ANGLO-SAXON DESTINY

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An Introduction to This Magazine—

Believing and affirming that the Anglo-Saxon, Celtic and kindred peoples are Israel, with all that this implies in God's relation with mankind, we give here a brief outline of who we are and what we stand for.

We who believe in the Truth of Israel are plain Americans who have seen God's Hand in our history, and for the most part we are churchmen and churchwomen who see God's Word in the Scriptures (*II Tim.* 3:16).

Names more often mislabel than describe the things to which they are affixed. 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 (*Ps.* 99:5), 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 (*Matt.* 6:33).

We believe that in the Bible we have plain guidance for the spiritual life of the soul (*I Thess.* 5:23), for the moral order of society, for the economic process of community and national well-being based on justice and equity (*Deut.* 28). In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we still live (*Deut.* 30:10-16). In the History we see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, correction and punishment (*I* and *II Kings*). In the Prophets we have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action (*Deut.* 27; 28; *Isa.* 1; 50). In the Gospels we have our Lord offering to set up again the Kingdom of God in its spiritual, economic and moral elements with Himself as King (*Matt.* 5; 6; 7; *Lk.* 2:32; *John* 1:49). In the Apostles and the Church we have all this as a precious possibility at any time we are ready for it, but at present under the phase of personal religion without larger social manifestation (*Acts* 16:31); in brief, but one hemisphere of the whole of God's Truth. We therefore claim to stand for *the whole Law of God* and *the whole Gospel of Christ* (*Isa.* 8:20).

An Unalterable Covenant

Our responsibility in these matters is deepened by the fact that we—*the Anglo-Saxon, Celtic and kindred peoples* 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." (*Lev.* 18:5; *Ezek.* 33:15, 16.)

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations (*Deut.* 7:6-8). This people He called *Israel* (*Gen.* 32:28). Selected, disciplined and dispersed on their mission, they are as really existing and working now as in Bible times. In ignorance of their identity, they have been blindly (*II Cor.* 3:14) fulfilling part of God's purpose, but we believe the foretold time is now come when they shall know who they are and what they are here to do (*Jer.* 31: 31-34). This publication is but one sign of this awakening.

We know the divine *destiny* that Israel was commissioned to fulfill (*Deut.* 26:17-19). We know that Israel left Palestine (II *Kings* 17:18) while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" (*Jer.* 31:21) 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 (*Isa.* 51).

Our Place in the Plan

It is a marvelous history. 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 where they are, their responsibility as human channels through which the purpose of God is to flow to the nations is very great. DESTINY MAGAZINE recognizes that responsibility.

So that we stand for the Bible (*II Pet.* 1:21), for Christian truth in all its parts (*Rom.* 6:23; 8:38, 39), 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 (*Deut.* 7:6-8; *Ezek.* 26:32); their promised greatness (*Deut.* 32:8), which has been so markedly 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 (*Lev.* 25:10). The Bohemians who stood for Huss, 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

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DESTINY

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DESTINY

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A journal of National life and destiny—showing the plan of God, as contained in the Bible, operating through the centuries and now approaching consummation. This publication identifies the Celto-Anglo-Saxon people to be descendants of the Northern ten tribed Kingdom, or House of Israel! It portrays the fulfillment of Scriptural Prophecy in world events—and proves the Bible to be the most modern of all books.

Observations of the month—*as prophecy becomes history*

Critical Days Ahead

THIS "strange war," as it is designated by some, will prove to be even stranger before it terminates. The Anglo-Saxon world, at least insofar as the United States of America is concerned, is not fully aware that its very existence as a nation depends upon the defeat of the totalitarian states.

We fully appreciate that there are non-interventionists who will differ with us in this statement. Let us look at the facts. The enemies of our race are both within and without. Certain of these enemies have in mind making the present conflict a stepping stone to world revolution. They are planning to use the present critical world conditions, particularly when the Anglo-Saxons face a real serious situation, to institute internal troubles that will pale into insignificance all disturbances of the past.

Labor has powerful Communistic groups within its fold. They may be in the minority but they know exactly what they want and what they intend to do about it. They are planning to use the desire of labor to better their financial position to the fullest advantage in the carrying out of their plans for world revolution. Already there are moves on the part of labor organizations that will play into the hands of the radical element in labor unless completely controlled.

The dictators would like nothing better than war on our labor front, for here they can more effectively block Israel's possibilities of success in the present conflict than on the battle field. Nothing would please our enemies more than a general tie-up of transportation along with strikes in the vital war industries and to this end they will work.

In the dark days ahead, when unrestrained fear seizes men as critical conditions become acute, the only antidote will come by a full and understanding knowledge of God's plans regarding His people. Here only can be found the solution of our economic and political problems and bring to men hope for the future.

Disaster

THE pride of the British and American people is their navies. The mighty battleship *Hood* of the British navy has been destroyed according to news despatches just received as we go to press. The report is that it was an unlucky hit in her magazine causing the ship to explode.

When will Israel come to the realization that disaster to her armed forces is not a matter of bad luck? The Psalmist gives the reason when he said, "Except the Lord keep the city, the watchman waketh but in vain." (Ps. 127: 1.) This being so, His people in their refusal to turn to God in this hour of trial, cleansing their land of all evil so that God can go with them into battle, is primarily the cause of their losses. The promise is that when *as a nation* we are right with God, He will protect us in war. The lack of that protection at this time, with sinkings at sea and disaster upon land and in the air as a victorious enemy continues its onward march will be the order of the day until there comes a *national* spiritual awakening.

It is our purpose to continually emphasize this fact until that awakening comes!

Into The East

A QUESTION which has often been asked of us in the past has been in the form of a query that, if we are Israel and are to have a part in the conflict, especially as it centers around Palestine, how are we to be involved in that theatre of war so far from home? God, who has already declared that all Israel will be there, will see to it that we are present when the time for action comes.

At this writing (May 16th) United States ships are moving in the Red Sea. The Germans have proclaimed the northern portion of the Red Sea a zone of military operations. At the same time they have warned all neutral ships from the zone.

It isn't at all difficult to see how we might quickly be involved in the very location where the final and last phase of the conflict of the ages is to be fought.

Timing Russia's Move

ONE OF the most absorbing questions to all students of prophecy and, now, even uninformed observers, is the question—"When will Russia go into action and take her place among the nations of the world in the crisis that now envelops us?" Too often the question is set aside with the simple statement—"Oh, nobody knows what Russia will do." Such an answer is not satisfactory, for surely our God of all knows her plans and equally surely He has revealed it in the writings of the Holy Prophets.

In the First World War the Russian mobilization brought the German ultimatum on July 31, 1914, and the German declaration of war on her the next

day, August 1. Britain became an ally of Russia when she entered the war at the expiration of her ultimatum to Germany the night between August 4 and 5, 1914, but February 10, 1918, marked the Russian desertion (desolation) of her allies when at Brest Litovsk she refused to either continue war or to make peace. This date, February 10, 1918, is exactly 1,290 days from her mobilization date July 31, 1914, which brands her as the desolator or deserter of Israel as it is shown in Ezekiel 38 and 39 she will be at the crucial hour.

From the date August 5, 1914, when Britain became her ally, there runs a period of seven (complete) times 120 (warning) plus seven times (complete) 1,290 desolation of 9,870 days, which period expires August 13, 1941. Thus we have here indicated on this date, August 13, 1941, the initial date of her desertion or desolation of her former allies at one of the most crucial hours of history, which supreme test period runs ten days to August 23, 1941, suggesting her final action indicated by the initial date of *complete warning* of *complete desolation.*

If students of prophecy will super-impose this graph on the chart on Page 9 of DESTINY for May, 1941, in connection with the chart showing war dates on Pages 12 and 13 of DESTINY for November, 1940, they should find the *exact dates* for the *complete answer* of the question asked in the first paragraph of this statement.

W. C. N. (Written May 22, 1941)

A Day of Confession

MANY YEARS ago we expressed the belief that those who held to an interpretation of prophecy which failed to differentiate between the House of Israel and the House of Judah would have to confess their error regarding their interpretation of prophecy, or remain silent as coming events proved their position to be untenable. That trend is already under way. Unfortunately for those who have for so long held to beliefs originating in the concepts of men they still are not yet ready to give up their postulated premise that all Israel is represented in the descendants of one tribe only, namely Judah.

A prominent Bible lecturer, who for the past twenty years has been declaring from the pulpits of many of our churches along with other teachings, that the Roman Empire was to be rebuilt now, repudiates all his former statements on this subject as the result of present world developments.

In DESTINY for March, 1939, the fallacy of the declared future restoration of the Roman Empire was shown. The article closed with this probable reason for the existence of such erroneous teachings, "It is in a large measure due to the fact that the futuristic school of prophetic interpretation has followed a leadership, the purpose of which was to confuse the issue. Since then they have read and studied the works of each other and freely quoted from each other's writings, rather than study the Bible and follow its diction. Thus there has been propagated an erroneous and dangerous doctrine which is largely to blame for blinding men to the truth of prophetic fulfillment."

The above Bible lecturer and Doctor of Divinity has now written a book repudiating the doctrine of a restored Roman Empire and because he so taught he now says, "I must confess that in so doing I depended largely upon ideas and interpretations which I had imbibed from great and Godly teachers in whom I had unlimited confidence. I did not realize that I was teaching interpretations of the text in place of the Word itself."

We admire the Doctor's frankness in admitting this error but unfortunately in this same book he still clings to the many erroneous teachings of the past in the interpretation of the texts in conformity with the doctrine that makes Jewry the recipient of all the blessings promised to the House of Israel. We must wait further events to jolt this good Doctor into writing yet another book admitting that for the past twenty-one or two years he was blind to the identity of the Anglo-Saxons with Israel of Old because he followed the doctrines of men. He will then employ the same terms of amazed bewilderment at his blindness to this identity that he now uses regarding his past blindness to the absurdity of the doctrine of a future restoration of the Roman Empire.

It is a pity that men who for years have been held before the public and every church audience as the greatest of prophetic students, must now, in this critical day when *chronology* is demonstrating beyond question that the end of the age is upon us, make this confession. "All of our attempts to comprehend these prophecies are predicated upon the premise that we are in the last days." In this statement he fails to see that the cause of his confusion rests upon a preconceived program of prophetic fulfillment for the last days—not upon the fact that we are in the last days—for that fact is still true. His house of cards is tumbling because of his failure to grasp the scope and message of prophecy as applied to these times and the people and races of these days.

The Doctor then continues his confessions to the effect that he does not know where we are or whither we are going. He says the Apostle Paul believed but was badly mistaken in point of time. (With this we do not agree.) Continuing the Doctor declares, "Jesus has not yet come and it may be another thousand years before He returns, as no man knows or can know the times and the seasons, the hour, the day, the year or the century." (The Bible declares otherwise, see I Thess. 5:4-5.)

How the mighty have fallen! "Thus saith the Lord concerning the prophets that make my people err. . . . Ye shall not have a vision: and it shall be dark unto you, that ye shall not be divine. . . . Then shall the seers be ashamed, and the diviners confounded, yea, they shall all cover their lips; for there is no answer of God." (Micah 3:5-7.)

Micah then shows that the only true understanding of prophecy is the recognition of Israel, for he continues, "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." *

There is only one key which will unlock the secret and solve the riddle of the centuries, giving understanding and knowledge which this Doctor confesses he now lacks. It is the acceptance of the hundred or more marks which identify God's Israel people today in the Anglo-Saxon-Celtic nations. Without that understanding and the knowledge that identifies His Kingdom people—the House of Jacob over whom Jesus Christ is to reign forever—the fulfillment of prophecy in current happenings becomes a hopeless muddle as this Doctor has already found out to his sorrow.

His book proceeds to further confuse the issue by undertaking to identify races and the trend of world activities without first possessing himself of the KEY which will give such understanding. We wait with interest his next book of confession, after current events, in the near future, prove how erroneous are his further deductions because of his failure to recognize in Great Britain the Merchants of Tarshish and in the Anglo-Saxon peoples the Israel of God today.

*See DESTINY, May 1941, "*A National Awakening.*"

Rudolf Hess

HERR HESS leaves Germany and lands in Scotland, setting in motion all sorts of rumors as to the reason for his spectacular flight out of the Reich. At this writing it seems to be clear that at least Hitler was a party to Hess' mission which evidently has to do with some kind of proposed or negotiated peace. The British government has remained silent as to the reason for the coming of Hess. Prime Minister Churchill has declined to give any hints regarding the conversations that have taken place with Hitler's emissary.

This brings up the question of an armistice in the near future. Last February we wrote of the possibility of a premature peace. The moves back of the scenes now are for the purpose of securing an armistice if possible. The prophetic picture would in no way indicate that such an armistice is impossible nor does it make such a cessation of hostilities necessary to the completion of God's program.

Russia does not want peace at this time for her desire is to see a complete exhaustion of the nations in the present conflict that would make a successful world revolution inevitable. The flight of Hess would indicate that the next few weeks are to be the most critical period in the history of the war.

The government of the United States is in an unenviable position as the matter of a negotiated peace or continuation of the war hinges, in a large measure, on decisions that must be made immediately by Washington regarding our relationship to the conflict and the extent to which we will support Great Britain. Before this is printed the die may have been cast by the President of the United States which will mean peace or war.

If it were possible to end the armed conflict the war will continue but upon the economic front, with a crash of values that will so affect our entire monetary structure and business methods with the results more destructive than has been that of the shooting phase of the war. Whether upon the battle or economic front the end will come only when the entire political, economic and even the religious concepts of millions will have been destroyed.

We are witnessing the passing of the present world order and men are as powerless to stay this process of disintegration as they would be to stop the ravages of hurricane, earthquake and storm.

Hess' flight to Scotland is merely one of the many efforts made by men in critical times to repair a gap which they have torn in a dam when they awaken to the realization that the rushing torrents of water threaten to engulf all in their mad swirl.

It is too late to effect a repair and even though it were possible to secure an agreement to an armistice, the entire political and economic structure is doomed. Do political leaders at Washington fear that crash and would, therefore, continue the war? But there is the question of Russia who feels that peace is not to her interest. What will Stalin do? The answer is given by the prophet Ezekiel in his 38th and 39th chapters.

The situation is fraught with disastrous possibilities for the Anglo-Saxon world. If the war continues, military disasters; but if the war stops, economic collapse. It is only in the fact that this people are the Israel of God, whom He has promised to save out of these troubles when we meet His requirements, that we have hope for the future.

Preparedness Essential

THE GOVERNORS of some of our states are refusing to make provision to replace state militia now in training. We fully appreciate that there is opposition from some quarters to the organization of home guards; but, in a large measure, that opposition is from the very ones who want no interference if and when they institute a policy of aggression against society.

We have in mind the opposition of certain radical labor leaders who for personal or selfish reasons are opposing such military organizations. Just why should any honest American citizen be in opposition to the organization of a force that would be used to preserve law and order? Home guards would in no way interfere with legitimate negotiations, either of labor or capital, but they would be of inestimable value in preventing destruction of life and property if any group undertook to take the law into its own hands. Law-abiding men and women are never in fear of law enforcing officials and organizations. It is the criminally inclined who will always oppose adequate police protection.

Our past unpreparedness in the international situation is now being duplicated by the refusal of governors to make adequate provision for every possible emergency. The appeasement policy of Chamberlain is manifested in the attitude now taken towards labor. In this day of Communistic propaganda the danger is ever present of radical labor leaders gaining control and taking advantage of the present situation to force their will upon industry and government. We believe in the right of labor and capital to freely bargain but we certainly do not believe in either labor, capital or alien leaders, labor or capital, to defy law and order.

The government of the United States should always be in a position to enforce law against all without prejudice. If the states fail to make provision for the enforcement of law and order in a time of national emergency, the edicts of our courts become but a scrap of paper.

If and when riots, bloodshed and revolution come, the governors who are now refusing and fail to make adequate preparation against the possibility of such a day need not be surprised if the people hold them personally responsible for the ensuing chaos. We hold no brief for either labor or capital. We are definitely for a government adequately equipped to impartially enforce the observance of law and order by all concerned. If government leaders fail in this they have failed to live up to the oath of their office and come under the condemnation of every law-abiding, peace-loving citizen. In a world now swept by the storm of hatred and war it is the height of folly to think it cannot happen here.

