses could hardly keep up with that demand. Men hungered for a knowledge of its contents which was indeed sweet as its revelation opened unto them. When, however, they came into a full knowledge of its message it became bitter, for the Reformation, which they had thought would herald the end of the age, was only the beginning of a real opportunity to witness. Much yet must be done before the Lord could return and His Kingdom reign and rule be established upon earth.

The knowledge of the Book brought

new tasks, for, in John as a type, we have the call of Israel to carry the Gospel unto all people. "Thou must prophesy again before many peoples, and nations, and tongues, and kings." In this we have a clue to the events depicted by the fifth Thunder.

The Fifth Thunder

World-wide missionary activities were now launched. Missionary Societies in Great Britain and the United States of America were organized to accomplish the task laid upon Israel. "I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." (Isa. 49:6.) The Anglo-Saxon people took the Bible and translated it into a thousand different languages and scattered its message to the ends of the earth.

The work of the Reformation would have been incomplete if slavery continued to flourish in Israel. The preaching of the gospel brought this issue to the front and at a terrible cost in blood and money the slaves were set free. The Anglo-Saxon peoples, recognizing the truths of Scripture, have ever waged war against evil, intemperance and debauchery.

The Sixth Thunder

Following the preaching of the Gospel of Salvation the next step was to awaken the people to the knowledge of their identity. The call is for His Kingdom people to, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you." (Isa. 51:1-2.)

The preaching of that identity has been going on for many years now. It has resulted in millions in Anglo-Saxondom becoming acquainted with the fact that they are the lineal descendants of the Northern Ten Tribe Kingdom of Israel. This truth has been established beyond a shadow of doubt through chronological, prophetical, historical and biological evidence. Thus the Anglo-Saxon-Celtic peoples stand out as Israel of these latter days and as such have come into possession of their ancient land of Palestine.

The Seventh Thunder

The last and final voice of thunder reveals to His people Israel their responsibility. It is the need of recognizing the restoration of His commandments, statutes and judgments as the law of the land. "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." (Isaiah 56:1.)

Israel, having fulfilled her mission of being His salvation to the ends of the earth, must cleanse herself from internal sins. Isaiah voiced the message the messengers must give when he said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." (Isa. 58:1.)

Before the Lord at Mount Sinai Israel took a vow when the people said, "All that the Lord hath spoken we will do." The nation is failing to keep that vow and the land is full of sorrow and trouble. During the time of this seventh thunder, or judgment period, increased trouble will compel Israel to heed the call to righteousness. It is the time of which the prophets are speaking, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. 30:7.) What a glorious deliverance that will be when, as a result of the nation repenting of all her evils, she awakens to spiritual values and deliverance comes. The mysteries of God will be fully revealed as the Seventh Angel begins to sound, precipitating the events described in the Third and the last Woe.

Kingdom Work

In answer to the summons of the Mighty Angel as he launches the Reformation is the thundering reply of the Kingdom activity of His people Israel. In fulfillment of their destiny they have spread out over the face of the earth, inheriting the desolate heritages, carrying the gospel to every creature, setting the prisoner free, breaking every yoke and doing the work of the Kingdom preparatory to the great day of Restoration when He shall return in triumph and take over the Throne of His father David and reign over the House of Jacob forever. (Luke 1:33.)

Blindness of Israel

Had John been allowed to prematurely disclose these facts, the blindness that was to continue upon Israel until the day of the great deliverance would long ago have been swept away. If men and nations had possessed advanced knowledge of these great truths they would have labored to frustrate Israel's work, while that knowledge possessed by Israel would have brought severe condemnation in her refusal to make immediate restoration and assume the entire responsibility God had laid upon this people.

(Part 10: *The Identity and Activity of the Two Witnesses,* will appear in the November DESTINY).

The Prophecy of Daniel's "Seventy Weeks"

F. F. BOSWORTH

Exact Time-Measure to Christ's Coming and Crucifixion

IN order that the Second Coming of Christ as *King* shown in the vision of Daniel 7, should not be confused with His First Coming to die as the *Redemption Lamb,* Daniel is shown the exact date when the suffering Messiah would appear in Israel.

Daniel tells us that while he was praying and confessing the sins of his people, the angelic messenger Gabriel

answered his prayer by personally appearing before him. *"While I was praying . . . Gabriel touched me . . . and said, I am come forth to give thee . . . understanding"* (Daniel 9:22, 23).

In the concluding verses of this chapter, 24-27, Gabriel tells Daniel the reason why God was about to show this special mercy to the House of Judah of allowing those who wished to do so to return to Judea and rebuild the city of Jerusalem. It was because Israel's Messiah was to be born of the Tribe of Judah. This was God's purpose in bringing back a portion of the House of Judea from their captivity in Babylon; the Messiah had to be born of the House of David, of the Tribe of Judah in order to be able to take the throne of David at His second coming as King after the end of the 2520 years dispersion.

