ANGLO-SAXON DESTINY

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"The Sun Break," by Anthony Thieme

COURTESY JOHN HANNA GALLERIES AND D.A.C. NEW

In this issue:

TIMING THE CLIMAX

God's Enemy Number One • Beyond This War!

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*

Entering the War

AMERICAN troops moved into Iceland. This came as a surprise to many when, during the first week in July, our government took action that placed troops in the European area of conflict. Now it has become mandatory upon our government to keep the ship lanes clear at least as far east as Iceland, in order to supply and protect the garrison we are now to maintain in this eastern outpost so recently established.

This is made clear by orders which have been given the navy to use every means at their command to keep the way open to Iceland. This is of more than passing interest, for it actually means we are in the war, the shooting phase of which is incidental to this move, as evidenced in the orders issued to our navy.

The stages of our entry into the conflict have been through a process of maneuvers that would ultimately end in complete participation. First there came the economic phase with the repeal of our neutrality act. Next we adopted a plan of all-out aid to Great Britain, followed by the enactment of the Lend-Lease Bill definitely making our country the arsenal for supplying the material and weapons for continuing the war against Germany. The attacks upon shipping and the sinking of a percentage of the material going to Great Britain made inevitable the next move, the keeping of the ship lanes open.

Something had to be done that would enable our government to keep the ship lanes open, vital to our defense. Only by an act of Congress could we move against the German menace in the North Atlantic without an excuse by which this objective could be attained in the interest of the United States, and as necessary to our defense.

The move into Iceland furnished that excuse, as the maintenance of American forces there depends upon keeping the sea clear of the German menace, at least as far as Iceland. It is apparent that this was in mind in issuing the order that led to the occupation of Iceland by the armed forces of the United States. That occupation has furnished the necessary excuse. The move to occupy Iceland will yet be recognized as a definite and irrevocable entry into the European conflict by establishing an outpost in the zone of European fighting.

Our circle of involvement enlarges, bringing us step by step nearer the day when our armed forces will be engaged in the shooting phase of the conflict.

There should be no delusion as to the seriousness of the present situation! We are in the war and Germany so considers our acts and will make an all-out attack upon us when it will be to her advantage to have us in the shooting phase of that conflict, if before that time we have not attacked first. It will then become evident to all that the move into Iceland was one of the final stages in the acceleration of events that precipitated us into the midst of the conflict.

Democracy

THE STUDY of the history of the United States is more essential today than ever before. Our people should know what type of government was organized by our forefathers. That government was not a democracy nor did our forefathers believe in a democracy when they wrote the Constitution of the United States. That Constitution established this nation as a Great Republic.

Officials high up in our government persist in referring to this nation in its establishment by our forefathers as a democracy. This statement is the result of ignorance of our history on their part or it is made deliberately to mislead the present generation into believing what is not sustained by history.

We are opposed to a democracy for the same reasons as were our forefathers. Those who are deliberately trying to turn this Great Country of ours into a Democracy are no friends of our Constitution or the original form of government established over our nation.

The ultimate outcome of the present World War will be the complete destruction of dictators. With the destruction of dictators will come the complete collapse of the present economic structure and all democratic forms of government. We need today as never before men who have a knowledge and understanding of the history of the United States and of the principles of government which made our nation *GREAT*. Our original form of government was the Israel form of administration established at Mount Sinai to which form we must return in order to insure peace, prosperity and tranquility.

Meaning of Patriotism

IT IS impossible to legislate patriotism. Patriotism is an attribute of life that must be born from within and is not a cloak to be put on or off at will. When a man lacks the essence of patriotism no amount of regulation can supply this deficiency, for that which cometh from

within can not be supplied by force from without.

Patriotism means much more than to blindly support the policies of a party in power. A true patriot is one who, for the love of his country, may find himself in opposition to political forces which have gained temporary control over the nation with the power to act contrary to the ultimate welfare of the country. Patriotic opposition may mean the destruction of peace for the present generation, but the saving of peace for generations yet unborn.

The clamor of majorities seldom is the expression of true patriotism. In opposition to that clamor the true patriot may find himself subject to persecution by the citizens of his country who through partisanism are blind to that which is essential to the ultimate welfare of the nation.

In the time of crises those who are loudest in proclaiming their love of country may be but wolves in sheeps' clothing. True patriotism needs no advertising as its loyalty to God and country is manifested through acts and deeds. Evil ever seeks to counterfeit, and the greatest danger facing America in this critical period is the cloaking of subversive acts in a form of patriotism for the purpose of deceiving a majority.

The Love of God and country will not perish from our land. Those who see the dangers confronting our nation may, in their protestations, be as a voice crying in the wilderness yet their warning will not always go unheeded and those who trouble Israel will ultimately perish.

Germany vs. Russia

CONFLICTING reports from Moscow and Berlin leave one in a quandary as to the state of affairs except for the fact that we have a clue in the names of the towns and cities cited. These indicate that Russia has steadily fallen back before the German onslaught.

It is early yet to accurately gauge the fortunes of war from the human point of view as these two giants of military preparedness clash in mortal combat.

We have, however, the prophetic picture which furnishes us a clue as to the combination that will arise as the result of this clash. If Communism should win in the present struggle against Germany the outlook for Europe would be dark indeed. The leaders of Russia are without mercy to the vanquished and desire the overthrow of all governments, including those governments from whom they are now willing to accept help in this crisis. These leaders are perfectly willing to accept help from America and Great Britain now, but a victorious Soviet government would readily turn upon those that helped them if it were to their advantage in the same way that Germany has now turned upon Russia.

On the other hand a German victory would place at the disposal of the German government vast resources which would materially increase the difficulties confronting the Anglo-Saxon World in their war against the Assyrian. Between Germany and Russia we would hope that neither will win but that each will succeed in exhausting the other so that both may be shorn of their military strength and power and of the ability to take the initiative anywhere.

Let us turn to the prophetic word. The final scene of world conflict is depicted as taking place with immense forces from the north and south moving against the Anglo-Saxon position in Palestine. The description of the campaign is after the pattern of the German pincer method of attack. Ezekiel describes a leadership furnished for these hordes while Joel details the moves of the two armies, one from the north and the other from the south.

The climax to this campaign would indicate that out of the present Russian-German conflict will come a unification of forces which will make as their ultimate objective the destruction of the British Empire and of the might of the United States of America.

The question naturally arises as to how the unification will be brought about. Will it be by conquest or by ultimate agreement? Is it possible for Germany and Russia to yet come to an agreement? It is true that Russia has pledged Great Britain that she will not make peace, but the words of both Germany and Russia mean little when it is to their advantage to break that word.

The broken pledge may be the contributing factor in the treachery that Ezekiel describes. An editorial in DESTINY for May 1939, titled "London-Moscow Axis," written two years ago when it looked at that time as though Great Britain and Russia would form an alliance is pertinent today. That editorial was ahead of the news. We said then, "If Great Britain is foolish enough to enter into an alliance with Russia, it will be for her own hurt and, but for God's later intervention, the destruction of her great empire. The statesmen of Great Britain found out to their sorrow that Hitler's word meant nothing to him if the keeping of his word would hinder his program. By what process of reasoning, then, can they hope to rely upon the word of the leaders of Russia, who have declared in their utterances that treaties and leagues are only good and to be kept insofar as they serve their purposes. Great Britain may be foolish enough to enter into a military league with Soviet Russia. If she does, the results will be disastrous and far-reaching."

Will Great Britain grant to Russia, as an ally, the right to occupy territory adjacent to Palestine? If after granting privileges to Russia should the turn in the fortunes of war bring Germany and Russia together again, concessions to Russia now might jeopardize the entire British defense later.

This reasoning may seem fantastic now, yet the prophet Ezekiel describes a treacherous move on the part of the northern hordes against Israel which will be without parallel in history, placing the Anglo-Saxon World at a great disadvantage. Only the intervention of God will save them from complete disaster.

The situation is critical and the failure to take into consideration God's warning against entering into a league with the ungodly will bring about a situation that will be grave for our people.

Lest We Forget

WHEN we are asked to help the Union of Soviet Russia in its war against Germany it is well to call to mind a few of the past utterances of the advocates of Communism. In the light of their declared purposes it should make America determined to give no support, aid or comfort to such evil forces.

Zinovieff, the founder of the International Youth Movement and former President of the Executive Committee of the Komintern, said, "When the right moment arrives, we will deal with the Lord God; we will make Him descend from the highest heaven, where He has taken refuge; we will keep Him vanquished forever."

Communism was set up in Russia through a Reign of Terror. During the years that the Soviets have been in power in that unfortunate land anti-Christian literature and propaganda have been issued in an ever-increasing volume. The government of Russia has subsidized anti-religious newspapers, among them "The Atheists". The following is quoted from this publication, "We have done with the kings of the earth, let us now apply ourselves to the king of heaven."

The following statement from a former

leader in the Soviet Government should be sufficient warning to both Great Britain and the United States to have nothing whatever to do with the present Russian government, "Christianity and Christians, even the best of them must be looked upon as our worst enemies. We hate them. They preach the love of our neighbors and mercy, which is contrary to our principles. Christian love is an obstacle to the development of the revolution. Down with the love of our neighbors; what we want is hatred. We must learn how to hate, and it is only then we shall conquer the world."

Kollantay, when asked what Bolsheviki meant, replied, "Bolsheviki means what the Bolsheviki does." The Bolsheviki have murdered, persecuted opponents, advocated free love, taught disrespect for all authority, declared for the abolition of home life, of morals, of private property and individual freedom and even God Himself.

The following statement published in our magazine for March 1930, should be sufficient reason for refusal to deal with Russia. "No good can come to Israel through any league or agreement between the Kingdom people and a nation whose contract is but a scrap of paper. A former chief of the OGPU, Menjinski, said, "As long as there are idiots to take our signature seriously, and to put their trust in it, we must promise everything that is being asked, if we can only get something tangible in exchange."

It is useless to say that this is not now true as the record of dealings with the present leaders of Russia bear out the fact that their policy is the same as that advocated by former leaders.

Only grief and trouble, with ultimate disillusionment, can result from an alliance of any kind with the enemies of God.

"Pious Poison"

WHEN THE TRUTH is unpleasant to the ears of men the immediate reaction is against the person presenting the truth. This not only applies to individuals but also to publications which dare give facts. When such information is out of line with what men want, the immediate reaction is evidenced in a desire to ban or suppress such publications.

DESTINY is no exception to the rule. A columnist in Canada writes under the title heading this editorial, "We are not as a rule in favor of banning books, magazines or newspapers, but since it is part of the government's policy to exclude publications which might interfere with our war effort we call attention to Anglo-Saxon DESTINY, published in Haverhill, Mass. The July issue strongly urges Americans not to give any support to Russia on the ground that, according to Biblical prophecy, this would be foolish, not to say suicidal. In this capsule of piety we find an insidious poison."

It is invariably true that no man is opposed to published statements until they disagree with his opinions or views. The columnist would ban DESTINY because the Bible is quoted. Why not be done with it and ask that the Bible be banned, for in it are strong statements of condemnation for many of the present acts of government.

Through disbelief and disuse the Bible to all intents and purposes is little understood and seldom read by government officials, writers, and even the general public. Because this is so, when we quote from the Book a columnist doesn't recognize the source of our information and attributes to us what is only a Biblical fact.

