APRIL 1940

DESTINY

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GOD'S WAR AIMS

By DAVID DAVIDSON

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DESTINY MAGAZINE is the official publication of the Anglo-Saxon Federation of America, set up to explain the true function of the Celto-Anglo-Saxon and kindred peoples in the plan of God as modern Israel, with special reference as to their history, true identity, and responsibility as revealed by the Bible and in the light of modern archaeological and ethnological research.

We of the Anglo-Saxon Federation of America are plain Americans who have seen God's hand in our history and for the most part we are churchmen who see God's Word in the Scriptures.

Names more often mislabel than describe the things to which they are affixed, and the name of this Federation is no exception. Anglo-Saxon is a noble name when it is clearly understood; it is also a very inclusive name. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man.

We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth.

We believe that in the Bible we have plain guidance for the spiritual life of the soul, the moral order of society and for the economic process based on justice and equity. In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we live. In the History we see our forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity and correction. In the Prophets we have the Voice of God recalling us to our allegiance and *foretelling the consequences of certain courses of action.* In the Gospel we have our Lord offering to set up again the Kingdom of God in its economic and moral and spiritual elements. In the Apostles and the Church we have all this held as a precious possibility at any time we are ready for it, but at present under the phase of interior religion without the larger social manifestation — in brief, but one hemisphere of the given Truth. So that we may be said to stand for *the whole Law of God and the whole Gospel of Christ.*

OUR responsibility in these matters is deepened by the fact that we, as a people — *the Celto-Anglo-Saxon and kindred peoples,* as our Federation puts it — are the people with whom God made His unalterable Covenant and upon whom He laid His Law, "Which if a man do, he shall live."

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people was called *Israel.* Selected, disciplined, and dispersed on their mission, they are as really existing and working now as they were in Bible times. In ignorance of their identity, they have been blindly fulfilling part of God's purpose, but the foretold time is come when they shall know who they are and what they came here to do. Our movement is but one sign of that awakening.

We know the divine *destiny* that Israel was commissioned to fulfill. We know that Israel left Palestine, while the Jews remained. We can trace Israel out of the East and across Europe to their new settlement in the Isles and then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, and by the way-marks they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

WE still live in Bible times in the truest sense. The United States and Canada are peopled with branches of Israel, the Covenant People. And being who they are, and being where they are, their responsibility as human channels through which the purpose of God is to flow to the nations is very great. This Federation is a recognition of that responsibility.

So that we stand for the Bible, for Christian truth in all its parts, and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people; their promised greatness, which has now been fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty. The Bohemians who stood for Huss, the Italians who saved Italy from Communism, the liberty-loving and God-fearing men of Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel —for, through Russia and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." So that they are, as was foretold, a multitude in the earth, and their recognition of their identity and responsibility holds mighty possibilities for the future.

THIS American nation is a Covenant Commonwealth, included in the unalterable, unconditional covenant which God made with Israel. But on its own behalf, also, our American nation in its national documents made its own covenant with God which it is dishonoring today. We are trying to recall our people to a sense of their present position.

This, in large and general terms, defines our position. We number amongst our members and adherents clergymen of every denomination and members of all the churches. We are anti-nothing but pro-everything relating to God's revealed purpose. We have no doctrinal tests and seek to avoid controversies arising from differing doctrinal views. For the most part our membership holds the generally accepted elements of Christian truth. Taken as a whole the doctrines held within the Federation by its members would comprise the totality of present Christian belief. This we seek to complete with the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times—the same people with the same work—but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men.

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Can the Dictators Win?

WE are often asked the question, "Will the dictators be victorious in the present conflict?" Our experience has been that most negative opinions are the result of wistful thinking rather than a knowledge of facts. Thirty years ago nations were operating under an order of civilization and in accordance with certain principles of government which men had come to consider as stable as the universe. Humanity was congratulating itself that at least a semblance of justice and equity had replaced the oppression and terrorism of the past. It was also assumed that nations were so enlightened that a world conflict was impossible. Parliamentary forms of government had given the people a voice in the affairs of state and men were looking forward to even greater advancement in freedom and peace. Indeed, if one even suggested that clouds were gathering on the horizon, he was a prophet without honor.

The ecclesiastical leaders of the pre-war period were proclaiming a new era with peace and goodwill now established upon the earth. They were completely ignoring the significance of distress and poverty among men and the tremendous preparation for war, as nations armed and trained for a coming conflict. Such were the conditions prior to the summer of 1914.

But nothing happens by chance. That which seems to be hap-hazard is but the inevitable result of the working out of forces previously set in motion. The apparent chaotic conditions of today are merely the inevitable end of a program begun centuries ago, the final stages of which appear chaotic because, as actors in the plan, we are failing to comprehend its beginning and ending.

Men are acquainted with certain cycles of life and activity. Sin brought into being the cycle of life and death, while in the affairs of men the violation of fundamental principles of economics is responsible for the operation of the cycle of prosperity and depression. There are, however, still greater cycles operating in the life of nations and systems of government, but because the span of human life is of short duration men have failed to comprehend the full significance of these greater cycles.

The orderly rule of righteous men after the Deluge was short-lived, with dictators appearing in the role of deliverers but whose acts were extremely oppressive. Nimrod was one of the outstanding dictators of his day and was in opposition to the rule of righteousness. Then, as now, the dictators worshipped the god of force which resulted in tyranny and maladministration as one dictator succeeded another. In the midst of such conditions God organized the seed of Abraham into a Kingdom. God proposed to establish a righteous government upon earth. But Israel refused to continue for long in the administration of her God-given commandments, statutes and judgments —with the result that a cycle began to operate upon this kingdom. First the house of Israel and afterwards the house of Judah were taken into captivity. This ended, for the time being, perfection in administration.

Babylon finally became supreme, and in this nation we have the beginning of a demonstration of national life and government subject to force. This system of government was destined to run a full cycle of activity, while within the bounds of the greater cycle of human endeavor we have the lesser cycles of the rise and fall of empires. Nevertheless, the greater cycle covers the entire span of the manifestation of government by force.

Seven times ten years is the cycle of human life. Seven years and seven times seven years is the cycle of economic activity. Seven times the cycle of 360 dgreees (a degree for a year) is the full span of human government misrule. When we apply the cycle of seven times 360 years to the affairs of men we have some startling results. This number of years from the beginning of the Babylonian Empire brings us to the summer of 1914 A.D., when the World War started the disintegration of a type of government which had been in existence for centuries. Continental empires passed away and parliamentary forms of government gave way before the rise of dictators. Applying this measure from the time when Nebuchadnezzar took Jerusalem we have the fall of 1917 A.D., when General Allenby marched into the city, restoring it to its rightful owners again. The same period of years intervene between the image of gold set up by the King of Babylon and the passing of the gold standard today. Nebuchadnezzar attended the birth of this standard and raised gold sixty cubits into the air. Today nations are witnessing its funeral services as the government of the United States purchases gold at a premium to bury it in a grave in Kentucky.

Tyre was an ancient city on the Mediterranean, emblematic of commerce and trade. Of this city Isaiah said, "The crowning city, whose merchants are princes, whose traffickers are the honorable of the earth." (Isa. 23::8.) From the year Nebuchadnezzar's armies lay siege to this city the above cycle expired in 1939 A.D. —and the present conflict began with modern dictators in armed opposition to the present order!

We could continue to multiply such evidence, tying the past with the present through the operation of this great cycle, but the above is sufficient for the purpose of demonstrating its accuracy. Beginning, therefore, with 1914 we have entered a definite time-period during which the present order is to pass away. The

following is a general but brief outline of the systems of government since the Deluge. Noah and Shem were active in the post-deluge period of righteous administration. This was followed by dictators coming to power. Babylon begins the Times of the Gentiles, or the great seven times (7 x 360) of Scripture. This period closed in 1914 to 1918 A.D. with dictators coming to power (Rev. 17:12-18). Three of these dictators were to be pre-eminent and continue to the end of the age as evidenced in the three-headed eagle as described by Esdras (11 Esdras 11). With the close of the present age righteousness will again be established as Israel awakens to spiritual values at the time of the Great Restoration.

We are now witnessing the ascendancy of the three dictators and our answer to the query "Can Dictators Win?" must be *yes* while this period lasts. The Anglo-Saxon world has not yet complied with the requirements which will end this period and bring victory over their enemies. Destructive warfare faces the Israel commonwealth of nations as Russia, Germany and Italy go forward with their plans. A great confederacy from the north quarters is destined to move with an irresistible force southward against the life-line of the British Empire and will be successful in its initial drive. Italy lays claim to the Mediterranean and will soon be on the march in northern Africa, taking Egypt and coming up from the south into Palestine. Success will seem assured to the armies of the aggressors, but the battle is the Lord's which fact they will fail to take into account!

Because of the seriousness of the situation that will confront Great Britain and the United States of America, a stunned and disillusioned people will awaken to spiritual needs as they come to a full recognition of the fact that only by Divine intervention can they be saved from overwhelming disaster. We of America are not to escape the effect of the final stages of this conflict. We shall face defeat along with the rest of Anglo-Saxondom, as the enemy within moves to destroy the Christian principles on which are founded our liberty and freedom.

Ezekiel pictures the irresistible march of the northern confederacy and the attainment of their objective. He pictures the helplessness of Israel in the face of this combination (Ezekiel 38:10-11). Joel describes the desperate straits of Anglo-Saxondom and shows that only by the intervention of God can His people be saved. Joel prophesies that under the stress of the appalling conditions facing Israel she awakens in a great spiritual revival (Joel 2:12-19). The description by Ezekiel of God's intervention in behalf of His People (Ezekiel 38:18-23) does not precede Israel's spiritual awakening. Those who are lulling Israel into a false hope of security by telling of the final outcome of the present conflict, without setting forth the need of repentance, are minimizing the dangers and disasters of the immediate future as the result of the sinful and unrepentant state of our nation. Such are not only negligent in their duty but also will be held responsible by God for failing to sound the alarm as the nation faces coming disasters (Ezekiel 33:1-10) which cannot be averted while there is sin in the camp (Joshua 7:10-12).

When the people turn to God in their distress Ezekiel describes the coming deliverance as God goes forth in fury against the combination of evil nations that have victory within their grasp. Joel declares, as a result of Israel's true repentance, God drives the northern hordes back into a land made desolate and barren, while He overwhelms the southern armies (Joel 3:9-21) fighting, as Zechariah shows (Zech. 14:1-9), against Jerusalem.

This is a true but not a pleasant picture of the immediate future. It is full of trouble for His people which can only be mitigated through a real spiritual awakening, for only thus can they hope for deliverance from impending military catastrophe. Meantime, we face victorious moves by dictators as they secure initial successes.

Desolation of Shipping

THE unobstructed march of Hitler into the Rhineland began events that made inevitable the present world conflict. The Spanish revolution which started on July 18, 1936, and in which conflict it was well known by September 1936 that other powers were having a part, was the beginning of judgment upon the nations.

In a letter received recently from a close student of world events our attention was called to the fact that the first sinking of a warship by an aeroplane was reported on April 30, 1937. This is exactly two hundred and eighty-six days after the beginning of the Spanish conflict. This date, April 30th, also saw a worldwide break in gold shares. Now, two hundred and eighty-six is the displacement factor of the Great Pyramid. Two major troubles are here indicated, a destruction from the air and economic difficulties.

If, as we believe, the Spanish insurrection started the war phase of judgment on the nations, then July 18, 1936, is an important date from which to reckon time-measures; and the events on April 30, 1937, *the displacement factor beyond that date,* should be important as an indicator of future happenings. The Desolator's number is 1290. This number of days from April 30, 1937, is November 11, 1940, which date is exactly twenty-two years after the signing of the Armistice on November 11, 1918. This number of years (twenty-two) is the length of Jacob's trouble.

Here is the query put to us, "Will the desolation of world shipping by aeroplane reach its climax on November 11, 1940, and if so, will it have economic repercussions as herein suggested?"