Gabriel explained to Daniel that by the end of a period of seventy weeks of years the Messiah would have come and died "to make reconciliation for iniquity," etc. He explained that after the cutting off of the Messiah in the midst of the seventieth week Jerusalem would once again be destroyed by a foreign army and continue to be desolate under Gentile rule till the full "Seven Times" or 2520 years punishment had passed away. All these momentous events are contained in the last four verses of the ninth chapter of Daniel.

A Transcendentally Important Prophecy

This prophecy is one of the most marvelous and most transcendentally important in the Word of God. That which is of supreme interest in this prophecy is the divinely-revealed time-measure, starting from the return of the Israelites out of Babylon down to the culminating events of all prophecy and all history, even *"unto the Messiah"*, and to His being *"cut off"*.

The Jews had Sabbatic years (Lev. 25:8) by which their years were divided into weeks of years, as in this important prophecy, each week containing seven years—the "seventy weeks" therefore here spoken of amount to four hundred and ninety years. There are only seventy time-units in this prophecy—each unit a heptad, or period of seven years. Let us now examine each verse in turn, and trace its fulfillment in the succeeding history of Daniel's people.

Verse 24: *"Seventy weeks are determined upon thy people and upon thy holy city (Jerusalem);*

To finish the transgression,

To make an end of sins,

To make reconciliation for iniqity,

To bring in everlasting righteousness,

To seal up the vision and prophecy, and

To anoint the Most Holy."

Daniel was thus informed that within a period of seventy weeks, or four hundred and ninety years, every one of the six events of this twenty-fourth verse would be fulfilled. Every one of these aims was achieved when Jesus Christ died to redeem Israel, and save all humanity from the consequences of sin.

The Six Predictions of Verse Twenty-four

These are the six predicted items:

1. *"To finish the transgression."* The angel revealed to Daniel the distressing news that the full measure of Judah's "transgression" was yet to be completed. They finished the transgression by their betrayal and crucifixion of their promised and expected Messiah. In Acts 3:14 we read the words of Peter: "But ye denied the Holy One and the Just . . . and killed the Prince of Life." Thus was the transgression finished.

2. *"To make an end of sins."* In Hebrews 9:26 we read, "Once in the end of the world hath he appeared to put away sin by the sacrifice of Himself." The crucifixion of Christ, though it was an act of extreme wickedness on the part of man, was on Christ's part the offering of Himself without spot to God as a sacrifice for sin (Hebrews 9:14). The twenty-fourth verse shows us that when Christ thus made an end of sins He at the same time made an end of the sin-offerings required by the law.

3. *"To make reconciliation for iniquity."* The word here translated "reconciliation" is usually rendered "atonement"; but it expresses also the thought of appeasing or reconciling. Both *atonement* and *reconciliation* were made by the death of Christ upon the cross. As a *sinner,* a man needs to be *justified;* and as an *enemy,* he needs to be *reconciled.* The death of Christ as an atoning sacrifice accomplishes both in the case of all who receive Christ. The words of Christ, when taken in connection with the prophecy of Gabriel, are very significant. He said, *"The time* is fulfilled, and the kingdom of God is at hand" (Mark 1:15). This prophecy is the only one that gives the *time* of Christ's coming. His words are the announcement of His approaching death. In 2 Cor. 5:19 we read: "God was in Christ, reconciling the world unto Himself."

4. *"To bring in everlasting righteousness."* Righteousness is the most prominent feature of the Kingdom of God. Christ died "to bring in" a righteousness which is "everlasting". Jesus told us that all those who hunger and thirst after righteousness "shall be filled".

5. *"To seal up the vision and prophecy."* This was accomplished, "For all the prophets and the law prophesied until John" (Matt. 11:13). From that time on Messianic prophecies ceased. "But those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled" (Acts 3:18).

6. *"To anoint the Most Holy."* In John 1:32-34 we read: "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. . . . And I saw, and bare record that this is the Son of God." Jesus in the synagogue of Nazareth citing the words of Isaiah 61:1-2, applied the words to Himself, as He whom God had *anointed.* He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach", etc. (Luke 4:14). The same word is used in the very next verse, Dan. 9:25, "unto the *anointed,* the prince". In Acts 10:38 we read, "How God *anointed* Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil."

These six predicted events which we have now considered in detail, were, according to the words of God by Gabriel, to be accomplished within the "determined" period of seventy weeks of years; and all six items were completely fulfilled at the first coming of Christ, and in the week of His crucifixion.

Sixty-nine Weeks to Our Lord's Baptism

Daniel must have wondered greatly as to when the "seventy weeks" period was to commence. As if anticipating the anxious questions in Daniel's mind, Gabriel anwers them in the very next verse.

Verse 25: *"Know therefore, and understand that from the going forth of the commandment to restore and rebuild Jerusalem, unto the Messiah the Prince shall be seven weeks, and three score and two weeks."*

The first part of this passage gives the starting point of the seventy weeks. The passage also gives the measure of time, seven weeks and sixty-two weeks, or sixty-nine weeks in all from that starting point "unto the Messiah".