The Need of A Prophet

AN editorial in *The Lutheran Witness of* March 18, 1941, is entitled "A New Millennialist Wave." The editorial writer proceeds to make all manner of fun of those who in the last war and now in the present conflict see and recognize prophecy being fulfilled. Instead of quoting from the writings of those who have been consistently correct he quotes from the lunatic fringe for the purpose of bringing discredit upon what Peter declared to be a light that shines in a dark place.

If every movement or truth is to be judged by its lunatic fringe of followers and writers the Church itself would certainly fair very badly, even the Lutheran. We are surprised that they sanction such an attack upon the prophetic word in their opposition to the foolish statements of a few.

The writer of this editorial is evidently ignorant of the remarkable evidence in the sane and carefully prepared prophetic studies that have been published in the pages of DESTINY for many years now. And we would question, from his

handling of the subject, whether he is interested other than to oppose the truth.

The statement is made that later he is going to pay some attention to the claims of those whom he has quoted. We would suggest for his enlightenment that he investigate the message as given by the prophets which he will find in the Bible and not in theological treatises on the Book. If he lacks the ability to do such original research work so necessary to an understanding of prophecy in this day of false teaching he will find that a great deal of it has already been done and published in the pages of past issues of our Magazine. There he also will have data recording world trends *years ahead of the news* as the result of the accurate diagnosis of the prophetic picture.

Our understanding of the prophets would lead us to say, as a result of the remarks of this editorial writer, that ecclesiastical ignorance in high places regarding the evidence clearly demonstrating the fulfillment of prophecy today is profound. This is particularly so in his failure to recognize the House of Israel as distinct from Jewry. This understanding is the key that will unlock the meaning of world events today.

The editorial following the one we have quoted is headed "The Need of a Prophet." We thoroughly agree, a prophet is needed, but no Church who in their teaching are not taking into consideration world conditions in the light of prophecy and lacks the key that will open the national message of the Book are in any position to lay claim to such leadership.

The Place of Gathering

NEWSPAPERS today are carrying accounts of current events as foretold by the prophets, even to their geographical location. The place of gathering to which all nations would finally move, Palestine, is now much in the news. Ancient Mesopotamia, the Gulf of Akaba where Solomon built a great navy, Syria and Iraq all remind one of the geography of the Bible and the place which prophecy designates as the battle ground of the final conflict of this age.

We live as much today in Bible times as did the prophets. The only difference is this: the prophets lived in the time of prediction; we are living in the day of fulfillment. Blind indeed are all those who fail to see this fact. Such blindness, if continued, will contribute to the uncontrollable fear that is yet to seize men as the events of the Great and Terrible Day of the Lord break in their full intensity. It is our task to open the eyes of men that they may understand the plan of God concerning His people and in that understanding conform with the requirements laid upon our nation to bring protection during this day of trouble.

Collaborating With Germany

FRANCE is definitely moving into the orbit of Naziism and full Nazi control over her actions. In so doing she is turning against her former ally. It is a pity that the leaders of France are unaware of the Israel ancestry of the Anglo-Saxon people and, as a nation, fail to accept or believe the Bible. In this hour of trial for the Anglo-Saxon peoples those nations who stand against evil aggression will inherit, with Israel, the blessings of the coming restoration which is certain to follow the end of the present chaotic troubles.

The Petain regime is collaborating with Germany. Marshall Petain approved what took place in the meeting between Admiral Darlan and Chancellor Hitler. He said that by this means France would survive her defeat and preserve in the world her rank as a European and colonial power.

It would seem that the Vichy Government of France is now joining what seems to them to be the winning side, regardless of former friendship for a country who, in the past, was a comrade in arms with them. They have now apparently elected to join the foes of Israel and are entering into a program of increasing partnership with this foe in the hope of preserving their national existence.

It is but a demonstration of the old story "nothing succeeds like success," and because of this France is deliberately willing to throw her lot in with the governments of other Nazi-dominated nations in Europe. If it was necessary to oppose Germany in her aggression at the outset of the present conflict—and France felt that it was—morally the need of the continuing of that opposition has increased a thousand-fold since Germany's ruthless violation of the sanctity of one government after another. Marshall Petain's present attitude is not based upon principle, but rather it is the result of a policy of expedience. Whether it be individuals or nations who for similar reasons turn their back on principles the end of such a course is disillusionment, disappointment, and disaster.

We predict that France is signing her death warrant as a great nation in breaking with the only people that will finally have the power to assure her a place as a great nation in the world at the coming world reorganization, after dictators have passed away. This is made doubly certain in the light of the Israelite origin of the Anglo-Saxon peoples. Through Isaiah God has promised the ultimate defeat and final destruction of those who war against Israel. "They that war against thee shall be as nothing, and as a thing of naught." (Isa. 41:12.)

Let France beware! Let every true Frenchman know and understand that the hope of the future of France does not lie with Germany but with the Anglo-Saxon Israel nations. If they now join the enemies of Israel they come under the curse pronounced upon Israel's enemies and upon all who move against the seed of Abraham. "I will bless them that bless thee and curse him that curseth thee." (Gen. 12:3.)

Even though France was defeated upon the field of battle it would have been to the lasting honor of that nation to have waited patiently the coming day of deliverance, as other nations now wait, refusing to collaborate with the enemies of Israel. Those who thus wait the day of deliverance will not be reckoned among the enemies of Israel at the time of the great restoration.

The dawn of that bright and glorious day is as sure to follow the present increasing critical situation confronting the Anglo-Saxon world as the darkest hour of the night precedes the break of dawn.

Your Address

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America Must Outlaw Interest

By W. C. NABORS

(Written March 28, 1941)

EVERY American businessman feels that our economic order as we have known it in the past has ceased to function. We cannot return to the old economy. We are having trouble determining the nature of the new.

All recognize that America is the land of bounty, both from field and factory, but that the basic trouble is failure of our economic system to distribute her bounty equitably among her citizens.

Many are the schemes and dreams for a cure. Most of these, however, are born of wishful thinking to adjust the economy to satisfy the thinker's need or greed.

Why not go back to national fundamentals?

Those of us who know the identity of Israel and the unalterable contractual commitments of God to the inheritance tribe of Manasseh, whom we know to be the U.S.A., know full well that her course and destiny is determined by the God of this contract and not by economists, bankers, or politicans, except as they be used wittingly or unwittingly to put His plan into operation at the appointed time.

Knowing, as we do, that the destiny of the nation is to establish the "New Order of the Ages" and that the time has arrived for this work to be done, let's make some observations for a starting point.

1ST—We will not find the order in the economy of any other nation in the world, otherwise it would not be *new* and would not be *ours*.

2ND—We will find both the cause and the cure in the Bible, for has not God told us in Amos 3:7—

> "Surely, the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

This does not mean He revealeth His secrets to the preachers or prophets of today but that these secrets *are* revealed in the writings of the prophetic books of the Bible. Our task is to be *students of prophecy* in order that we un-seal the sealed orders applicable to the time.

Now, let's look at one of those orders. . . .

Deuteronomy 1:1—

> "These be the words which Moses spake unto all Israel."

Deuteronomy 23:19—

> "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury . . . that the Lord thy God may bless thee."

The *Fenton* translation of the same verse is—

> "You shall not take interest from your brothers; interest upon money; interest upon food; interest upon anything which can be lent at interest . . . So that . . . God may bless you."

This appears to limit a man's *profitable* possessions to those for which he can find use. Can it be that the part played by the practice of charging interest for the use of money is the cause of stoppage of the blessings of God? Then where did we get the "system"?

Micah 6:13-16,

> "Therefore . . . will I make thee sick . . . and desolate because of thy sins . . . for the statutes of Omri are kept and all the works of the house of Ahab."

The story is too long to relate here, but Omri caused Israel to institute the laws of Babylon wherein gold was worshipped to the extent that all God's bounty was valued in terms of gold or money. Here money became the thing of value instead of a medium of exchange *only*. When money becomes the thing of value instead of the tool to serve mankind, then we try to make *money produce money* in the form of interest instead of through the medium of service.

We have forgotten about Omri and his wicked son, Ahab, but the name of the wife of Ahab has become the household by-word for feminine wickedness. When we say she is a "Jezebel", everybody knows it's no compliment. What did she do? She cut off the prophets of God (I Kings 18:4). She slew the prophets of God (I Kings 18:13). She caused the *nation* Israel to commit whoredom (II Kings 9:22) by living with another (the forbidden government of the Nebuchadnezzar succession) while she was "married" (Jeremiah 3:14) to the government of the Kingdom of God.

Yes, interest in our economic order came from the principles of government of our enemies. It is the means through which men are enslaved. That's why it is forbidden. Yet our government *favors* the very thing that destroys our peace today as it did in the days of Jezebel. Read again II Kings 9:22 and ask the same question.

Is it peace Jehu?—(Jehu was anointed king over Israel by the prophet of God Elisha).

Now, get the answer straight—"What peace, so long as the whoredoms of thy mother Jezebel . . . are so many?"

Clearly, the sealed message from God for America today when un-sealed is the simple order—

"Thou shalt not take interest."

Because we businessmen today are trained in an economy that is founded on the wrong principles, we have, through practice, come to feel that this is orthodox. It is *orthodox* in the *old* order but it is *outlawed* in the *new*. Yet our laws and practice *breed* the thing that is the cause of our unrest.

We might just as well fill every old tin can and mud hole with stagnant water, then complain about the mosquitoes.

How do our laws force this evil thing upon us?

How can we possibly change our system of economy to eliminate the practice of charging interest?

Certainly the change must be made by a change of our national laws.

Corporations (legalized business institutions organized to serve society) do business on capital furnished in two forms: Capital stock and bonds or borrowed money! Our laws of taxation place a corporation income tax on profits earned for the stockholder who pays another personal income tax on the dividends received after they have already been taxed against the corporation.

But the profits earned from the use of capital furnished at interest (bonds) have a green light and are deducted as "expense" and paid 100 per cent tax free to the one who furnishes this type of protected capital.

Therefore, through our laws of taxation, we encourage as small capital stock as possible and as large bond issues as the market will stand. At the first sign

of a downward swing in the economic cycle, therefore, the corporation reduces its payroll in order to protect itself against a call of its borrowed money. Unemployment is the result. The bondholder, to *protect* himself, calls for cash. The whole capital structure and social order as well stands in jeopardy. If the process of reduction is not carried out with sufficient speed to meet maturities, the bondholder or money lender gets the business, *capital stock and all!*

Thus the whole economic system becomes a Monte Carlo or roulette wheel where gambling on a big scale is called business and the successful ones are those who can enslave their brothers.

Then we put our money on the table and spin the wheel again.

What is the trouble here?

I Timothy 6:10—

"For the love of money is the root of all evil."

This means that the system of worship (love) of money as the thing of value which causes us to try to make it have little ones (produce interest) is the underlying foundational cause of every kind and character of our social mal-adjustment which has caused peace to fail. Let us remember that the Bible is a "National" book.

Some years ago most states had laws fixing the maximum rate of interest that could be charged and we called "usury" any rate in excess of this legalized rate. Then we found that the "poor man" could not borrow at legalized rates, so we lied to ourselves and said we would "help" the poor man by legalizing small personal loans in some states up to a rate of 42 per cent per annum. Not one of us but that knows better. There is no "help" to the "poor" or ignorant by a loan at such rates. Leviticus 25:35-37 tells us if a man is poor we can loan him but "Take no interest of him or increase." Notice how the motive to enslave or profit is reduced to the single motive of a desire to help.

What rate of *interest* does the lend-lease bill provide? Being payable in kind, without interest it appears to be a loan between two brother nations (Ephraim, Britain, Brother John Bull—and Manasseh, U.S.A., Brother Johnathan or Uncle Sam) in complete accord with Leviticus 25:35-37. If so, then Oh boy!, watch it work.

Contrast it to our post World War I international debt experience.

If then, we believe God and are ready to remove this acursed thing (Joshua 7:21) in Israel which causes her defeat; this goodly Babylonish garment, this wedge of gold which we coveted, how can it be done?

It must be done by law. It must be a transition, to absorb the shock of adjustment.

Our laws of taxation should be reversed so as to *penalize interest* and *encourage ownership.*

Let's remove the corporation income tax on profits paid out as dividends within the same year in which they are earned. The recipients will pay personal income tax on them.

Let's tax, at present corporate rates or a fixed rate, the income from interest (use of money) whatever the form. This in addition to present income taxes, payable by the recipient. Make it confiscatory.

What would be the result? Investors would buy stocks or property with their money now in bonds. Corporations would be adequately financed. There would be no need for the boom-depression cycles. No need to turn the roulette wheel, because there would be no money on the table.

The objective of business would become efficient service to society.

Banks would become service institutions, supported by charging their customers for service rendered.

Inflation would be nipped in the bud. The cause of inflation is not the spending of wages and salaries earned. That's sound business. Inflation comes when we spend our future.

Installment selling becomes a curse, when the total of the payments exceed the cash value of the merchandise sold. Eliminate profit on the "money". Permit no increase or interest on the loan. If necessary, tax installment payments at rates similar to interest taxation. People would own what they possess and character building would have a better chance.

Our insurance companies would *own* common stocks, equities and real properties.

Our prosperity would be continuous and the fear of the headache to follow removed.

The motive to serve would replace the motive to enslave.

The final step would be a 100 per cent tax on interest or a law on the statutes that would prohibit it entirely.

Our government would cease to issue bonds. It would own and operate the Federal Reserve System and control every bank in the U.S.A. It would issue *money* through this banking system. Bank money and real money would become one and the same thing.

The last run on a bank will have been chalked up when its depositors know that the Government has the authority and the method, if needs be, to pay off depositors up to the full dollar value of the Government appraisal of its assets.

The methods suggested here may be changed and improved. Other methods, more expedient, may be found for accomplishing the purpose. One thing, however, is sure. So long as God's order stands "Thou shalt not take interest," it behooves us as a nation to search out the method whereby we shall obey that command.



AIRPLANES

—Keynote of the Last Conflict!

THE illustration on our cover this month shows airplanes in flight, demonstrating man's marvelous accomplishment in his ability to ascend into the heavens in the endeavor to conquer time and space.

But men have turned the art of flying into one of the deadliest weapons of warfare, against which there is no effective defense. Men, women and children, who in previous conflicts have been kept safely in the rear of the fighting forces, are now subject to attack from the air. The airplane has made cities and the countryside a part of the battle field.

In the final world conflict John on the Isle of Patmos saw the Angel pour his vial into the air. The prophetic description of the battle scenes just preceding the coming of the King shows attacks from the air. This is one of the outstanding evidences that the present world war is that which was foreseen by the prophets.

Because this is so, and the facts to substantiate all this have been set forth from time to time in former issues of our magazine, we are justified in saying that this war with the straffing from the air is to be the last conflict of the ages. The winged things which Daniel so clearly described as pouring out desolation on the people below * is a sign unto us that the age is ending.

*See "Abomination that Maketh Desolate," September 1940 DESTINY.

"Whose Peace?"

REV. E. J. SPRINGETT

IN A syndicated article appearing in a number of important newspapers published in the United States and Canada, Miss Dorothy Thompson, the well-known journalist, has this to say, under the caption "Whose Peace?" "All great wars involving the major nations of men are fought for peace. They are showdowns to determine the conditions under which hundreds of millions of men are to live their peacetime lives once the war is over. Some wars merely seek to bring about readjustments of power inside a generally accepted international order. These are wars for adjustment of frontiers or transference of colonies. One side wins and the loser emerges stripped of some of his territory, forced, inevitably to pay the costs of war, but otherwise intact and able in another generation or two to challenge, if it chooses, the power situation again. Such was the Franco-Prussian War of 1870; such was the Great War of 1914.

"But there are other wars that change the whole course of history and epochs and begin new ones; exterminate peoples as peoples and transform all values. Such a war was Sparta's war against Athens, such a war was Caesar's war against Gaul, which laid the foundation of the rise of the Roman Empire, to exercise a monopoly over history for hundreds of years. Such were the series of wars against the Turks, which finally drove the Mohammedans out of Europe and established the security of Western Civilization and such a war is this one. The outcome of this war will determine how humanity is going to live for the next epoch. Not how Germany or England or the United States is going to live, but humanity. This is a world-wide struggle between and inside great nations of men. It is an international war and it is a civil war."