Though men may know the message of the Bible concerning the individual, very few (and this columnist cannot be numbered among these few) know the National Message of the Book in its application to national conduct. Now that we are presenting that National Message so that there can be no mistake as to its meaning we are charged with hindering the successful prosecution of the war. It is not we who are hindering, or preventing victory but those columnists and writers as well as the national leaders in Israel who fail to give heed to God's instructions as to how they shall prosecute the war to a successful conclusion and give comfort to His people in these trying days in which we live.

It is the same old story. Men have their plans and are perfectly willing to follow God when His plans agree with theirs. When they do not, they would banish God. DESTINY does not purport to do other than call the attention of the Anglo-Saxon World and its leaders to the way God has declared the conflict must be won. Victory can and will come when we comply with God's plans. That will not be through an alliance with a godless, atheistical government who, by official declaration, has already gone on record as being against God and desiring to destroy Him and His Son. The question put by a prophet of old to a King of Judah is as pertinent now as when it was asked long ago, "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." (2 Chron. 19:2.)

Contrary to this columnist's insinuations our desire is that the Anglo-Saxon World shall conform with every requirement to give them victory over all the forces of evil. Such a victory will not be brought about through helping a godless nation, regardless of what may seem to be an immediate advantage. This will yet be realized, and when treachery has made this fact evident the sanity of what this columnist has called "pious poison" will be fully recognized; as well as how assinine has been the position of those who, like him, refuse to give heed to the Scriptural warning "Thou shalt make no covenant with them, nor with their gods."

The apathy on the part of the public regarding the Bible and its National Message is tragic, and until the Anglo-Saxon World begins to think and speak in terms that indicate a knowledge of God's War Aims instead of referring to *our war efforts,* we face difficult days ahead. When a full knowledge of God's plans come to our people with a willingness on their part to follow through, then will come assurance of the certainty of victory over all our enemies.

Reverence for the message of the Bible is far from poison. Those who refuse to believe God's Word or follow its instructions lack wisdom and are deficient in understanding.

A Coming Crisis

THE WAR is insignificant in comparison to the real crisis which will yet face the nations of the world in securing the essentials of life, particularly food. For years food has been distributed in measure under a system of commercial activity that collects enormous toll for the toilers of the earth in return for the right to eat. This has resulted in the producer receiving little for his labors and the consumer paying much for what he needs.

God has abundantly poured out his blessings upon us in bumper crops and surplus foods. In the face of all these blessings the only solution under our present economic system that thrives on scarcity is to destroy or curtail God's bounty in order to support and save the system. Thus the salvation of the system becomes more important in the eyes of our government than the feeding of the surplus to the hungry.

There can be only one result follow-

ing these moves to bolster a fictitious wealth, represented in money and credits, and that is the inevitable collapse of the entire Babylonian economic structure. The very moves now being made are but the handwriting on the wall that indicates the system has been numbered, weighed and found wanting. It has been responsible for untold suffering, poverty and distress which has afflicted the inhabitants of the earth.

"The AAA tells every farmer how many acres of wheat he can plant. Penalty for planting more: 49c a bushel for all excess. A farmer cannot sell that excess to anybody until he pays the fine —which is about 50% of the price. He may not even feed the excess to any steer or hog which is to be sold off the farm, or to a cow whose milk is to be sold off, or a chicken whose eggs are to be sold." (From Time Magazine, July 21, 1941.)

The ridiculousness of such regulations may not be apparent at present, but they will become so as time marches on. Had the present meddlers in production been in a position of authority in the days of Abraham and Isaac, poor Isaac would have been fined and severely reprimanded for accepting from the Lord an hundredfold increase from his tillage of the soil. What was real wealth to Isaac, in this day of governmental regulation and interference with God's increase would be considered a calamity and bring impoverishment.

The real purpose of government is to keep law and order. When government undertakes to regiment and control all its citizens it destroys initiative and enterprise. Furthermore, those who have had to deal with the government realize from sad experience how difficult it is to get prompt action because of the involved red tape of governmental rules and regulations. The extension of governmental control to business and production will increase rather than decrease the confusion.

The end is in sight, for all this regulation cannot save the situation but will have a tendency to later accelerate the move towards an economic collapse of the Babylonian method which will make the disasters of the present world conflict seem insignificant in comparison with the famine and want that will afflict mankind.

Farmers are being fined for raising more than the government has decreed. Men are forgetting that there is no such thing as over-production, but rather there is an acute *under-consumption* because of our failure in methods of distribution.

We have made *money* wealth, but the true wealth of the world is the *increase* from the labor of men. This is the *Biblical standard of wealth* which we are trying to curtail and regulate rather than to allow it to increase in accordance with the laws of God. Because this is so we would destroy that which men can use in order to sustain the value of a medium of exchange which in itself is valueless for food, clothing and shelter.

The difficulty is not in the increase of natural wealth but in the failure to distribute properly the wealth of the earth among the inhabitants. Because we worship Mammon the system must be saved at all cost, even at the cost of destroying the food of the people. Was anything ever so ridiculous? The system of Babylon requires scarcity in order to survive. The government today is doing its best to provide that scarcity even at the cost of future starvation. What is needed is a minimum of regulation and a maximum of opportunities to expand individual enterprise and initiative, with a system of exchange that will enable men to increase their production. Men must have the assurance that they can exchange their production for the production of their fellow men.

There is only one system that can accomplish this miracle. It is the God-given system set forth in the economic standards of the laws of the Lord, the administration of which would bring life and not death, prosperity and not impoverishment to a people. Meantime we are witnessing the activities of the wrecking crew as they move to destroy, through governmental interference with human enterprise. This, in the long run, will bring an economic collapse that will destroy the entire Babylonian system of maladministration and evil economics.

Insect Fights for Israel

INTERESTING is the reference in the Bible to God's use of an insect in behalf of His people. The account states, "And I will send hornets before thee" for the purpose of driving peoples from the path of Israel's onward march (Exodus 23:28). Again in Deuteronomy Moses states, "Moreover the Lord thy God will send hornets among them, until they that are left, and hide themselves from thee, be destroyed." (Deut. 7:20.) In Joshua we have confirmation of this, "And I sent the hornet before you, which drave them out from before you." (Joshua 24:12.)

One of the root meanings found in the Hebrew word translated *hornet* is "to smite". It could mean an insect capable of smiting as the hornet or wasp does with its sting. It could literally refer to a stinging insect. Moses declares that they would have power to destroy.

Certain promises have been made by God to His people Israel. It is worth considering that in the carrying out of these promises God moves in many ways to bring to pass the fulfillment of His Word. Among the promises to Israel was the possession of the gateways of their enemies. The waterways, or canals through which trade would flow, would be such a gateway. Great Britain came into possession of the Suez Canal but it looked for a time as though the construction of a waterway from the Atlantic to the Pacific would be in the hands of other than the Israel people. The Panama Canal was under construction by a French company backed by the French government.

Many factors contributed to the failure of the French to complete the Canal. Among those factors was the presence of a stinging insect responsible for yellow fever. Thus the mosquito, a stinging insect, was used of God to hinder a work that was to be done by His people Israel. In so doing He prevented a great waterway from passing into the hands of a non-Israelitish nation.

The United States appointed a medical board in 1901 which made the discovery that mosquitoes were responsible for the transmission of yellow fever. The solution of the problem followed and was one of the most remarkable achievements of sanitary science.

This discovery enabled Israel, after the French had given up, to take hold of the engineering problem in the construction of the Panama Canal, carrying it through to completion without loss of life as suffered by those who had previously tried to complete this undertaking.

A stinging insect had been used of God to keep an important waterway from passing into the hands of other than His Israel people. When the time came for Israel to go to work and complete its construction the task was made easy by giving to them the solution of the problem so that they might destroy the stinging insect responsible for yellow fever.

Beyond This War!

A QUESTION being asked with steadily increasing frequency and one to which men would like an immediate answer, is "What lies beyond this War?" Is there a means of knowing? In previous issues of DESTINY Magazine we have pointed out that the present world conflict is the one which was foretold by all the prophets.* Now these same prophets have, with similar clarity, detailed the *immediate events* which are to follow the *present World War*. Because these prophets often employ symbolic language in the description of the events immediately following the close of the predicted world conflict, however, few readers have been alert to the significance of these predictions. The tendency has been to neglect a study of the meaning of these symbolisms regarding the aftermath of the war through magnifying the predictions regarding the war itself!

As the conflict progresses, men everywhere will become fully aware of the Divine plan in current happenings; that plan to which prophetic students have been pointing as fulfilling prophecy. The *fact* of prophecy will then have become a *matter of experience* and not of faith, as events demonstrate the accuracy of Scripture.

We know from prophecy that as a result of the present conflict between Russia and Germany there will emerge a powerful combination of nations which will attack the Anglo-Saxon world. These armed forces from without will be augmented by enemy activities within. The final phase of that conflict will center in Palestine. Previous to that climax, Egypt will be taken and in conjunction with the moves of this southern army a great army will be marching south in an enveloping or pincer move against the Anglo-Saxon position in Palestine.

Ezekiel, Joel, Zechariah, and Daniel all describe the climax of the conflict when these armies come into Palestine. The first three prophets speak of a terrific earthquake timed to take place when this invasion occurs. That earthquake is also referred to by both Isaiah and by John in Revelation. Daniel, in conjunction with the above prophets, describes the end of these armed forces who are destroyed in the great physical disasters that overtake them. It is well worth while to spend some time carefully reading the accounts, as given by all these prophets, of the overwhelming destruction of the armies of the nations and the events leading to that destruction. (Ezekiel, chapters 38 and 39; Joel, chapters 2 and 3; Zechariah 14:1-4; Daniel 11:40-45.)

Isaiah depicts this destruction and through this prophet God addresses a message to peoples and nations, "Come near, ye nations, to hear: and hearken ye people: let the earth hear, and all that is therein: and the world, and all things that come forth of it. For the indignation of the Lord *is* upon all nations, and *his* fury upon all armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out . . . For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment . . . for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." (Isa. 34:1-6.)

Idumea is Edom. The land of Edom was south of Israel's land in Palestine with its northern border touching the southern shore of the Dead Sea. Bozrah was the capital of Edom, a city on the main road to Petra and of great antiquity. It is into this territory that the smitten armies encamped against Jerusalem will be driven and there destroyed.

With these facts in mind let us turn to Isaiah's description of the coming Messiah in the execution of His vengeance in judgment. "Who is this that cometh from Edom, with dyed garments from Bozrah? this *that* is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness mighty to save." The Hebrew word translated *traveling* indicated bending forward as in marching with endurance, strength and power.

The question is raised, "Wherefore *are thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat (wine-press)?" The answer comes, "I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." (Isa. 63:1-3.)

The wine-press is used by the prophet as a symbol of the work of our Lord in the Day of his wrath and is of interest in that the treading of the winepress would indicate a *process* in the acts of judgment beginning with the world conflict and following the destruction of the armed forces of the nations that war against His people.

Many of the ancient winepresses are still in existence. They consisted in some instances of circular excavations hewn in solid rock, one higher than the other, and connected by a pipe or channel. The grapes were thrown into the upper vat and were crushed by the feet of the treaders, the juice flowing down through the pipe into the lower vat.

The Psalmist must have had the treading of the winepress in mind as an illustration of God destroying the enemies of His people whom Israel alone was unable to overcome; "Through God we shall do valiantly: for he *it is that* shall tread down our enemies." (Ps. 60:12.)