What was the occasion or event in the earthly life-time of the Lord Jesus Christ, to which this stretch of four hundred and eighty-three years brings us? God intended this prophecy to be understood, for He begins this verse by saying, *"Know* therefore, and *understand"*, and our Lord said, "Whoso readeth, let him *understand."* And we can know and understand because both the starting point and the terminal point are clearly revealed in the Scriptures.

In Ezra 1:3 and 6:7 are recorded two decrees by the kings of Medo-Persia allowing Judah to go back and rebuild the temple, in the years 536 and 521 B.C., respectively. The captives' first objective in these years was to rebuild the *temple,* but the command from which the seventy weeks period was to commence, was to *"restore and rebuild Jerusalem"*. We are to date the commencement of Daniel's seventy weeks or four hundred and ninety years from the command given by the Medo-Persian king in Ezra 7:11-13: *"Now this is the . . . letter that the king Artaxerxes gave unto Ezra: . . . I make a decree, that all they of the people of Israel, . . . which are minded of their own free will to go up to Jerusalem, go with thee."*

The Beginning Date 457 B. C.

All dated Bibles give the date for this decree as 457 B. C. Now Gabriel had informed Daniel that it would be four hundred and eighty-three years from this date "unto the Messiah". True to the prophetic timetable, all these events occurred in order and precisely on schedule time. Sixty-nine weeks or four hundred and eighty-three years, after 457 B. C. brings us to the year 27 A. D. In that year, on our Christian Calendar, Christ commenced His ministry to Israel. Christ was born in the year 4 B. C. on our present calendar, thus making Him thirty years of age in 27 A. D. and Luke 3:22, 23 reports that when the Holy Ghost descended upon Him, Jesus was "about thirty years of age". At this very time "Jesus came into Galilee, preaching the Gospel of the Kingdom of God and saying, *The time is fufilled"* (Mark 1:14, 15). The time had come for the fulfillment of all the objects outlined for Daniel's seventieth week.

"Unto the Messiah" means unto the *Anointed One.* The four hundred and eighty-three years "unto the Messiah" terminated at the Lord's baptism when God anointed Him, and when His ministry as the *Messiah* began. He was the *Anointed* One from the time of His baptism. The angel told Daniel that it would be sixty-nine weeks, or four hundred eighty-three years, "unto the anointing of the Most Holy", "Messiah the Prince". The cutting off of the Messiah therefore was to be in the middle of the next or "seventieth week". The cross is made the central feature of the prophecy.

Our Lord's Ministry Began With the Seventieth Week

The sixty-nine weeks brought us only *"unto* the Messiah". Our Lord's ministry began with the seventieth week. From His anointing to His death was three-and-a-half years, or half a week; and His crucifixion was to be in the midst of the seventieth week. Christ's crucifixion was in the middle of the seventieth consecutive week after Artaxerxes, "king of kings", decreed the rebuilding of Jerusalem in the year 457 B. C.; and the precise mathematics of modern astronomy makes this date as sure as the stars. In Ezra 6:14 we are told that the elder of the Jews builded the city *"according to the command of the God of Israel,and according to the commandment of Cyrus, and Darius, and Artaxerxes, King of Persia"*. The seventieth week began with the decree of the last of these three kings, 457 B. C.

The right way of getting at the chronology of the prophecy is so simple that a child can readily comprehend it. All that is necessary is to ascertain from the Word of God the two events specified by the angel. First, the going forth of the "commandment", and second, the manifestation of "Messiah the Prince". The prophecy itself tells us that from the one to the other is just four hundred eight-three years. The fact that Christ was anointed four hundred and eighty-three years after 457 B. C. proves to us that the seventy weeks began with the last decree which we have mentioned.

The Crucifixion in the Midst of the Seventieth Week

Verse 26: *"And after three score and two weeks shall Messiah be cut off."*

These words focus our attention on the greatest of all events. The sixty-nine weeks brought us "unto the Messiah", but it did not bring us unto *His death,* which came in the next consecutive week, and it was His *death* by which Judah "finished the transgression". The sixty-nine weeks are nothing but a space of time, whereas the seventieth week is everything to the purpose of fulfilling the six predictions of verse twenty-four. None of the six predicted events were to happen within the sixty-nine weeks. The expiration of the sixty-nine weeks left only "one week" of the appointed "seventy". Hence within that one remaining week Messiah must be cut off, if the predictions of verse twenty-four were to be fulfilled within four hundred and ninety years from the beginning of the prophetic period. All the details of the prophecy center around the cross on which Jesus "'after" the sixty-nine weeks was cut off or crucified in the middle of the seventieth week.