Miss Thompson continues: "This war will determine whether the world shall be capitalist or socialist. But it will more importantly determine what sort of capitalism, what sort of socialism, or what sort of synthesis between the two."

Then after discussing National Socialism, which is Naziism, she goes on to say "The Anglo-Saxon world and the historic traditions of all the North Atlantic States, as well as Christianity, clash at every point with this concept and practice. Therefore, for us, resistance is inevitable, for there are only two choices, resistance or capitulation.

"In this struggle we shall either make history or pass out of it. . . . Freedom has to be maintained and peace has to be made. It is an active and positive, not a negative state of affairs. There will eventually be peace, the question is Whose peace, What peace, What world?"

Most people will be largely in agreement with our writer's reasoning. There is, of course, no doubt but that the outcome of this tremendous world crisis and war will "Change the whole course of history" and "Determine how humanity is going to live for the next epoch," but I suggest that the change is of a far deeper character than is yet visualized by the writer of the article from which I have quoted.

This struggle is not an ordinary war! While there may be many points of similarity between it and the wars of past history, it is of vastly different character and its result will be the functioning, not merely of a New World Order of man's devising, but the Kingdom of God in very fact.

This war marks not merely the end of an epoch but the end of the Age, and its Culmination at "The Battle of That Great Day of God Almighty" will witness the final destruction of the forces of Evil and Aggression and the setting up of a Righteous World Dominion under the sovereignty of our Lord Jesus Christ, who is the King who shall yet *"execute judgment and justice on the earth."* (Jeremiah 23-5.)

This being the case, Miss Thompson's query, "Whose Peace?" can be readily answered. It is God's Peace, promised by Him in the definite statement *"I will make a covenant of peace with them; it shall be an everlasting covenant with them."* (Ezekiel 37-26.) No other type of peace, no other covenant can be permanent nor ensure the stability of the Social Order.

It is of the utmost importance, nay it is imperative, that we should realize without delay the full meaning and outcome of this crisis. Only by so doing can we properly undertake the responsibility which is ours: only so can we play the part assigned to us by God, the Arbiter of Human Destiny.

Of us God has declared: *"Ye are my witnesses"* (Isaiah 43-10) and again *"This people have I formed for myself; they shall shew forth my praise"* (Isaiah 43-21), and this vocation and calling demands the best and highest that is in us, a service which can only be rendered on the basis of knowing whose we are, and whom we must serve.

I repeat, this conflict is not an ordinary conflict, it is not merely another war among the many that have stained the history of man's relation with his fellows in the past. As has recently been said: "Never in human history was there such a mobilization of the dark forces of the world." And remember, these dark forces are not confined to the actual battlefronts, they are here among us; their subversive tactics and work carrying on sabotage not merely in the physical and material spheres of industrial activity but in the moral realm as well, this last being evidenced by the steady sapping of the moral will of the people by the attacks made upon *"The faith which was once delivered unto the saints"* (Jude 1-3); attacks which have resulted in the undermining and virtual destruction of all religious belief.

And this conflict is the final phase of the age-old struggle between good and evil in which the protagonists are again Israel and Babylon; and through it, we who are Israel are to be cleansed as by fire, in order that we become worthy and fitting instruments of the Divine Purpose.

Isaiah of old declared: *"When Thy* (God's) *judgments are in the earth the inhabitants of the world will learn righteousness."* (Isaiah 26-9.)

Well, God's judgments are here now; for we are passing through the time of Divine Assessment. But are we learning Righteousness? Not yet! . . . and it seems as if we were determined by our stubborn complacency and apathetic attitude to invite the utmost of disaster before we will prepare to learn. No generation has ever been privileged to see, in the events taking place around us, so much of the definite fulfillment of prophecy. But the majority of us remain oblivious to the signs of the times. Remember that our Lord Jesus Christ said:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." . . . "The Kingdom of God is nigh at hand." (Luke 21, verses 28-31) and both these statements imply the rapid approach of a tremendous change affecting all human life, thought and activity. And then there is another aspect of the present day fulfillment of prophecy which has not been sufficiently emphasized. It is this: *God's judgments are not primarily for God's enemies.* They are the means of *disciplining God's friends and fitting them to do God's work.*

Someone has recently said, in this connection, "the enemies of God are made the aggressors or instruments of that judgment; these instruments are destroyed in the very act of being used, but the people of God are cleansed and strengthened in the very act of being disciplined. If they are not, then the judgment is renewed" . . . the only purpose of the judgment is to make God's people more fit to do God's work, more intelligent in perceiving what that work is and more zealous in accomplishing it. This purpose when complete will humble us before God; and judgment will continue until its purpose is achieved. For as our writer has said "God will not be balked by us in what He purposes to give the work through us." It is our stubbornness and self-will which compels us, through much tribulation, to enter the Kingdom of God.

Miss Thompson concludes her article with the question already quoted: "Whose peace, What peace, What world?" There is no answer to this question outside of God's purpose. On the basis of human reasoning and understanding alone, the question cannot be answered. There are not wanting those who are already presuming to talk about the New World Order which they are going to plan. Well, we had that sort of thing at the end of the war of 1914-1918. We talked then of reconstructing our social order, of ensuring world peace and we proceeded to carry out our ideas by leaving God out and by completely ignoring the Divine Plans and Specifications for the World Order prepared and pre-ordained by God. RESULT: *The present chaos!* We dare not make the same mistake, indeed we shall not be allowed to make it. The day is now here when God is declaring *"I will"* and *"They shall."* Here is one such statement: *"I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them"* (Ezekiel 36-27); and again, *"I will yet for this be enquired of by the House of Israel, to do it for them."* (Ezekiel 36-37.)

And remember there is no gainsaying God's *"I will,"* for it is God's Peace, and *God's Kingdom that lies ahead.* When our Lord Jesus had completed His work of redemption it was said of Him: *"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool."* (Hebrews 10, 12 & 13.)

I believe that the days of His expectation are nearly over. I do not see any hope for this world outside His return to reign. Do you? There is no solution of the world's problems except through a world order governed by Christ and administered by a redeemed, sanctified and regenerated people. We, the Israel of God, must recognize that we are that people, and in all humility turn to God in humble repentance and as individuals, and nationally, dedicate ourselves afresh to His service. I believe that there are many who recognize this fact. I believe there is much stirring among dry bones of the House of Israel, nay more, that they have come together *"bone to his bone"* (Ezekiel 37-7) and that soon, having been breathed upon by the spirit of the living God, they will stand up on their feet *"an exceeding great army"* (Ezekiel 37-10), ready to perform the will and purpose of God.

Christ's enemies must be made His footstool. *"He shall rule the nations with a rod of iron"* but the *"Rod of iron"* shall be, for those who serve Him, the sceptre of Love and Mercy and Judgment. Righteousness shall flourish in the earth, and *"The kingdoms of this world shall become the kingdoms of our Lord, and of His Christ."* (Revelation 11-15.) That is the world which lies ahead. May God grant that we may speedily become fit to be its citizens.

Evil Tongues

WE HAVE continually called attention to the fact that two distinct ideologies of government are today at war with each other. On the one hand are the totalitarian states declaring that by the might of arms they will conquer and rule. In opposition is the Anglo-Saxon commonwealth of nations who are designated in the Bible as the "Company of Nations" and the "Great People." Though the Anglo-Saxons have not been all that they should be, yet they nevertheless hold to principles of government and have ethical standards high above those now held by the dictators. Through them God is working out His plans and He is yet to use them in a masterly way in the establishment of universal peace.

Now there are those within Israel, men and women, whose eyes are focused on the short-comings of individuals, which has blinded them to the pattern of the greater moves now being made for the purpose of preparing His people for their part in the new world order.

Leaders will come and leaders will go, but Israel will continue on in her tasks—an instrument in the hand of God —as she moves forward in accord with His purposes concerning her. We know of those who in their hatred of some of Israel's leaders have turned against Israel also, and are condemning His Kingdom people. They stand on dangerous ground for "Every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Balaam declared, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." (Num. 23:21.) Let those who are blinded by prejudice because of the shortcomings of certain leaders in Israel beware how they condemn the people whom Balaam was unable to curse. Let those who know Israel in this hour of her crisis be careful they do not speak evil of His Kingdom—the House of Jacob—for if they condemn Israel they are challenging God in His choice of the people whom He has formed for the purpose of glorifying His name.

One need not always be in accord with the policies of the leaders in Israel. But God can and is using them in the carrying out of His plans concerning His people and *His Kingdom marches on.* Let us carry out Isaiah's commission, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" that they may keep judgment and justice in their land.

The Great Day

CLARENCE H. BOOTH

For centuries upon centuries the prophets of Israel have been telling of a DAY to come when conditions on earth will undergo great and almost cataclysmic changes. Some visualized scenes of carnage, of death, of destruction to mankind and to the systems he has built contrary to God's basic laws. Others speak of the wonders of that same Day as a new age—a new order—coming to birth through death of the old.

A *new day*, beginning an age hitherto unknown; with war relegated to the limbo of forgotten things—and the introduction of an equitable distribution of earth's bounty for the benefit of all.

But to understand these things, particularly amid contemporary complexities, fearless men must think beyond the realm of science and materialism. They must do so in order to see further than the mirage which has been created by the economic and social practices of man in his national and international relationships. They must correctly judge as a fallacy the oft-heard remark that 'twas always thus, and always will be; nay, they must realize that by faith only is it possible to see and comprehend the *revealed purposes* of the Creator towards man.

Ezekiel, seeing the days in which we now live (the "latter days") tells of a great confederacy coming against Israel in Palestine, at which time five-sixths of those coming against her are destroyed. He then says "behold it is come, and it is done, saith the Lord God; this is the DAY whereof I have spoken."

Joel, referring to a conflict of *all* nations against Israel, says "the great and terrible DAY of the LORD has come."

Zechariah says "behold the DAY of the Lord cometh. I will gather all nations against Jerusalem to battle. Then shall the Lord go forth against those nations, as when he fought in the day of battle. And his feet shall stand in that day on the Mount of Olives."

A GREAT DAY! Looking back through history, we see that there have already been great days for the world. But the day ahead is called by Jesus Christ, in His Revelation to John, "THE GREAT DAY OF GOD ALMIGHTY." How great indeed must be the day which is "great" for Him!

Many years ago the late Dr. Goard, in contemplation of this "Day", said:

"It is the day to which the Lord our God has looked forward. It is the day of which He has spoken.

It is the day upon which Jesus Christ the Son has fixed His attention, "Henceforth expecting until His enemies be made His footstool."

Now what is the element which makes the greatness of that day?

Look around the scene as Ezekiel depicts it. It is the most awful scene which has ever horrified the gaze of humanity. Mountains, hills, valleys, plains are covered with heaps and heaps of slain. Broken implements of war are scattered in every direction. Streams are reddened with blood of men and animals. The air is tainted with the deadly effluvia of the battlefield.

Is it possible that such things as these can make a "great" day for God Almighty? Most emphatically, No. In answer to that question the Holy Spirit makes His Voice heard, inspiring the Psalmist to write concerning the Lord,

"Come, behold the works of the Lord,
What desolations He hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire."

The desolation the Lord makes is not that *produced by* war and weapons of war, but by *the destruction of the weapons,* and the making wars to cease unto the ends of the earth. No, a day of battle is never a "great" day for God Almighty!

Look with a longer vision upon the scene. Let your vision embrace the present period from 1914; what, then, do we see? The absolute ruin and destruction of the whole Empire system of the Continents. Monarchs have been uncrowned; thrones have fallen; kingdoms have been dissolved; and the whole Imperial system, founded upon the Babylon militant ideal, has been piled heaps upon heaps; the accumulated debris of the Continental Empire system.

Does the destruction of Empires and the overturning of kingdoms constitute a "great" day for God Almighty? Again the answer is in the negative. Greatness in God's sight is never achieved by destruction.

What then constitutes the "greatness" of the day for God Almighty? Ezekiel is made to emphasize the fact in connection with the great destruction about to fall on the Russian combination of "all nations" assembled against the Kingdom of God.

"IT IS DONE, SAITH THE LORD"

Now turn to the Book of Revelation and read concerning the destruction of great Babylon. When that tremendous event shakes the world, as it is shaking it now—for great Babylon means that civilization which was included within the Babylon-Roman Imperial system—when that great event, we say, shakes the world and has fully passed into history, then the cry goes out in Heaven, "*IT IS DONE.*"

What is it that is done? It is the end of that period—the times of the Gentiles, the 2,520 years of Israel's and Judah's punishment—wherein God gave charters to the succession of world Empires to make their experiments in world rule. Because His Word had gone forth, and the charters had been issued, to be reversed only on Israel's repentance, which, alas, did not come, God was bound by His Own Word not to interfere to end the disastrous experiments in human government.

More and more deadly became the disasters which attended human efforts at human government, culminating in the ultimate tragedy through which the world is now passing, and is yet to pass."

* * *

The disciples of our Lord were confronted by many of the questions arising today, and asked concerning the signs of "Thy coming" and the "end of the age." He thereupon told them of many things which are now materializing; and then gave them information of one outstanding event *which has taken place in our generation,* its date clearly indicated in Biblical chronology—which would be one of the signs. He said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The times of the Gentiles began in 604 B. C. and ended after "seven times" or 2,520 years in 1917 A. D. when Edom (Turkey) was driven from Palestine by Israel (Britain). We cannot from this event fix the exact date of that Great Day, but

it is reasonable to conclude from this and other discernible "signs of the times" (which we are told to observe) that *this generation now living* will see the coming of that Day so long foretold; that Day which will mark the death of one age and the birth of another.

"How can God permit such terrible things to happen as are now taking place and will take place that Day?" This question is being asked today with increasing frequency! The answer is that these things come from *man's own acts—not acts of God.*

Law and its penalties cannot be set aside because of man's disobedience. The laws of God are inexorable and unchangeable. It is not for man to question why violation of God's law produces death; the fact is axiomatic!

And so we are hastening towards the Day. With apparent disregard of spiritual realities, this generation, in living its individual and national life with accelerated velocity, is witnessing the accumulated effect from milleniums of man-made, selfish economic and social systems, diametrically opposed to those set forth in scripture and ratified by Jesus Christ.

The war now in progress is not alone between military, naval and air forces; but also between these false economic and social systems as opposed to those of God Almighty. It began in 1914 and ceased temporarily through an armistice in 1918. Today it is being suggested that another armistice may be arranged, but if such should be the case it will only increase the horror when the truce ends.

Peace will never eventuate through negotiation, for righteousness cannot compromise with evil. . . . The Angelic host proclaimed, "Peace on earth to men of good will." As there is never a positive without its negative, in this instance it is WAR ON EARTH TO MEN OF ILL WILL! Peace will not come 'til the forces of evil evidenced in men and nations are changed through Jesus Christ, or destroyed! This will be apparent "that Day."

As already observed, the greatness of "that Day" is not in its death and destruction but in the birth of the NEW ORDER OF THE AGES—a warless world; when the prayer given long ago on the Gallilean hillside, "Thy Kingdom Come, Thy will be done on earth" will have been answered!

This preview of the Great Day is both warning and encouragement to Modern Israel; the dawn of that day may be dark, but "at evening time it shall be light"; it is not a figment of any man's mind, but the truth recorded in scripture and bearing the imprimatur of Jesus Christ, who said to His disciples, "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

These things have *begun* to come to pass!

The Breaking of the Yoke of Mammon

DAVID DAVIDSON
(London, England)

THE purpose of prophecy—Divinely inspired—is not to enable men to predict, to pose as prognosticators, or to waggle the finger of infallibility in the face of their fellow men. Prophecy—Divinely inspired—has for its purpose the unfolding of the foreknowledge of GOD in the events of history, to teach men to rely upon GOD, and to be guided through the fog of contemporary events, but not to jump ahead of the unfolding of the "sure word of prophecy." The truth of this has been amply illustrated by the structural prophecy of the GREAT PYRAMID. We may translate that structural prophecy into words, but we may not with impunity dogmatize as to events before they happen.