Past articles and editorials in DESTINY have shown the importance of 1940 in the acts of the Desolator, whose devastation is associated with destruction from the air. Already we are witnessing an increase in the destruction of vessels at sea as a result of aeroplane attacks. It is also certain that the world is hastening on to an inevitable economic collapse.

This year, 1940 A.D., is also a year which is destined to bring intensified difficulties for the Papacy and this ecclesiastical system represents enormous wealth, not only in treasures of gold and silver and jewels, but also in their worldwide investments. We are entering a most momentous period in human history, for along with the above facts we have many other indications of the exactitude of chronological time-measures as

they designate the importance of these days in which we live. It is very likely that the events occurring two hundred and eighty-six days after the outbreak of the Spanish War are a harbinger of what is coming, and in so far as this year is concerned we are already witnessing an increase in the aerial bombardment of ships at sea.

Economists are fully aware of possible serious economic consequences from the present conflict, while keen observers among them predict a coming collapse of the present order as a result of the abnormal pressure placed on the entire system. Let us remember that the nations entered the war of 1914-18 with accumulated assets and credit, but today—with meager assets and practically no credit—they must draw upon their capital to carry on a struggle, the very nature of which is destroying world wealth.

A Popular Misconception

CHASE S. OSBORN, former governor of Michigan, made some interesting statements in a letter to the editor of the *Jewish Chronicle*. He also gave as facts certain popular misconceptions as to Jewry. The following is one — "There was a time when the Jews ruled the earth with complete success so that the peoples were as happy as humans could be."

If that statement is true then a study of Bible history should reveal it to be a fact. What do we find? A certain individual called Abraham came from Ur of Chaldees and located in what is now Palestine. While in Palestine Abraham had eight sons: Ishmael, Isaac, Zimram, Jokshan, Nedan, Midian, Ishbak and Shuah. The first is the son of Hagar. The second is the son of Sarah, while the last six are the sons of Keturah. The descendants of these sons are represented in the Turks, the Arabs, the Brahmin of India, the Israelites and in the many tribal branches in various groups and nations today. Among the descendants of one of the tribes, and only *a part* of that tribe, are the Jews of today!

If Abraham, the progenitor of the above peoples, was a Jew, then it must follow that all of his descendants are Jews. This would be preposterous in the light of the fact that all of the above nations can claim Abraham as their father. Though Abraham was not a Jew yet there could be Jews in his descendants as the result of a later mutation producing a type of people with racial characteristics completely foreign to that of their progenitor. *This is exactly what happened.* Prior to the Babylonian captivity, the type of individual who today is popularly recognized and called a Jew was nonexistent. The Judahites of that day were merely descendants of Judah, and their descendants are in the world today, apart from a certain type which we now recognize solely as Jews.

After seventy years of Babylonian captivity a group composed chiefly from the tribes of Judah and Benjamin returned to Palestine. Both Ezra and Nehemiah describe that return. These two prophets also testify to the fact that a mutation did take place that affected the purity of the racial stock through intermarriage with the people of the land (see Ezra. 9:1-2). Here, then, we have the beginning of a distinct racial type, though of the line of Abraham through Judah, yet in whose veins flowed the blood of other races, giving to Jewry certain characteristics and traits not found in the descendants of any of the rest of the twelve tribes.

With the return to Palestine under Ezra and Nehemiah there came some of the family of the House of David. Benjamin, and the members of the House of David, were not involved in any great degree in the above trespasses so condemned by these two prophets. This resulted in this Tribe and this House retaining racial purity. The recognition of this fact is important, for Jesus Christ is of the House of David and, though a descendant of Judah, yet the progenitors of Mary, His mother, remained aloof from the above intermarriages that brought into being the Jewish racial strain as we know it today. Therefore, Jesus Christ was not a Jew, neither were the Benjamins who afterwards became known as the Galileans. It was from among those Galileans that Jesus chose His disciples and most of the early Christians were from Galilee. Jewry never gave us Christianity for they rejected Jesus Christ and drove the early Christians, or Benjamins, from their midst.

The only time that Jewry, as such, existed as a nation was during the period designated by Daniel as the Seventy Weeks. But even during this time they were never able to exercise full autonomy—for their history is that of a small vassal state, subject to the nations among whom they lived. By 70 A. D. this nation of the Jews came to an end even as a vassal state, when Titus destroyed Jerusalem and the Temple.

The study of the races of the Book will demonstrate that the rest of the descendants of the tribes of Israel, apart from Jewry, are in the world today and represented in peoples and nations who are not, and never have been, Jews. The present confusion is the result of the false teachings of organized Christianity. The puzzle would be quickly solved if men would go to the source of information, forgetting the dogma of ecclesiasticism. It is this false teaching which has influenced ex-governor Osborn to assign to Jewry, among other things, a rulership they never possessed and never will possess.

A Challenge

HISTORY has demonstrated that every movement worth while has had strong opposition. Our work is no exception. Opponents contend that it is impossible for the Anglo-Saxon-Celtic peoples to be Israel. We have repeatedly answered their objections in our literature and could give an abundance of evidence from historical, archaeological and Biblical sources which amply justifies us in the stand we have taken.

They have, however, ignored such evidence in the past so let us meet them on their own ground. Their contention is that Jewry represents all Israel and is God's chosen people today. Furthermore they claim that all of the twelve tribes are represented in the people we call Jews. We feel this to be a fair statement of their position.

Let us examine their contention. If Jewry represents all Israel why does Ezekiel show a future union between Ephraim and Judah? (Ez. 37:16-17.) In recognition of this fact *The Jewish Chronicle,* May 2, 1897, stated, "The Scriptures speak

of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them." Are the Jews wrong when they recognize that the ten tribes are not included in Jewry? The *Jewish Encyclopedia*, Vol. 12, page 249, states, "If the ten tribes have disappeared the literal fulfillment of the prophecies would be impossible; if they have not disappeared, obviously they must exist under a different name".

Jewry was present and bore testimony against Jesus Christ. Daniel states that, as a result, "The Jew they shall be no more his people" (Daniel 9:26, *marginal rendering*). How, then, can they be called God's chosen people if Daniel spoke the truth? Isaiah prophesied of the coming of the Messiah to redeem Israel who would become His servant and take the knowledge of salvation to the ends of the earth. If Jewry be Israel, just how and when have they accomplished this work? Jacob declared that Ephraim and Manasseh would become a nation and a company of nations. If our opponents are right, then let them show us where the Jewish nation and company of nations is today. It is useless for them to say that this is to be in the new order of the ages, for Ezekiel declares that Israel is to be the nation in that day (Ez. 37:22).

Jeremiah likens the House of Israel to the clay in the hand of the potter to be re-made. But Judah is a broken earthen vessel that cannot be mended (Jer. 18 & 19). Let our opponents reconcile these two statements if Israel and Judah are one and the same people. This same prophet says Israel would find grace (Jer. 31:12). Just how have the Jews complied with this Christian virtue? The certainty and continuity of Israel as a nation is declared by Jeremiah (Jer. 31:35-36). Please explain how the Jews, who have been scattered and oppressed, fulfill these conditions?

The following quotations are picked at random from the prophets regarding Israel. How does Jewry fulfill these? A powerful nation: possessing the gates of their enemies; an island or coastal people; an undefeated race; the chief of nations; living northwest of Palestine; under a monarchy; holding a great heathen empire in dominion; a redeemed people; a people circumcised of heart; carrying the gospel to the ends of the earth; blind to their origin; under the new covenant; declaring they are not Israel and at the same time calling themselves the sons of God. It is a simple thing to deny a fact or to believe a falsehood when one is not required to furnish proof. We challenge our opponents to show that Jewry is the recipient of all these and other blessings promised to Israel. Just when, where and how do the Jews fulfill these marks by which the prophets declared Israel was to be known?

Tom Paine, the infidel, stated that the Jews did not and could not fulfill the prophecies made to Israel. Was Tom Paine wrong when he said God had failed to fulfill the promised blessing of Israel upon the Jews? We think not and prefer to follow the rational and proven facts of the identity of the Anglo-Saxon-Celtic races with Israel as distinct from Jewry today. This knowledge would have saved Tom Paine's faith.

We fully appreciate that the belief of our opponents is a basic doctrine of the Christian Church and its leaders and, therefore, has needed no evidence for its substantiation, for it has not been challenged. It is now challenged and we deny the ability to demonstrate that Jewry in its history, its life and racial activities complies with the prophetic requirements by which Israel was to be known in these latter days.

Illogical Reasoning

THE modernists and even the fundamentalists hold that you can make the Bible mean anything. So you can, if you adopt their method of handling Scripture. Unfortunately many good Christians have accepted their thesis as true and have acquiesced in their declaration.

Now the Bible purports to tell a story; it gives a message and sounds a warning. If we take its statements and context at face value then the words used give a plain message. Words express certain thoughts. By what system of logic are they to be made to mean other than the thought those words would ordinarily convey to a reader? The atheist and agnostic disbelieve. The modernist declares the message to be folklore or fable; while the fundamentalists read into the passages a meaning other than expressed by the words *by spiritualizing their meaning.*

We are reminded of a sermon preached by a pastor on the text, "Tomorrow shall be as this day, and much more abundant." (Isaiah 56:12.) The sermon was a fine exegesis of the blessings of tomorrow. But had the minister read the context which said, "Come ye, say they, let us fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant" then his sermon, based on this text, should have declared we will get drunker tomorrow than we did today. It is such foolishness in the handling of Scripture that has led men to say, "You can make the Bible mean anything."

The Bible means what it says and says what it means. Disbelief and "spiritualization" can change our understanding of that meaning, but in no way does it change the message. When it speaks in parables, let the Bible do its own interpreting. The same applies to its use of symbols and visions. But when it speaks in plain, declared language, then accept its messages at face value and refrain from reading into the passage what is not there. With such an approach no man can truthfully say, "You can make the Bible mean anything."

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God's War Aims

DAVID DAVIDSON

MANY of us, in England, were privileged to be able to listen in, on the evening of Sunday, January 28th, to a B.B.C.* "Service of Christian Unity." Interesting addresses were given by representatives of the French Reformed Church, the German Lutheran Church, the Russian Orthodox Church, and the Church of England. The concluding address of the series was given by Canon Leonard Hodgson, representing the Church of England as Secretary of the Faith and Order Movement. Collectively the addresses reminded one of the outstanding theme of a very great work, *Religion of Authority and the Religion of the Spirit,* written forty years years ago by the French Protestant theologian, Professor Louis Auguste Sabatier.

Pagan Survivals in "Church and State"

Canon Hodgson suggested that the apparently irreconcilable differences between the leading Churches of Formal Christianity were, in the main, due to differences in racial and national outlook, experience and development. Indeed, when we come to review the many religious reactions of our own day we cannot but conclude that most of them have arisen from pagan survivals and surviving racial beliefs and ancient prejudices. Such was the conclusion to which Sabatier came, perceiving as he saw everywhere, forty years ago—except in the Church of the Spirit—the formal observances of a kind of "touchwood" casting off of sin and responsibilities. John Galsworthy also, in one of his *Essays,* portrays even the typical English country squire as "an upright, noble pillar of the Church, pagan as his own oak trees." Apt are we to see in others what we have within ourselves, but therein have failed to see!

But this, and all other "hoodwinks" of pride, and sin, and prejudice will be taken away in that Great Day now fast approaching when God "will destroy in his holy mountain the face of the covering cast over all people, and the veil that is spread over all nations." (Isa. 25:7.) Let us, then, remember this when we would speak glibly of "War Aims." Let us remember that this is God's War, and that God's immediate "War aim" is *the deliverance of His people from the bondage of a civilization of their own making.* For this present physical war is but the final phase of the *"rounding-up"* of the nations for the deliverance phase of "Jacob's trouble," and as the prelude to the great spiritual war on earth, known as "the Judgment of the Nations," and referred to symbolically in Revelation 15:14 as "the battle of that great day of God Almighty," — for God's Judgment is *the final "battle"* of *the world's last war* upon his own iniquitous civilization, based upon "ethics" without God and His Christ.

Light Overcoming Darkness—NOW!