Notice that it is expressly stated that the cutting off of Christ in the middle of the week was to be "after" the sixty-nine weeks. If, as some are teaching, the seventieth week is to be fulfilled in the future, then we have not yet come to the fulfillment of any one of the six things foretold in Daniel 9:24. The expiration of the four hundred and eighty-three years, or the sixty-nine weeks, has brought

us only *"unto"* the One in whom the six things which involves the whole purpose of God in redemption were to be accomplished. One week remained. It follows therefore, of necessity, that the predictions of verse twenty-four must be fulfilled in that last week, that is, within the next seven years the transgression of Israel must be finished, reconciliation must be made for iniquity, and everlasting righteousness must be brought in, else the prophecy would utterly fail. The words "Seventy weeks are determined" are enough to inform us that the seventieth week was the one which would see the accomplishment of the six predicted events, for if they were not to be fulfilled in that last week, then the prophetic period would not have been announced as one of "seventy weeks" but of one of a lesser number. The prophecy itself shows us that our Lord's personal ministry lay entirely within the seventieth week. I ask you to lay firm hold of this fact, for it is this that Gabriel told Daniel to know and understand: that the ministry and crucifixion of the Anointed Messiah was to be in the seventieth week "after" the sixty-nine. How could language be plainer?

The Crowning Sin and Its Judgment

This verse foretold not only the crowning sin of the Jews in putting their Messiah to death, but also the great and terrible judgment that was to follow the perpetration of that unspeakable deed. *"And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end desolations are determined."* Of course Christ thoroughly understood the prophecies of Daniel concerning Himself, the Jews, and Jerusalem. When they rejected Him He realized that their four hundred and ninety years of grace would soon come to an end. He knew that they would soon be scattered again, and this time for the rest of the 2520 years' dispersion. Jesus knew that His "cutting off" would lead to the next step of Daniel 9—the destruction of Jerusalem. With the destruction of Jerusalem in mind, Jesus said to His disciples, *"When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. . . . For there shall be great . . . wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"* (Luke 21:24).

In the year 70, Titus the son of the Roman Emperor (and thus "the prince" of Daniel 9:26) marched from Egypt to Jerusalem, which he besieged for nearly five months; thus fulfilling most accurately the prophecy of Daniel: "The people of the prince . . . shall destroy the city and the sanctuary." Not one stone was left upon another; more than one million Jews perished by the sword and thousands were led captive into all nations, there to undergo the remainder of the 2520 years dispersion for their transgression of the Mosaic Covenant.

The last verse of this prophecy of the "Seventy Weeks" refers to the work of Christ, which was the purpose of His first coming.

Christ or Antichrist?

Verse 27: *"And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease."*

We ask, what "Covenant" is here referred to, which Christ "confirmed" or ratified or put into practical operation during the last and seventieth week of Daniel's prophecy?

Some present-day teachers have accepted a new interpretation of this twenty-seventh verse, an interpretation unknown to the Church for the first eighteen centuries. They teach that there is a "parenthesis" of many centuries between the sixty-ninth and seventieth weeks of Daniel, and that at the end of this age an Antichrist will make a covenant with the Jews and break it in the middle of the week. In support of this interpretation the Bible statement, "He shall *confirm* the covenant with many" is made to read, "He shall *make* a covenant with many." The Angel Gabriel, however, said that the covenant was to be *confirmed*, not *made*. We urge those who hold this view to reconsider it in the light of the actual words of this prophecy. It is a *Messianic* prophecy which was to be fulfilled within the seventy weeks "determined". The "He" to whom Daniel refers is not an Antichrist; it is none other than the Messiah who was to be cut off "after" the sixty-nine weeks, and in the midst of the seventieth. Our Lord Jesus Christ, whom the Scriptures tell us is the *"Messenger* of the Covenant", "the *Surety* of the Covenant", and the *"Mediator* of the Covenant," by being cut off and dying on the cross confirmed the New Covenant set forth in Jeremiah 31:31-33. It was the New Covenant to be made with the House of Israel and the House of Judah. That covenant was the putting of the law into their inward parts and writing it upon their hearts. Since Christ is the "Messenger of the Covenant" He only could confirm it.

What Covenant?

Our Lord confirmed the covenant with many; He instituted the Lord's Supper based upon the establishment of that New Covenant. During the last supper, just before He was "cut off", the Lord made direct reference to this covenant promised in Jeremiah. Mark, Luke, and Paul, all report how He took a cup of wine and asked the disciples to drink it in remembrance of His death. In Matthew 26:27, 28, we read "And he took the cup . . . saying, Drink, . . , for this is My blood of the *New Covenant* which is shed for many for the remission of sins."

Please notice here that at the darkest hour, the Lord spoke with confidence of His *Second Coming* as the King of Israel, that His death on the Cross would not nullify all the prophecies concerning His *second* coming in power and glory as King of kings. Christ *confirmed* the New Covenant by Himself becoming the sin-offering whereby Israel and "whosoever will" could be forgiven the penalty of their sins. The covenant was confirmed with many of Daniel's people for one week, the seventieth week of Daniel 9, which began at the baptism of Christ and was concluded seven years later. In 34 A. D. the Jews stoned Stephen, and brought such persecution to the disciples who sought to show them the mercy of God offered to them especially as the seed of Abraham, that Peter then unlocked the doors of salvation to the Gentile house of Cornelius. (Acts 7:10, 11). Thus ended Daniel's "seventy weeks".