The second phase of the judgment of the nations, but now upon the Babylonian system of economics, is defined as beginning with the cessation of armed conflict. It is designated as the Great and Terrible Day of the Lord, which day is symbolized by the treading of the winepress. Isaiah associates this day with the treading of the winepress, for he declares after the great slaughter in Edom, "For *it is* the day of the Lord's vengeance, *and* the year of recompences for the controversy of Zion." (Isa. 34:8.) This fact is later confirmed by this prophet when he says, "For the day of vengeance *is* in mine heart, and the year of my redeemed is come." (Isa. 63:4.)

The year of his redeemed is the time of the deliverance of His people from their troubles when, according to Isaiah, the Lord has declared, "I will tread down people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Israel will be delivered from her enemies as a result of the treading of the winepress, while the economic bondage and oppression under which His people have suffered will become a thing of the past. Recognizing this, the prophet says, "I will mention the loving kindness of the Lord, *and* the praises of the Lord, according to all that the Lord hath be-

*See DESTINY magazine for August, 1940.

stowed on us, and the great goodness toward the house of Israel." (Isa. 63:7.)

Revelation describes an angel with a sickle in his hand, gathering the vine of the earth and casting it into the great winepress of the wrath of God as this age comes to a close. "And the winepress, was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs." (Rev. 14:20.)

This day of vengeance and wrath is shown by Isaiah to be the day of the great sacrifice. (Isa. 34:6-7.) Of that day Zephaniah says, "Hold thy peace at the presence of the Lord God: for the day of the Lord *is* at hand: for the Lord hath prepared a sacrifice, he hath bid his guests . . . That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness . . . And I will bring distress upon men, that they shall walk like blind men . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." (Zeph. 1:7-18.)

This description would indicate an economic disaster coming upon men which will sweep away their entire system of commerce and enterprise. John in Revelation saw an angel coming down from heaven having great power, whose purpose was to bring about judgment upon the economic system of Babylon. Zephaniah speaks of the presence of the Lord in this day of destruction, while Zechariah states, "His feet shall stand in that day upon the Mount of Olives." (Zech. 14:4.) Zechariah describes the events leading to this scene as the final phase of the campaign in Palestine, climaxing with the taking of Jerusalem and the great earthquake. Thus His feet stand on the Mount of Olives at the time Zephaniah speaks of His presence. But this is also the beginning of the winepress period, according to Isaiah and John.

Prophetic students have for years looked upon the passage in Zechariah as descriptive of the triumphant return of Jesus Christ to take over the Throne of His father David, and to reign over the House of Jacob forever. But may it not rather be the sign of His presence in accord with the statement of Zephaniah? This would seem to be confirmed by Daniel who, after describing the destruction of the armed forces which have taken Egypt and come into Palestine, states, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." This results, according to Daniel, "And there shall be a time of trouble, such as never was since there was a nation *even* to that same time." (Dan. 12:1.)

This leads to the deduction that when His feet shall stand upon the Mount of Olives, it symbolizes the beginning of the treading with His feet of the winepress of God's wrath. This ushers in the time of trouble of which Daniel speaks, details of which are given by the prophets. If this be so, it is of the utmost importance for it opens up many interesting lines of investigation and enables us to coordinate what would seem to be unrelated prophecies. Furthermore, it gives a better understanding of the chronology of events and dates the Great Day of His wrath as following the defeat of the nations that come against Jerusalem.

What are the events of this day of God's wrath as depicted in the treading of the winepress and which follow the close of the world conflict? When peace comes the nations will find their resources depleted and their wealth destroyed. To this impoverishment must be added the havoc wrought by the great seismic disturbances which are timed to take place with the climax of the Palestinean campaign. The present economic system will never be able to survive the results of these disasters. Without exception all the prophets depict a complete collapse of the economic system of Babylon following the cessation of armed hostilities. It is designated as the final scene in the Great and Terrible Day of the Lord. That description is couched in symbolic language, yet it is clear enough for the student to know that the ensuing general world chaos—with famine, death, and crime, following fearful destruction of life and property—will constitute one phase of the winepress scene in the day of His wrath.

Into the winepress will go all man-made organizations with their political, economic, and religious systems. It will truly be a time of trouble such as has never been known before. With Israel it is to be a time of cleansing their land from evil and restoring the Jehovah administration. Ezekiel states that, as a result of the cessation of hostilities, the House of Israel will institute the greatest disarmament program the world has ever known. They will also destroy those who have despoiled them as they move against the evils of the economic systems of Mammon which have been responsible for untold suffering, destruction and want in their midst.

The war phase of the controversy of Zion is soon to end, but the cleansing of the earth of the evils of maladministration and graft will only begin with the end of the armed conflict. Into the winepress of God's wrath will go the evil systems of men, including the oppression of the people with its resultant misery and poverty. James tells the rich men to howl for the miseries that will come upon them (James 5:1-7) while Micah says:

> "Woe to the planners of mischief!
> Who work out their sin from their beds,
> And effect it when day light appears,
> Because they have power in their hand!
> Who covet for fields,—and then steal!
> And houses and seize them by force;
> Who plunder a man and his house,
> And defraud a man of his estate!"
>
> (Micah 2:1-2, *F. F. Trans.*)

Micah, the prophet, has much to say of the economic wickedness for which judgment is coming. "Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins. Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverst will I give up to the sword. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine." The reason given, "For the statutes of Omri are kept, and the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation." (Micah 6:11-16.)

Because of the fearfulness of that day when He treads the winepress of His wrath Amos exclaims, "Woe unto you that desire the day of the Lord! to what end *is* it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord *be* darkness, and not light? even very dark, and no brightness in it?" (Amos 5:18-20.)

The judgment upon the entire economic structure, as described in the 18th chapter of Revelation, would produce just such darkness and fulfill Daniel's

description of a time of trouble such as never before was known or experienced by men. It is difficult to visualize the chaos that would ensue as a result of a complete economic collapse with the standard of values gone, the credit system destroyed and our medium of exchange worthless, yet it is of such a disaster the prophets are speaking and which is described by them as one of the major events of the Great and Terrible Day of the Lord.

Daniel declares that in that day, "Thy people shall be delivered, every one that shall be found written in the book." (Dan. 12:1.) Joel states, "The Lord will be the hope of his people, and the strength of the children of Israel." (Joel 3:16.) The prophets recognize the need of protection for Israel after the armed conflict has ended. It is the time when, according to Isaiah, "Darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee (Israel), and his glory shall be seen upon thee." (Isa. 60:2.)

Though it be the Great Day of God's wrath, yet it is also the day of Israel's deliverance from economic bondage and fear of enslavement. The detail of the judgment upon the Babylonian system that delivers Israel from its evils is outlined in the XIX chapter of *Study in Revelation.** The call to Israel is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.)

From the above facts it is clear that the treading of the winepress is the day of God's wrath, which Great and Terrible Day of the Lord follows the destruction of the armies of the nations that have come against His people. This being so it is of more than passing interest to note that another factor enters into the picture as presented by both Daniel and John. Daniel says at that time, "And many of them that sleep in the dust of the earth shall awake." This is confirmed by John, who says, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, etc." But the day of His wrath is the time of the treading of the winepress.

This would indicate that the resurrection is timed to occur with the events of this Great and Terrible Day of the Lord. It would seem from Revelation that this resurrection is a contributing factor in awakening Israel to spiritual values as the Reaper gathers in the "first fruits" previous to the casting into the winepress of the vine of the earth. (Rev. 14:15-20.)

Thus there seems to be a period of time between the close of the armed conflict and the Triumphant Return of our Lord during which will come the resurrection. The world will face such a time of trouble as has never before been experienced by men or nations. John and Isaiah refer to it, in type, as the *treading of the winepress;* while others of the prophets call this period *the Great and Terrible Day of the Lord.*

It is well to remember these things, for the nations are rapidly moving towards the final phase of the armed conflict which will be brought to a close by the great earthquake. Then will come the day of His wrath with judgment upon all nations in the complete collapse of the present economic structure and the passing of political and religious systems of administration and worship. This Great and Terrible Day of the Lord is to be followed by the Triumphant Return when he shall take over the reigns of government and rule over the House of Israel forever. That reign and rule will usher in a golden age of splendor, with happiness, contentment and peace as the lot of all His people.

—H. B. R.

See page 21, this month's issue.

Remember This Significant Transfer?

Soviets Sell Valuable Bible to Britain!

(Reprinted from our issue of January, 1934)

A GREAT EVENT in the Bible world occurred on December 21 (1933,) when the "Codex Sinaiticus," one of the two oldest Greek manuscripts of the Bible was sent by the Soviet Government of Russia to the British Government for $500,000. This places two of the basic Bible manuscripts in British hands—the Sinaiticus and the Alexandrinus, the first dating from the fourth century, the other from the fifth century. The third great Bible manuscript is in the custody of the Vatican, and is known as the Codex Vaticanus, also dated in the fourth century.

That is to say, there is now in possession of the English-speaking peoples a Bible dating from the year 300 and something, and one dating from the year 400 and something. The origin of the Vatican Mss. is unknown; it lacks I and II Timothy, Titus and The Revelation. The Codex Alexandrinus was presented by the Patriarch of Alexandria to Charles I in 1628. The Codex Sinaiticus, now newly transferred to London, was discovered in a monastery at Mt. Sinai, by Tischendorf, in 1859, and was presented to the Emperor of Russia.

During the Soviet regime, with its campaigns against religion, much concern has been felt for the safety of the Codex Sinaiticus, and negotiations for its transfer to the custody of a Christian nation had been in progress for some time. The outcome of it all was that Russia was willing to sell this inestimable Scripture for bread, and Britain was willing to give a king's ransom for it. Those who know the secret of Israel will discern the mystical significance of this transaction.

One paper reported that public criticism in England was aroused against the expenditure of so large a sum of money for a Bible manuscript, especially in these times. The report has no foundation; the British public crowded with their gifts from a penny to a thousand pounds to have a part in the purchase. Rabbi Jacob Katz, of New York, urged that the American people be allowed to contribute "so that this religious treasure might be owned by the whole English-speaking world."

The precious package left Moscow in care of couriers, on December 21, and arrived in London, December 27. It was wrapped in ordinary brown paper and tied with a piece of string. At no time, however, was it beyond the watchful eyes of armed detectives.

The Soviet Government received in return manufactured British goods to the amount of one half million dollars.

Consider the PRINCIPLE of Prophecy

ARTHUR L. SHERA

It is doubtful if there has ever been, within modern times, as great an interest in Scriptural prophecy as there is at present. Ten, or even five years ago, the believer in prophecy was looked upon by many as a crank or a religious fanatic; today all manner of people are seeking to understand the meaning and the outcome of this period of turmoil into which the nations of the world have been plunged, and only the Bible seems to provide an acceptable solution.

Just recently, a famous London news reporter stated over the radio from that city that the British people are becoming increasingly interested in Bible prophecy; and on this side of the Atlantic the crowds which come to hear discussions and interpretations of prophecy in all parts of this country bear evidence of a decreasing scepticism and an increasing belief in the story of our period of the world history, which the Bible unfolds for those who have eyes to see and ears to hear!

There are, however, those who still scoff as well as those who would like to believe and yet are intellectually unable to accept *the principle of prophecy* as a fact.

Unfortunately, there are many misconceptions regarding prophecy; so that it may be well to attempt to clear the atmosphere of certain erroneous ideas and at the same time place the whole matter where it belongs—within the realm of natural and Divine Law.