In *The Great Pyramid: Its Divine Message* (July, 1924) the "rounding-up" of the nations was shown to be symbolized in the Great Pyramid's prophecies as a process of Divine Intervention and it was stated, as an interpretation of the symbolism, that "the process of Divine Intervention relates to the employment of the forces of destruction in such manner and sequence of evolution as will bring the nations of the world under the dominion of the Kingdom of the Christ" (p. 400). Elsewhere in the same work (p. 452) I continued: "The Resurrected and Ascended Christ is therefore described in the New Testament as proceeding directly from His victory over death in man's spiritual realm to prepare the heavenly realms for the complete restitution. He is described as overcoming the spiritual powers of darkness in the heavenly realms of light; as driving out evil from the higher to the lower realms of spiritual being. His final victory is proclaimed as to be achieved in the spiritual environment of the Earth and over the spiritual powers of darkness, driven by Him into the realm of man's spiritual being. This final enforced concentration of the spiritual powers of evil in the spiritual environment of the earth is described as responsible for the evil predicted as dominating the earth prior to our Lord's Second Coming. Our Lord warned His elect to look for signs of this domination as the signs indicative of the nearness of His literal presence."

Those words, written sixteen years ago, in so far as the over-spreading of evil is concerned, seem to have their counterpart in current passages written describing the evil which has overtaken Christendom in the course of the past seven years. Yet many more are the physical signs that must yet be fulfilled: and, in addition to those signs, "Jacob's trouble" has yet to run its course, for God's people to become truly "Israel;" and, by asking "God to do it for them," to seek, in humiliation, sacrifice, and purification, by discarding the clogging shackling idols and false values of civilization,—to prepare themselves to receive *potentially* the earthly counterpart of the heavenly Governmental "Body" of the Christ — the Theocentric Government of Perfected Earthly Church and State in Israel, awaiting the Coming.

The Re-Birth of "Church and State"

THE period of the calling out of God's people, and of their humiliation, sacrifice and purification seems to be clearly indicated in the King's Chamber by the dated symbolism of the "Open Tomb" period of "spiritual attraction or inner spiritual compulsion," as extending from June 25th, 1941, to November 10th, 1948. Likewise, the dated period of the "mitring" feature of the Great Pyramid's "apex" construction — which mitring is structurally the symbolical equivalent of "marrying"— would seem to indicate that the preparation *on the earth* of the Theocentric (formal or exterior) Church and State Government is to be completed by January 31st, 1947. Had, however, the other elements of the "mitring" symbolism, relating to the

* British Broadcasting Corporation

Heavenly "Body" of the Christ, been interpreted in the same rigid manner now suggested we would have been compelled to say that the "Church Triumphant' began a spiritual campaign on January 31st, 1933, on the day following Hitler's accession to power in Nazi Germany. The most that I could say beforehand and by way of interpretation was that "the date, January 31st, 1933, is indicated by the Pyramid's prophecy as the date at which the germination of new life begins unseen in the Church and State organization of the British race." This interpretation was confirmed after the event by Professor Arnold J. Toynbee, as follows: ". . . the role of Hitlerism was to raise the issue between the principles of Tribalism and the principles of Christianity . . ." and, "the installation of Herr Hitler on January 30th, 1933, . . . stirred . . . Western Christendom . . . to its spiritual depths." We should therefore await in patience the coming of the vital date—January 31st, 1947—and await the developments of events thereafter before attempting to reach a fuller understanding of the significance of the epoch-making events which clearly are to begin them.

America — Divinely Controlled!

IN the approach to that vital date, seven years hence, we shall undoubtedly see many rapid and momentous changes in the spiritual outlook, economy, and constitutions of the English-speaking peoples; changes, in all probability, most pronounced and of most far-reaching consequence to the world, in the United States of America, as I pointed out in *The Great Pyramid's Prophecy Concerning the British Empire and America* (Chap. VII) published in September, 1932. But neither Scriptural prophecy nor Great Pyramid prophecy can permit us to see other than as "through a glass darkly." The vital date (January 31st, 1947) however, seems to be of peculiarly American significance. It is the terminal date of a Sacred Cycle of 30 years, the ancient Cycle of Spiritual Renewal, which began on January 31st, 1917. Both dates are specifically marked off in the Great Pyramid's geometrical symbolism; and on the initial date of the cycle, January 31st, 1917, Germany announced to the United States of America her policy of unrestricted submarine sinkings. The brutal application of this policy brought America into the War of 1914-18. But that does not entitle us to conclude that America will become an active combatant in the present war. That, *under the hand of God,* is America's business, and we can never predict how God will use His servant nation! The most that we can say is that America has for the present a twofold destiny to fulfil in a falling world. It is her destiny to support the weak, and supply the needy, and, at the same time to uphold, by successive and temporal proppings, all that is best in the sagging and crumpling old world order, until the new and better world order is ready to take its place. And for the New World order, America must, as all the English-speaking peoples must, prepare themselves *and others,* with hopes directed to the date, January 31st, 1947.

Here I would emphasize, in relation to the preceding consideration, that what I have termed "God's War Aims" in the present conflict include the utter demolition of the existing economic world order in preparation for the introduction of the principles and practice of God's Providence on the earth. This is extensively dealt with, from prophecy, in *The Domination of Babylon: Literal and Symbolic.* America may therefore have to play the major part in breaking the shock of successive subsidences of the economic world order due to the undermining attacks of the aggressive Totalitarian powers. It is this new aspect of modern warfare which may give America a greater responsibility in world history than she has hitherto been able to exercise. But, whatever her role may be in future crises we may be sure she will fulfil it nobly and well, even if, in the fulfilment, she has to pass through much travail and tribulation. I am afraid that in America, as in the British Empire, many are more concerned about the travail and the tribulation than about the destiny!

The Manner of God's Control

Having thus, from my interpretation of prophecy, sought to outline what dimly may be seen ahead may I now recall to mind similar words written sixteen years ago in the concluding paragraph of the last chapter of *The Great Pyramid: Its Divine Message* (p. 458). Discussing the symbolism applying to the war of 1914-18, and the symbolism applying thereafter, I suggested that the Great Pyramid's prophecy implied that the United States . . . have yet to bear their part, jointly with Greater Britain, in the events leading up to the final restoration of Israel. "This," I continued, "is defined as the final and direct phase of the Great Tribulation, and, whether the United States comes into the vortex of chaos early or late, we must be assured that when they do come they will come at a time appointed by God and directed by circumstances. However this may be, it is declared in the prophecies that all the forces of 'God's Armament' are to be compelled by the circumstances of their tribulation to call upon God to do it for them. When they have thus been compelled to call upon God at His appointed time, He will send them a Saviour and a great one, and He will deliver them. This is promised in the prophecy of Isaiah concerning the Great Pyramid and its purpose, and from this we may be sure, viewing the question from every standpoint in which we have considered these matters, that *the object of the Pyramid's Message was to proclaim this same Jesus as the Deliverer and Saviour of men, to announce the dated circumstances relating to His Coming (or, as I would now prefer, the dated circumstances bearing upon the imminence of His Coming), and to prepare men by means of its Message—whether they believe it or not in the first instance—to adapt themselves spiritually to the circumstances of His Coming when the fact of the Message becomes to them a matter of certainty.*"

The Restoration of God's Gift to Man

GOD'S ultimate "War Aim" is the redemption of man's lost faculty. For man having lost his complete dominion "over the earth," and having wilfully rejected Salvation through our Lord Jesus Christ, has persisted in his own selfish rule over all things earthly. And, so, chaos must perforce precede redemption,

or as Plato expressed the matter in *The Laws,* four centuries before our Lord:—

> "Human nature could in no wise be left with sole authority in the administration of all things human and yet not become a vessel filled with insolvency and injustice."
>
> "The True City will be called after God, who verily ruleth over men of understanding."

Or, again, as I tried to express the same in words written sixteen years ago, five years before I became acquainted with Plato's comprehensive passage:

"Consider all God's visible science, it is all wonderful; it shows marvellous love for the things created. The scientist can see reflected in the created work the Creator's glorious love for His labor. The further science adventures beyond the contaminated matter immediately environing man, the smoother is God's Law seen in operation. The nearer man's physical environment — his forfeited dominion — is examined, the less harmonious is God's Law as seen in operation. For there is a gap in the continuity of God's harmony of Creation, and the gap is man. Man should be the earth-terminal for receiving, conveying and distributing the spiritual energy throughout man's intended dominion, the earth. But man has lost the faculty, having forfeited it."

"Therefore, as Professor Soddy has stated: 'After a hand-to-mouth existence, civilization has come in for, and has learned how to *spend*, an inheritance which it can never hope to restore . . . reaps what it has not sown, and exhausts, so far, without replenishing.' Or, as St. Paul has stated: 'The whole of Creation groaneth and travaileth . . . waiting for the adoption, *to wit,* the redemption of our body.'"

"Christ, by His 'displacement,' has neutralized in Himself the 'displacement' effected by man. By so doing, He has 'purchased' our 'redemption,' and is shortly coming to put His Kingdom in order."

God's Message from Eighteenth Century Germany

Recently there has come into my possession a treasure of a booklet containing the translation of a series of collected letters written about 140 years ago by a German nobleman and statesman, Karl von Eckartshausen. The booklet has been printed privately and the edition is limited to the privately circulated number of copies. I would, however, it was made more widely available. Because of the circumstances mentioned I can give only brief and disconnected quotations. The letters in series consist of a connected and coherent whole, collected under the title "The Cloud upon the Sanctuary."

"There is no age more remarkable, to the quiet observer, than our own." says our author. "Everywhere there is fermentation in the mind, as in the heart of man; everywhere there is a battle between light and darkness, between exploded thought and living ideas, between powerless wills and living active force; in fine, everywhere there is war between animal man and growing spiritual man."

"It is said that we live in the age of light, but it would be truer to say that we are living in the age of twilight ——."

"The most important objects for humanity are still undetermined—."

"Oh! if only natural man, that is, sensuous man, would learn that the principle of reason and the incentive of his will are only his individuality, and that on this account he is miserable, he would then seek interiorly for a higher principle, and he would thereby approach that source which alone can communicate this principle to all, because it is *wisdom in its essential substance.*"

> "Jesus Christ is Wisdom, Truth and Love——"
>
> "Love and Wisdom beget the spirit of Truth——"
>
> ". . . Jesus Christ, being wisdom and love *in essence.*"

* * * * *

"It is necessary, my dear brothers in the Lord, to give you a clear idea of the interior Church: of that illuminated Community of God which is scattered throughout the world, but is governed by one truth and united in one spirit."

"This community of light has existed since the first day of the world's creation, and its duration will be to the end of time. It is the society of those elect who know the Light in the Darkness and separate what is pure therein."

". . . From all time, . . . this interior society was called the interior Sanctuary or Church ——"

". . . when men multiplied, the frailty of man and his weakness necessitated an exterior society which veiled the interior one and concealed the spirit and the truth in the letter ——."

"The external worship of God should never have been separated from interior service, as the weakness of man tended too early to forget the spirit in the letter, so the Spirit of God was vigilant to note in every nation those who had most capacity for light; they were employed as agents to spread the light according to man's capacity, and to revivify the dead letter by the Spirit and the truth."

"Through these Divine instruments the interior truth of the Sanctuary was taken into all nations, and modified symbolically according to their customs, capacity for culture, climate, and receptiveness. So therefore the external types of every religion, worship, ceremonies, and Sacred Books in general have more or less clearly, as their object of instruction, the interior truths of the Sanctuary, by which man—but only in the latter days—will be conducted to the universal knowledge of the Absolute Truth."

* * * * *

"God consecrated this external Church in Abraham, gave its commandments through Moses, and thereto assured its highest perfection by the dual mission of Jesus Christ, existing personally in poverty and suffering, and by the communication of His Spirit in the glory of the Resurrection."

* * * * *

"The wisdom of the temple under the ancient alliance was preserved by priests and by prophets. To the priest was confined the external—the codex or hieroglyph. The prophets had the charge of the inner truth, and their occupation was continually to recall the priests from the letter to the spirit when they began to forget the spirit and cleave to the letter ——."