The single element of GREAT PYRAMID prophecy which is given clearly for our prior understanding is the astronomical chronology of the prophecy. That gives the dates of the events or the dated periods of great movements before the events happen or the movements develop. Accompanying that delineation there is the allegorical prophecy portrayed in structural form. A good illustration as to how Pyramid symbolism can reveal the date of an event without disclosing the precisely physical nature of that event is provided by the advent of HITLER. The accession of HITLER as Chancellor of the REICH was on January 30th, 1933, but the PYRAMID'S PROPHECY had given the date January 31st, 1933, to proclaim decisively that it was *not the advent of Hitler which mattered but its consequences to effete Christendom.*

The structural allegory had been expressed in words as follows: "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."

Two years after these words were written Professor Arnold J. Toynbee could write and say, "It was left for the NATIONAL-SOCIALIST REVOLUTION of January 30th, 1933, in GERMANY to stir the WESTERN WORLD as a whole to its spiritual depths," and to open "a new chapter of history which was manifestly fraught with the most momentous issues for good or evil."

Standing now amidst the accumulating ruins of our old WORLD ORDER, we can already see arising, Phœnix-like from the rubble and ashes, not the promised "NEW WORLD ORDER" of Hitlerism nor the sky-scraper bondage of MAMMON renewed, but the spirit of the NEW WORLD ORDER of the KINGDOM OF HEAVEN on earth.

You who remember can go back through your files and can prove that the first use of the phrase the "NEW WORLD ORDER" in connection with the coming of the KINGDOM OF HEAVEN on the earth *within our living generation* appeared from the interpretation of the GREAT PYRAMID'S PROPHECY. The violent opposition the phrase aroused, because of the source from which it came, brought the phrase and its application into world-wide use, until even the Dictators, all-unknowing of its origin, adopted it as their own. And we can remember with what joy we heard the KINGDOM OF HEAVEN on earth first being preached from the pulpits of our land, not as a theme of pragmatical delusion, but as the essential theme for the threshold of our now current age of new life arising from the dying material glories of the past.

What a privilege it now is to stand amidst the ruins in the heart of the Empire to experience the strength of the spirit of the people, whom nothing can dishearten and nothing can dismay, and to realize thereby that all that Divinely inspired prophecy has foreshown is even now coming to pass. Surely even doubters must now begin to see why war and chaos do not constitute the theme of the symbolism of the KING'S CHAMBER period in the GREAT PYRAMID'S PROPHECY? The theme of that austere chamber relates to the breaking of the yoke of MAMMON from the "stiff-necked people" —ISRAEL-BRITAIN.

Valley of the Shadow of Death

THE subject of death is not a pleasant one, yet, the Bible declares, "It is appointed unto man once to die." Because this is so it is foolish to ignore the fact of the existence of death, for unless God intervenes, all men must sooner or later experience it.

There are many beliefs regarding death and the state of the dead. The only way the truth can be known is to study the evidence as set forth in Scripture. If the Bible cannot furnish us with the means of understanding this subject (and it has much to say regarding death, the state of the dead and the coming resurrection), then there is no other reliable source of information on which we can depend with any certainty that we will not be deceived.

We are not dogmatic in the views expressed but are merely endeavoring to present some of the evidence gleaned from Scripture regardless of where it may lead or of personal desires or beliefs. If you have set ideas and do not want your present beliefs disturbed through the presentation of evidence that may be contrary to what you would like to continue to think is so, our advice for you is to read no further. But if, like us, you are willing to follow the evidence, no matter where it may lead or how radically it may affect your present views, for the sake of truth then study with us the presentation of the evidence and check the facts by that evidence.

In early life, as a young lad, it was compulsory—along with all the members of our family—to attend church services, including the old fashion prayer meeting. The testimonies given by some of the elders of the church at the prayer meeting were very puzzling. One particular expression often used and the cause of much bewilderment was the testimony from many that they *longed to go to be with the Lord*. Now, death was continually presented as the doorway but death was something to fear and very abhorrent. The wonderment increased in my mind when a saintly old man, who had for years expressed a desire to be with the Lord, was taken sick. The mind of a young lad unhampered by years of theological teaching queried the logic of this Godly man's stand who now hired specialists and doctors as he fought desperately to live. My parents must have been surprised and shocked when they were asked why this elderly gentleman fought so hard to keep from going to be with the Lord now that the opportunity to do so had been presented to him. It just didn't make sense. Another question bothersome at that time to my immature mind was the subject of the resurrection. I just could not reconcile the need of a resurrection if at death one entered upon a glorious existence beyond the grave. What was the need of leaving such a state of perfection to be brought back to earth again? There seemed to be no one who could give a satisfactory answer to this second query.

Years passed and the orthodox beliefs were accepted as a rule of thumb. But back in my mind lingered the illogical situation of men confronted with death, holding back and fighting to remain alive, fearing that which had been declared by them to be a door or gateway to the glories they had testified lay beyond its portals. Was it possible that belief (which, after all, is a mental process) in this matter of death was out of line with the actualities? Did man's intuitive physical repulsion towards death portray the reality, while his mental reasoning was merely the result of the acceptance of a doctrine? These and other questions increased the puzzlement until finally there came a desire to know and understand the truth. This led to a study of the Bible from Genesis to Revelation as to what it had to say on this vital question!

Paul declared that the purpose of the coming of Jesus Christ was to abolish death and of death he says, "The last enemy that shall be destroyed is death." (I Cor. 15:26.) Surely, if death is a gateway to heaven it should not be destroyed or be called an enemy.

Can it be possible that men who accept the fact that life is life are deceiving themselves when they try to make death life beyond the grave? This belief or doctrine on the part of Christians is sustained by them in the use of certain texts. Let us take a look at some of these quotations. One of the most familiar passages used is the Lord's statement to the thief on the cross. "Verily, I say unto thee, today shalt thou be with me in paradise." (Luke 23:43.) The Emphatic Diaglott renders this passage, "Indeed I say to thee, today with me thou shalt be in the paradise." Professor Totten in translating from the Greek in his Interwoven Harmony of the Gospel renders it, "Verily do-I-say unto-thee to-day—With me, thou-shalt-be, in Paradise."

The position of the comma in the first two translations makes Paradise a place where both Christ and the thief would be together that day. Place the comma (and *there is no comma* in the original text) after the word *today* and it makes our Lord say, "I am telling you today, you will be with me in paradise." Though the statement was made that day, yet the Paradise experience of the thief could still be future.

Now paradise signifies a *garden* or *vineyard* and has reference to the Kingdom. This fact is clear from the request made by the thief when he said unto Jesus, "Lord, remember me when thou comest into thy kingdom." Jesus has not yet entered into His vineyard, garden or Kingdom and that will not take place until after His triumphant return.

Another passage often used to designate life after death is the parable of the rich man and Lazarus (Luke 16:19-31). But have we a right to literalize a parable? If we do, then we must literalize all in it, for to do otherwise would be to do violence to logic. But if we undertake to make literal the bosom of Abraham we have a grotesque picture of a future state when all good men will be sitting in Abraham's bosom. If we read the context it will be seen that Jesus was speaking of His generation and they so understood. The rich man was the Jews of His time, and Lazarus castaway Israel. As time passes the rich man (Jewry) dies to the blessings of the Kingdom in the rejection of Jesus, and Lazarus (Israel) accepts the Christ with the result that Israel comes into the bosom or blessings of Abraham, while the Jew is in torment. Between the two is a great gulf as Jewry refused to accept or believe in their Messiah. The fact that the rich man says he has five brethren is further evidence that the rich man is Judah. His five brethren (all sons of Leah, his mother) are Reuben, Simeon, Levi, Issachar and Zebulun. The statement is made that if they will not hear Moses and the prophets, which Judah the rich man had refused to do, neither will they be persuaded, though one rose from the dead. Jesus arose from the dead and this fact was known to the leaders in Jewry, yet they still refused to believe.

Again, if we literalize one parable then all parables can be thus literalized. To

undertake to do so would immediately show the absurdity of such reasoning. Besides, parables must be treated as parables and never used to set aside the plain teachings of Scripture. Other passages will be dealt with as we come to the message of the New Testament. First, we will cover the teachings of the Old Testament regarding this subject.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) Let us look at this statement for a moment. We know that the body of man is composed of the physical elements of this earth, the breath or spirit comes from God, animating man with the result that he becomes a living soul or ego. In death this process is reversed. The spirit or breath of life leaves the body or, as stated in Scripture, returns to God. This results in a man ceasing to be a living soul and his body returns to the dust from whence it came.

Fundamentally, man should continue to live. Why, then, does death exist? "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." (Gen. 2:16-17.) The breaking of this commandment brought death.

To be dead or to die means the cessation of all vital actions. It is descriptive of a condition represented by the writers of the Bible as a state of non-existence. We are influenced more or less in our thinking regarding death by the Greek Platonic idea, that the body dies yet the soul is immortal. But the soul, or ego, which is the manifestation of the individual is the result of a body animated or made alive by the breath of life from God. When that breath of life or spirit is recalled, death results. The Psalmist declares the soul dies, "He spared not their soul from death." (Ps. 78:50.) If it be true that the soul or ego is thus affected then there can be no thought or knowledge after death. Does the Bible sustain such a deduction? Again the Psalmist says, "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." (Ps. 146:4.)

Job recognized that in death there is nothingness, "There the wicked cease from troubling; and there the weary be at rest" (Job 3:17), while the Psalmist declares "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Ps. 6:5.) The state of death, so the Psalmist says, is silence, "The dead praise not the Lord, neither any that go down into silence." (Ps. 115:17.)

Where such a state prevails there can be no consciousness, neither can there be any work. Solomon, the wisest man that ever lived, and who possessed a knowledge and understanding beyond that of the average man, said, "For the living know that they shall die; but the dead know not anything, neither have they any more reward, for the memory of them is forgotten. Also their love and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun." He then admonishes the living, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (Ecc. 9:5-10.)

Sheol, the abode of the dead, is the land of forgetfulness where God's wonders are unknown (Ps. 88:10-12). In death there is no remembrance of Him. It is a place of darkness, stillness, powerlessness, with no knowledge or any activities (Ps. 6:5; 88:12; 115:17). It is exactly what is meant by Sheol, the true abode of the dead. Sheol is in contrast to the land of the living in every respect. While the first death is not annihilation (for there is to be a resurrection) yet in death the Bible describes a state of suspended animation where all knowledge and thought have ceased.

This is a provision of a merciful God for where there is no thought or knowledge there is also *no time, or space.* Eliminate time and space and the day of a man's death becomes for him the day of his resurrection. Thus the transition from death to resurrection for the individual is a moment, a twinkling of an eye, for without thought, time or space is non-existent. We can thus truly say that every one at the moment of death in so far as he or she is concerned, is immediately projected into the new order of the ages through resurrection, having spanned both time and space and there —present with them—will be all their loved ones who preceded and followed them in death. The experience of separation is not the lot of the dead but that of the living, who in their turn (at the time of death) immediately bridge the time and space factor, which is ever-present with the living; but to the dead there is no sense that time and space has intervened between their death and their awakening in the resurrection.

Through the complete elimination of time and space in death Paul, though he fully understood that the dead awaited the day of resurrection, could say, "For me to live is Christ, and to die is gain." (I Phil. 1:21.) And also, "We are confident, I say (because of faith), and willing rather to be absent from the body, and to be present with the Lord. We labour, that, whether present or absent, we may be accepted (resurrected) of Him." (II Cor. 5:8-9.) The Lord said to Daniel, "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12:13.) Samuel, the prophet at rest, awaiting the day of resurrection, had that rest broken when God intervened so that the prophet might rebuke King Saul. Samuel said to Saul, "Why hast thou disturbed me?" Then in passing sentence on Saul, Samuel said, "Tomorrow you shall be with me." Where, in heaven? No, with Samuel in the grave or Sheol, awaiting the day of resurrection and judgment. No wonder Saul was sore afraid (I Sam. 28:15-20).

Because the Biblical presentation of the state of the dead is not accepted nor generally recognized it has enabled Satan to perpetrate upon men ancient heresies as they follow doctrines of devils in their dealings with familiar spirits who impersonate the departed dead and by this means are deceiving many. The Bible has much to say about such dealings and declares such manifestations to which their devotees testify to be true but warning His people against this deception of devils.

The Devil tempted man when he said to Adam and Eve, "Ye shall not surely die" (Gen. 3:4), and he has been able to perpetuate that lie from then until now while even Christians are convinced that death is life without the need of the resurrection. If the statement of those who believe that death is not death, but merely a change from the present existence in this world to life in another sphere be so, then there is no such thing as death and the devil told our first parents the truth. If God's statement to Adam and Eve regarding death is life under other conditions and not ceasing to exist as indicated in the meaning of the word death then he deceived them; but God has told the truth and Satan lies.

There are many references in the Old Testament of the coming of a Redeemer to save the righteous from the power of the grave and to the effect that the death of the wicked is far worse than that of the righteous. The righteous through

the Redeemer would come forth at the resurrection to life everlasting, but the wicked at a later time for judgment to be followed by the second death.

Jesus had this in mind when he said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (or the Pit)." The Psalmist had the resurrection in mind when he said, "For God will redeem my soul from the power of the grave." (Ps. 49:15.) This recognition of the redemption of the soul from the grave is borne out by Paul when he said, "If there be no resurrection of the dead, then is Christ not risen." Paul then goes on to show how futile is a belief in Christ if He did not rise from the grave. He then states if that were so, "Then they also which are fallen asleep in Christ are perished." (I Cor. 15:13-18.) But he says this is not so, for Christ has become the first fruits, or earnest, of a coming resurrection.

This brings up the question often used to substantiate the doctrine of life after death when Jesus answered the Sadducees who said there was no resurrection, "But as touching the resurrection . . . God is not the God of the dead, but of the living." (Mat. 22:23-32.) Note carefully that it is the resurrection in question. If there be no resurrection there will be no living Abraham, Isaac and Jacob, for they also will have perished. Jesus declared they would live by the power of the resurrection and, therefore, God was not a God of the dead which would be the case without a resurrection.

Jesus said of Lazarus, "Our friend Lazarus sleepeth." But because the disciples failed to understand, Jesus finally told them that Lazarus was dead (John 11:11-14).

This brings us to the important question of the part Jesus plays in the plan of redemption, "But it is made manifest by the appearing of our Saviour Jesus Christ who hath abolished death (destruction), and hath brought life and immortality to light through the Gospel." (II Tim. 1:10.) Man does not have inherent immortality as some would like to believe. Death would end forever life for him but for the resurrection, for of Jesus the Bible says, "Who only hath immortality." (I Tim. 6:16.)

There is no resurrection apart from Jesus who said, "I am the resurrection, and life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.) The purport of the entire teaching of the New Testament is based upon this doctrine that Jesus Christ came to give us life. Through Him there will come a resurrection from the dead of those who are thus rescued by Him from the power of the grave and from destruction. Because there will thus be a resurrection, the first death is often referred to as a sleep. Because there is no such rescue from the second death it is called destruction.

The Biblical presentation of the state of the dead and the method by which they are to be rescued from destruction puts power back of the preaching of the gospel, for through Christ *only* comes the resurrection. It makes of Christ everything to be desired, for in Him is our hope of life. What a challenge this presents to men everywhere! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish (in death), but have everlasting life (through Him who is the resurrection and the life)." (John 3:16.)

Man's future hope is not in the silence of the grave but through resurrection in Christ. Therefore we can say with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Ps. 23:4.)

After the resurrection, in the coming New Order, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.)

—H. B. R.

An Introduction to This Magazine—

(*Continued from page 2*)

and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." (*II Sam.* 7:10.)