What Sacrifices?

Daniel was also told in verse 27 that "in the midst of the (seventieth)

week, He (Christ) shall cause the sacrifice and *the oblation to cease*". This was also fulfilled when Christ hung upon the cross at the passover, 30 A. D., and thus in the "midst of the week". When Christ died on Calvary's Cross the Old Testament sacrifices and offerings that pointed forward to Him as the Lamb of God were no longer needed, for they had served their time and purpose.

It was by being "cut off" and dying for others in the middle of the seventieth week that the covenant was confirmed by Christ (not by an Antichrist). Christ thus caused the sacrifice and oblation to cease by Himself being the last and all-sufficient sacrifice for sin. The fact that it was to be *"after"* the sixty-nine weeks, which would bring it into the seventieth week, that Christ by being cut off should accomplish these great purposes, connects the seventieth week inseparably with the crucifixion of Christ. The finished work of Christ is in perfect agreement with all the terms of this prophecy, and particularly in regard to the length of time assigned to His earthly ministry.

It will be easy to keep from error and confusion in the interpretation of this prophecy if we bear in mind these simple facts:

1. That at the baptism of Christ sixty-nine weeks had elapsed;

2. That the beginning of His ministry therefore was also the beginning of the seventieth week;

3. That His entire mission lay within the compass of that last week;

4. That in that last week we must needs look for the accomplishment of the six predictions of Daniel 9:24, "And He shall confirm the covenant". This refers to Christ, because the prophecy is all about Christ, and this is the climax of it.

Titus did not make any covenant with the Jews, and there is not a word of Scripture about any future "prince" making a covenant with them. The removal of those sacrifices (which could not take away sin) was the great thing in the eyes of God, a thing so great and well-pleasing to Him as to warrant it having a prominent place in this grand Messianic prophecy. We have a wonderful proof of this in Hebrews, chapters 8, 9, 10, where God puts before us in great detail the setting aside of the ceremonial law with its many sacrifices.

"My Sacrifices"

The Septuagint Version translates this twenty-seventh verse as follows: *"And one week shall establish the covenant with many; and in the midst of the week My sacrifices and sin-offerings shall be taken away; and upon the temple shall be the abomination and desolation; and at the end of the time (the age) an end shall be put to the desolation."*

The previous verses having accounted for sixty-nine of the total of seventy weeks, it was most appropriate to emphasize that last week; and especially so for the reason that the last week was not only to fulfill the six predictions of verse 24 but was also to be the climax of all the ages. This gives to the last week of the seventy the importance which it should have, and which the prophecy as a whole demands, seeing that all the predictions of verse 24 depend upon the events of the last week. Notice the words of the Septuagint Version, *"MY sacrifices and drink-offerings shall be taken away."*

Before Christ was "cut off" in the middle of the seventieth week the sacrifices of the law were *God's*. But He would never speak of the sacrifices which apostate Jews might instigate under an agreement with Antichrist two thousand years after the seventy weeks, as *His*. *They* surely would not be *God's* sacrifices!

A New and Erroneous Interpretation

Dr. Taylor says concerning Christ's confirming of His covenant and His death in the middle of the week, "We have here a date harmonizing with that of the crucifixion." This exposition is fitted to stir our hearts when we read these verses and remember how they have been confirmed by the events of which Calvary was the scene. One of our greatest writers on prophecy has said, "In view of all this we would ask how can any sober-minded expositor of the Scripture set aside the perfect and heart-satisfying fulfillment of this wonderful prophecy so clearly to be seen in the events of which Calvary was the scene, and propose instead a *contrived* fulfillment of a *supposed* covenant (whereof the Scriptures say not a word) between Antichrist and the Jewish people of the last days, relating to the imagined revival of the long-abolished sacrifices of the law? Therefore, we conclude that the modern interpretation which takes Christ and the Cross out of the last verse of the prophecy, where it reaches its climax, and puts Antichrist and his imaginary doings into it, does violence to the Scripture, and serious wrong to the people of God."

It was not an Antichrist who was to do any of these things. It was Christ, Himself, who died in the middle of this seventieth week to confirm the covenant and cause the sacrifices to cease.

Concerning the statement "In the midst of the week he shall cause the sacrifice and oblation to cease", we read in Hebrews, referring to the Aaronic priesthood, "He taketh away the first that he may establish the second" (Hebrews 10:9). By taking away the Aaronic priesthood Christ caused the sacrifices and oblation to cease. The "second" established instead of the "first" was His own ministry as a "Priest for ever after the order of Melchisedec".

"By applying this confirming of the covenant to an Antichrist changes the entire meaning of this basic prophecy, and affects the interpretation of all prophecy. It transfers the main incidents of the prophecy of the seventy weeks from Christ to Antichrist, and removes them bodily from the distant past to the uncertain future, thus separating them from all connection with the period to which God assigned them."