The dictionary defines Prophecy as "A prediction made under divine influence; more loosely, any prediction. (2) Discourse delivered under divine inspiration; the common Biblical sense. (3) Script. A book of prophecies. (4) Public interpretation of Scripture." Dickson's *New Anayltical Bible* defines prophecy as "A foretelling of such events as could be known only to God. The fulfillment of prophecy is an unimpeachable evidence of the Divine inspiration of the prophet." In the same edition of the Bible, we find a Prophet defined as follows: "first, one who speaks or interprets; then, one who speaks or interprets a message he has received from God; finally, one who is sent by God to reveal something with respect to the future."

Professor Rhine of Duke University has conducted a countless number of experiments covering a period of several years in what he has termed "extra-sensory perception". Among these experiments, a series devoted to precognition has shown beyond the shadow of a doubt that certain individuals have an unusually well developed faculty for prediction, the accuracy of which has been carefully recorded and checked with mathematical precision; and in the case of many individuals, found to be far above the probability of chance. While these experiments were of a routine character, they have definitely established that the faculty of precognition or prediction or prophecy is latent or partially developed to a varying degree in a high percentage of individuals. It is apparent, therefore, that this ability (hitherto looked upon as supernatural) is a perfectly normal function with a great many people. Whether it is used, and the manner in which it is used, depends entirely upon the person involved.

St. Paul speaks constantly of prophecy and refers to it as a gift, devoting the entire 14th chapter of I Corinthians to a dissertation on the value of prophecy in Christian living and witnessing. The whole chapter should be read, but a few excerpts are worth quoting here:

1. Follow after charity, and desire earnestly spiritual gifts, but rather that ye may prophesy.

22. . . . prophesying serveth not for them that believe not, but for them which believe.

24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

39. Wherefore, brethren, covet (earnestly desire) to prophesy, . . .

In II Peter, 1, 21, we read: "For no prophecy ever came by the will of man: but holy men of God spake as they were moved by the Holy Ghost." And in I Thessalonians, 5, 20, it states: "Despise not prophesyings."

St. Paul very definitely indicates that the "gift of Prophecy" is something that we should seek after, and by this statement makes it clear that this gift was not confined alone to the men of God of the Old Testament. Whether he is referring to the ability to prevision events or to the ability to interpret is immaterial, because "holy men of God spake as they were moved by the Holy Ghost", and for those who seek to know and understand there is the complete story in the Bible for our interpretation, provided we bring to it the illumination of spiritual enlightenment, for "Surely the Lord God doeth nothing except he revealeth it to His servant the prophet."

It is apparent, therefore, that the ability to prophesy is latent in many individuals, and we have seen that St. Paul, as well as other great teachers, have admonished us to *desire earnestly after spiritual gifts that we may prophesy.* This, unquestionably, is the secret. When we are worthy, through the seeking out of Spiritual Power, then we will be ready to be "moved by the Holy Ghost."

Before we can completely understand Bible Prophecy, there are certain things which we must know, and foremost among these is a realization that one of the basic fundamentals of prophecy is a comprehension of the *Law of Cause and Effect!*

The Children of Israel were given the Commandments, Statutes and Judgments by Moses at Sinai, and they were told that *IF* they obeyed these laws they would become a nation of kings and priests; *BUT* if they did not obey, then the violation of the laws would bring about a natural and normal retribution. Our study of the Bible shows us that this is exactly what did occur. It had to occur, because it is inevitably true that whenever Law is violated, whether it be spiritual or physical, a series of eventualities is set in motion which results in certain effects. The same principle holds true, of course, when we obey Law, the results in that case being positive or beneficial rather than negative. Every student of science knows this to be true. Given certain factors or elements, and applying to these certain conditions, the result may be predetermined or "prophesied". We must bear in mind, however, the necessity for considering the entire proceeding —the cause and the effect—as one continuing or connected sequence, and not as a number of isolated events. When we apply this principle to our study of Bible prophecy we will find that many of our difficulties in understanding and interpreting will have disappeared.

Let us take some simple examples of common happenings that may help us to

understand how prophecy works. For a number of years past, the method of determining in advance the path and speed of a force of attacking airplanes has been through observation posts at scattered points, each of which would, by means of listening apparatus, mark the position of the advancing aircraft. This information, communicated immediately from several different points to a central office, enabled those at this point to plot the speed and direction of the attack. Anti-aircraft batteries could then be placed on the alert and essential information passed on to them. They, in their turn, place in a special calculator, all the known factors including plane speed, altitude, wind direction, wind speed and any other necessary data. In an instant the calculator produces a composite result and communicates it directly to the anti-aircraft guns, aiming them and setting the shells to explode at the proper altitude. This is all done almost automatically. Newly developed equipment involving the use of the klystron has greatly improved on the earlier methods and accuracy has been much increased. This procedure involves several principles of prediction or prophecy, and *if all the factors are accurately supplied* to the mechanical calculator, a hit can be definitely predicted.

Now let us suppose that we are standing on the bank of a river and watching a log floating by in the current; it is in the range of our vision for but a few moments, and then it has passed out of our sight. Now suppose we have an airplane nearby in which we take off and immediately rise to an altitude of a thousand feet or higher. We then see not only the log which we picked out, but many more like it—hundreds of them! Upstream we see where they are being cut and trimmed and rolled down the bank into the water. A quantity of them have not yet reached the point where we were standing on the bank, and these we will see pass when we again descend to our former vantage point. Further down the stream we see the log which we saw from the river bank, among numerous others, moving slowly with the current. It is not difficult to predict that this particular log will pass certain points at certain times; we are completely safe, also, in predicting that the particular log which we are watching will, on rounding a certain bend in the river, become a part of a big log jam because *all* the logs seem to become jammed at that point. If we rise to a higher altitude we can see further down the stream the outline of a paper mill, and we do not have to stretch our imaginations to predict that our log will be guided eventually into the sluices of that mill and will emerge in the form of a few reams of white paper. Thus, as one continuing process, we have been able to trace the evolution of the log to the paper, seeing much of this process almost at one glance.

When we were on the bank of the stream our vision was limited to the immediate moment but when we rose above the river time and space seemed to merge, and we could see a number of miles up and down the stream. We were thus enabled to see into the future, as it were. And as we raise our consciousness through the understanding of spiritual things and through the living of a spiritual life we may be permitted, in a similar way, to look into the future as were the prophets of old.

Let us step out into the night, and looking up into the heavens pick out the bright star Vega. Twenty-seven years ago the beams of light which now impinge upon our consciousness started on their limitless voyage into space and only now are reaching us. 8.8 years from now these vibrations or waves of light from Vega will reach and pass the great sun Sirius, almost nine light years distant from us on the other side of the earth. This we can predict with reasonable certainty, and the astronomer can tell us in advance *to the moment* when this will occur, as easily as he can predict *to the fraction of a second* each detail of the next eclipse of the sun or moon.

The point we have to bear in mind is that the moment in time when we make our observation of any of these phenomena represents but a single point on the path of the *continuing* action or movement; taken as an isolated incident it is meaningless, but taken as an integral part of the whole it assumes significance. The beam of light from Vega is the effect of a cause occurring in that star something over twenty-seven years ago—an interaction of atoms which resulted in the giving off of a beam of light that will continue to travel at incredible speed throughout the universe. If we realize that our momentary vision of this beam of light is limited to but one single point on its vast itinerary, and if we then try to expand our consciousness to include the entire range of its travels, we will realize then, perhaps, that we must approach the study of prophecy in the same manner.

If the astronomer by the proper use of known mathematical facts and methods and an understanding of the heavenly bodies, the forces which control and influence them, and the laws which govern these forces, can predict years in advance almost any astronomical phenomenon; and if the operator of an anti-aircraft gun, by the use of facilities supplied to him, can score a hit, do we have any right to deny to Almighty God the ability to prevision events upon the earth or to enable His prophets to see these things which are taking place in accordance with natural and spiritual Law—the immutable Law of Cause and Effect? Yet there are those, even in the pulpits, who will emphatically deny that God had any fore-knowledge of the events which now are occurring; or that He could transmit such knowledge, if He had it, to His prophets.

Even a human father knows his own children well enough to be able to predict what they will do under certain conditions. If a dime were laid on the table where three boys would see it, an understanding of their character and temperament would enable a parent to predict with almost absolute certainty that John would pay no attention to it whatsoever; that Bill, of a curious turn of mind, would pick it up and examine it, note the date and other details, and then lay it down again; while Jim, lacking the integrity of the other two, would look around to see if anyone were watching, and then stealthily slip the dime into his pocket. Are we going to deny an omniscient vision to our Heavenly Father, to whom we have variously ascribed all might, majesty, dominion and power, and from whom no secrets are hidden?

There are some who say that a belief in prophecy requires a belief in predestination but, quoting the Reverend E. J. Springett, prophecy is not predestination, but God's foreknowledge of what the *result* of human conduct would be under any given set of circumstances. The human father knew in advance what John and Bill and Jim each would do when they saw the dime on the table; he did nothing to influence them in their actions, however, and they were not in any way predestined to do as they did in each case.

For those who still doubt the authenticity of prophecy as it is given us in the Book, let us refer them to the Christ's own statement, "I come not to destroy the law and the prophets but to confirm them"—and confirm them he did in the 21st chapter of Luke and the 24th chapter of Matthew. Surely we cannot cast doubt upon the veracity of Jesus Christ.

There is no greater proof, perhaps, than fulfillment. The great prophets of

the Old Testament foretold all of the principal events in the national life of Israel and Judah, and these predictions were fulfilled. They foretold in great detail the birth, life, death and resurrection of Jesus Christ; and again, all of this, too, was fulfilled down to the smallest detail. These same prophets have predicted, and Christ has confirmed, the events of these "latter days" of this era; are we now to say that while they were right in preceding instances, they are wrong this time?

It is not difficult to show that students of prophecy have interpreted these predictions referring to our times, and have outlined with amazing accuracy the trend of events, particularly during the past generation. Much of recent history has eventuated along the precise lines that have been predicted and consistent readers of this magazine will bear witness to this fact. It has been stated that more than 90% of the prophecies of the Bible have already been fulfilled; need we doubt, therefore, that the remaining small percentage will likewise be fulfilled in complete detail and on absolute schedule? If we understand the Law of Cause and Effect we realize that it cannot be otherwise.

We may, therefore, sum up the whole matter quite simply. The ability to prophesy has been attested by both spiritual and secular authorities, with ample proof of authenticity in each instance. We need, therefore, have no doubts on this score.

Intelligent understanding of prophecy involves a recognition of the fact that any effect or result springs from and is directly connected with a basic, underlying cause. We must recognize and understand this cause before we can intelligently understand the effect that will inevitably result, for the cause and the result are like two ends of the same stick.

Finally, let us remember that there is but one way by which we may avoid the otherwise inevitable retribution resulting from the violation of Law, and that is by a complete turning to God through Christ and for the *nation* to cease violating His Commandments, Statutes and Judgments. This is the prelude to the climax of the Bible's prophetic story. To those who seek the solution of the world's problems today, this answer—and this answer only—will at last illuminate the innermost recesses of their consciousness and bring to them, even in the midst of the turmoil of international chaos, that Peace which passeth all understanding.

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.

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.

God's Enemy No. One!

JAMES S. McGAW

GOD NEVER FORGETS! Centuries may pass but they are no more to Him than yesterday. This was never better illustrated than by what we find in a comparison of Gen. 10: 1-6 and Ezek. 38: 1-6. The tenth chapter of Genesis records the descendants of Japheth and Ham. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Mesesheck and Tiras. The sons of Gomer were Ashkenaz, Riphath and Togarmah. The sons of Javan were Elishah, Tarshish and Dothamin. We are told, according to the Ferrar Fenton translation, that "From these, they spread themselves over the sea-coasts of the countries of the nations, each with their language among the Gentile tribes." Then follows the sons of Ham: Cush, Mizraim, Phut and Canaan, with their descendants.