". . . The profane idea of wishing to 'secularize' all that is Christian, and to Christianize all that is political, changed the exterior edifice, and covered with the shadow of death all that reposed within it of light and

life. Hence arose divisions and heresies, and the spirit of Sophistry ready to expound the letter when it had already lost the essence of truth."

* * * * *

"In the midst of all this, truth reposed inviolable in the inner Sanctuary."

Here I have but lightly skimmed the surface of the first two long letters and yet four other long letters remain, the whole containing beauties of thought and exposition seldom —if ever—excelled since the New Testament Epistles were written. The letters are followed by an Appendix entitled:—

"The Marriage of Heaven and Earth"
"or the Descent of Christ into the Heart."

From this I cull the following:—

"The world will be an alien from happiness until Jesus Christ shall be possessed therein. Then shall felicity reign on earth; peace and prosperity shall abide in all states of life."

". . . Let us attempt a brief outline of the picture of the blessedness which He will confer upon us when the whole of humanity shall dwell in His temple united by the bonds of love."

"The princes shall be fathers of the people, the priests physicians, and to Him only, the great Saviour of men, shall we owe this beatitude."

"All who shun one another, all who hate each other, Jew and Gentile, great and small, all who are now in discord, shall dwell together in union."

"Wisdom is the chief jewel of earthly diadems, love rules in the sanctuary, love dwells in the world, love creates its paradise."

"There is no immolation of brethren on blood-stained scaffolds: we are branches of one trunk; and each supports the other."

"Surgeons, who now dismember the body capriciously, will preserve it as their own."

"And ah. what do I see! O joy which my heart of flesh will not survive to share! Christian and Jew; Turk and pagan are walking hand in hand."

* * * * *

"The new earth begins already; a new age is at hand; the Spirit of Jesus Christ utters:: So be it—and it already is."

"It is there; we say that it is even now in sight; but no—it must rest unseen until the veil falls."

"Then shall revolution no longer threaten the earth, for He who is desired of the nations is on the very threshold—He who is Lord is near."

"Though myriads of men are butchered in war by the spirit of darkness, he is still doomed to flight, for the victory is predestined to love."

"God has recourse to strange weapons when His people forget Him utterly; sin must punish that sin which is the source of evils."

"This notwithstanding, let not a single tear fall from the eyes of the evil-doer, and the scene of anguish changes, because His Father is near."

"There is One who rules all, One who is leading all according to the ends of wisdom. Many are fighting for Him who do not know it themselves."

"Many can conceive of nothing beyond the range of the senses; when the curtain is lifted, what astonishment is in store for the world!"

* * * * *

"All that is false must disperse before the majesty of faith."

"Sunday"—

A Talk Given on the Ford Sunday Evening Hour by W. J. CAMERON—*Easter Sunday, March* 24

WITHIN three months we have celebrated two days whose whole significance proceeds from one Person — Christmas that changed our calendar, dividing history in two; and now Easter that illumines man's outlook on the darkest human mystery.

The central event of Easter—said to be the best-attested fact in history —cannot be discussed on this radio hour. Neither can it be ignored. In recognition, therefore, we quote a centemporary, a graduate of the University of Tarsus, Roman citizen, patrician, who in his young manhood, was militant in public affairs, and whose remaining writings are now universally acknowledged as the work of a profound philosophical mind. He was conquered by this Easter faith. As a result, declassed socially and economically, he was reduced to support himself by sewing tent cloth. Once when he was sick, a Greek doctor named Lucas attended him. What he told the doctor sent Lucas south to Palestine on a research tour, to which we owe the doctor's beautiful Gospel of St. Luke.

That sick patient, Saul of Tarsus (we know him as St. Paul), had this to say about the Easter theme: he said—"The witnesses of the Resurrection are, first Cephas" (one form of St. Peter's name—Paul knew Cephas), "then the twelve" (that is, Jesus' immediate company), "then 500 brethren at once, most of whom are alive at the present time" (this was about 25 years later), "then James, then all the apostles. These saw him alive and active after death, in the order I have mentioned. Last of all I myself saw the risen Christ, last as though I were least, for I had persecuted his friends."

Tonight, however, our remarks must take lower ground. We shall speak of the phenomenon we call Sunday. *Every Sunday* of the year has precisely the same significance as Easter Sunday. *Sunday* is the *weekly* testimonial to an event of which *Easter* is the *annual* festival. In Jesus' nation, Sabbath was the seventh or *last* day of the week—that is, our Saturday. His Resurrection is held to have occurred in the early dawn of the *day following the Sabbath,* or the *first* day of the week—the day we now call Sunday. His friends and followers—comparatively unimportant people—began to keep that day and that hour and thus *our Sunday* began. Not that it was Sunday to them; *it was a business day.* They met before they went to work.

From that small beginning, see what has come. Think of the total fact of Sunday—seven weeks and three days of free time given us every

year in Sundays. Why? How do you account for it? Nothing in *nature* marks the Sunday. *Day and night* are marked by the sun; the moon marks the *month;* what in nature marks the *week?* It is not an essential of *human nature.* You will not find it in Africa, China, Japan or India, nor even in Russia now. Sunday is the exclusive possession of peoples that honor the Christ of Easter.

Then see the wonder of Sunday. It exerts a power as silent and invincible as the coming of spring. Here is the greatest industrial nation on earth. You would think that nothing could stop it. Nothing ever has stopped it—night nor winter nor flood. Neither war nor world depression has stopped it. The only force that ever stops it is Sunday. We go along all week, tilling or harvesting; making and distributing prodigious quantities of goods; buying and selling; shops clangorous with machinery; railways running full schedule; banks open; schools in session; legislatures in debate; millions of people busy with ten thousand varieties of tasks—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday without a halt in the throbbing tempo—and then, Saturday night—suddenly—a great silence. Over all the land—surcease. Schools closed; stores shut up; courts and legislatures adjourned; no postmen; factory fires banked; railways on reduced schedules; *even the farm takes on a Sunday quiet.* Stand in the midst of the central roar of an industrial empire like the Ford Motor Company and hear Sunday come down upon it Saturday night, silencing what neither war nor the worst world depression ever has silenced—the effect is positively uncanny. Sunday!

Stand off and look at it—seven and a half weeks—almost two months' holiday every year without a penny of loss to anyone and with infinite gain to all. Say that it comes from a few poor people who first met early on the first day of the week in honor of the event we celebrate at Easter. Say it comes from One who Himself made the First Day of the week forever memorable. In any case, after nineteen centuries, Sunday itself is a tremendous *social and economic fact,* firmly imbedded in our life, recognized by our laws, possessed by our people. Something of reality must have occurred on that day to have marked it so deeply on the centuries.

The Bible--*A National Book!*

REV. E. J. SPRINGETT

VERILY and indeed the Bible is the Book of the Nation! It contains the nation's history, it records the story of the origin of the people who comprise the Nation, and tells of their organization and training. It proclaims their establishment as a "Kingdom of Priests and an Holy Nation" — the word "holy" being used with the distinct meaning of "set-apartness", to coin a word, and it records the giving of a Divine Constitution and Code of Law, consisting of the Commandments, Statutes and Judgments of Jehovah, to be regarded and used as the Basis of Administration and Management of its National Affairs. The Bible tells the story of other Nations insofar as they came in contact with "the Nation," and only so far as their History impinged upon the History of Israel; for Israel was, and is, the Nation of which the Bible is the National Possession.

The New Testament records the story of the Redemption of Israel. Day by day we proclaim: "Blessed be the Lord of Israel, Who hath visited and redeemed His people", and that the Redeemer came to be "a Light to lighten the Gentiles, and the Glory of His people Israel". We read of the eager enquiry of the disciples of the Redeemer, "Lord, wilt Thou at this time restore the Kingdom to Israel?", and note that the fact of the restoration was not denied, but only the time period of the ultimate happening withheld.

We note the triumphant declaration of Saint Paul, "God has not cast away His people which He foreknew," and realize the inner meaning of the further statement: "If the fall of them be the riches of the world, and the decay of them the riches of the Gentiles: how much more their fulness." "If the casting away of them be the reconciling of the World, what shall the receiving of them be but life from the dead?"; and we go on to that great day, when this same Israel, at last alive to their great destiny and responsibility, have, by the Grace of God, and through the power granted by Him, helped to bring about that great day when the Kingdoms of the World shall have become the Kingdoms of our God and of His Christ, and He shall reign for ever and ever.

We are quite ready to agree that God does not love us any more than any other nation, because of any intrinsic merit of our own. We remember with humility the statement of Moses to Israel of old, still applicable to us today: "God did not set His love upon you nor choose you because ye were more in number than any people, for ye were the fewest of all people. But because the Lord loved you and because He would keep the oath which He had sworn unto your fathers". There is the root of the whole matter. God made a Covenant with our forefathers. That Covenant He ratified and confirmed to three generations, and then He ratified it again by an oath, in order (as the writer of the Epistle to the Hebrews so clearly states) "that by two immutable things in which it was impossible for God to lie, we might have a strong consolation".

AMONG the many things that belong to our national inheritance, there is nothing of greater importance than this same Abrahamic Covenant which is the basic charter of our race. Through it we are the inheritors of the promises made by God to the fathers, and by virtue of that heritage we are charged with the responsibility of acting in accordance with the Divine Will and Purpose. The Covenant is unconditional. No conduct of ours can alter its terms. It is irrevocable, because God is the

party of the first part, and God does not change.

But to return to the national aspect of the Bible. It is this phase of the Book which, as we have already stated, proclaims the fact of the Israel Nation as the servant race—that is, the Israel peoples, who, distinct from and not to be confused with the Jewish people (as is so often done) are represented today by the Celto-Saxon peoples of the world who, particularly through the English-speaking section, hold a position in the world today which is the exact and literal fufilment of the promises contained in the Abrahamic Covenant that the descendants of Abraham through Isaac should become "A Nation and a Company of Nations" and "a great People".

Leaving the land of their exile, as related by the prophet Esdras, the House of Israel, by long and arduous journeyings, taking hundreds of years to accomplish, made the great trek from Assyria to the Isles of the West at the uttermost part of the earth. There, over the years, they developed into the Empire which is the modern representative of Daniel's Fifth and Stone Kingdom, which stands today as the Bulwark of our Christian Social Order.

Because so many earnest students of the Bible have failed to see these things, much harm has been done. The practice of what is misnamed "spiritualising" the plain matter-of-fact statements of the Bible has resulted in the development of a theory which dishonors God and destroys man's belief, and thus has produced the "falling away" so prevalent nowadays. Those who are the proponents of this theory state, as has recently been said, "that God found that His original plan would not work; that circumstances had so changed that it never could work; that in consequence He was obliged to break His promise to Abraham, Isaac, Israel and David; and that, having broken those promises, He transferred all the blessings of the Israel Covenants, but not the curses, to the Christian Church".

SUCH a theory dishonors God. It impugns His Truth. It suggests that He breaks His Promises, a suggestion which, if it were true, destroys all possibility of faith in Him, for if any promise of God were to be broken, who can say which of them will stand? As the writer from whom I have already quoted says again: "If God has broken His oath to Abraham, Isaac and Israel; if He has broken His oath to David; if He has broken any one promise which He ever made, how can we be sure that He will not break His promise again? How can we trust God to keep His promise of everlasting life to those who believe in His Son? Obviously if we admit into our minds any doubt whatsoever as to the power, or the will of God, to keep His promises, we immediately begin to undermine the very foundations on which the Christian Faith is built up. . . . The Spiritual Israel Theory states that it was possible for God to lie and to break both His Promise and His Oath. True Christians will hesitate to blaspheme God by accusing Him of perjury. They will find that the whole Bible is opposed to this Theory; that the New Testament flatly contradicts it, and they will remember that Jesus Christ our Lord declared 'the Scripture cannot be broken'."

We have a splendid illustration of the national message of the Bible in relation to Israel in the "parable of the pounds" as related by St. Luke, St. Matthew and St. Mark. Read as part of this article St. Luke, Chapter 19, verses 12 to 27.