No Scripture for "Parenthesis" Theory

It was by the cutting off of the Messiah that the six predictions of verse 24 were to be accomplished.

It was by the cutting off of the Messiah that the covenant with many was to be confirmed and the sacrifice and oblation caused to cease.

And it was because of the cutting off of the Messiah that the devastating judgments foretold in the prophecy were to fall upon the city, the temple, and the people.

There is not a verse of Scripture in the Bible which suggests a parenthesis of many centuries between the sixty-ninth and seventieth weeks of Daniel. The statement of Gabriel begins with the specific declaration: *"Seventy* weeks are determined upon thy people, and upon thy holy city."

No part of these seventy weeks,

or four hundred and ninety years, can be separated from the Jewish nation and the holy city. God wrote the times score on the nation and the city. These seventy weeks began with the "command to rebuild the city" and ends before the destruction of the nation, the city, and sanctuary. The time indicated for the accomplishment of the purpose of God in the Jewish nation is set and uncompromising. The cutting off of the Messiah in the seventieth week had to come before the city and the sanctuary were destroyed. That seventieth week was the culminating time which divided the calendars of the old and new eras.

Seven Strong Cords Tie the Seventy Weeks Together

Instead of there being any proof for a parenthesis of many centuries between the sixty-ninth and the seventieth weeks, the prophecy shows us that the seventieth week is tied to the other sixty-nine weeks by seven strong cords. Six of these are mentioned in the twenty-fourth verse and the seventh was the confirming of the covenant referred to in the twenty-seventh verse. According to the prophecy, the destruction of Jerusalem by Titus could not take place until the seventy weeks were fulfilled.

If the seventieth week is in the future, then the making of reconciliation for iniquity and the cutting off of the Messiah, are also in the future. The things predicted in verse twenty-seven were the very means by which those events predicted in verse twenty-four were to be accomplished.

This binds the first and last part of the prophecy together. It is impossible to detach the seventieth week from the sixty-nine without destroying the prophecy as a whole. If the seventieth consecutive week from the starting point was not the seventieth of the prophetic period, then none of these predicted things came to pass within that period.

An Important Use of This Prophecy

We need to see that one of the most important uses of this prophecy is as a witness against the Jews; for it proves perfectly that Jesus of Nazareth was the true Messiah, since He came at the predicted time and fulfilled promptly all of the predicted things—making atonement for iniquity, bringing in everlasting righteousness, confirming the New Covenant, taking away the sacrifices of the law, etc.

Since the determined "seventy weeks", within which the Messiah was to come and be "cut off", are now far in the past, it is absolutely impossible that one can come and fulfill this prophecy. For this reason, the time element is of vital importance. If Jesus was not the true Messiah, then the *real* Messiah appeared at this particular time and was "cut off" to fulfill all these predictions. The time element in this prophecy makes it the most perfect one of all with which to prove to the Jews that Jesus of Nazareth was their true Messiah.

But this intended and important use of the prophecy is entirely frustrated by this new idea, that God's measuring line is an elastic one which can be stretched out to a length of thousands of years and that the things predicted are not even yet fulfilled. The purpose of the prophecy was to limit the time within which these predicted things upon which the salvation of man depends were to be accomplished. Therefore, to postpone the seventieth week to the end of this age wrecks the entire prophecy. This new interpretation has changed God's "determined" measuring line from four hundred and ninety years into one which is already two thousand four hundred years in length, and it is growing longer day by day. Such an interpretation would change the prophecy to read "sixty nine (and not seventy) weeks are determined" to accomplish these things predicted in verse twenty-four.

Are the Seventy Weeks Consecutive?

The expression "seventy years" always means seventy *continuous* years; and "seventy weeks" means seventy *consecutive* weeks; and when we tell anyone that it is seventy miles to a certain point, we mean seventy *continuous* miles. One of our greatest writers on this prophecy uses the following illustration:

"If, for example, one journeying along a road were informed that within seventy miles from a given point he would come upon certain specified things, as a hill, a tower, a stream, a mill, and the like, there is manifestly but one sense in which he could understand the statement. Suppose in such a case that he should proceed on his way for sixty-nine miles without seeing any of the specified things, would he not confidently expect to find them in the one remaining mile of the seventy? Suppose, however, he should traverse that last mile without coming upon any of those things, would he not have a right to say he had been grossly and *intentionally deceived?* And would it set the matter right for the one who made the deceptive statement to say that the seventieth mile he had in mind did not join on the sixty-ninth, but was two thousand miles farther on? We say the deception in such a case would be intentional; for if one uses an expression which has a definite and well-settled meaning, but gives to it in his own mind a very different meaning, *which he keeps to himself,* he can have had no other purpose than to mislead those who might act upon his word."