This not only reveals the origin of the Gentile nations, but presents in full array the enemies of God's chosen people down the centuries. Shem received the blessing and the envy engendered has never ceased. It is not strange, therefore, to find the names of a number of the descendants of his brothers recorded in Ezekiel (28th and 39th chapters) as the forces lined up against Israel in Palestine for the final and conclusive battle. When God addresses their leader in Ezek. 38:17, He says: "Art thou not he of whom I have spoken in old time by my servants the prophets of Israel which prophesied in those days many years, that I would bring thee against them?"

It was the lineal descendants of these who built Babylon, Medo-Persia, Greece and Rome, which have today culminated in the three dictators, now making war upon the Israel nations. It was these same forces which carried Israel captive to Assyria, and Judah to Babylon; which placed the iron yoke of the Babylonish economic system upon their necks, under which Israel has toiled for the "seven times" or 2520 years. The world war, now in the making, is therefore the climax of centuries of hatred against God and His people, and the Almighty is soon to settle the great controversy on the field of Armageddon; when He will annihilate His enemies and release His people Israel from all of their bondage.

Armageddon

Some Bible students have had the temerity to declare that the event at Armageddon is now ancient history. But there is one bald fact which these writers have overlooked. The place designated to which the "three evil spirits" or dictators of Rev. 16: 13-16 are to gather their forces is, at the time of their assembly, to be called "in the Hebrew tongue" ARMAGEDDON. Through the Scriptures the area in which many decisive battles were fought was known as "the valley of Megiddo". The Hebrew word "Ar" or "Har" means "fortified." Therefore, translated into English, "Armageddon" means FORTIFIED MEGIDDO. That name positively could not be applied to the valley of Megiddo until Great Britain ringed it round with fortifications; all of which was accomplished in the last few years. Therefore the great event described in Ezekiel, 38th and 39th chapters, could not occur until *after* "the valley of Megiddo" became "Fortified Megiddo" or Armageddon. In time for the fulfillment of prophecy Abyssinia became Ethiopia and Tripoli became "Libya". So "the valley of Megiddo" has become "Armageddon" in time for the battle of that great day of God Almighty.

Gog and Magog

In Ezekiel 38:2 God commands the prophet to prophesy against Gog, the land of Magog, the chief prince of Meshech and Tubal. The Magog of this verse and all other Scripture where it is mentioned has presented difficulties experienced by all translators. As it has been translated, the Magog of Ezekiel 38:2 is used to designate a country and in Ezekiel 39:6 to designate a people. In Rev. 20: 8, Gog and Magog are used as names for those who are deceived by Satan and scattered all over the earth.

Some authorities have considered the Magog of Gen. 10:2 as the mistake of a scribe, and consequently its presence in Ezekiel 38:2 as a gloss, which the ungrammatical construction of the Hebrew sentence would suggest as possible. The Septuagint Version translates the Magog of Ezekiel 39:6 as Gog.

The final translation, interpretation and application of *Magog* may be left to the scholars to decide. Our interest is focused on the answer to the question: *Against whom does God declare war?* In the answer to that question will be revealed the leader of the hosts that invade Palestine. Concerning whom does God speak in Ezekiel 38:3, and Ezekiel 39:1? In both the wording of the declaration is the same: "Behold I am against thee, O Gog, chief prince of Meshech and Tubal."

In our study, we must at once recognize that Gog is not a name. The Hebrew word has its root in a word which means "above the roof" or "on top of the altar". Gog is a term used to designate one who assumes to be the high and lofty, the majestic, the sublime, the supreme over man and above God, such as is described in Dan. 11:36-37.

The two Hebrew words translated "chief prince" in the King James version have by others been translated as "prince of Rosh;" with the idea involved that "Rosh" is the name of a country. Many interpreters have accepted it as designating Russia. But no one has been able to substantiate Rosh as Russia.

In the Hebrew: "Nazi"

The word Rosh is a straight Hebrew word meaning "head" and was used to denote the one in authority, the head, the chief, the captain—and is so translated at least seventy-six times in the Scriptures. The Hebrew word which accompanies it and has been translated "prince" means "one lifted up", exalted; and six times in Scripture it is translated "chief". Occurring as it does here with Rosh, even according to the King James translators, it should have been translated, "the chief chief." But in exact accord with the root meaning of the word the proper translation would be "the exalted chief." For this reason the word was used as an appelative prefix like our word "super" which in connection with "lord" designates a "super lord." The astounding fact is that the Hebrew word is "Nasi" or "Nazi". The Hebrew reads, "nazi rosh." The Hebrew word "rosh" was carried over into the English by the King James translators. May not the modern translator avail himself of the same license and translate the two Hebrew words as "Nazi chief"

or "Nazi captain". It is further significant that the word "Nazi" preceded the title of at least two of the ancient kings of Babylon: Nazi Bugash and Nazi Marutash. So modern Babylon is running true to form!

Accepting this rendition of the two words, God's declaration of war would read: "Behold I am against thee, O Gog, Nazi Chief of Meshech and Tubal," and we would have another example of prophetic foresight as well as the plenary inspiration of God's word. Thus Adolf Hitler would be definitely marked as Gog, the leader of the hosts against the Israel nations.

From the standpoint of military organization and demonstrated ability, he would be the natural choice as "generalisimo." This idea is strengthened by the statement in Ezekiel 38: 6-8, which Ferrar Fenton translates: "Many people with you, drilled and disciplined by yourself, you and all your host, and their hosts with you, and you yourself shall be their Commander. Prepared by yourself for a long time, shall come in the end of years to a country restored from its ruins." Hitler as the Commander has brought the German army up to its present war strength. It is certain that neither Russian nor Italian officers have trained the German army. The Italian troops are now under the command of Hitler and there is no doubt but that German officers trained Russian soldiers for a long time. If Hitler, now with his forces, conquers Russia, he will take command of all the forces and bring them into Palestine.

This also is a certainty; there will not be three commanders, separately leading their army under their own auspices. The prophet designates but one head over the whole conglomerated mass. He is called "Gog" and against him God declares war. Stalin is vehemently anti-God, and Mussolini is Godless, but Hitler is the only one who has allowed himself to be hailed as the Almighty—the Gog—over man and above God!

Considerable research work has been done in seeking to locate, geographically, the people who shall be under the command of Gog. But aside from Persia, those named are four sons of Japheth: Meshech, Tubal, Gomer and Togarmah; and the sons of Ham: Ethiopia a: Libya which, properly translated, are Cush and Phut. These families spread into Europe and Asia and their descendants, wherever they are, will be in the ranks of Gog. What country they now occupy makes very little, if any, difference. That will be made known when they assemble for the great onslaught. Whoever they are and wherever they live, they are the enemies of God. The important truth is the fact that Armageddon will see the Almighty's general roundup of the modern descendants of all of His and Israel's ancient foes; and Gog shall die with his armies and the place will be called "Gog's Defeat" and the city of the dead will be called "Harnonah" which means "Mob Town." If Hitler is Gog then we know where he will be buried.

A Refuge of Lies

THE PROPHET ISAIAH addresses a message of woe to the crown of pride of the drunkards of Ephraim. He speaks of a stalwart foe that will beat and batter men to the earth, "Like a blast of hail, a hurricane." (Isa. 28:2, *Moffatt.*) This reminds us of the Blitzkrieg and bombing raids.

The result is to be disastrous for Ephraim who is described as being like a fig in early summer, "No sooner seen, no sooner seized, than swallowed!" But the Lord of hosts will be the crown of glory and a peerless diadem of those who survive. He will inspire the judge with justice and the brave champions with courage.

Isaiah condemns the lack of justice, the refusal to heed the law and the befuddled and bemuddled minds of prophets, priests and people as they stagger and stumble in the giving of their charges.

The people who are thus condemned answer by asking the prophet if he thinks he is speaking to children. The prophet replied by saying that he is, and that because it is so the God who told them how they should secure rest and peace, and to whom they refused to listen, will now let the law take its course until they trip and stumble and are caught.

The prophet challenges Ephraim for thinking that in making terms with death and entering into a compact with the powers of doom that they can save themselves from the scourge of a flood which they now feel will not come near unto them. Here we have a definite allusion to Israel making a pact with a godless, atheistical nation with the hope that such an alliance will save her. That agreement in the Authorized Version of the Bible is stigmatized as a convenant with death and being in agreement with hell. Death and Hell certainly are appropriate terms to apply to the evil system whose capital is Moscow.

The prophet ridicules the assumption of Ephraim that this pact with the powers of evil will save them from the overflowing scourge. The Lord declares such an agreement is making lies their refuge and that they are hiding under falsehood. No statement could be more to the point in undertaking to describe the subtlety of Soviet diplomacy.

The prophet now states that the coming storm and hail will sweep away this place of supposed safety. This will result in revoking the compact with death as Israel learns her lesson in the terror she will experience.

In the midst of these difficulties:

> "Thus says the Master of Life,—
> Look on Me:—
> I will fix a stone up in Zion,
> A chosen stone perfectly set,
> Immovably fixed in the Truth,—
> Fixed truly by line, and exactly by plummet;—"
>
> (Isa. 28:16, *F. F. Trans.*)

This stone is a reference to Gen. 49:24. It is the Immanuel of Isaiah 7, the promised son of Isaiah 9, and the rod from the Stem of Jesse of Isaiah 11. The prophet is showing that only in the establishment of His Kingdom and the acceptance of His administration in Zion will deliverance come to Israel in these trying times. Meantime, the move to gain victory over the Assyrian by entering into a covenant with the godless is a foregone failure and fraught with disastrous consequences according to the prophets of Israel. Would to God that our national leaders would accept, believe and act upon the instructions given to our nation in the Word of God. If they would only believe that Word and act in accordance with its message there would be written a far more hopeful message regarding the immediate future than at present faces our race in these days of testing.

Timing the Climax

By W. C. NABORS
(July 7, 1941)

THE two most important questions of the hour before the nations of the world today were asked by the Prophet Daniel. In Chapter 12, Verse 6 —*"How long* shall it be to the end of these wonders?" In Verse 8—"O my Lord, *what* shall be the end of these things?" One thing about the answers is certain. It is given in a series of Bible numbers of chronology with instructions to watch and a promise that the words are sealed until the time of the end. If *sealed until* the time of the end, then *revealed at* the time of the end. The answer to a *question as to date* must come through a study of dates (chronology). Identity of events often reveal themselves through the time of their occurrence.

In the article entitled "History Reveals Prophecy's Seals", I endeavor to show that the three major periods of history of this generation are interlocking in such a way as to provide their own unsealing.

The purpose of this article is to *prove* that study of the chronology of the major events in these three periods also reveals correctness of the *exact dates.* Detail study likewise provides the unsealing of intermediate dates to reveal the time and purpose of intermediate stages. Thus is revealed the key to the timing of the *climax* and therefore *the answer* in detail *to the questions of the hour.* It is given in such a way that intermediate dates will prove its accuracy and show the guiding hand of Divine Providence. Those who watch may have before them a time-table of the Divine Plan.

Thus we may see clearly that Divine Providence and not man must over-rule the destinies of the nations and guide them along a pre-determined course.