The Nobleman going into a far country is, of course, our Lord himself, who was about to leave this earth in order to sit down at the right hand of the Majesty on High, there to remain "expecting till His enemies be made His footstool"; that is, until the time should come for Him to return as King. The citizens who hated Him are evidently the Judaeans of His day, whose hatred was so intense that they put Him to death on the Cross (and note, these citizens sent a message saying, "We will not have this Man to reign over us").

No pounds, or goods, as St. Matthew states, were given to the citizens, because it had been said to them, "The Kingdom of God is taken from you and given to a Nation bringing forth the fruits thereof"; but the ten servants representing that "nation" receive the ten pounds of goods, and by the way, these "goods" are clearly described by Saint Paul who, writing to the Romans, declares that His kinsmen according to the flesh are Israelites "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen" (Romans 9:4-5).

When the Nobleman returns He first reckons with the ten servants and then with those who have said "we will not have this man to reign over us". Thus Israel and the Nation has been entrusted with a tremendous responsibility and a glorious privilege. To her has been committed the heritage of the Kingdom of God, with the command "Occupy till I come". "The Throne of the Lord over Israel, the Kingdom of God on Earth, the Law of the Lord, the truth of the Sacred Scriptures, all these Israel must maintain without loss and with profit until the greatest Nobleman of all time returns from the far country to claim His Kingdom, and to establish it with judgment and with justice henceforth even forever."

THAT is the National Message of the Bible. It is not Nationalism in the sense in which the term is sometimes used. It is the Good News of the Kingdom of God, and it is the Gospel which our Lord Jesus Christ proclaimed. True (and this is something of which we must never lose sight, and is part of the Gospel of the Kingdom), citizenship in the Kingdom can only be attained fully by the acceptance of our Lord as Redeemer and Savior. The election of race alone is not sufficient, it must be supplemented and confirmed by the election of grace, for "Except a man be born again he cannot see—he cannot enter the Kingdom of God".

This full Gospel, the Gospel of the Kingdom, the message of the whole Bible, is the only message which can satisfy the need of man today! The present period is a turning point in history. The days in which we live are momentous. Never before has Christendom faced such a tremendous crisis. There is truly "on earth distress of nations with perplexity, men's hearts failing them for fear and for looking upon the things which are coming on the earth".

Thinking people want to know what lies behind our present state, and what the future holds in store.

Well, the Gospel of the Kingdom when proclaimed *in its entirety* provides this information. It is the one Message of Comfort and of Hope which men need. It proclaims the fact that behind the shadows is God, and that His Plan and Purpose is being worked out among us today. The prophets of old proclaimed that Message. Jesus Christ our Lord confirmed and ratified "all that the prophets have spoken." Let us search diligently to know and discern the meaning of their prophecies, so that we may indeed walk in "the Light that shineth in a dark place, until the day dawn and the day star arise in our hearts".

Truth That Is Stranger Than Fiction

COL. W. G. MacKENDRICK

As a student since 1882 of the writings of the ancient Seers, the prophets, I have run across several startling accounts of the three Dictator nations (Germany, Russia, and Italy) foretold to take part in this war—which they declare will finish in the near East!

The scene is laid in these last days of this Christian dispensation, when three warring nations — each using such oppression as never was on earth before, and each bearing the Eagle brand—bring a world into conflict.

Witness, in fulfillment, that we are living in the time specified and it seems evident that the three nations foretold as ruling with "much oppression, above all those that were before them" are Germany, Russia, and Italy; and each of these nations for centuries carried the Eagle mark of identification on their escutcheons.

Italy in Ethiopia, in Spain, and in the home acres gave ample evidence of the "much oppression" specification. Germany at home, in Austria, in Czechoslovakia and in Poland have oppressed all who were before them. Russia in Poland and in Finland have added to their crime of invasions an overplus of dire oppression. The Seer, two thousand five hundred years ago, saw truly today's European scene and passed it on to us for our guidance (in II Esdras, chapter 12).

Germany and Russia, now warring in the west, the Seers declare will turn to the Near East and, if my deductions are correct, Il Duce will not be slow thereafter in swinging his claymore in the Eastern Mediterranean arena—both on land and sea.

The death of the three Dictators is foreseen and predicted as follows: "One of them shall die upon his bed, and yet with pain. For the two that remain shall be slain by the sword. For the sword of the one shall devour the other: but at the last shall he fall through the sword himself".

A high compliment is given Esdras' predictions "For in them is the spring of understanding, the fountain of wisdom and the stream of knowledge" (II Esdras 14:47). "The eagle which thou sawest come up from the sea is the Kingdom seen in the vision of thy brother Daniel: but it was not expounded unto him, therefore now I declare it unto thee (II Esdras 12:11).

ESDRAS was a contemporary of the Seer Daniel, who saw a vision which made him faint, and he was sick for days afterwards. No wonder it made him ill, for it was a preview of the terrors of today and tomorrow! "And at the end of those Kingdoms, when the offenses are expiated a King of fierce expression, and who understands policy will arise, with mighty power — but not his own power—and be wonderfully corrupt, but prosper, and be energetic and destroy the mighty and Holy people. And his policy and diplomacy will increase with his power, so that he will enlarge himself to his own mind and destroy many by treachery —then he will stand up against the Prince of Princes and be broken without a hand. Be sure the vision of the evening morning that you were told is true: but shut up that vision for it is far distant (just *2500 years distant*) . . . but I was astonished at the revelation and could not understand it" (Dan. 8:23-26, *Ferrar Fenton* Trans).

Let us examine this description of this King (or leader) of the North. He has a fierce expression and he is energetic, two of Il Duce's most outstanding characteristics; he also understands policy (he is a realist) and is corrupt, and his plans and diplomacy prosper (as they have to date) and increase his power (he now holds a balance of power) so that he will enlarge himself to his own mind (that is, he will be inflated with vanity and pride over his success) and destroy many by treachery; then will he stand up against the Prince of Princes (in Palestine) and be broken without a hand. His invasion and capture of Palestine and Egypt are foretold in Dan. 11:41. He shall enter also into the glorious land and many countries shall be overthrown; but these shall escape out of his hand, even Edom (Turkey) and Moab, and the chief of the children of Ammon". Moab and Ammon are today incorporated in the Arab Kingdom of Transjordania and escape into the desert on the East as did Colonel Lawrence's troop in 1914-18.

He shall stretch forth his hand also upon the countries and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt—and the Libyans and the Ethiopians shall be at his steps. Mussolini has had seventy-five thousand Italian and Libyan troops on the border of Egypt since 1935, when Britain threatened his advance into Egypt with the British Navy. They are still waiting there ready to go. "But tidings out of the East (the

allied army in Syria moving against him) and out of the North (the Russian steam roller on the move against Palestine) shall trouble him, therefore he shall go forth with great fury to destroy and utterly to make away many (fury is a typical Il Duce gesture) and he shall plant the tabernacles of his palace (or his palatial tent as Ferrar Fenton translates it) between the seas (the Dead sea and Mediterranean) in the Glorious Holy mountain (Palestine), yet he shall come to his end and none shall help him. His axis partner fails him and Russia fights him for his toe-hold in Palestine.

THE master Key of these predictions is this energetic King (or leader) of fierce expression, who has the Libyans and Ethiopians at his steps. Il Duce is Field Marshal of Italy and a year ago said he would command Italy's army in the next war —and he has, of course, the Libyans and Ethiopians at his steps! Further, he (and he alone) fulfills each of the details for this King or leader who will capture Palestine and Egypt including, of course, *the Suez Canal.*

The Axis and Russia have only one common objective, namely, to smash the British Empire; because she stands firm against the aims of each and all of the Dictators. The Pope will doubtless approve of Il Duce fighting for the Holy land, in preference to seeing Stalin "tear God from his throne" in the place where He has chosen to His name Jerusalem.

The world ere long will witness the greatest and last battle of the ages—in the Holy land—with the destruction of the armies of Germany, Russia, Italy, Turkey, and Persia; because it is so written in the *reliable prewritten history of the world.* Its reliability is proven through the ages by its Seers' predictions being turned into Anglo-Saxon history yearly.

A Study of Revelation

Part Three: The Kingdom and Throne

HOWARD B. RAND

JOHN had seen the Lord Jesus Christ in His Glory. There had been revealed to him, in the messages addressed to the seven churches, the history and activity of the church until the Triumphant Return. The scene now changes and John has a unique experience as he sees a door opened into Heaven. There have been many conjectures as to the real meaning of the events John is about to witness. The open door indicates free access to Heaven, but the *Heaven* to which the open door gave access must be defined. The book of Revelation, being a book of symbols, the *Heaven* referred to should be taken in its symbolic meaning. It will be seen, as we progress in this study, that Heaven, as used in Revelation, has a definite relationship to the condition that will be extant upon the earth when the Lord's prayer becomes a reality, "Thy kingdom come, thy will be done in earth as it is done in heaven." It is a forecast of the coming time of restoration when the perfection of kingdom administration will be established among His people.

The summons is for John to come up hither, or to enter this Heaven, and in spirit take a journey into the future and to the day of restoration. He now finds himself in the center of the perfected Kingdom. From this vantage point he is to behold, in vision, the great panorama of major events in the affairs of men and nations leading to that time and Restoration. Here, as an interested spectator in the midst of the Kingdom, John witnesses the passing of events in a great preview of activities from his day to the day into which he had been projected. He writes a record of what he sees and hears in a book, which book is a letter addressed to the followers of Jesus Christ. This message is given through John to every believing Christian that he might have in his possession advance information regarding the certainty and time of the restoration of the Kingdom. The disciples had been very much concerned as to when the Kingdom was to be restored to Israel. Jesus had told them, at the time of the ascension, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:8.) Now *revelation* means to reveal or to make known what was before secret, private or unborn. We have in Revelation the answer to the question that so concerned the disciples. The fact that such a revelation is concealed in this Book is a challenge for Christians to give heed and observe the things that John has written.

In the fourth chapter of Revelation is recorded in symbolic representation the Kingdom, the pattern of which is represented in the Israel encampment. At the center of the Kingdom John sees the Throne of God. Here we have a true picture of the relationship of God to His Kingdom in the coming restoration, with His Throne in the midst of His people. This is borne out by Jeremiah's statement that Jerusalem is to be called the Throne of the Lord (Jer. 3:17) for, as Hosea has stated, Jehovah has established himself as King over Israel (Hosea 14:10).