"Parenthesis" Theory Originated by Jesuits

The admitted basis of the prophetic interpretation of many good men today is this erroneous interpretation of the one single clause of this one single text, Daniel 9:27. This "parenthesis" theory and "futurism" were not accepted by Protestant ministers until about a century ago. Samuel R. Maitland, an English clergyman, introduced this interpretation from Romish writers into the Protestant Church. He admitted that he had obtained his prophetic interpretation from Lacunza, a follower of Loyola, both Romish writers. This system of interpretation was invented by Ribera, a Jesuit of Salamanca, Spain, at the end of the sixteenth century with the avowed purpose of combating and if possible overthrowing the Protestant contention concerning the Antichrist. The views I have expressed have been the Protestant interpretation down through the centuries of the Church age until Samuel R. Maitland accepted the Roman parenthesis view and introduced it into Protestantism.

A Comparison

In comparing the futurist and the historical systems of interpretation Dr. H. Grattan Guinness, D.D., in his great book, *The Approaching End of the Age,* said, "The one was and is held by the apostate and per-

secuting Church of Rome; the other by multitudes of confessors and a glorious army of martyrs; the one leaves us to form our own opinion of the greatest fact in the history of the Church, the papal system of ecclesiastical corruption and tyranny; the other gives us God's infallible and awful judgment about it; the one was never more than a barren speculation; the other has been, and is, a mighty power for good; the one leaves us in dismal doubt as to our place in the prophetic calendar; the other makes us lift up our heads, to catch the glow of the coming sunrise."

"And for the overspreading of abomination he shall make it desolate, even until the consummation." Accordingly Jesus said, "Behold your house is left unto you desolate, for I say unto you, Ye shall not see Me henceforth, until ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. 23:38, 39). How much greater was the desolation caused by His Divine Withdrawal than any man-made desolation could be.

"And that determined shall be poured upon the desolate." The history of the Holy City, from the year 70 A. D. to 1917, when General Allenby's soldiers drove out the Turks, makes clear to us what it was that was to be poured out. The nation rose; the city was built; the sanctuary was erected; the Messiah came; carried out His ministry, was cut off, and confirmed the covenant. He said to the Jews because of their rejection of Him: "Therefore it shall be taken from you and given to a nation bringing forth the fruits thereof." Having fulfilled its destiny, the nation was scattered, the temple was burned, the city was destroyed, and manifestly the "seventy weeks" were ended.

The Remainder of the Seventieth Week

It is not necessary to account for the latter half of the seventieth week, because the unit of time-measure in this prophecy is a heptad, not a year. As we said in the beginning, there are only seventy time-units in this prophecy. The prophecy accounts for the whole of the last heptad by telling what was going to happen in the midst of it. There was no predicted event to mark the end of the last week, but the prophecy shows that the climax of the things predicted in it—the death, resurrection and ascension of Christ were to take place not at the end but in the midst of the week. Remember that we have not to do with *years* but with heptads which means "seven". The Scriptures disregard fractional remainders of time-units, whether it be a day, a week, a month, or a year. If it were told that an event would happen in a certain year its occurrence in the first month of that year would be a perfect fufillment of the prediction, and the remaining eleven months would simply be disregarded as being without significance for the purpose of the prophecy. When it was predicted that "after three days" Jesus would rise again, if He should rise the first hour of the day, it would fulfill the prediction and it would not be necessary to account for the other 23 hours.

Several able expositors offer the suggestion that the fraction of a "week", which was unexpired at the date of the crucifixion, measured the time (ending with the martyrdom of Stephen) during which the Gospel was preached exclusively to the Israelites. This may be true, but in our opinion the prophecy does not call for any special event to mark the end of the last week, even if the death of Stephen was that event.

A Brave New World Foretold

Written by a journalist who is not a member of the Federation, "A Brave New World Foretold" appeared in *Cavalcade* (London, England) on August 17th. Please bear in mind that the Israel Identity is termed "British-Israel" throughout the British Commonwealth; but that this is synonymous with the term Anglo-Saxon-Israel as used in the United States.

BRITISH-ISRAEL is the message of a brave new world. A man from Mars taking objective stock of present day earth activities would murmur "chaos" and silently steal away.

But in what appears to be chaos British-Israel sees a detailed blue print of a planned progress to work toward the dawn of a new and a better Age in which war shall be no more.

Holy Writ, the rock on which British-Israel stands, it is claimed, makes a clear prophetic lay-out of the practical constitutional machinery by means of which Christian ideals are destined to be established on Earth —and a vital part of that machinery is the British Commonwealth of Nations.

* * * * *

Even in the throes of war are clearly foreseen and foretold signs that the eternal scheme is being unfolded through the Nation and Company of Nations making up the British Empire.

This stirring message of optimism and hope is sent out to harassed mankind through British-Israel supercharged by amazing evidence from scriptural prophecy.

In these days, with the horrors of mechanised warfare dominating life, the astonishing forecast of modern war in the second chapter of Joel thrills the imagination.