A careful study of the accompanying charts, together with a knowledge of a meaning of the figures used, tells the story.

Let us read the time-table or blue-print together.

The greatest event in the history of the nations during the time of this generation occured on December 11, 1917 when the city of *Jerusalem returned to Israel rule* when General Allenby took this city for Israel (Ephraim—Britain). This terminal date of the seven times punishment, dealt with in detail in the article "History Reveals Prophecy's Seals" in the July 1941 DESTINY, is the first *marker of the end* of the seven times captivity. It also serves as a *mark to begin* complete deliverance of Israel from the rule of the Aggressor and complete return of Israel to rule with God as the nations of the world are brought before Him in Judgment. The Bible number of the elect (the identity of the builder's race selected as God's national servants to do the work) is 153. The appointed head to lead the nations of Israel was the tribe of Ephraim. The Bible refers to Israel by three names—By the name *Israel,* by the name of the capital of the Northern Kingdom *Samaria,* and by the name of the tribe selected as the nation of leadership, *Ephraim* (The British Commonwealth.) This *Ephraim* is identified in Isaiah 7:8 by the number 65. This number also sometimes shows in the history of Manasseh (U. S. A.), the brother of Ephraim, who together constitute the tribe of Joseph. The time set apart by Divine Providence to bring the question of world rule to a grand climax, therefore, is indicated by 153 x 65, or 9,945 days, from December 11, 1917 which ends March 4, 1945. This is the *exact day* of the center of the Kings Chamber of the Great Pyramid and of the open coffer therein; the exact center of the period of Judgment. This day is 3,091 days from September 15, 1936 and 3,091 days from August 20, 1953. The initial date and the end date of the Hall of Judgment. The total number of days from September 15, 1936 to August 20, 1953 being 6,183 days, leaving the date March 4, 1945 as the central or key day. From the above we see clearly that the *return* of *Jerusalem* to Israel, to whom the Kingdom had been given (Matthew 21:43) is directly *connected* from the captivity to the climax of the period of *Judgment* by a time period that not only *measures* the time but *reveals the purpose* and *identity* by the expression of its numerical calculation.

Let's state it this way: From December 11, 1917 Divine Providence will overrule the actions of the nations of the world so that His elect (153) under Joseph (65) (The British Common-Wealth and U. S. A.) will bring to a close the rule of the dictators (aggressors) and re-establish the rule of Israel by the date March 4, 1945. As we therefore see within this period the nations of the world divided into two irreconcilable ideologies, we may know its purpose and its outcome and the time measure or duration of the contest.

This date, December 11, 1917, marking the first stage of the end of the seven times punishment, is also interlocked by chronology to the initial date of the World War Number One. It is 1,260 days from the date of the first shot, June 28, 1914, which caused this war, to December 9, 1917, when the Turks surrendered. Two days later, December 11, 1917, the British entered the city. It is also 1,222½ plus 2 days from midnight August 4-5, 1914, when Britain entered World War Number One, to midday December 11, 1917, when General Allenby entered the city. This 1,222½ is the lunar measurement of time of the 1,260 solar measurement.

World War Number One, the initial date of the period called "The Time of Jacob's Trouble", is interlocked by chronology to World War Number Two in the third great period of history, the period of Judgment. This is shown by the chronological expression of *complete desolation* in the form of seven times 1,290 days (solar) of this period. The initial date of World War Number Two is also connected to the *end* of the Judgment period of August 20, 1953 by 2 x 1,260 plus 2 x 1,290. See "Lest We Forget" in DESTINY for June, 1941.

Likewise, the Armistice of World War Number One is chronologically connected to the date May 10, 1940, marking Hitler's blitzkreig into the Lowlands directed at the British Isles, by 6 x 1,290 days (solar).

Now, let us investigate the *intermediate* dates which reveal the *plan* and *time* for *intermediate events* of major importance to Israel.

On May 27, 1941, 2 x 19 (the restoration cycle) days before July 4, 1941, our President declared a state of unlimited emergency.

At the close of the first cycle of restoration—

(a) The U. S. A. issued executive orders freezing all German funds in U. S.

(b) U. S. took over first of alien ships.
(c) Soviet-German political tension suggested probability of new pact.

On June 16, 1941, beginning the second cycle of restoration, the U. S. ordered closed all German Consulates before July 10, 1941 and expelled all German employees because of "improper" and "unwarranted activities inimical to the welfare of this country."

On June 20, 1941 the Ford Motor Company signed up 100% CIO. The result is yet to play a major role in capital-labor relationship.

On June 29-30, 1941, the Federal Bureau of Investigation made the greatest spy roundup since the passage of the espionage law in 1917.

On June 30, 1941, Secretary Knox of our Navy said—"Strike now—our God-given chance to aid Britain."

The end date of this double cycle of restoration is July 4, 1941.

This date, July 4, 1941, seems to indicate clearly the entrance of the U. S. into a more complete *union* with the British Commonwealth for the *defense* of Israel. A double purpose—in *union* there is *defense*.

By this date—165 years from July 4, 1776 the Divine plan and purpose of the *breach* was revealed. By the creation of the great nation (Manasseh, the U.S.A.) with its vast natural resources and manufacturing facilities, Providence reveals the material means of defense for His people Israel against the power of the beast to enslave and dominate the world. By this *time* (153 years, indicating the elect, plus 12 years, indicating the tribes of Israel) the *breach* is *healed*.

Independence day was rightfully celebrated in 1941 *throughout the British Empire.* The more we know of the divine plan of the Bible the more we understand and rejoice in the *breach* and see it as an act of Providence similar to the account settling a disagreement between the northern and southern kingdoms in Palestine of old. See I Kings 12: 24 where this matter was settled with these words, "Ye shall not fight against your brethren —for this thing is of me."

So seeing . . . the British Empire and the U.S.A. should recognize their reunion on this date with an ever-increasing understanding. My soul fairly leaps at the revelation that will now follow quickly.

In a world broadcast on July 4, 1941 the commander-in-chief of the U.S.A. forces, President Roosevelt, notified nations of aggression and the people of the U.S.

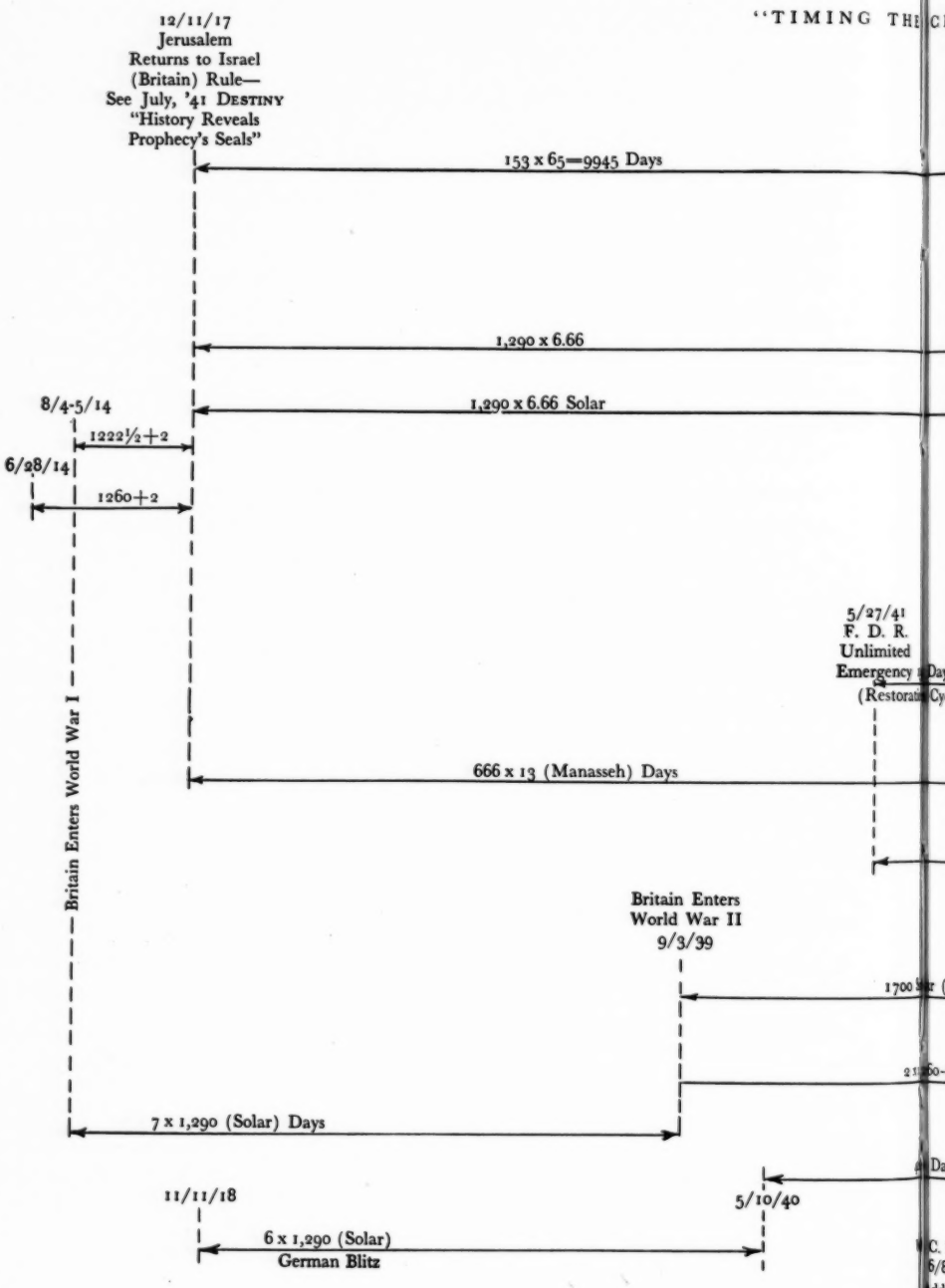
"That is why *we are engaged* in a serious, in a mighty, in a *unified action* in the cause of the defense of the hemisphere and the *freedom of the seas.*"

"And so . . . when we repeat the great pledge—*we pledge*—if it be necessary, *our very lives.*"

There followed on July 5, 1941 a two-hour conference at the White House with his *military, naval* and *foreign policy* advisers. Note this was the 390th day (Ezekiel 4:5 gives this number of Israel) from the inception of the national defense program as shown in DESTINY for November, 1940.

Let me say here and now, that for purposes of the study of *prophetic chronology* this is the date when Uncle Sam enters the contest through defense of the "freedom of the seas."

History may prefer to record August 25, 1941 (referred to later) for her date



of entrance.

A more accurate record, no doubt, should read something like this: The United States entered the final World War in defense of Israel which led to Armageddon under the guidance of the all-seeing eye of the God of her Great Seal over a period of 88 days—the Christ number, suggesting His intercession. The period began May 27, 1941 with a proclamation of unlimited emergency by her President extending to complete participation in the defense by the close of the period, August 23, 1941, made perfect the third day August 25, 1941. An unseen presence seemed to jell public opinion of the nation by stages to confirm its source. All plans of the enemy to avoid or delay her intercession only served to with-hold each move until exactly the appointed time.

The language of diplomacy is like the language of the Parable—Given so the disciples (watchers) may understand without arousing the indifferent.

Certainly, I know that "only Congress has authority to declare war" and so does Hitler. Hitler has undoubtedly provided for Congress to "talk" while "action" on the high seas gives him irretrievable advantage. Hitler's plans don't always work *against Israel.* That's why some cry about a "dictator President" but we will soon thank Providence for a "war cabinet alert to action."