The Israel Encampment

THE order of the Israel encampment, as set forth in the second chapter of Numbers, is a type of the coming order of the Kingdom in the restoration of Israel. In the midst of the Israel encampment, and representing the Throne of Jehovah, is the Tabernacle which was overshadowed by the Glory of the Lord. Around about the Tabernacle were the tribes of Israel, each with his standard. The order of the encampment was as follows: On the east was Judah with his standard (the Lion) and with him

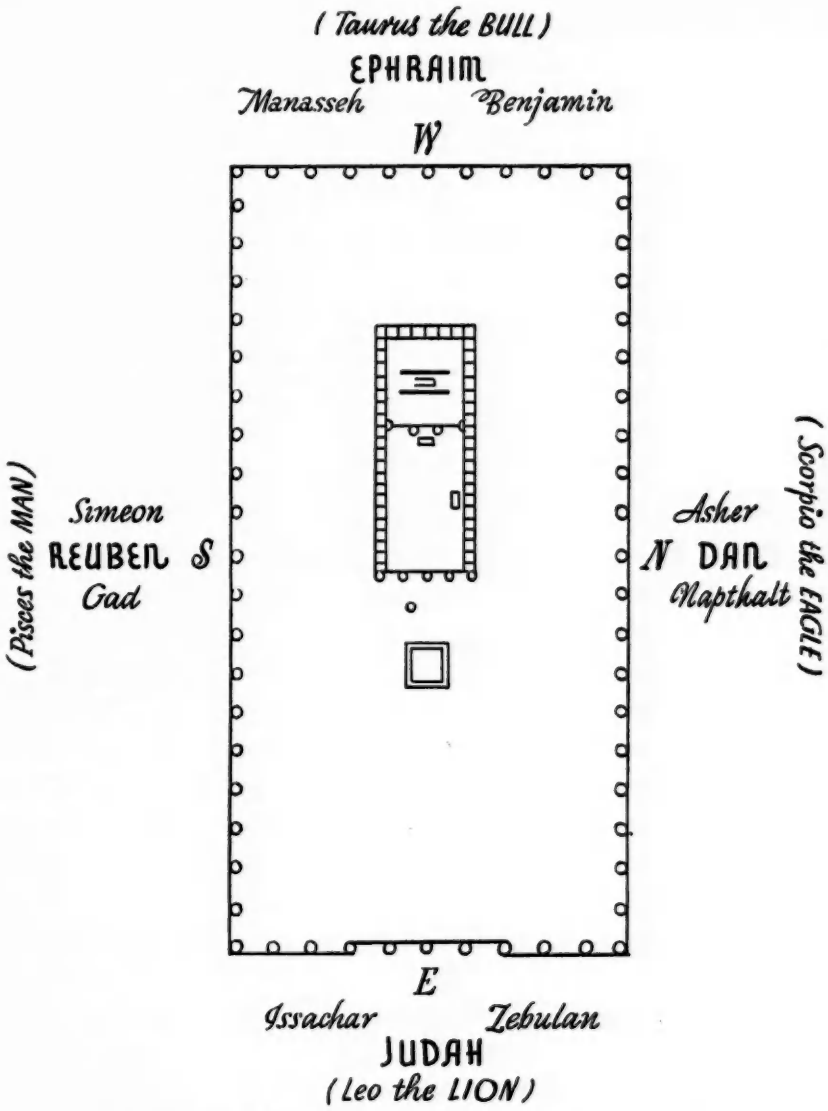
Issachar and Zebulum; on the south Reuben with his standard (the Man) and with him Simeon and Gad; on the west Ephraim with his standard (the Calf or Bull) and with him Manasseh and Benjamin; on the north Dan with his standard (the Eagle) and with him Asher and Naphtali. This was not only Israel's encampment around the Tabernacle in their tribal relationship but it was also their marching order and in this order and according to this pattern John describes the plan of the Kingdom of heaven. This is in accord with a later description of the New Jerusalem, the symbol of the coming Kingdom. In that description there are three gates on each of the four sides of the city. But each one of these gates carries a name of one of the twelve tribes. Thus we again have the pattern of the Israel encampment, three tribes on the east, three tribes on the north, three tribes on the south and three tribes on the west. In the midst of that city John sees the Glory of God.

The Astronomical Aspect

ALL God's revelation is in perfect harmony. It is not at all surprising, therefore, to find that while John is given a vision of glorified Israel, that vision is couched in astronomical symbolism. The Psalmist was right when he said, "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech or language, where their voice is not heard." (P. 19:1-3.)

The great pictorial star groupings tell a wonderful story which is in complete harmony with the Bible record. It was there that the Wise men saw the sign of His Birth and took up their journey to that place in Palestine, the city of Bethlehem, where the astronomical pointer designated the place of birth.

These same pictorial star groupings give the pattern of Israel's encampment, for each tribe carried on its standard an emblem representing one of the twelve signs of the Zodiac. The clear glass-like crystal sea is the vast expanse of space; while the four creatures, described by John, are the cardinal constellations of the zodiac. These four are as follows: *Leo,* depicted as a Lion on the standard of Judah; *Taurus,* depicted as a Calf or Bull upon the standard of Ephraim; *Aquarius,* depicted as a Man upon the standard of Reuben; and *Scorpio,* anciently known as the Flying Eagle and thus depicted upon the standard of Dan. Each creature has six wings about him, the two above and the two below are the decans, or accompanying constellations; while the other two, the one to the right and the one to the left of each creature, are the adjacent and subordinate constellations of the zodiac itself.



The Tabernacle and Order of the Israel Encampment

The wings above and below are typical of the spiritual help and guidance that sustains Israel. This is set forth in God's statement through Moses, "I bear you on Eagles' wings and brought you unto myself." (Ex. 19:4.) It is further emphasized in Moses' final instructions, "The eternal God is thy refuge, and underneath are the everlasting arms. . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" (Deut. 33:27, 29.) The one to the right and to the left represent the subordinated but supporting tribes, two of which are associated with each of the four standard bearers in Israel's encampment and marching orders.

The Music of the Spheres

They rest not day and night, for the daily rotation of the earth, its

annual revolution, and that of the Sun through the signs, utter the stated speech, hour by hour, blessing the one who is, and who was, and is to come.

The Vault of Heaven

MEN have frescoes upon the domes of their capitols and state buildings to set forth the history of national achievement. Should not God put greater ones upon the vault of Heaven to depict the whole course of human history? John records the fact of it being there, even as tradition and modern astronomy have found it necessary to depict these signs. Surely, the heavens declare God's handiwork—not only revealing the physical, but also that which is spiritual and invisible. Thus in type the universe itself is a pattern of the Kingdom. Its center represents the Throne of God and the physical heavens the outward manifestation of God's dwelling place among His people. There—written in majestic scenes for the seer to read—is the history of the past, the events of the present and a forecast of the future! We can say with Jeremiah, "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding." (Jer. 51:15.)

The Throne of God

THE first record we have of God on His Throne was when Moses, Aaron, Nadab and Adihu with seventy of the elders of Israel saw the God of Israel, "And there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." (Ex. 24:10.) Here God established Himself as King in Israel, having previously declared Israel should be unto Him a Kingdom of priests, and a holy nation (Ex. 19:6). When Israel, many years later, rebelled and demanded a king God told Samuel that the people were in revolt against Him, "That I should not reign over them." (I Sam. 8:7.) But the people were unable to dethrone Jehovah though they did then and have since rebelled against His administration. As King in Israel He is bringing pressure upon the citizens of the Kingdom to compel recognition of Him, His laws and administration.

Isaiah also beheld the Lord sitting upon a Throne, high and lofty, and His robes spread over the temple floor. The same adoration of the creatures surrounding the Throne is mentioned by Isaiah as is described by John (Isa. 6:1-3). Ezekiel saw a like vision of God upon His Throne and later saw the return of the Glory of the God of Israel to His people in the coming restoration (Ez. 43:1-7).

The fact that the Throne of the Lord is in the midst of Israel is borne out in this statement, "Then Solomon sat on the Throne of the Lord as king instead of David his father." (I Chron. 29:23.) This is the same Throne that is to be given to Jesus Christ (Luke 1:32-33) when the glory of the Lord shall be revealed unto all nations (Isa. 40:5). John also verifies the fact that the Throne is in the midst of Israel, for he saw a great multitude before the Throne of God who served Him day and night in His Temple, "And he that sitteth upon the Throne shall dwell among them." (Rev. 7:15.) This is the Throne John beheld in the midst of the restored Kingdom when the Glory of the Lord had risen upon His people (see Isa. 60:1).

When John entered the open door he saw the Throne and the Glory of God and around about that Throne the Israel ensigns floated in the breeze. In the lightnings and thunderings and voices proceeding from the Throne we have a reminder of of an earlier scene when Israel was organized into a Kingdom at the foot of Mt. Sinai. The accompanying rainbow is a sign of the certainty of God's unfailing Covenant with Israel. It was this bow of promise that brought assurance to Noah after the Deluge.

The Government of the Kingdom

The twenty-four elders represent the leaders of His government carrying on the affairs of the Kingdom. They typify the twelve Patriarchs and the twelve Apostles. God has delegated authority and power to Jesus Christ and Jesus Christ has given authority to those who will reign and rule with Him, sitting down in His Throne even as He has sat down with His Father in His Throne. The twenty-four thrones are occupied by the members of His cabinet who are crowned with golden crowns, the emblem of their authority and power.

The Righteousness of the Kingdom

The crystal-like sea of glass symbolizes the purity and righteousness which permeates His entire Kingdom. The living creatures—full of eyes—denote revelation, knowledge, truth and judgment in the ability to see and understand all and thus dispel evil, error and darkness as they sing their song of adoration.

The Reason for Creation

Homage and reverence is paid to Him who sat upon the Throne and the reason for creation is thus stated. "For thou has created all things, and for thy pleasure they are and were created."

The Sealed Book

WE have been introduced by John to the august splendor surrounding the Throne. Next our attention is called to a remarkable scene which takes place in the presence of the One sitting upon the Throne. The description of what John now witnesses not only has to do with his immediate surroundings but also is retrograde in that the events described go back to a time just previous to the crucifixion. From that time and forward John witnesses the panorama of events setting forth the Lamb's accomplishment at Calvary and closing with the adoration and worship accorded Him as KING of kings and LORD of lords.

It was impossible for the Kingdom to function in the perfection of the restoration until certain tasks had been accomplished. Universal peace could not be established until the Kingdoms of this world should become the kingdom of our Lord and Saviour which could not be until Jesus Christ had completed the work of redemption. Until then the book sealed with seven seals must remain closed. The Apostle is shown the events that lead to the removal of all hindrances and to the full establishment of Kingdom rule.

John's attention is now focused upon a sealed scroll in the hand of Him who sat upon the Throne. It was sealed with seven seals. Can we identify this sealed book? Immediately our thoughts turn to Daniel and his final prophecies which God commanded to "Shut up the words, and seal the book, even to the time of

the end." (Dan. 12:14.) This fact of sealing is further emphasized and made certain in the repetition of that order, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (Dan. 12:9.) Figuratively speaking, because this part of the book of Daniel is sealed, it still remains in the hand of God who only knows its content. This was the situation and this condition continued from the time Daniel recorded the prophecies until the completion of the work of Our Lord.

It was impossible for the events of the Christian dispensation to occur until Jesus Christ had completed His tasks. Thus the prophecies of Daniel dealing with the events following the crucifixion of necessity had to be sealed and remained sealed until after that crucifixion.

A Proclamation

John now beheld a strong angel who proclaimed with a loud voice the following, "Who is able to open the book, and to loose the seals thereof?" This was a difficult question and the angels in heaven were anxiously waiting for someone who could open the book, look upon its pages and read its record. The proclamation for someone worthy to accomplish this task extended throughout the entire universe and included all those dwelling upon the earth itself. But no one was found in all creation worthy to break the seals and open the book.

The Time of the Proclamation

This proclamation evidently antedated the completion of the ministry of Jesus Christ. It is certain that when the disciples made earnest inquiry of Him as to "When shall these things be? and what shall be the sign of thy coming, and of the end of the world" (Matt. 24:3) Jesus did not yet know the content of that sealed book. He made reference to Daniel in His answers but cautioned the disciples with these words, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36.) The book was still sealed and in the hands of God.

It is erroneous today, however, for Christians to use this statement of our Lord as an excuse for failure on their part to know and study prophecy. The book that was sealed has since been opened, and the knowledge then unknown, except by the Father, has now been revealed by Jesus through John to His servants, for the Father delivered the book to the Lamb who broke the seals and through John gave this information to the Churches.

The Apostle's Concern

John was so concerned over the failure to find anyone worthy at the time of the proclamation to open the book that he says, "I wept much because no man was found worthy to open and to read the book, neither to look thereon."

The Lamb of God

Following the proclamation came the crucifixion of Jesus Christ upon earth. He had come and He had fulfilled His Father's will. In the crucifixion and resurrection He had redeemed Israel, wrought salvation for every individual who would believe in Him and sealed in His blood the terms of the New Covenant. The task completed, Jesus said to his disciples, "All power is given unto me in heaven and in earth." (Matt. 28:18.)

The Ascension followed the completion of our Lord's work on earth and as He advanced to the Throne one of the elders said to John, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." It cannot now be said, "No man knoweth," for the Lamb, having prevailed, has made that knowledge available to those seeking truth.