Nor do we neglect the Jews who, as descendants of the "remnant" of Judah, returned from the Babylonian captivity to Palestine under Ezra and Nehemiah (*Ezra; Neh.*). Because these descendants rejected Jesus Christ (*Acts* 2:22, 23), the long promised Messiah (*Isa.* 7:14; 9:6, 7; 53; *Ps.* 22), they were overcome by the Roman Armies in 70 A.D., Jerusalem was destroyed and those that were not killed were scattered throughout the world where they became "an astonishment, a proverb, and a byword among all nations." (*Deut.* 28:37.) Unlike the Ten Tribes the Jews were never "lost" (*Matt.* 15:24) as their "shew of countenance" (*Isa.* 3:8) was a conspicuous identification everywhere. Acknowledging Jesus Christ as their Messiah and Redeemer they will, with all of Judah, be united with all the other tribes (*Ezek.* 37). So that altogether the twelve tribed people of Israel are, as was foretold, a multitude in the earth (*Deut.* 33) 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 (*Gen.* 22:15-18). 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 the Anglo-Saxon-Celtic peoples to a sense of their present position and responsibility. (*Ezek.* 33:1-7).

This, in large and general terms, defines our position. We number amongst our adherents clergymen and members of every denomination. We are anti-nothing but pro-everything relating to God's revealed purpose. We present 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 (*Matt.* 24:3-42).

NOTE: The few Bible References given are only samples; your Concordance will give you many more.

"Lest We Forget"

W. C. NABORS

(Written April 29, 1941)

THERE is little doubt that the coming July crisis will be preceded in May and June by a "Communazi" barrage of defeatism, pacifism, anti-war organization, caution and peace prattle; the subtle attempt to divide sentiment within Israel.

Everything possible will be done to confuse the public mind and divert it from the real issues at stake.

At the risk of too much repetition, we should be reminded of a few Bible statements that apply to the times.

We cannot understand too well that we are in the period of God's judgment of the Nations. Herein we are able to specifically identify and understand certain statements from the Bible that apply thereto.

Read Jeremiah 16:18—

"First I will recompense their (Israel's) iniquity . . . *double.*"

And Jeremiah 17:18—

"Let them be confounded that persecute me." (Matthew 25:40—"Inasmuch as ye have done it unto . . . my brethren, ye have done it unto me) "but let not me be confounded . . . bring upon *them* the day of evil, and destroy *them* with DOUBLE destruction."

Note here we have *double* recompense to Israel and *double* destruction to her enemies. Check this idea against our November '40 chart. Note also that from September 3, 1939, the date of Britain's entrance in the present war, to August 20, 1953, the end of the period of "Judgment" is two times 1260, a test or *recompense* period for Israel plus two times 1290, the number of the "desolater" or destruction. Yes, Israel is headed for a crisis of recompense but it is her enemies who are headed for destruction.

Let us remind ourselves again that the throne of David which we can now identify as the throne of the British Commonwealth in London was established *forever.* (II Samuel 7:8-16.)

It was to "overturn" three times (which history proves it has done) then to overturn no more (Ezekiel 21:26-27). All talk of the collapse of the British Empire and removal of its government seat is therefore definitely *not of the Book.* David's throne is as sure as day and night (Jeremiah 33:20-21).

Let us read again in these dark days Jeremiah 31:35-36 and Jeremiah 33:25-26 and hear God tell us that Israel is a *nation* as sure and as long as the sun and the moon remain in the heavens.

The "Communazi" will not only have to build tanks, planes and submarines and plot subversive "inside jobs" to win against the re-united nations of Israel but, on the authority of the God of creation, they will have to remove the sun and the moon from their positions and cause the earth to change its course to destroy day and night.

On Sunday, April 27th, the British Prime Minister in his radio broadcast to the world made approximately this statement—

"The British Empire is stirred and moved as it has never been in its history and it will conquer or die."

Compare this with Numbers 23:24—

"Behold, the people shall rise up as a great lion, and lift up himself as a young lion: *he shall not lie down until he eat of the prey,* and drink of the blood of the slain."

All of this is sent upon us to bring us back to God, so welcome the day and rejoice.

Jeremiah 32:19-20—

"Eyes are opened upon the ways of the sons of men . . . according to the fruit of his doings . . . through signs and wonders in Egypt and in Israel . . . and among other men."

Surely we have seen enough to tell us "These things are of God."

We should understand by now that as God appointed a priesthood among men of the congregation (Exodus 19:6) so He has appointed a priesthood among the *nations* of the world in the time of judgment (I Peter 2:9). This national priesthood shall first be prepared for the holy office through a *double recompense,* after which it shall lead the nations of the world through the wilderness that encompasses them.

But what can we do? some may ask!

We shall (Joel 3:9-14)

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

* Assemble yourselves, and come, all ye nations, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

Let the nations be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the fats overflow: for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

After we have exhausted all human resources in obeying the command, we must "Believe God."

Beyond this the results do not depend on human strength.

The final outcome, the final score is guaranteed by the Son of God, even Jesus Christ! Listen to these words of the high priest.

John 11:51-52—

"And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die FOR THAT NATION;

And not for that nation only, but that also he should *gather together in one* (Nation) *the children of God that were scattered abroad.*"

Yes, the gospel of the kingdom has the same guarantee as the gospel of personal salvation.

The ultimate security of the nation is as certain as the ultimate security of the soul.

The gates of Hell shall not prevail against the Church of Christ (regardless of the denomination) but, on the same authority, the armies of the dictators of desolation shall not prevail against the armies of Israel.

We face a *double recompense* as a nation but *they* face *double destruction* as nations.

Thumbs up!

*"Quick! March! all you neighboring Nations, and collect *to the spot where the Lord intends you to conquer your foes!*" (Joel 3:11, Ferrar Fenton Trans.)

Study in Revelation (Chapter 17 of a Series)

Three Unclean Spirits

HOWARD B. RAND

THE FIRST five Vials of God's wrath, as shown by the events under these vials, began with the turmoil and trouble which led to the French revolution. The First Vial fell upon the earth and culminated in revolution in France. The second fell upon the waters and brought about the destruction of the French sea power. The other three followed and in their order there came revolutionary movements in Italy, the destruction of the temporal power of the Papacy and finally the setting of men free from the superstition and teaching of a politico-religious power which for over a thousand years had dominated and ruled men.

Attention was called to the parallel between those afflicted by these Vials of God's wrath and the events which transpired under the Trumpets. That parallel holds true as the Sixth Angel pours out his Vial upon the great River Euphrates.

When the Sixth Angel began to sound his trumpet it was the signal for the rise of the Ottoman Empire. These hordes came from the region of the River Euphrates and descended upon an apostate Christendom as the followers of Mohammed swept through Europe. Now this Sixth Vial depicts the judgment upon the Ottoman Empire as this angel pours out the wrath of God upon the Turkish power.

The Sixth Angel

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

The drying up of the Great River Euphrates would signify the diminution of the Turkish power until it receded into the territory from whence it originated. What does history reveal? From 1844 A. D., when Great Britain compelled Turkey to grant religious rights to minorities, until the beginning of the 20th century, the waters of this Euphratean plague continued to recede. Turkey had become indeed the "Sick Man of the East." Arabia was in constant revolt, with trouble in Macedonia. Foreign capital was gaining control of industry. The Young Turk movement triumphed in 1908 A. D. Italy complained of Turkish disorder and neglect in Tripoli and declared war against Turkey in 1911. The following year Bulgaria, Greece, Serbia and Montenegro entered the war and all European territory, except Constantinople and a small amount of land on the west side of the Bosporus, was lost to Turkey.

In the World War of 1914-18 A. D., the young Turks allied themselves with the Central Powers and in conjunction with Germany bombarded Russian Black Sea Ports, resulting in the Allies declaring war on her.

"Concerning Edom (or the Turks) thus saith the Lord of hosts: Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? . . . Edom shall be desolate." The prophet now sees a move against Edom, "Behold, he shall come up like a lion from the swelling of the Jordan against the habitation of the strong: but I will suddenly make him run away from her. . . . The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red Sea. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs." (Isa. 49:7-22.)

Here is a prophetic account of an attack against Edom (Turkey) from the south, resulting in the Turks fleeing as aeroplanes spread their wings over her territory.

The British over-ran southern Palestine and captured Jerusalem and conquered Mesopotamia. Turkey's military power was broken. Mosul, Persia and Palestine were lost and Syria was invaded. Beset on all sides, Turkey could do no more and sued for an armistice. The treaty of Sevre (August 10th, 1920) reduced the possessions of Turkey to but a shadow of her former holdings. A republic was declared October 29th, 1923 A. D., and on March 6th, 1924 A. D., the Turkish Caliphate was abolished. By constitutional amendment in 1928 A. D., Turkey ceased to have a state religion. Polygamy was abandoned, divorce laws were promulgated and public offices were opened to women. Literally, the old Turkish Empire had dried up and was no more!

These events fulfilled an interesting prophecy by Ezekiel. "And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury: and they shall know my vengeance, saith the Lord." (Ezekial 25:14.) It was Great Britain that accomplished this task, driving the Turks from Palestine. But Ezekiel says it was Israel who would do this work. This is but one more of the many numerous identification marks demonstrating the fact that the Anglo-Saxon peoples are Israel today.

The Kings of the East

The purpose of the drying up of the Turkish power is to prepare the way for the kings of the east.

Who are these kings of the east?

Isaiah, after addressing the people dwelling in the isles asks the question, "Who raised up the righteous man from the east (Abraham), called him to his foot, gave the nations before him, and made him rule over kings? he gave them as dust to his sword, and as driven stubble to his bow. . . . Who hath wrought and done it, calling the generations from the beginning."

The prophet gives the answer. "I the Lord, the first, and with the last; I am he." (Isa. 41:1-4.) Of Abraham the Lord said, "Kings shall come of thee" and of Sarah "Kings of people shall be of her." (Gen. 17:6, 16.) Thus Abraham and his seed are the kings of the east who in the plan of God are to inherit the earth, "For the Lord's portion is his people; Jacob is the lot of his inheritance." (Deut. 32:9.)

The drying up of the Euphrates, or Turkish power, has opened the road for the return of the seed of Abraham to the land of their fathers and the city of David. In the fulfillment of this prediction by the destruction of the Turkish Empire Great Britain came into possession of Palestine in 1917 A. D. Israel had thus returned to her eastern possessions and the drying up of the Great River

Euphrates prepared the way for that return.

The Unclean Spirits

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

The advent of these three unclean spirits is timed to occur after the drying up of the Turkish power and the return of Palestine to the possession of the seed of Abraham. This being so, these three unclean spirits could not become manifest until after the World War of 1914-18 A. D., during which conflict Turkey was driven from Palestine. This resulted in the Anglo-Saxon peoples coming into possession of their ancient homeland.

Frogs

These three unclean spirits are likened unto frogs. Now the frog is of an amphibious nature, living in the water and on the land. They frequent marshes, quagmires and stagnant waters and their dismal croakings fill the night with noise. It is fitting that the activity of these three unclean spirits are likened to frogs working under cover and in the darkness and stagnant places as they go forward with their propaganda of evil. As the frog is at home both in the water and upon the land so these evil spirits are the Dr. Jekyl and Mr. Hyde in international relationships, practicing evil but appearing as deliverers of peoples.

The Dragon

The dragon has always typified paganism. The Red Dragon of Imperial Rome was its last manifestation as a Great Pagan World Empire. The Roman Fasces, a bundle of rods with an ax projecting from the middle of them, was the symbol of power and authority over life and limb in this political empire of the dragon.

Rome, both Pagan and Papal, was the fourth and final kingdom in the succession of Babylonian Empires. The spirit of evil was fostered upon and bequeathed to mankind when Nebuchadnezzar set up the image of gold. The commercial activities of the pagan world have their counterpart in the world-wide competitive system of Mammon, whose standard is the love of gold and whose creed is materialistic. Thus the spirit from the dragon is manifested in the greed and covetousness that leads to a desire to dominate and control.

The spirit of evil with its frog-like croakings from the dragon has its political manifestation in the moves made by Mussolini in his desire to revive the old Roman Empire. The Fascist propaganda contributes to world unrest and has been instrumental in bringing about the Second World conflict. This movement has adopted the Roman Fasces as its emblem. This fact alone is sufficient identification to justify the statement that in fascism we have the political manifestation of the spirit of evil from the dragon. Here are its emblems:

Imperial Rome *Italian Fasces*



The Beast

The beast is emblematical of this fourth world empire. As the spirit of evil from the dragon is manifested in the political activities of Mussolini as he planned to rebuild the Roman Empire, so the spirit of evil from the beast is false ecclesiasticism. It is manifested in infidelity, scepticism and various heresies of ancient eastern pagan origin. These doctrines are in opposition to His Word and those who are disciples of such doctrines will be found fighting against Him at His coming. This evil spirit is also manifested in the deception and graft that permeates all nations and those activities of life which corrupt men.

The personification of this evil in the political sphere of activity originating in the beast has a spiritual phase that goes back into ancient ecclesiastical manifestations in early times as carried out in occult practices. In ancient Egypt, Tibet, and in other oriental countries the swastika was used as a magic sign or charm. It was a religious emblem in India and China at least ten centuries before the Christian era. In certain occult manifestations the devotees stood within a circle of swastika signs as a charm or protection from harm.

Hitlerism with its Nazi emblem fulfills the modern requirements of a spirit of evil from this source. Their desire is to destroy the principles of Christianity and Christianity as a spiritual force in the world. The leaders of Naziism have advocated the restoration of ancient pagan occultism with the worship of ancient gods and in the deification of their leaders have undertaken to make Naziism greater than Christianity.

The emblems as identified with early occultism and now used by Naziism are as follows:

Occult Charm *Nazi Emblem*



The False Prophet

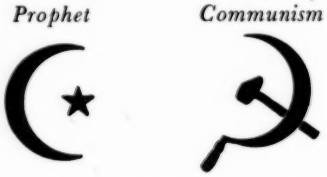
The false prophet is easily identified as Mohammed, whose followers adopted the emblem of the crescent moon and the star. The horns of the moon were turned to the dexter side of the shield. Under this sign fanatics tortured, raped and murdered hundreds of thousands in Asia Minor, Europe and Africa. They showed no mercy in their pillage and in the destruction of those who did not agree with them.

The same spirit of fanaticism in the pursuit of a belief and in the upholding of a false doctrine is manifested today by the spirit of intolerance that would destroy those who will not conform with the doctrines of Communism, where the leaders of this movement have control. The account of the terrible tortures and fearful suffering inflicted upon its victims confirms the above origin of this evil as a demonic spirit from the false prophet of Mohammedanism, whose followers tortured and killed those who would not accept their teaching.

The slogan of Mohammed's followers was, "Death to the infidel." The slogan of the disciples of communism is "Destroy all opponents." Stalin, the fanatic, crushes all who dare oppose him with a ruthlessness which, if anything, excels that of the followers of the false prophet. A spirit of evil and hate animates the forces he represents as Communism moves to slaughter and destroy all who oppose their program.

It is not at first as easy to identify the emblem of communism as related to the heraldry of the false prophet. If, however, we draw the crescent moon over its horns pointing to the sinister side of the shield, placing the star in the opening, we need but add a handle to both the crescent and the star to have the Communistic sign of the hammer and the sickle. The following illustration should make this clear:

The False Prophet *Emblem of Communism*



Further Identification

According to John the drying up of Turkey as a power must be completed before the Three Unclean Spirits became active. The Turkish Republic was proclaimed October 29th, 1923 A. D. What are the facts regarding the above three forces as to the time of their coming into being?

The Fascist council became supreme over the Italian Parliament in the summer of 1923 A. D. The previous year Mussolini marched on Rome. Stalin became supreme in Russia in the fall of 1923 A. D. The previous year Lenin was stricken, paving the way for Stalin's rise to power. On November 8, 1923 A. D., Hitler, surrounded by storm troops, made his famous demonstration in Munich. Thus these three began their career in the very year which saw the end of the Turkish Empire.

Working Miracles

There has never before been an age like the present one in which such evil spirits were active. Their propaganda has played a definite part in changing the entire course of human history. Through the use of propaganda Hitler worked a miracle and conquered much territory. Through propaganda Communism permeated into every country and into every strata of society. The atheistical teachings of these evil doctrines received support in the worldly activities of the Church. Under the malignant influence of modernistic leaders, teachers and preachers (some of whom subscribed to these doctrines of devils) many were turned away from the truth. Such false teachers, as wolves in sheep's clothing, are in opposition to His Spirit, His true Church or Body and to the infallibility and certainty of His Word.