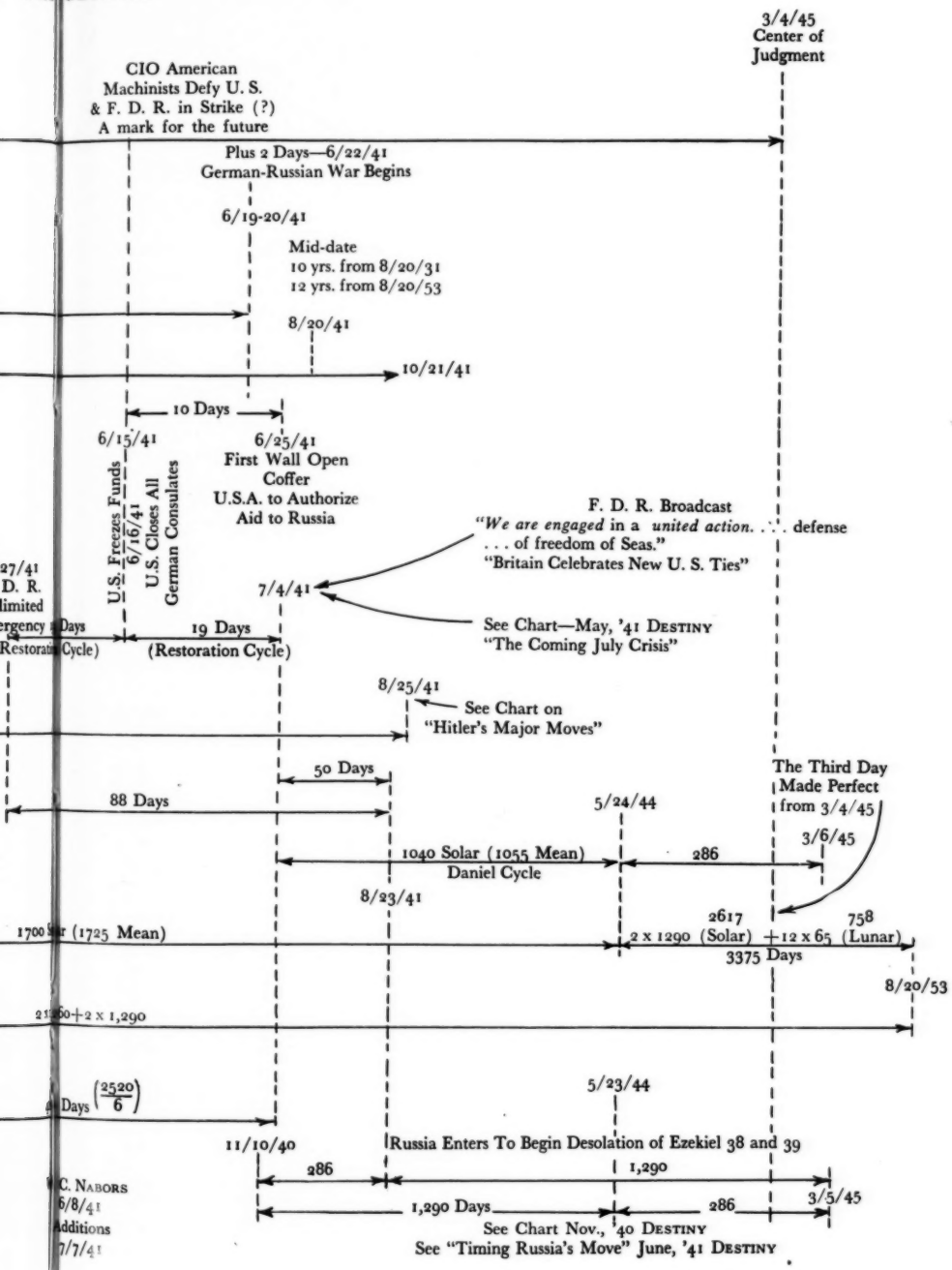
The 1941 model war does not follow the 1917 pattern. Many are looking to Congress alone to declare war, overlooking the fact that this is a *war of defense.* The President is commander-in-chief of our armed forces with full authority to use them for defense of the nation. This war will reach the shooting stage before Congress acts. Many doubt if Congress will ever formally declare war.

Japan signed a Tri-Partite Agreement of Aggression with the Axis September 27, 1940. From this date, 286 days will expire July 10, 1941. Will she be "displaced" from that agreement on July 10, 1941? Did Japan read our President's message of July 4, 1941? Her position grows more precarious daily.

The first restoration cycle ended June 15, 1941, ten days before June 25, 1941, the date of the first wall of the open coffer in the King's Chamber of the Great Pyramid. The mid-date of this period is June 19-20, 1941, 1,290 x 6.66 days from December 11, 1917, suggesting the combination of the forces of desolation (1,290) under the guidance of the power of the Beast, indicated by the number 666.

The same period, 1,290 x 6.66 days in solar measurement from December 11, 1917, gives us October 21, 1941, the mid-date between these terminals June 19, 1941 and October 21, 1941 is August 20, 1941. This is ten years after August 20, 1931, the beginning of the economic crash which ended in Britain's abandonment of gold the following September. It is also 12 years to August 20, 1953, the final date of the Judgment Period.

One of the first major crises created by the aggressors was the Danzig crisis. At the height of this crisis Germany and Russia signed a non-aggression pact in August, 1939—666 days before this date June 19-20, 1941. A contract between crooks follows the law of the crooks, so when 666 days expired we found the armies aligned for the "big double cross" which broke on the morning of June 22, 1941, the third day from June 20, 1941.



(For further significance of the date see letter, page 27, July 1941 DESTINY.)

Now this period—June 20, 1941 to October 21, 1941 indicated by the difference in mean and solar measurement of the 1,290 x 666 as shown on chart seems to indicate the period of time for the union of the forces of aggression. Note the central date August 20, 1941. This means, in our everyday language, that the Axis and Russia (including lesser powers) will come to agreement to combine against Israel in an attempt to destroy her from being a nation. Psalms 83: 2-4:

2 "For, lo, thine enemies make a tumult: and they that hate thee *have lifted up the head.*

3 They have taken crafty counsel against thy people, and consulted against *thy hidden ones.*

4 They have said, Come, and let us cut them off from being a *nation;* that the *name of Israel* may be no more in remembrance."

Note how the language—"They that hate have *lifted up the head"* corresponds with the II Esdras 11 of the Apocrypha.

"There was . . . upon the eagles body . . . three heads that *rested*—And I beheld, and lo . . . one was set up—and, lo, the two that remained thought also in themselves to reign . . . and when they so thought, behold, there *awakened* one of the heads that were at rest—then I saw that the two other heads were joined with it."

For the outcome of this contest now going on in international gangland, see II Esdras 11:35.

"And I beheld, and lo, the head upon the right side devoured it that was upon the left side."

From December 11, 1917, 666 times the number of Manasseh (U. S. A.) (13) in days gives us the date August 25, 1941. This suggests acknowledgement of war between the U. S. and the Russian combination, following Russia's desertion August 23, 1941, which latter date should be noted carefully in connection with the chart in the November 1940 DESTINY.

Note this date August 23, 1941 is 88 days from May 27, 1941, the date of our declaration of "an unlimited emergency", suggesting our "intercession" being divinely guided by our Christ.

The central date of this November chart is March 5, 1945 and *appears* to be *one day off* balance and certainly serves to attract our most careful attention to what *seems to be an error.* We shall return to this thought later—hold it. At this point see the chart attached, which identifies Hitler's major moves and suggests his next MAJOR move will be initiated August 25, 1941. This seems to me to indicate the dating of his truly "last territorial demand" or the all out blitz of *all three* aggressors against a reunited all-out defense of Britain and U. S. (Ephraim and Manasseh.) Thus we have clearly pictured here the *final beginning* of the *final contest* in its fullness on the "3rd day made perfect" from August 23, 1941.

The reunion of the British Empire and the U. S. A., healing the breach between the two nations in fulfillment of the prophecy of the sticks of Ezekiel 37: 16 joining Joseph, is July 4, 1941.

From this July 4, 1941, a period of 1,055 days (mean time) which is 1,040 days (solar time) will expire May 24, 1944. Note this is the day *after* May 23, 1944 indicated by the Chart in the November 1940 DESTINY, which marks the expiration of the first 1,290 days desolation period to cover the campaign of the 11th chapter of Daniel. Of this 1,040, which Mr. J. B. Nicklin calls the "Daniel Cycle" he has this to say on Page 66 of his book "Divine Time Measures", published in London in 1933:

"1040—THE DANIEL CYCLE"

"This period is nowhere mentioned in the Bible, yet its existence was discovered from the Book of Daniel. About the middle of the eighteenth century it happened that a Swiss astronomer, M. de Cheseaux, while engaged in chronological researches in an endeavor to fix with certainty the date of the Crucifixion, was led to examine the prophetic numbers in that Book, and discovered that the periods 1,260 and 2,300 are soli-lunar cycles of greater accuracy than any then known. Not only so, but to his surprise and wonder, he found that the difference between them, 1,040 years, is the perfect cycle, free from all error."

Since the sun and the moon were to be for signs and seasons and for days and years (Genesis 1: 14) and to *measure* the time of Israel's captivity and *witness* as to her continued existence before God as a nation, this *perfect* Daniel cycle of restoration of these two bodies suggests the *perfect restoration of God's Chosen* —restored with him as they are called to the marriage supper or "caught up", if you prefer. The word "displaced" seems to completely describe it.

The scope of this article does not include for discussion the meaning or interpretation of this event in a literal sense. Here we deal only with its timing or date and the national phase. Further information as to interpretation will be revealed as we pass the dates of the open coffer and history further reveals what God would have us know.

From May 24, 1944 to August 20, 1953 is 3,375 days. This is 2 x 1,290 (solar) 2617 plus 12 x 65 (lunar) 758 suggesting "double destruction" of Israel's enemy and the "complete" reunion of 12-*tribed* Israel under Ephraim by August 20, 1953.

Note this terminal date of August 20, 1953 also marks a period of 1,725 days (mean time) or 1,700 days (solar time) from Britain's entrance into World War Number Two on September 3, 1939. This 17 is an interesting number. It was the age of Joseph at the beginning of the "Time of Jacob's Trouble". It was the number of years Jacob lived after restoration with Joseph. If the numbers 1, 2, 3, 4 etc. up to 17 be added, their total is 153. In other words, this 17 is another *form of expression of the number of the elect.* When we use it here with two oughts added to make 1,700, it suggests "double perfection" or "double recompense", if you prefer the language of Jeremiah 16:18, as it applies to those qualified for the invitation to the marriage supper. (See Revelation 19: 7.) For those nations who reject the invitation, the chart shows continuation to run to August 20, 1953 to complete the "double recompense" and double destruction. Herein we have the testimony of *two* witnesses.

This displacement, beginning May 24, 1944, suggests the initiation of *the climax of the climax* which we think of as the final and worst phase of the Armageddon experience as it reaches its climax March 4, 1945, the central day date of the Hall of Judgment to March 6, 1945 when God "makes perfect" this phase of the contest. This seems to suggest to me the date of the long-awaited intercession at the close of the Ezekiel 38 and 39 campaign when Israel obeys the command of Ezekiel 36: 37 which states—"I will yet for this be inquired of by the House of Israel to do it for them." Have you ever considered the time element required for the acts of Ezekiel 38: 22? Does not this chart suggest its duration to conform with the studies of "the third day made perfect" which interested watchers will study per references given on Page 7 of the May 1941 DESTINY?