The Lamb Before the Throne

The description of the Lamb, and the position occupied by Him in relation to the Throne and the Kingdom demonstrate not only the sacrificial redemption of His people, but that He has prevailed and overcome all. The description is as follows, "I also saw in the intervening space, between the Throne and the four beings, and in the center of the elders, a Lamb placed, as having been sacrificed, possessing seven horns, and seven eyes." (*F. F. Trans.*)

The horns denote power, authority or rulership and here represent the seven subdivisions, or ages, of Church activity in the witnessing and work of His followers. The seven eyes are the seven spirits of God, sent forth into all the earth, guiding and directing the work of His Church and of His Kingdom.

The New Song

THE Lamb takes the book from the hand of Him that sat upon the Throne. This act brought forth acclamation and worship of the Lamb, for He is the King of Glory. A new song is sung as the result of His victory over death and the grave.

> "You are worthy to take the book,
> And to open the seals:
> Because you were sacrificed,
> And have purchased by your blood for God
> From every tribe, and language, and people and nation;
> And have made them into a kingdom and priests for our God;
> And thy will reign over the earth."
> —(*F. F. Trans.*)

That which is yet future is here proclaimed as a coming fact in this new song. The voices of the angels around the Throne and the rulers of the Kingdom and myriads of myriads and thousands of thousands acclaim the worthiness of the Lamb to receive this Great Power, wealth, wisdom, might, honor and majesty as He takes over the Kingdom and is established upon its Throne.

Thus with John we have a glimpse of the coming coronation ceremony which will usher in a new and glorious order. Isaiah the prophet saw in vision the perfection of Kingdom rule when Israel would arise and shine because their light had come and the glory of the Lord had risen upon them. He saw the Kingdom being administered by righteous leaders, with violence and trouble forever removed from its borders. He saw the administration of the perfect law as righteousness went forth from Zion (the governmental center of the Kingdom) while salvation went out from Jerusalem (the center of ecclesiastical activity in the new order). The prophet contemplates all this future glory and then exclaims, "Oh that thou wouldst rend the heavens, that thou wouldst come down. . . . For since the beginning of the world men have not heard, nor perceived by the

ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isa., chapters 60 to 64.)

The Apostle John is an eye witness to this coming restoration when Jesus Christ shall take over the Throne of His father David and reign over the House of Jacob forever; and of that Kingdom there will be no end." (Luke 1:32-33.)

The Angelic chorus, with the acclamation of the rulers, leaders and citizens of the Kingdom finds a like response from every creature in the universe, for the time of His reign has come and He has taken over His Authority and Power.

Thus John, in spirit projected into the future, witnessed the close of the present order and the ushering in of a new and better day with all creation acknowledging the righteousness and justice of God, paying homage to His Son as they proclaim Him King of kings and Lord of lords.

* * *

This is Part Three of a series which began in the February issue. Former copies may be obtained by writing to DESTINY Magazine, Haverhill, Mass. Part Four will appear next month.

—*The Editor.*

SAMARKAND

By Comdr. H. M. STARK, U.S.N.R.

SCYTHIAN disposition of the immigration problem created by Israel (of II Esdras) assists in the identification of forces on the eastern flank of history's longest front —the Scythian line.

This nation extended from the Danube basin through southern Russia and into Asia. At that time, the Black Sea regions were more Hebrew than is generally realized. Asia Minor and Armenia were populated by Israelites taken there by the Assyrians about three centuries earlier. Infiltration from Palestine also developed. The Anglo-Saxon Chronicles tell us that England's early settlers came from Armenia. The Black Sea was familiar water to Israel mariners as early as 1100 B.C. and along the north shores were Scythians, then strangers to Israel, but who were also descended from Jacob through the Judah-Zara line.

The Scythians were well organized when the Israelites came through the Causcausas mountains into their land. Famous in war, their daring offensives had extended through Media and almost to Babylon. Scythian philosophy excelled that of the Greeks, who both feared and admired them. Their economic basis fitted perfectly into the plainsmen scheme of life, their social structure followed that in other Judah-Zara regions; and place-names had a Phoenician-Egyptian basis. Their Moetia is but a Greek moulation of the Egyptian "Mo"—meaning waters. Irish records tell where King Milesius sailed up there from Egypt, shortly after the battle of Carchemish, for the primary purpose of completing the genealogical records of his own—the Judah-Zara line.

That the Scythians were far-seeing and sagacious, is borne out by the arrangement effected under which Israel was to live with them. (Incidentally, discernment of their common language, denoting remote kinship, had just averted open warfare between the two peoples.)

The tribes of Joseph (Ephraim & Manassah) occupied Dacia (Rumania) and were called by Scythians the GATAE.

The part tribes of Dan and Simon followed rivers to the north and west, leaving waymarks from the Urals to the Atlantic. The Scythians recorded this group at the THYSSA-GATAE.

The other seven tribes of Israel moved around the Caspian to areas about the Aral Sea and along the north bank of the Jaxartes River. The Scythians called this powerful group the MASSA-GATAE: and the group called their new country "Casiapha," a Chaldean word meaning "pleasant land." The Bible uses both expressions and refers to the people as "Israel." (The tribes of Joseph, now in Rumania, are referred to in the Book as "Joseph" or "Ephraim".)

It is with "Massa-gatae Israel" that we are chiefly concerned here. Casiapha (now Turkestan) remained their pleasant and peaceful homeland for several generations, during which their numbers increased and they became a force to be reckoned with by neighbors to the south. Their's was a frontier existence similar in some ways to our American expansion. These people did not entirely forget the glory of their former Palestine homeland. Their new domain; north of the Jaxartes, was considered by them as a new Israel for their headquarters up there took on the name of new Samaria (SAMARKHAN) or, as maps now show, SAMARKAND.

CYRUS the Great was the first invader of Casiapha, now Biblical Israel. The campaign ended in disaster. In a three day battle, his army was driven back across the Jaxartes, and Cyrus himself was killed. Queen Tomyrus of the Massa-gatae held a certain regard for that famous leader, as she recommended that her military leaders drink his blood. You will recollect that Cyrus was the Biblical "Shepherd;" also that Israel, her people, were destined to "break in pieces the Shepherd."

Some time later, Alexander the Great organized an invasion of Casiapha, during his conquest of the world; Israel leaders called upon him, outlining their position and the futility of his plans in the most astounding discourse of ancient times. This resulted in Alexander recalling his forces from north of the Jaxartes within a few days. Thus two ancient aspirants to world power were thwarted in that region by Israel's people.

Samarkhan, the headquarters of liberty loving Israel twenty-four centuries ago, naturally became the focal point of central Asia as time ran on. After Israel's people had migrated westward, it remained the most important point on the chief caravan route across Asia. Genghis Khan established headquarters there early in his military movement—the greatest of all time. His successor, Timur

(Tammerlane), made it his home. There his tomb carries engraved these words, "Were I alive the world would tremble." Although under Soviet domination, Samarkhan today is the most important city in that part of the world.

LOOKING at this from a southern angle, we must go back to events attending the capture of Babylon by Cyrus the Great. The shock troops of his army were the Massagatae, under Gobryas, from Casiapha. These soldiers of Israel were known to the Jews—then nearing the end of their seventy years of captivity. Cyrus himself was aware of their relationship and very likely sensed political enhancement by attempting a reunion between Judah and Israel. The matter was broached to the cohorts of Gobryas. It is of record that the prophet, Daniel, read from the scrolls that this had been predicted. However, Massagatae-Israel refused to consider the plan. They were now free men, allies of Cyrus, and chose to return northward to their own pleasant land.

In fact only 42000 people of Judah returned to Jerusalem under the rehabilitation plan of Cyrus. The better portion of the liberated people of Judah chose to follow their brethren of Israel northward. They settled to the southeast of Samarkand, where they became known as the Yota. Ancient maps of the region verify this. Later, when all Israel was moving westward, across Europe, toward the Baltic and North Seas, the Yota (or Judah as we might here call them) went with them. The ancient name of these people finally came into world headlines with the battle of Jutland.

In the return to Samarkhan of the Israel troopers and their brethren of Judah, historians lose sight of Daniel. We know he did not return to Jerusalem with the 42000 "remnant" of Judah. There was no reason to remain longer in Babylon. Hence his natural move was northward with the bulk of the tribe of Judah, who followed Massagatae-Israel to their home. Nothing of record tells us of Daniel's life after the departure of his people from Babylon. The Bible consistently ignores its own servant people, once they take abode beyond the borders of the Holy Land.

In this light, there is food for thought in a short ride our readers may take, should they perchance visit the city of Samarkand today. Leaving the market place in a southeasterly direction they would pass the ruins of Bibi Khanum, once the largest and most elaborate mosque in all Asia. Then they are guided through the living district of the Sarts, and out into the desert for a mile or so, when the guide pauses, for you have reached sacred ground. Before you a low sarcophagus lies exposed in the desert sand.

The site is known as the grave of "Daniel of the den of lions" and your guide will explain the legends surrounding it. In these days of bolsheviki control the place is chiefly visited at night.

Behind the sarcophagus, which is nine and a half feet long, the contours slope sharply and in this cliff there is a niche containing some stone basins in which pious pilgrims placed food for the prophet. (Bear in mind that Old Testament leaders are also sacred to the Mohammedan). At the head of the grave (which is to the west) are found the usual poles; while at the foot is a bronze tablet carrying a Rufic (Runic) inscription.

On many of the stones surrounding the sarcophagus in a rectangle, are the carved designs of fish, similar to those scratched in the sand by the followers of Jesus as a sign of mutual recognition during the persecutions of the Roman era. Nearby is the so-called Sacred Tree; and to touch it has long been reputed a cure for leprosy.

TO many students these notes may be news. Various studies of the migrations have not incorporated data on this famous flank of the long Scythian line, and its headquarters at SAMARKHAN. In fact, the word itself translates—"Headquarters of Samaria."

The location of Daniel's tomb is both logical and affirmative. No more fitting place for the last days of this famous leader in all Israel could have been selected. Here was the only region in the world where his beloved people of both Israel and Judah-Pharez were dwelling together in harmony. Those of the Yota (Judah) had obviously complied with the exhortations of Daniel to both groups in the presence of Cyrus while at Babylon. When the long migration westward got under way, the Yota (Judah) contingent accompanied Israel, and finally became known as the Juta, or Jutes of Jutland, in Denmark.

The Scythians implemented destiny as well as military strategy in the formation of their left flank based upon SAMARKHAN. Something of the Infinite prevailed at that council table, just 2520 years ago. Leaders, ambitious for world power, were repeatedly thwarted by the Servant Race, all along the Scythian line. Today that line has disappeared; but the descendants of the people who defended it gloriously for centuries, are now gathering strength to resist the present and possibly last struggle for world dominion.

Yet, oil is now being produced about Samarkhan. This alone places the region in battle areas now shaping up. Oil is the remote cause of the present conflict, and may prove an immediate cause should the war spread to universal proportions. The Book is very clear as to which people shall possess such resources!

LETTERS

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Haverhill, Mass.

Gentlemen:

In the January issue of DESTINY, relative to the predicament that the Doctor finds himself in with regard to the "quail" question, the interpretation given by Ferrar Fenton seems reasonable; but I went to an old Bible of mine, and in the eleventh chapter of Numbers, verses 31-32 I read the following (Verse 31): . . . "And a wind going out from the Lord, taking quails up beyond the sea, brought them, and cast them in the camp for the space of one day's journey, on every side of the camp round about: and they flew in the air two cubits high above the ground." Verse 32 . . . "The people therefore rising up all that day and night, and the next day gathered together of quails, he that did least, ten cores: and they dried them round about the camp."

Can you not visualize the Lord's way of feeding flesh to the hungry Israelites—by sending flocks of fluttering quails, unable to rise above the ground for more than about three feet? We have been told that he that would not work (for a living wage) should not eat. The Israelites worked for two days and one night (for a living wage) and it is recorded that the "laziest" of them gathered ten cores. I am inclined to think that the Bible (my Bible) is correct, and you see that it is hard for me to resist the temptation to do my part in setting the Doctor right in his day of trouble.

Yours very truly,

M. C. BLANCHARD.

"Until Shiloh Come"

THOS. W. PLANT,
F.R.E.S.