Prepare for War

The time of the activity of the three evil spirits is the day when plowshares were to be turned into swords and pruning hooks into spears as the weak boast of their strength (Joel 3:9-10). From all these three sources—the dragon, the beast and the false prophet—there was to emanate a spirt of evil afflicting the world and preparing the nations for the Battle of the Great Day of God Almighty. We have already dealt with this final great Battle in previous chapters. At this junction in world happenings John issues a solemn warning.

The Warning

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

For a moment the apostle's attention is taken from earthly scenes by an event which calls for this warning message addressed to the followers of our Lord. This event thus described by John, "Behold, I come as a thief," is to be a blessing of surpassing grandeur to a few who heed the warning and have their garments of righteousness. Thus clothed they will enter with Him into the Marriage Supper of the Lamb.

As surely as men witness the activities of the Three Unclean Spirits as they gather the nations for the Battle of the Great Day of God Almighty, so surely is the day near when the warning thus given should be heeded. It is evidently the time of which our Lord is speaking when in the message to the Church at Philadelphia He promises to keep them from the hour of temptation and to whom He said, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Armageddon

"And he gathered them together into a place called in the Hebrew tongue Armageddon." This is a place and not, as is popularly thought, a battle.

There has been much speculation over this word Armageddon. It has intrigued men, while newspapers have used it again and again in describing a possible coming world war. It is of especial interest to prophetic students for it appears in this 16th chapter of Revelation in connection with a statement referring to the gathering of nations together for the "Battle of the Great Day of God Almighty."

The valley of Megiddo has been the scene of many decisive battles. This has been clearly demonstrated by recent archaeological excavations made at the site of this famous place. Megiddo is on the highway over which ancient armies sought to pass into the then rich valley of the Euphrates. Deborah in her Song of Triumph commemorates a great victory for Israel in this Pass.

Megiddo has been the ancient battleground on which has been decided the fate of whole empires. It has led some to attribute the prophetic reference to this place in Scripture as a description of a conflict that has already occured. They base their reasons on historical facts and the findings of archaeology that clearly prove that this place was the battleground of many nations in ancient times.

While it is true that the history of this Pass is associated with the battles of many nations, this very fact makes it a symbol of a coming decisive conflict between the forces of the Kingdom of God and the Kingdoms of this World. Some question the fact that Megiddo will ever again be of importance as a geographical location in a future issue which will decide the fate of dictators and empires. They forget that Palestine, according to prophecy, is destined to play an important part in that coming conflict. Events in and around the land of Israel are yet to develop so that this ancient battle-field will again see the march of armies meeting in mortal conflict which will forever decide the fate of our modern dictators.

Because the book of Revelation gives the account of that final phase of military activities does not in any way mitigate against the fact that it will be an actual conflict even more decisive than any previously fought on this ancient battlefield.

John wrote Revelation at the close of the first Christian century. This precludes the possibility of his reference to Armageddon as descriptive of a place of military activities prior to his time. John did not write in the past tense, but was looking to the future and describing the closing scene of this present age in which Armageddon is to play an important part. This in itself is a *miracle in prediction* for during the many centuries prior to our day Armageddon as a place of importance had no part in the development of modern civilization. But John with no uncertain voice declared it would become an important place when modern civilization was ready to give 'way to the establishment of the Kingdom of God's righteous rule here upon earth.

When Jesus Christ returns in triumph He brings to a successful conclusion a desperate situation confronting His Kingdom people as He turns the tide of battle and brings defeat to the armies of the Kingdom of this world. The place of the final phase of this conflict, for it is worldwide with the battle-line extending into all nations, is designated as Palestine. The place of the King's return is definitely stated as the Mount of Olives. The time of that return is dated by events which will see the nations gathered to battle against Jerusalem. The result will be the complete defeat of the present world dictators in their bid for world power.

The prophets of the Old Testament also predicted the coming conflict which John clearly saw in vision. Without exception all declare the event is in the dis-

tant future as far as their day is concerned. Ezekiel definitely specifies, "It shall be in the latter days." This precludes the events of his 38th and 39th chapters as taking place in Old Testament times. To make it even more certain as to the time, Ezekiel prophesies that for many years the prophets would predict this coming conflict. This has been true, for over 2500 years now they have been prophesying of that coming conflict.

Joel also dates the event as just preceding the "Day of the Lord" while Zechariah verifies this in giving the same time of its occurrence. The popular version that makes Armageddon a decisive battle certainly describes a conflict that is yet future. There are, unknown to most people, many phases to that conflict and while its ultimate object will be the taking of Jerusalem and Palestine yet, in its inception, it will involve all men in every sphere of their activities and no nation will escape.

With all this, the ancient battlefield at Megiddo will also become a strategic location in the near future as it has been in the past. In conformity with John's vision Zechariah places Jerusalem in a prominent position before all nations just prior to the end of this age. It is apparent to any man conversant with the world situation and the prophetic utterances regarding Jerusalem, Palestine and Armageddon that nations are now rapidly maneuvering into position to fulfill these ancient predictions.

Following the conflict as predicted, both the prophets and John declare that gigantic seismic disturbances will change the topography of Palestine and other parts of the world. In fact, Ezekiel times these changes with the defeat of the forces that come against the land of Israel. John definitely states that an earthquake would follow the Armageddon phase of the conflict.

Now note, that earthquake has not yet occurred. The topography of Palestine has not yet been changed in conformity with the statements of Ezekiel and of the statements of the rest of the prophets. Therefore the battle of the Great Day of God Almighty, centering in its final phase at Armageddon, has not yet taken place. It is still in the future and will come at the appointed time.

Some hold that the coming conflict is but in the realms of the spirit. They, however, are overlooking the fact that spiritual forces have their counterpart in the physical while the physical portrays that which is going on in the unseen realms of the spirit. Though the unseen forces in the spiritual will no doubt have a great part to play in the coming conflict, it will yet be literal enough to fulfill the requirements of the prophets in their description of the terribleness of that time.

The Seventh Angel

"And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

Except the Spirit of God had given light no man in the past could have of himself foreseen the Blitzkrieg with its rain of destruction and death from the air. But this Seventh vial is poured into the air resulting in the proclamation, as translated by Ferrar Fenton, *"It has Come."*

What has come? Nothing else than the final and last conflict of the ages as this Angel pours his vial into the air. This conflict will terminate in the Battle of the Great Day of God Almighty. It is the war of which all the prophets speak, the final move on the part of the forces of evil to destroy His Kingdom and prevent Him from taking over the Throne of His father David and reigning over the House of Jacob forever.

Voices, Thunders and Lightnings

"And there were voices, and thunders, and lightnings: and there was a great earthquake, such as there was not since men were upon the earth, so mighty an earthquake and so great."

Here is indicated tremendous agitation, turmoil and disruption on a world-wide scale that stirs society to its profoundest depths. The voices, the thunders and the lightnings describe perfectly the agitation among nations and the air raids with their lightning attacks and bombings. We have already spoken of the great earthquake in previous chapters, which earthquake has both a literal and symbolic meaning. In the literal will come the fulfillment of Ezekiel 38:18-23 while the great upheavals and disruption among men in the social and economic disturbances is clearly depicted in the symbolism of a great earthquake.

Division of the Great City

"And the great city was divided into three parts, and the cities of the nations fell: and Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

This Great City is none other than the entire Babylonian system consisting of the political, economic and religious activities of men. The division of this great city into three parts would indicate three distinct but irreconcilable divisions in world structure. Mr. David Davidson on January 16, 1939 wrote, "The Wanton City is now apparently on the eve of being shaken into three distinctive economic parts consisting, in all probability, of (1) an economic Union of Soviet Nations; (2) an economic Union of Fascist Nations; and (3) an economic Union of Democratic Nations." (*The Domination of Babylon, Literal and Symbolic,* page 29). This division of which Mr. Davidson wrote has since developed. All this leads to the final overthrow of the entire Babylonian system, which overthrow is later detailed by John.

The Result of the Earthquake

"And every island fled away, and the mountains were not found." We have already discussed at length the events thus depicted (chapters Five and Twelve). John here is stating a fact regarding the great disturbances that will bring the present order to its close.

Great Hail

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Here we have a description of the type of judgment that falls upon men. It may also refer to the terrible effect of the Blitzkrieg as fire and explosives are rained upon men. It is certain that John was given a vision of the final and last World conflict and would see in that vision the bombing of the cities and the night air raids and he would listen to the angry comments of the people who escaped with their lives from this type of destruction.

Also this may describe the coming great seismic disturbances and meteroic showers fulfilling Ezekiel's description of the great hail and brimstone to be used by God in the destruction of the enemies of His Kingdom (Ez. 38:22). The close of this vial sees the destruction of the present world order and the discomfiture of the armies of the nations who have warred against Him and His Kingdom.

In Destiny for July we will deal with the woman arrayed in purple and scarlet.

NOTE: *Study in Revelation* will be available in book form on July 15th; see Announcement on back cover of this issue.

War Aims!

DEMANDS have been made from time to time upon the belligerents to state their war aims. So far there has been no clear answer to such demands, nor is it possible for statesmen, the Congress of the United States or Parliament to give an answer to this query until there comes an understanding of the purposes of God in the plan of the ages. The very fact that men of the Anglo-Saxon world are unable to formulate a clear-cut outline of their ultimate objective, that is, the type of peace they intend to institute when the war is won, is in itself significant.

We know their immediate aim is the defeat of Hitlerism. All conflicts are fought with the defeat of the opponent as the main and immediate objective. The most significant factor in the present situation, insofar as Great Britain and America are concerned, is the seeming lack of any plan regarding the future if the dictators are defeated.

No such uncertainty troubles the dictators regarding their war aims. Hitler knows what he wants and has so declared and is moving to fulfill his purposes. Stalin trusts as a result of coming chaos there will be world revolution out of which will come a world order based upon Communistic principles. Mussolini had hoped to revive the Roman Empire but his plans have become a scrap of paper as Hitler takes over the directing of Italian affairs. In contrast to all this there is confusion within the Anglo-Saxon World regarding the future and they have no plan. Why?

The reason for the lack of decision and the continued uncertainty regarding the future becomes clear when it is recognized that our people have lost the knowledge of their past and are blind to their future as God has outlined our destiny regarding the part and place we are to have in the coming new world order.

Because this is so the future is blank and we grope for the wall like the blind and stumble at noonday as in the night when we ought to walk in the brightness of the light of revelation that would illuminate our pathway as we move onward to a glorious destiny.

As surely as Assyria, Ammon and Gog and Magog with Amelek are represented in the modern nations of Germany, Japan and Russia, so surely is the Northern Ten Tribe Kingdom of Israel (known as the House of Israel) represented in the Anglo-Saxon-Celtic peoples of today. The knowledge of the identity of races is fundamental to an understanding of the course of current history. Modern Assyria is fulfilling her predicted role. Russia will soon move in conformity with Ezekiel's foreseen plan regarding her activities in these last days.

The plan of God involves the future of His people Israel as they face the most desperate situation in their history. Because God's plan must be Israel's war aims, and the Anglo-Saxon people as yet are not familiar with that plan, a babel of voices within our midst brings confusion and uncertainty which will not be overcome until we awaken to these God-given responsibilities.

What are God's war aims as they apply to His people? This is important, for until we understand what He would have us do we are unable to follow through. First and foremost in those aims is that Israel awaken to the fact that Jehovah is their God and that He only can save them from all their troubles. In such a national awakening there must come a desire to restore His administration that the evils of maladministration may be removed from our midst. The attacks upon us by the Assyrian are being used of God to bring about a turning unto Him.

God has promised world rule for His people Israel, but not until the restoration of His administration will His people be ready to assume such responsibility. The present conflict will, therefore, increase in intensity, and to the disadvantage of the Anglo-Saxon peoples, until this national awakening when they will in fact and in name become ready to rule with God. Meantime the dictators are endeavoring to take over that world rule which has already been promised to Israel. The present war will decide once and for all the rulership of world affairs for a thousand years to come and it will not be in Hitler's favor, regardless of the successes he has already accomplished or will yet gain in the near future.

Out of apparent defeat the Anglo-Saxon world will arise, an Israel people, cleansed of all evil and in the strength of the newly acquired spiritual power become the recipients of God's blessings as He intervenes in their behalf, and overwhelming defeat is afflicted upon all their enemies.

The defeat of the dictators will be followed by the greatest and most effective disarmament program the world has ever known and as a result nations will learn war no more. This is to be accompanied by the destruction of the present Babylonian system of political, religious and commercial activity—to be followed by the reorganization of the administration of world affairs along Kingdom lines as set forth in the constitution God gave to Israel at Mount Sinai.

God's war aims must become our war aims! Those aims are to bring in a perfect world order with His People cleansed of all unrighteousness which will enable them to truly administer God's laws of equity and justice and establish peace. When His war aims are recognized as essential to peace, and our nation arises to her national responsibility as His Kingdom nation, glorious victory over all the forces of evil is assured; while the moves by the dictators, who through force would dominate the world, will be forever defeated.

Anglo-Saxon-Israel Exposition

MAKES the Bible a new Book; Demonstrates the inspiration of the Scriptures; Proves Divine design and brings order out of seeming chaos; Explains the secret of the greatness of the British Empire and the United States of America; Reveals the origin, mission and destiny of the Anglo-Saxon Race; Distinguishes between Israel and Judah and establishes the identity of the Anglo-Saxon Race with Israel, as distinct from the Jews; Kills pessimism and gives an entirely new outlook on life; Provides the answer to the false doctrines of anti-God propaganda; Has convinced thousands of atheists and brought them into the Christian faith; Will unite and consolidate the world as nothing else can; Reveals Divine power for the good of humanity, and will yet prove the mightiest regenerator of the Age.

One Man's Destiny

By C. R. DICKEY

CHAPTER V. (Continued)

Judah: from Rehoboam to the Christian Era.

It seems incredible but Hezekiah was famed for his virtues still more than his father Ahaz was for his vices. The principal aim of Hezekiah's life was to overcome the ravages of his wicked father. He began in the first month of his reign by calling the priests and Levites together. Let us hear what the king said to them:

"Hear me, ye Levites, sanctify now yourselves, . . . and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him. . . . Also they have shut up the doors of the porch, and put out the lamps. . . . Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are in captivity for this.* Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us."

Soon the sound of music and the psalms of David echoed in the vast spaces of the neglected temple. Once again the people sang praises to the true God and worshipped Him with glad hearts. "So there was great joy in Jerusalem."

"This did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

When a ruler like Hezekiah is attacked by an aggressive nation what happens? Does such utter devotion to God guarantee protection in time of peril? Read the answer in the dramatic events of Sennacherib's invasion as told in II Kings 18-19, and in II Chronicles 32. Mark the vain boasts of the Assyrian king. They remind one of Hitler. "Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? . . . Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?" Note Hezekiah's cooperation with Isaiah. Follow him into the temple where he spread a threatening letter before the Lord and humbly prayed for guidance. Observe Isaiah's confidence: "He shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor cast a bank against it." Hear Hezekiah as he calmly assured his people of victory: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah." How did God make good the words of both prophet and king? That night an angel of the Lord passed by. The next morning at the gates of Jerusalem 185,000 Assyrians lay dead.

The pages which tell of Hezekiah are most refreshing among the many dealing with human sin and sordidness. He was a praiseworthy man of God and a noble king. We rejoice to find that he was appreciated by his own generation. "They buried him in the *chiefest* of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death."

Under the reign of Manasseh Judah promptly returned to idolatry and witchcraft, even to that most abominable crime —the offering of human sacrifices. "The Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." Affliction brought Manasseh to his senses. He prayed with such contrition that God answered and brought him again to Jerusalem (II Chron. 33).

Josiah attempted to purge the land from the pollutions of Baal. He ordered the temple repaired. While the work was in progress Hilkiah the priest found a book containing the writings of Moses. Josiah sent the priests and scribes to Huldah the prophetess, who "dwelt in Jerusalem in the college," for instruction from the Lord. She sent the king word that the sins of Judah had gone too far and that nothing could now save the nation from the penalties written in the newly found book. Moreover Huldah assured Josiah that because of his humility and repentance judgment would be stayed until after his death. Josiah did the best he could to keep the laws of Moses in the midst of a crooked and perverse generation. He observed the passover. He put down spiritism, idols and other abominations. Notwithstanding his inability to avert Judah's fate, his efforts won for him one of the rarest tributes in Old Testament literature. It is found in II Kings 23:25: "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." For Josiah's complete story read II Kings 22-23; and II Chronicles 34-35.