Joel, who lived 2,500 years ago, knew nothing of flame throwers and tanks and gunfire, and yet it is pointed out that in symbolic language he describes with striking accuracy events of today:—

> "A fire devoureth before them and behind them a flame burneth. . . . Nothing shall escape them. Like the noise of chariots on the tops of mountains shall they leap, like the

The attention of readers is drawn to Howard B. Rand's book, *Joel's Prophetic Message and Warning*. Obtainable from Destiny Publishers, Haverhill, Mass. 87 pages, cloth bound, $1.00.

noise of a flame of fire . . . they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks . . . they shall run to and fro in the city . . .. and when they shall fall upon the sword they shall not be wounded."

* * * * *

The Divine answer to the challenge of the Aggressor is dramatic:—

"The Lord shall utter his voice before *his* army; for *his* camp is very great: for he is strong that executeth his word."

Comparisons between scriptural prophetic writings and the descriptive diction of the modern war correspondent give remarkable results. Compare the following:—

Scripture:

"What terrible horsemen they seem! Like horses they rush on their way. They mount up the wall as do warriors. Like chariots onwards fierce rushing."

Evening Standard:

"Britain's new 'Robot Army'—all machinery and *no horses*—fought a picturesque battle . . . a seven-mile procession of mechanised monsters—one-man tanks . . . *instead of cavalry men.*"

"Agile one-man tanks" is another Press description. Still another account speaks of "driving nightmare machinery over the open country at break-neck speed."

And the Authorized Version records it:—

"They shall run to and fro in the city: they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief."

* * * * *

The world-wide British-Israel movement with scientific thoroughness backs up all it believes with factual evidence, and claims that the implication of Joel's prophecy with its call to the British people is of vital national importance.

There is no escape today from the dominating question: What is to come after the war? Indeed a committee has been formed to plan the new world order.

But, says British-Israel, the Divine Plan *is in being*. It has been laid down for centuries.

In the Bible it is known as the Kingdom of God. Scholars call it the Millennial Era.

During this period the Spirit of Christ will reign supreme.

There is no need for a new world federation to fix the rights of man.

In the Bible are all the commandments, statutes, and judgments which will be put into operation and which will guarantee a just social and economic life for all manknd.

* * * * *

The message of British-Israel reveals God's benevolent purpose in Holy Writ and through prophecy fulfilled in history shows how God is working His purpose out.

British-Israel proves Divine design; explains the secret of the greatness of the British Empire; reveals the origin, mission, and destiny of the British race; kills pessimism and gives an entirely new outlook in life.

Finally, British-Israel proclaims the role of the Anglo-Saxon peoples as the servant nation, destined to bring the blessings of world peace and righteous government to all the nations of the Earth.

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. . . *TO BEGIN IN THE NOVEMBER ISSUE*

To understand these times . . . . .

ONE hundred and thirty months ago marked the beginning of a new American publication. Its first issue was small, but important; for it began right there to lay a foundation so that an *understanding* of America would result—an understanding of America's past, its present, and its destined future!

How well DESTINY Magazine is accomplishing its task is reflected in the one hundred and thirty different issues to date. Reviewing these, one discovers it to be a publication absolutely unique in journalism. Over the years, it has thrown such light on history and prophecy that readers are startled to find the Bible the most modern book in the world. For there, *there in the Book,* is the blue print of God's great plan for the world; and it is unfolding during these years of ours with ever-increasing acceleration. DESTINY Magazine is a unique ally in the study and understanding of that plan. It aids in the recognition of the fulfillment of prophecy in present-day world events, as well as in an intelligent anticipation of the future.

Its hundreds and hundreds of published articles and editorials have keenly interpreted the world scene in its relation to prophecy and have provided, month by month, information vital in times like these; information so important that without it there can be no intelligent understanding of the world as it is today nor of the trend of current events.

DESTINY is doing a work which is distinct, definite and simple. It shares the discovery that so far as God in His purpose and His method are concerned, nothing has changed because we write "modern" now instead of "ancient", or because we call ourselves Americans now instead of Israel. God started to do something which He is still pursuing; He started to do it through a people through whom He will finish it—the people of the Book—who are *here in America.* The United States is one of the Bible nations. The work they were chosen to do is here. They are in the midst of it. The history and progress of America is just as much a part of the Bible record as if some new books of Judges or Chronicles were written showing the activities of the Chosen People in the Western Hemisphere, as the older written Bible shows their activities in Egypt, then in Palestine, then in Assyria, then in Europe. This is only another chapter extended to America.

This American nation, along with the British Commonwealth of Nations, is Israel continued over into the Twentieth Century with all of Israel's tasks and responsibilities and resources within it. And so *to know,* and *to understand* these times, it is essential to know the plan of God and the identity and responsibility and destiny of Israel! This war, for example: you will know *why* it is being fought, you will know in advance *who* will be in it before it is over (and on which side), you will know *where* its ultimate focal point will be, and *how* it will end!

It is your privilege to know these things, to possess knowledge which strips away confusion from today's world scene—and from the world scene of tomorrow. Month by month, DESTINY Magazine is published to spread this knowledge so that more and more people may understand these times. This publication is yours to read regularly, and to send on to others.

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