THE word "Shiloh" occurs 33 times in the Old Testament, not once in the New, and in 32 out of the 33 it refers to the town of Shiloh. Only once can our expositors make it refer to the Messiah, at least they strive hard to do so, but, it must be admitted, with only doubtful success.

Young's Concordance describes Shiloh as: "A city in Ephraim, north of Bethel, and East of the road from Bethel to Shechem, ten or twelve Roman miles distant from it. Under Joshua it was a central city, and till the time of Samuel it was the seat of the Tabernacle. It was also the residence of Ahijah the prophet, and is now called SEILUN."

Its first mention is in Genesis 49:10, and this is the odd occasion, referred to above, when many think that here we have a reference to the Messiah.

"Until Shiloh Come"

It would take several pages to quote much of what has been written around and about these three words, everyone is familiar with them, and one has only to turn to the writings of the expositors and commentators to realize the problem, and the difficulty, of making it refer to a person rather than a place.

Genesis 49:10

"The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh come;
And unto him shall the gathering of the people be."

Here are some of the many suggested alternative renderings of the third line by various authorities:

"Until he come to Shiloh."

"As long as men come to Shiloh" (viz., to worship).

"Till that which is his shall come."

"Till he come to that which is his."

"Till he come whose it (the kingdom) is."

"Till he come for whom it is reserved."

"Till peace or tranquillity cometh."

"Till he come to peacefulness (or a place of rest.)"

"Till he of Shiloh cometh."

"Until he cometh to whom it belongs."

Evidently, the wording of this prophecy *dates the continuance* of the sceptre of David of the Tribe of Judah until some great event happens. In other words, *it is a great time-mark,* and necessitates the unbroken continuity of the Davidic monarchy until . . .

Shall we try three more translations?

The Septuagint

A chief shall not fail from Judah,
Nor a leader from his loins;
Till the things reserved from him shall come—
Even He, the expectation of nations.

Ferrar Fenton

The sceptre shall not depart from Judah,
Or the Giver of Law from between his feet,
Till peace arrive, and the nations obey him.

James Moffatt

The sceptre never passes from Judah,
Nor ever the staff of sway,
Till he comes into his own,
And makes the clans obey.

Shiloh—Always a Place

AS stated above it is the only verse in which it can be thought to be a person; in all other verses it can always mean the town of Shiloh. Why, therefore, should we make an exception in this case? Why not keep to the town of Shiloh, ten miles northeast of Bethel, on the main road from Bethel to Shechem?

Quoting from "Oxonian's" out-of-print pamphlet, *Shiloh, the Site of Ezekiel's Temple,* we read: "The simple translation is: 'The sceptre shall not depart from Judah till He shall go to Shiloh.' "

The *Universal Bible Dictionary* has this note on Shiloh, which gives us another clue: "The Syriac version renders 'Until he come whose right it is;' an even more significant prediction of Messiah. Compare Ezekiel XXI:27, 'Until he come whose right it is,' which probably refers to our passage."

But this reference takes us to the well-known thrice "overturn" passage of Ezekiel 21:27: "I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it to Him."

Ferrar Fenton renders it: "Alas! Alas! Alas! I will overthrow this city. It shall never be revived until its rightful OWNER comes—when I will give it to Him!"

Dr. Moffatt renders it: "I lay all in ruins, ruins, ruins; everything shall be overturned, till the rightful man arrives—and I will give him everything."

Overturn, Overturn, Overturn

The usual explanation or exposition of the Authorized Version rendering of this verse by Anglo-Saxon Israelites is that the Davidic line of kings would be subjected to three removals or transportations, and that it has been fulfilled by the royal line being taken from Palestine to Ireland (Tara), from Ireland (Tara) to Scotland (Scone), from Scotland (Scone) to England, to Westminster Abbey, where the stone of Bethel is used as the Coronation stone of our claimed Davidic dynasty.

But even these three times scarcely fulfills this predicton-promise in verse 10 as fully as the prophecy imimplies.

One is always learning in our Anglo-Israel studies, and only a few months ago a friend told me that in the Hebrew, the words "Overturn, Overturn, Overturn," give a hint of a gap or chasm; and he suggested that it could be more accurately expressed by thrice repeating the words—"throw across." This translation would sound strange, but supposing it referred to Sea journeys? The Davidic Sceptre has had two journeys by Sea, and one by Land,—there was no chasm from Scotland to England, from Scone to Westminster

—and it is not yet restored to Palestine!

Is this third sea journey still future? The great theme of all the prophets is the re-union of All the Twelve Tribes of Israel, when they will elect in Palestine their Davidic King to rule over the reunited Kingdom.

Great Events in the Future

THEREFORE, as I am writing this, I can see a still further fulfillment by studying all these attempts of translators and expositors to solve this "Shiloh" problem, something much more important at the climax of the future crisis in the Middle East.

We see that "the sceptre shall not depart from Judah till He shall go to Shiloh;" therefore the Davidic monarchy must be in residence somewhere, in its ruling capacity, *until*—He come whose is the Kingdom, for whom it is reserved, *until* the era of universal peace has arrived; *until* He, the expectation of nations, shall come; *until* peace arrives, and the nations obey Him; *until* He comes into His own, and makes the clans obey (will the original "clans" of Israel have then grown into the abovementioned "nations?"), and the locality will be at Shiloh, the future site of Ezekiel's temple, the future House of Prayer for all nations, as described by Ezekiel, to which the rightful owner comes, when "I will give him everything."

Let us now use Dr. Driver's descriptions of this future ruler, and this future period, as foretold by Jeremiah in chapters 30 to 33. "A day of judgment is coming upon the world, out of which, however, Israel will be delivered." This is "the second David, the ideal king of the future, as David was of the past." "The exiles will return; Jerusalem will be rebuilt, and again enjoy prosperity under the rule of an independent prince of David's line;" "Ephraim's happy return from exile," as "the chief of the nations;" "Ephraim's penitence enables Yahweh to welcome his prodigal home with affection;" "Judah, also, will be restored, as well as Ephraim;" "Jerusalem will be rebuilt, even beyond its former limits, and be holy to Yahweh;" "Yahweh will never cast off His people, or bring to an end the rule of the seed of David."

All this is to happen when "he shall go to Shiloh," for unto him shall the obedience of the peoples (nations) be, and the period will be at the time of the Second Advent and afterwards.

Jacob must have touched the high-water mark of inspired prophecy in this tenth verse regarding Judah "in the last days."

The Holy Oblation of Ezekiel XLVIII, 20



SPECIALLY DRAWN FOR "DESTINY" FROM MAP BY "OXONIAN" (THE REV^D W.M.H.MILNER, M.A.)

"Until He Shall Go to Shiloh"

Certainly the above notes, and the date given in the first verse of Genesis 49, carry us forward to the climax of all those world-shaking events relating to the complete overthrow of the evil forces of the world in Palestine at the Battle of Armageddon.

"Oxonian" in his pamphlet written 40 years ago, on *Shiloh—the Site*

of Ezekiel's Temple, traces the march of Antichrist and his armies from Shiloh to Jerusalem, where "he will be destroyed by the brightness of Christ's coming."

He identified nearly all the place-names mentioned in Isaiah 10:28-34, and shows that Shiloh will be the headquarters of the Man of Sin, when he *almost* succeeds in taking Jerusalem, as described so graphically in Zechariah 14.

We now quote "Oxonian's" description of the Second Advent. "Having descended upon the scene of His enemy's last dread attempt upon the Holy City, the Lord will naturally go next at once to the centre of disturbance, and destroy the rebel forces gathered at Shiloh. Then will be fulfilled the ancient prophecy, misrendered 'until Shiloh come.' Of that passage, as the writer of the article in Smith's *Bible Dictionary* shows, the simple translation is, 'The sceptre shall not depart from Judah, till he shall go to Shiloh.' "

The Assyrian—Who Is He?

S. KAY SHUTTLEWORTH

THE 10th chapter of Isaiah, 5-27, gives a fresh insight into the operations of the Assyrian (?) and the yoke or burden he is able to impose upon Israel, and it also gives the manner of deliverance God will use to release Israel and punish the Assyrian.

The clue is given to us in verse 26: "And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock Oreb."

Marginal reference in the Authorized Version gives Judges 7:25, the last verse of the story telling of Israel in tribulation and under the heel of Midian for the space of seven years (Judges 6:1).

You read in these two chapters how God first sent His angel to assure Gideon that God Himself was with him (ch. 6; vs. 12 and 16) and, secondly, how He set the sword of every Midianite against his fellow (ch. 7:22).

This slaughter at the rock of Oreb, releasing Israel from a seven year period under a yoke of tribulation is the only one giving that definite period of time.

Does "the Assyrian" parallel the German-Gog Power Combine (see *Asshur is Babel* by the "Roadbuilder," DESTINY, Feb. 1938), and does the period reveal the duration of Israel's present tribulation with final deliverance by the actual appearance of the Messiah or "Branch" of Isaiah 11:1?

It was stated by Dr. Schwaner, editor of the German publication *Volkserzieher,* that Germany is an admixture of Assyrian and Philistine—traditional enemies of Israel! "Hence," concludes this German Philosopher, "the hereditary animosity manifested by Germans against the Anglo-Saxon race who are in all probability descendants of the House of Israel."

Prof. Eugene Pittard in *Race and History* has written, "If I were asked to what ethnic group I considered that the Assyrians and Chaldeans belonged, I should reply that I do not know because we have no precise anthropological indication about them, but if I were pressed, I should say that according to probabilities, the Armeno-Kurds of today are descendants of these ancient peoples, for they have had among their ancestors the founders of empires."

Kurdistan corresponds to the more rugged portion of ancient Media and to a large part of Assyria.

He also quotes Prof. Solak in finding that the complexion, the eye-color and the shade of hair differed but little from that of the Northern races, so much so that apart from their artificially dyed hair and their oriental costume one might easily take them for Germans! (pp. 364-5.) "If I were to add," says Dr. Pittard, "that the Kurds are tall men with all concomitant characters of the Nordic race, what a fine chapter we should reserve for the historian" (pp. 363-366, *Race and History,* Pittard.)

"The empires of the Assyrians were vaster than anything that had preceded them, but they rested upon naked force and unmitigated cruelty, and failed to confer upon the subject peoples tribute, durable peace or lasting security, in return for crushing tribute preceded by pitiless devastations. They forged a terrible engine for plunder and extortion." (*The Aryans* [A Study of Indo-European Origins] V. G. Childe, p. 208).

In Isaiah 10:26, the second half of the verse says that as the rod of the Lord of Hosts was upon the Egyptian sea so shall He lift it up again and the yoke shall fall off the neck of Israel—because of the "Anointing."

The time for this anointing has not yet come, but it may be connected with vs. 16 and 17, when "the Lord of Hosts shall kindle under His Glory a burning 'like' fire and the light of Israel shall be for a fire and His Holy One for a flame, and it shall burn and devour thorns and briers in one day and it shall come to pass in that day that the remnant of Israel . . . shall stay upon the Lord, the Holy One of Israel, in truth . . . for He shall make a determined consumption (a sentence or a consuming from the verb 'to consume') in the midst of all the land."

Then follows chapter 11, which is definitely Messianic, "and the Lord will set His Hand a second time to recover the remnant of His People and while He sets up an ensign for the nations He will assemble the outcasts of Israel and the dispersed of Judah from the four corners of the earth, and He will utterly destroy the tongue of the Egyptian Sea and there shall be an highway from Assyria like as it was to Israel in the day that he came out of Egypt." (Isa. 11:15-16).

This explains the allusion to the drying up of the tongue of the Red Sea (Gulf of Suez) which was explained at length in DESTINY (May, 1938) in "When the Earth Quakes in Palestine."

For Times Like These!

NO OTHER POSSESSION is quite so important as the knowledge and understanding of the real causes underlying contemporary history. Those who have this knowledge and understanding are not alarmed, for they know what is going on—and they know also that these times are mere stepping stones toward a marvelous age just ahead, the glorious age which the prophets and sages of many generations wished they might live in!

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