Events moved swiftly to the end of Judah's national independence. The leaven of sin had done its work—and the wages of sin is death. The time of which God's prophets warned had come: "Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. . . . I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." (II Kings 21:12-13.)

Egypt and Babylon were the weapons of destruction. The eclipse which cast shadows over the reigns of Jehoahaz, Jehoiakim and Jehoiachin deepened into a blackout in the time of Judah's last king—Zedekiah. See how the usual course of evil repeats once too often:

"Zedekiah . . . did that which was evil . . . and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. . . . Moreover all the chief priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, *till there was no remedy.*"

Then came the Babylonian king, Nebuchadnezzar, with the sword and a campaign of total warfare. He slew their young men and spared not the women nor the old man that stooped for age. He burnt the temple and carried away its treasures. He laid low the walls of Jerusalem and destroyed all its palaces with fire. All who escaped the sword he carried away to Babylon where they were servants until the rise of Persian power. These events, we are told, fulfilled "the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept her sabbaths, to fulfill threescore and ten years." (II Chron. 36; II Kings 24-25.)

Judah's seventy years of Babylonian captivity had begun.

In order to keep one's bearings in the maze of ancient history it is well to remember that Israel—the ten-tribed northern kingdom—was not in Palestine at the time of Judah's subjugation by Nebuchadnezzar. More than a century before, in 721 B. C., during the first years of Hezekiah's reign over Judah, Israel had succumbed to the power of Shalmaneser and had been transported en masse from Samaria to the strongholds of Assyria. (II Kings 18:9-12.) Judah was not included in Israel's Assyrian captivity, and, Israel had no part in Judah's Babylonian captivity. It is essential to keep in mind the complete separation of the two kingdoms. Their history and destiny must be traced separately if they are to be traced at all. Any attempt to make all Bible history and prophecy apply to both nations as if they were one and the same ends in utter confusion and misunderstanding of the facts.

It will help also to know something about when the prophets carried on their work. Elijah and Elisha were the contemporaries of Ahab and Jehoshaphat. Elisha, being the younger, continued his work until the time of Joash. Next came Amos and Hosea. They were followed by Isaiah, who was Hezekiah's friend and co-worker. Micah came in the latter part of Isaiah's time. Then came Nahum, Zephaniah and Habakkuk. Zephaniah lived in the time of Josiah. So did Jeremiah whose prophetic work figured so prominently during the overturning period of Zedekiah's regime. Ezekiel and Daniel were the spokesmen of the captivity period. Haggai and Zechariah were Judah's post-captivity prophets—the contemporaries of Darius and Zerubbabel.

During Judah's captivity Babylon itself was conquered by the Medes and Persians. The strategy of their spectacular siege and capture of the great city is dramatically told in Daniel's account of Belshazzar's feast. The Medo-Persian empire is the second kingdom of Daniel 2:39, the bear of Daniel 7:5, and the two-horned ram of Daniel 8:3-7, 20. One horn was higher than the other, and the higher came up last; in other words, the Median power came first, but the Persian, which followed, surpassed it in strength.

Major events narrated in the historical books, Ezra and Nehemiah, are familiar to all who have done even casual Bible reading. Cyrus, king of Persia, was led of the Lord to issue a proclamation ordering the rehabilitation of Jerusalem and the rebuilding of the temple. He charged captive Judah with the task. He called for volunteers to do the work and ordered all who did not return to Judea to help by contributing their silver, gold and other resources.

Two questions arise: Who returned to Jerusalem? And how many? It is tremendously important to note and remember the answers. And why? Because it is just at this point that errors have crept into Bible teaching which have been used to confuse all subsequent history of Israel and Judah. Authors of Protestant theological textbooks teach that captive Israel joined Judah in the return—they do not say when nor how—thereby uniting again the twelve tribes into one people thereafter called Jews. This supposition automatically terminates the two separate kingdoms in the sixth century B. C. Theologians are then faced with the problem of trying to reconcile the diverse destinies which the prophets insistently proclaim for Israel and Judah until the end of the Christian dispensation. Conservatives sidestep this problem by an illogical process of spiritualization, substituting the church for Israel, et cetera; liberals do it more neatly by simply setting aside the work of God's prophets as inconsequential and of no historical value whatever.

Jewish historians in the past have known and stated that their brethren of ten-tribed Israel did not return to Palestine at that time, nor at any later time, either as a whole or in any considerable part. Now, however, certain leaders among Jewry are not at all averse to having the theory taught and believed. In fact it has become one of their chief assets, enabling them to lay claim—undisputed by Christendom—to the dominions and prerogatives of both Judah and Israel.

Who, then, did return to Palestine? Ezra 1:5 declares: "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." Here Judah, Benjamin and Levi are specified. Thus we learn that Zerubbabel who led the first expedition was accompanied by a part of the very same tribal group that had constituted the southern kingdom ever since the revolt of the ten tribes. Nehemiah appeared on the scene almost a century after Zerubbabel. Chapters 7, 10, 11 and 12 of his book show that after the passing of many years only families from the original constituents of the southern kingdom were listed in the records. He makes no mention of Ephraimites being among them, nor of any others from the northern kingdom.

How many returned? "The whole congregation together was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven; and there were among them two hundred singing men and singing women." The entire company numbered less than fifty thousand. (See Ezra 2:64-67; Neh. 7:66-69.)

Eighty years later Ezra, a ready scribe in the law of Moses, was authorized to lead another group to Jerusalem. About seventeen hundred men accompanied him. However, the majority of the Judahites, Benjamites, Levites and priests never returned to their native land. Information that sheds light on the subject is found, for example, in Ezra 8:15-17. After Ezra had assembled the men who were to go with him, and they had camped three days at the river Ahava, he made a

discovery: "I viewed the people, and the priests, and found there none of the sons of Levi." By drafting the aid of influential men and appealing to the chief official Ezra finally persuaded a few Levites to join him. These two small bands of crusaders reestablished Palestine which became known in time as the nation of the Jews. So—it is now quite clear that only a small fraction of Judah itself ever became a part of the nation of the Jews; and, we may be absolutely certain that if any section of the Israel kingdom had returned to Palestine, Ezra and Nehemiah, the two great historians of that period, would have written something about it. Henceforth citizens of this Jewish state, regardless of racial background, were referred to generally as Jews.

Many are baffled by the fact that Ezra, Nehemiah and others sometimes refer to the Jews as Israel, or the children of Israel. Why?—they ask—if the Jews are not a part of the northern kingdom of Israel. Yet this usage of the word "Israel" should not occasion surprise or confusion. Such references merely designate the racial origin of the Jews as descendants of Jacob-Israel. In such cases the word "Israel" is used in its racial and not in its national sense. On the other hand, Benjamites and Levites among them were not Judahites or Jews tribally, but, they were called Jews because they resided within the bounds of the Jewish state. The Apostle Paul, in his letters, calls attention to these same distinctions when he mentions that by race he was a Hebrew through Abraham and an Israelite through Jacob-Israel; by tribe he was a Benjamite; by citizenship he was a Roman; by residence in Judea and by religious affiliation he was a Jew; by religious denomination he was a Pharisee; and by conversion he became a Christian. If these facts are not clear the reader will not have the historic background to really understand the prophets and the New Testament.

This remnant nation of Judah was not an independent state. It was a province of the Persian empire and was subordinated to the land Beyond-the-river. The throne of David was removed from Jerusalem after Zedekiah and his sons were slain. Zerubbabel, who headed the main expedition to Jerusalem, was a member of the royal line of David. He is probably the prince listed by that name in the genealogies of Matthew 1 and Luke 3. Cyrus appointed him Persian governor of Judea.

Later Nehemiah gained permission from Artaxerxes Longimanus to rebuild the walls of Jerusalem. The king granted him a cavalry escort for the journey, and appointed him governor of Judah, as Zerubbabel had been. The gifted Ezra was Nehemiah's efficient high priest and scribe. Ezra and Nehemiah were noble-minded, spiritual men. They were shocked by the state of affairs due to the prevalence of mixed marriages among the people, especially among the "upper" classes. Even the priests had idolatrous, foreign wives. Governor and priest collaborated in the institution of drastic reforms based upon the writings of Moses and the prophets. They called the people to a revival of faith, prayer and worship of God. Once again for a brief period the joy of Jerusalem was heard afar off. Judah's Old Testament history ends with the important documents of Ezra and Nehemiah, and the book of Esther, save as glimpses of future events are revealed through the prophets.

After the time of Ezra and Nehemiah the little nation of Judah began a steady moral and spiritual decline. Intermarriage with pagan foreigners continued without further restraint. The pure laws and religion of Abraham, Moses, David and the prophets were displaced by the rise of politico-religious doctrines known as Judaism. Judaism was not the work of Ezra and Nehemiah; it was the outgrowth of traditions which developed and flourished under the priests, scribes and elders who succeeded them. The Bible of Judaism was not the Old Testament, but the Talmud, which was a creation of their own rabbis. Under such blind leadership the light of truth departed from the people—with the exception of a few faithful witnesses in each generation who continued to hold and treasure the revealed Word of God.

Judah remained under the dominion of Persia for two hundred years. During all that time it had only two local governors of its own—Zerubbabel and Nehemiah—and they were appointed by Persian monarchs. Its civil affairs were subject to the jurisdiction of Persian satraps who had authority to assign their deputies, and to call on the Jews for men or money. Local administration, however, was left to the high priest, and he gradually came to be regarded the political, as well as the religious, head of the nation. It was this combination of political and ecclesiastical power with which Jesus Christ contended to the end of his redemptive work.

When Alexander of Macedon crossed the Hellespont he conquered Persia and Syria, and entered Jerusalem on his march to the east. After Alexander's death, in 320 B. C., Palestine was subject first to Syria, then to Egypt under the Ptolemies, then again to Syria under Antiochus the Great. The tyranny of Syria led to the Maccabean revolt, and an interval of independence for Judah. During this era the Pharisees and Sadducees became recognized parties, exerting great influence in politics and religion. The Maccabees were succeeded by an Idumean dynasty, beginning with Herod the Great, ruling under the authority of the Romans. In the days of Herod Jesus of Nazareth was born. Then came the dawn of a new age in Biblical history—and a new life for mankind.

All the prophets of Judah and Israel foretold the glories of a distant era when God would reveal Himself to the covenant race in the visitation of His Son.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even *the messenger of the covenant*, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Malachi 3:1.)

The manner of that visitation as related by Matthew, Mark, Luke and John fulfills all the details which the prophets gave for the purpose of identification. Matthew in his account of the Annunciation says that all things were done as foretold in Isaiah. Compare Matthew 1:22-23 and Isaiah 7:14. Wise men from the east knew from Micah 5:2 that the Coming One would be born in Bethlehem of Judea. Herod's slaughter of the children, Matthew tells us, was prophesied in Jeremiah 31:15. Luke gives an important link in the chain of evidence in his first chapter. Following the birth of John the Baptist who was to herald the Messenger of the covenant, Zacharias, speaking in the Spirit, said:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember *his holy covenant; the oath which he sware to our father Abraham.*"

The two genealogies as given by Matthew and Luke have been the source of much confusion among Christians gen-

erally. Yet there is no occasion for misunderstanding if the two records are read carefully. Instead of noting the points of difference in the two accounts Bible students have carelessly taken for granted that both Matthew and Luke record the genealogy of Joseph. Even a casual reader ought to inquire how Joseph can be born of Jacob, as Matthew says, and be also the son of Heli as stated in Luke. Matthew's genealogy begins with Abraham and descends through David and Solomon to Joseph. He uses the word "begat," meaning "born of." When Matthew in his first chapter, verse 16, writes that "Jacob begat Joseph," he clearly means that Joseph was born of Jacob. If Christ had been born of Joseph the record would have continued—"And Joseph begat Jesus, who is called Christ." But Matthew does not say that. He says, "And Jacob begat Joseph *the husband of Mary, of whom* (that is, Mary) *was born Jesus,* who is called Christ." Then he goes on to explain that Christ was born—not of Joseph and Mary—but—of the Holy Spirit and Mary. Matthew makes it plain that his account is the actual genealogy of Joseph, and, that he gives it because Joseph was the husband of Mary by which relation he became the guardian of the Lord Jesus, thus taking the place of an earthly father.

Luke's narrative of the Annunciation in the opening chapter of his Gospel says of Mary's Son: "He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David." While it is interesting to know that Joseph too was of the house of David, that fact alone would not connect Christ with David. It was through Mary only that our Lord could belong to the house and lineage of David.

In Luke 3:23 we read, "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." Now how can we know which one of the two—Jacob or Heli—was father to Joseph? As has been said already Matthew's statement, "Jacob begat Joseph," leaves no room for doubt. Luke does not say that Heli begat Joseph. He says Joseph was the son of Heli. Jewish scholars tell us that the words "son of" may mean also "son-in-law of." Undoubtedly they do in this case. Add to this explanation the fact that it was not customary at that time for a woman's name to appear in a genealogical line. The usual method, when a line continued through a woman, was to insert her husband's name instead of her own. The whole situation clears up when read, "Joseph—son-in-law of Heli."

The Reverend John D. Davis, Ph. D., D. D., LL. D., in his Dictionary of the Bible says of Mary: "Many believe that she too was of Davidic lineage, because she was told that her child should receive 'the throne of his father David,' also because our Lord is said to have been of 'the seed of David according to the flesh' (Rom. 1:3; II Tim. 2:8; cp. Acts 2:29-30), and again because, in the opinion of many scholars, the genealogy of Christ given by Luke 3:23-38 is through his mother." On page 298 of the same work Dr. Davis states unhesitatingly that Heli is "The father of Mary, the mother of Jesus." Note one other point regarding Mary. Her descent was not through Solomon but was through David's son Nathan. Therefore Solomon was not the progenitor of Christ as many have been led to believe (Luke 3:31).

The prelude to Jesus' ministry was the preaching of John in the wilderness of Judea as foretold by Isaiah in Chapter 40. Jesus was baptized of John, receiving at that time the Spirit and the witness of God: "This is my beloved Son." Then he was led into the wilderness where he withstood the testing of the devil for forty days. After that angels ministered to him. When he was strengthened his great work began. Leaving Nazareth he went to "Capernaum, which is upon the sea coast in the borders of Zabulon and Nephthalim: *that it might be fulfilled* which was spoken by Esaias the prophet—." (Isa. 9:1-2.) Jesus began his ministry by taking up the message of John, "Repent: for the kingdom of heaven is at hand."

Our chief purpose now is to study the reaction of the Jewish nation to the message and work of Jesus Christ. It will be taken for granted that the reader is familiar with the principal events of his life as he went about teaching and doing good. From this point we shall limit the scope of discussion to those scenes which reveal the attitude of the Jews toward Christ as he dealt with them.

First let us note the reaction of the Jews to John, the Lord's herald. When John commenced his preaching mission many people went to hear him. Many believed him and confessed their sins and were baptized. As soon as news of him reached the Jewish authorities in Jerusalem they sent priests and Levites to investigate. When they questioned John he told them he was not Christ nor Elijah, but the wilderness prophet of whom Isaiah wrote—the forerunner of Christ who was then among them, though they knew him not (John 1:19-28). It would have been a simple matter for the leaders of Jewry to check the work of John with the words of the prophets. It was their duty to do so. God works in the open. There is nothing secretive about His plans. He has graciously and wondrously revealed them through His servants the prophets. The only people who walk in darkness are those who refuse to believe what the prophets have written. So the long awaited time had come. The voice crying in the distance was announcing that the Messenger of the covenant was in their midst: "and the Lord, whom ye seek, shall suddenly come to his temple."

John the Baptist knew that the Pharisees and the Sadducees did not believe him. Reading the scorn and contempt in their hearts as they looked upon a baptismal scene he addressed them with a scathing and prophetic denunciation: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, *We have Abraham to our father*: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid to the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (See Matt. 3:5-12.) The time had come when evil, self-seeking Jewish leaders would not longer find security in their descent from Abraham. From now on if they would be the children of Abraham they must do the works of Abraham.

For convenience in tracing Scriptural references we shall quote largely from Matthew. However, the same statements may be profitably read from one or more of the other Gospels for added details.

In the public statements of Jesus commonly referred to as the sermon on the mount he lets it be known that certain people will oppose his work. He brands the Jewish religious authorities as the real enemies of God. He charges them with perverting truth and misleading the people. Let us consider some of these charges against leaders in Jewry.

"I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. . . . When thou

doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. . . . Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 5:20; 6:2-5; 7:15.)

In the following denunciation and exhortation Jesus throws more light on the character of his enemies:

"Then spake Jesus to the multitude, and his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grevious to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." (Matt. 23: 1-10.)

Jesus declared also that his enemies were so covetous and mercenary that they had commercialized the Lord's sanctuary. "Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21:12-13.)

Jesus did not promise his disciples easy tasks. It would be their lot to face his foes and take the consequences. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. . . . From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 10:16-17; 11:12.) Nevertheless their difficulties and sacrifices would bring certain compensations denied to others. When they asked the Master why he spoke in parables, he answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes *they have closed.*" (Matt. 13:10-17.)

It is plain from the beginning that the message and ministry of Jesus has nothing in common with Judaism. As his work proceeds it becomes increasingly clear that he does not build either his kingdom or his church upon Judaism as a foundation. Mark this truth particularly. It enter into gravely important issues in the present world crisis. One may begin the verification of this position by reading Matthew 15:1-20, and Mark 7:1-23. We quote a few passages from the latter.

"The Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your tradition."

Jesus then illustrated the point by contrasting Moses' version of the fifth commandment with the absurd perversion it had undergone at the hands of the elders. "Thus," said Jesus, "have ye made the commandment of God of none effect by your tradition." Again he said, "Did not Moses give you the law, and yet none of you keepeth the law?" (John 7:19.)

Let us now see how Jesus cautioned his disciples to be wary concerning these corrupt traditional dogmas. "When his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, . . . How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, *but of the doctrine of the Pharisees and of the Sadducees.*" (Matt. 16:5-12.)

The Old Testament writings of Moses and the prophets had long since ceased to be the Bible of Judaism. God's righteous laws and precepts, which are not burdensome or grievous, had been superseded by literally hundreds of man-made civil and canonical laws developed chiefly by the rabbis and elders. Some authorities claim that the practice of amplifying Old Testament teaching began even previous to the writing of the books of Chronicles. It is evident that the chief work along this line was done during the centuries between Ezra and Nehemiah and the time of Christ. Now when Jesus took issue with the Pharisees and Sadducees concerning their laws and customs he was denouncing—*not the laws of Moses,* but—these traditional laws and doctrines of their own creation which they considered of greater value than the writings of Moses and the prophets. Jesus told them they had rejected the commandment of God that they might keep their traditions. Mosiac laws are God's laws, which Jesus said he came "not to destroy, but to fulfill." Rabbis added new restrictions and impositions from time to time and the Sanhedrin enforced them. The situation had become intolerable. In compassion Jesus extended his invitation: "Come unto me. My yoke is easy, and my burden is light."

Christ's beneficent miracles were a sore trial to his enemies. The very character of his works precluded their efforts to arouse public sentiment against him. For this reason they were continually accusing him of violating the Sabbath. Not being able to antagonize the people against his works they charged that it was a criminal offense to do them on the Sabbath day. But people then as now had the homely virtue of common sense and were not so easily fooled. When a man has been a helpless paralytic for thirty-eight years and One with the power of God says, "Arise, take up thy bed, and walk"—it will take more than a group of hypocritical bigwigs to convince that man and his friends that there is anything wrong about doing such deeds on any day in the week.

(To be Continued)

PLEASE NOTICE!

The present greatly increased demand for copies of previous issues of DESTINY Magazine has exhausted the supply of certain issues. Readers wishing to procure former copies are urged to do so without delay. Most are still available. They will not be reprinted!

A National Movement

A. R. HEAVER
(In *The National Message*
—London, England)

IN A RECENT press article Canon Marriott claims that the spirit in which the men and women of this country are facing the blitzkreig is truly in accordance with the spirit of CHRIST, so that those who are privileged to witness this are "*seeing part and a very real part of the religion of Britain.*" Canon Marriott makes a provocative challenge when he continues: "*There are some people who seem to think that there is a special kind of religious goodness which God likes and the Churches provide; and that there is another kind of natural goodness which you can find in any decent chap but it isn't specifically religious, and so God is not very interested in it. I don't know who invented that blasphemous idea, but I surmise that it came from the common fallacy of confusing religion with religious observances. It will be a great help to the cause of religion in this country when people realize that such acts are due to the spirit of God in man, and to centuries of Christian teaching in the nation's past.*"

This is a point worth taking into consideration when people express incredulity at the thought of the BRITISH people being selected for a spiritual mission in the world because they seem such irreligious people. It is important always to bear in mind the distinction between true religion which is spirituality and religious exercises which are the means to an end and not an end in themselves. Our LORD shocked the religious people of His day by proclaiming: "*I will have mercy and not sacrifice!*" But that was simply another way of saying: "*To do justice and judgment is more acceptable to the Lord than sacrifice,*" which is just what the average person means when he says: "*To live clean and play the game is more important than going to Church on Sundays.*"

Again this is in harmony with the Scriptures which declare: "*Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?*" The Divine demand is emphatic: "*He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*"

This spirit of true religion which permeates the HOLY SCRIPTURES has penetrated the inmost soul of the BRITISH race. The dividing line between religious humbug and true humility is sometimes very thin. Indeed the average man looks at the problem through the eyes of Isaiah who was inspired to give us a vision of this problem when he declared in the message to ISRAEL in the ISLES: "*Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*" Taking this as our cue, it is quite evident that in the present fight for freedom against oppression we are fighting a truly religious war.

It is the same vision which makes Canon Marriott exclaim: "*What we want is not religion as a Church movement but as a national movement. One which has no concern with denominational differences, but which seeks in Christ's name and Christ's spirit to enlist all the goodness not expressed religiously in the nation to the glory of God and the good of the people. It must be a Christianity which gets things done. It is just tragic and pathetic that the nation looks for that lead in vain. But I am sure it will come.*"

This conception of religion as a national movement is a striking one and is in complete harmony with the prophetic vision of Jeremiah which predicts that when the NEW COVENANT made with the HOUSE OF ISRAEL for ever, comes fully into operation, it will result in the passing away of formal religion, as it is written: "*They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them.*" They shall no more teach! Think of that! This does not mean that there will be no future need for acts of corporate or collective worship, but it does mean that the era of blind faith will be superseded by the dispensation of direct perception.

In previous articles we have sometimes stressed the fact that Anglo-Saxon-Israel is something more vital than a mere religious organization; it is a spiritual movement. This distinction is of vital consequence. For it means that our Movement transcends denominational differences. WE ARE A NATIONAL MOVEMENT WITH A NATIONAL MESSAGE. And just as "*the Law was the schoolmaster*" to bring men to CHRIST, so our movement is a schoolmaster teaching the NATION the truth of its identity with the ISRAEL people, in fulfilment of the predicted proclamation of the GOSPEL of the KINGDOM, as it is written: "*This gospel of the Kingdom shall be preached in all world for a witness unto all nations; and then shall the end come.*"

Canon Marriott closely approximates to the vision of Anglo-Saxon-Israel when he describes the spirit of the Nation in the eloquent words: "*He Who was born in a bare manger and thirty years later died on a bare cross, has stamped something indelibly on the minds and character of the British people—even though they may have forgotten the fact. The men of this country may be shockingly bad at going to Church to save their souls, but they are amazingly fine at going into danger to save someone else.*" Can we not discern in this phenomenon an echo of the fact of nation redemption as expressed in the exclamation of the Redeemer of Israel: "*I have graven thee upon the palms of My hands; thy walls are continually before Me.*" So today we are to learn through our time of trial and travail that salvation has been appointed by GOD as our walls and bulwark. Our national defense would be no security if there were not the fact of national redemption as a spiritual force behind it.

Thus we see that the good news of the KINGDOM is a national message as distinct from the Gospel of Salvation which is a universal gospel for all Mankind. Through the medium of the Anglo-Saxon-Israel Movement the Gospel of the Kingdom is being preached throughout all the world as a witness to

all nations that the time has come for the Anglo-Saxon people to rise to their high calling as the nation and people through whom all the families of the earth are to be blessed. Yet there is nothing narrow or nationalistic about this message. It is a call to national service in the highest sense. It is a call to the whole NATION to dedicate its life to God in the service of all MANKIND through the establishment of the KINGDOM of GOD in all the earth.

If our eccelesiastical leaders would preach this good news of the KINGDOM they would fill the churches. Is it too much to hope that they will yet avail themselves of this opportunity before the time for teaching comes to an end?

LETTERS

Detroit, Michigan,
April 16, 1941.

Destiny Magazine,
Haverhill, Mass.

Dear Sirs:

In the current issue of DESTINY appears a quotation from the late Reverend W. Pascoe Goard written by him in 1930, as follows: "Think of the fact that there are still two great wars ahead." Will I take it that we are now in the first of the two wars forecast by Dr. Goard, meaning that there is another one to follow?

While writing, there is one other question in which I should be interested in having your opinion, at your convenience. Chapter XIX of Isaiah, Verses 24 and 25, referred to Egypt, stating that Israel would be a third with Egypt and with Assyria. The last verse concludes, "Blessed be Egypt my people, and Assyria the work of mine hands, and Israel mine inheritance." I am somewhat uncertain as to the significance of the use of the word "blessed" with respect to Assyria.

There has been a progressive improvement in both the format and content of DESTINY and I wish to congratulate you upon this achievement.

Yours very truly,

C. J. C.

In conversation with Dr. Goard, he referred to two wars, in that he expected the Assyrian and Israel to have it out first, to be followed by the move on the part of Russia. Whether or no there will be any time or armistice period separating these two or not, we do not know. We have sometimes wondered if one would not merge into the other, though of course at present understand there is some expectancy that a false or negotiated peace might come in the near future. We do not see how it can, but on the other hand, the impossible is always happening these days. In the February DESTINY for this year there appeared an editorial titled "Premature Peace", which gives our views on the subject.

In your question regarding Chapter 19 of Isaiah, verses 24 and 25, you will find Ferrar Fenton rendering this, "Bless Mitzer, his people, and Ashur his work, and Israel his own". It would seem to indicate that after the conflict is over as a result of God's intervention that the people constituting the nations here represented would return unto the Lord with the result that blessings will come upon them. It is the only explanation that can possibly be given and you will notice in the 21st verse it speaks of Egypt recognizing the Lord, and the Egyptians turning unto Him. The same must hold true regarding Ashur, or Assyria. After all, it is the leadership in these countries that have brought the people into difficulties; and when that leadership is removed as a result of God's intervention, there is no question in our minds but what there will be a great turning to the Lord.

—Ed.

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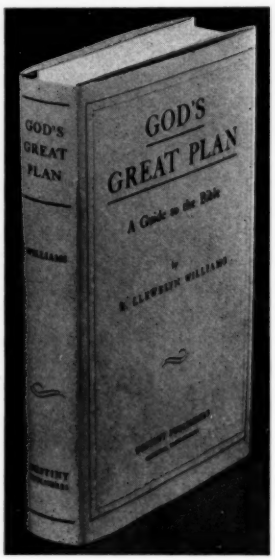
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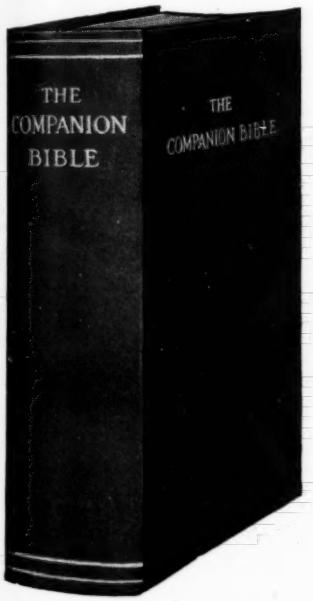
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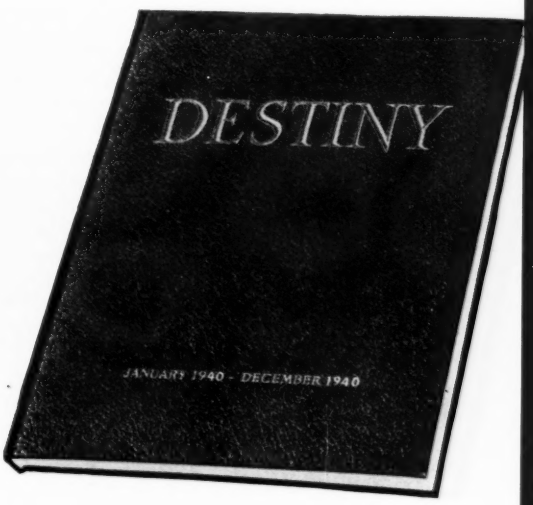
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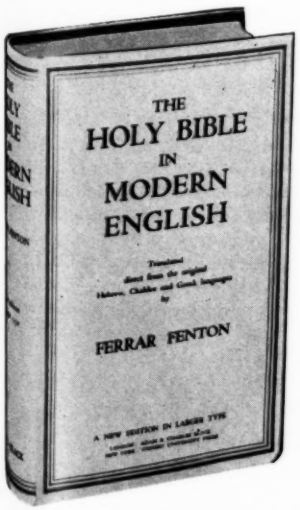
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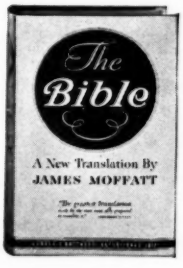
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The foreword has been written by the Reverend E. J. Springett of Toronto. It is at once an appraisal of the book, a statement of the vital need for it (especially in these times), and the urgent suggestion to take advantage of *Study in Revelation* by reading it!

From the Foreword

There has never been a period in human history when it was so absolutely essential and necessary that the real meaning of things as they are should be made plain. The chaotic conditions which have resulted in the present world conflict, involving the destruction of our present social order, have been largely brought about because of a lack of understanding resulting from a basic ignorance; and never was the Divine Statement, "My people are destroyed for lack of knowledge" as applicable to any generation. This "lack of knowledge" in an age which prides itself upon its modern progress and enlightenment refers primarily, of course, to the non-recognition of the fact that there is a Divine Plan and Purpose in human history which has been progressively revealed and is now about to reach its final consummation.

That the epoch-making events of the past and present are indicative of this truth is almost entirely ignored, and this deplorable condition has resulted from the widespread neglect of the Bible (God's Word written) as a text-book and guide to the management of human life and affairs in every phase of activity and effort. This neglect has resulted from the pernicious teaching of Higher Criticism (with its present-day offshoot of Modernism) that the Bible has no connection whatever with ordinary everyday matters of history; that it consists largely of myth, tradition and allegory; and that therefore it is not to be taken seriously as shedding any light upon present conditions and future happenings.

While the prophetic story of the Bible has been generally cast aside as of no particular value with regard to the meaning of current events, the Book of the Revelation has been singled out, in common with the Book of Daniel, for special attack. It is therefore very timely that the present *Study in Revelation* should appear. Our author has approached his study from the viewpoint of a practical man of affairs. He is no theologian with a mind obscured by a mass of tradition or befogged by the findings of the commentators, but is rather possessed of a keen analytical faculty which, inspired by a love of truth and an understanding of the development of human history, in accordance with God's Great Plan, has enabled him to give an objective outline of one of the most valuable Books of the Bible which should prove of inestimable worth.

The Book of the Revelation has been the most misunderstood, and probably the most neglected section of the Bible, and yet bearing in mind its relation to the story of the Age of Christianity and its definite outline of history throughout that age, it is of the utmost value.

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Relating the story of the Revelation to the events of history, our author has rendered a great service to all seekers after truth. He has brought before us "things written for our admonition upon whom the ends of the age are come." Let us read them, mark them, learn them, remembering the solemn warning with which the Book of the Revelation of Jesus Christ closes—"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book."

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