From March 6, 1945 we shall see the "execution of the order of Judgment" as the world faces the reconstruction years. The other tribes will "join up" according to plan. Economic and politi-

cal changes become operative under direction of the "Theocracy."

Thus are we given a preview of the answer to these two great questions of the hour involving the *when* and the *what* of this great period of seeming world chaos.

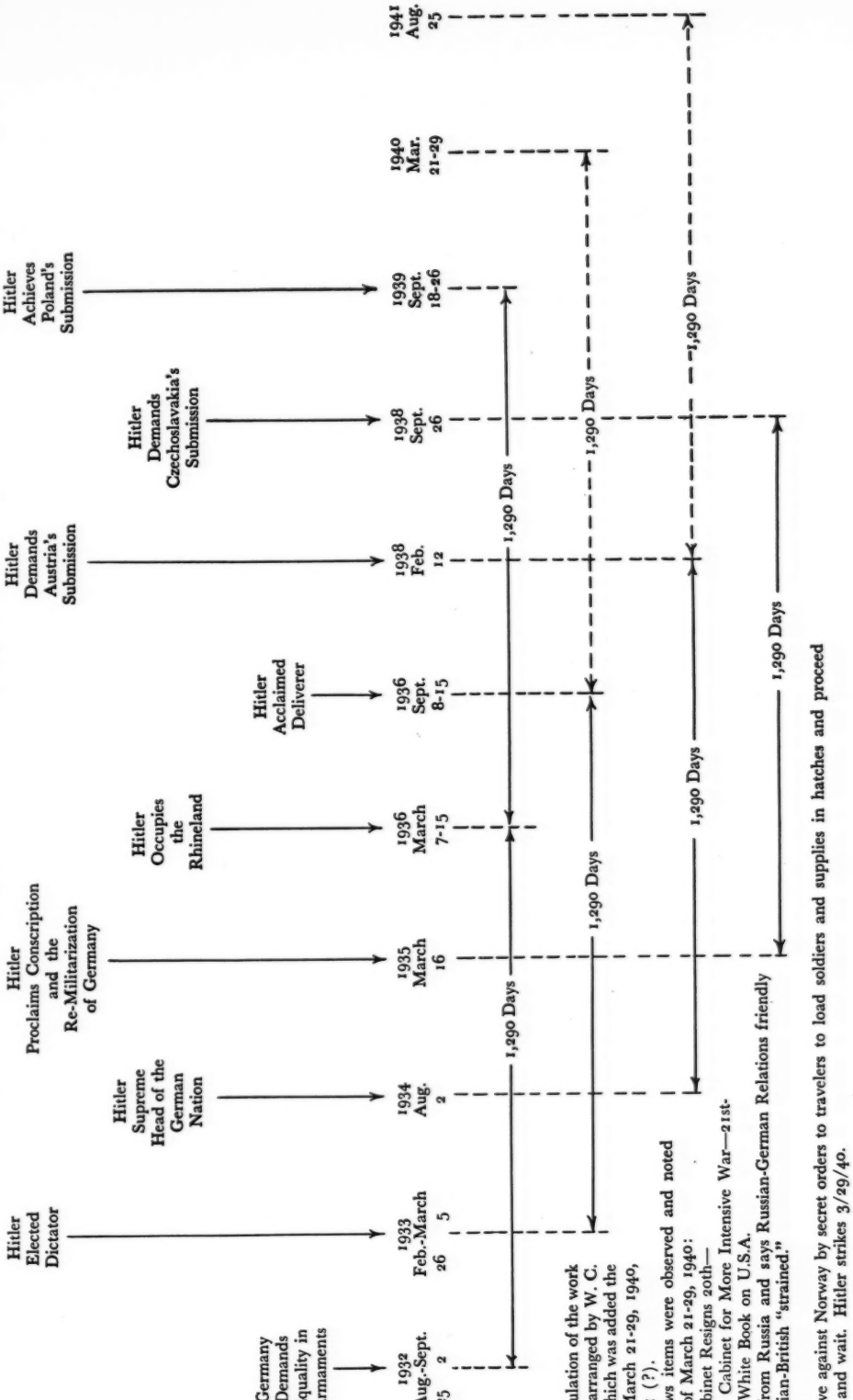
APPENDIX

This article was originally written June 8, 1941, revised morning of July 7, 1941.

This evening of July 7, 1941 our President reports to Congress the action of our Navy in taking over Iceland. This announcement comes on "the third day made perfect" from July 5, 1941, the 390th day of our defense, per chart. Now the language of the diplomat is revealed. When he said on July 4, 1941—"We are engaged", even so our Navy was that moment on the mission. When he said "unified" it referred to the united agreement of the government of Iceland, the British Empire and the U. S. A. If we are still in doubt about the meaning of the word "action", we have but to see further into the period and the mission. July 10-11 is the bi-sectional date of the 88 day period. If necessary, we shall add another paragraph before going to press, otherwise, to keep this article up to date, would make it a *diary* of action.

A United Press dispatch from Washington July 7, with reference to the U. S. occupation of Iceland, states "The President said the U. S. forces will supplement, and ultimately replace, British soldiers who occupied the island *on May* 10, 1940."

"Today's historic action places U. S. Naval units squarely in the center of the "Battle of the Atlantic."



The above is a tabulation of the work of Mr. J. B. Nicklin arranged by W. C. Nabors in 1939, to which was added the extension dates of March 21-29, 1940, and August 25, 1941 (?).

The following news items were observed and noted relating to the date of March 21-29, 1940:

Daladier French Cabinet Resigns 20th—

Renaud Forms New Cabinet for More Intensive War—21st-29th—Hitler Issues White Book on U.S.A.

Molotoff speaks from Russia and says Russian-German Relations friendly and O. K., but Russian-British "strained."

3/24/40 –Mid-date

Hitler's initial move against Norway by secret orders to travelers to load soldiers and supplies in hatches and proceed to ports of Norway and wait. Hitler strikes 3/29/40.

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Pole-Star in a Confused World

Most of us would shrink from a position which would lead our fellow-men to judge us as fanatics in belief. None of us likes to be thought "queer". The fact that so many sensible people are united in the Anglo-Saxon-Israel belief which Destiny Magazine presents, is strong evidence that it is not fanatical or even adventurous. This belief may be held, and is held, by many people who do not avow it. It is held by many others, just as cautious, just as careful of their reputation for balanced judgment, who not only do not hesitate to avow it, but who feel they are conferring a favor on friends who are confused in their religious life, by telling them about it. They have been beneficiaries themselves, and they like to pass it on.

What are the benefits of which these people are conscious? There are many, but a few are here listed.

The world of humanity has become clear to their thought. This mixture of men and races, these intricate weavings of history, have a meaning and are seen to be following a pattern which brings order out of confusion when it is known. There has been a continuous stream of people from ancient times until now—always the same people with the same work to do—from whom, and their place in the world, and the stage they have arrived at in their history, may be known the point the world itself has arrived at up to this time. This of itself is a great thing for any truth to do for any mind, to give the genealogy and destiny of the races, pointing to the exact agreement of ancient scriptures with modern facts, but that is not all.

A standard is erected in the mind that holds this truth by which to gauge the throng of earnest and contradictory proposals which challenge the belief and support of thoughtful persons. It is no mere form of speech to say that the world has never been so confused as it is today—it is sober, factual truth, inasmuch as now for the first time there is *a world* so linked up that it can be confused together. The world was never at once so integrated and so disintegrated as at the present moment. A thousand plans are proposed to bring it out of its difficulties, and while most of them appeal to the lower and less wise instincts of men and are eagerly grasped at and to some extent accepted for experiment, still the confusion deepens. For the first time in a *world* sense there is arising the germ of a world-wide doubt of human wisdom. For centuries we were complacent in the belief that always a leader would appear, that things would work themselves out, that the elders of the people would hit upon some plan of social salvation. But now a vague fear begins to seize upon men that these things are no longer true. Governments cannot govern. Money cannot stimulate business. Wise men are no longer wise. Leaders look about for someone to follow. Who can one tie to? What can one accept as standard? What can one depend on as the thing that is bound to come? We who know this truth have found that Pole-star, that invariable center, that enduring standard *in the Law of God*. We used to hear that term and thought it was a law of personal conduct, having to do with lying and swearing and such-like things. Now we know it to be greater than any of these, while including them. It is the political, social and economic law of God, written not only in the pages of a Book but also in the very nature of the universe, an eternal and self-operative law which we must *know* and which we must *do* in order to have upon this *earth* the kind of *world* that benefits created souls. Knowing what it is, we are enabled to measure all other proposals by it, and we are stopped from committing our nation to further errors.

We must know the future. Many say that man was not intended to know the future, and cannot know the future. This latter is true of a state of affairs that *has no future* but is destined to disappear. It is not true of the future which has been revealed to us in the holiest revelation known on earth. The greater part of the Bible is devoted to things which are to come upon the earth with directions how to recognize the stages of their coming and how to adapt ourselves to them. Truly the Scriptures say that "we know not what a day may bring forth" when we are pursuing our personal short-sighted, selfish ends, for that side of life is a maze without order or outlet; but in the movement of our race and nation with reference to the purpose of God, and the movement of God's purpose through the people whom He uses as the channel of His mind for the world, there is everything to be known as to present tendencies and future development. And this accounts for the easy minds and the intelligent understanding of events which mark those who are deeply learned in this truth. God did not blindfold His people and set them wandering in darkness; He gave a lamp to their path and a light to their feet.

Our readers also find a great simplicity in their religious faith, which liberates them to knowledge, and makes their faith always a stepping stone to greater knowledge. For what a man ultimately *believes* is precisely what he *knows,* and nothing else. Indeed, all else is hearsay; it may be true, but it is not his until he knows it. Intellectual and moral burdens grievous to be borne and not at all sanctioned by the Word of God, have been fastened on the people by the exigencies of theological necessity. Spiritual tyranny is one of the most insidious evils, even amongst good men. *The truth sets men free.* That is one of its greatest marks, as the Lord Jesus told us. If there is one mark which our friends in belief will testify is their personal experience, it is the great spiritual liberation effected in them by the truth they have found.

Infidel critics may say Genesis is awry, the prophecies fantasies of the brain, the gospels weak laudations of an imposter, and the epistles letters of a mad Jew—I'll cling to the Bible until they show me a better revelation."

—Beecher

I am profitably engaged in the reading of the Bible. Take all of this book on reason that you can, and the balance on faith, and you will live and die a better man."

—Abraham Lincoln

Study in Revelation (Chapter 19 of a Series)

The Fall of Babylon

HOWARD B. RAND

HARDLY without exception prophetic students and writers, in dealing with the events depicted in the 18th chapter of Revelation, have assigned these judgments upon Babylon the Great as coming upon an ecclesiastical system. Now the woman that rode the beast, as shown in the 17th chapter of Revelation, and on whose forehead was written "Mystery, Babylon the Great," is clearly the symbol of an ecclesiastical system. This fact should be recognized; and when it is, men will not assign to the beast or to the system depicted in the 18th chapter what *applies to the woman who rides the beast!* Because this has been done, much confusion and uncertainty have arisen among those who would like to have a clearer understanding of the message in this wonderful letter addressed to the followers of our Lord.

It has become clear, as we progressed in the study of Revelation, that the beast represents the Roman Empire in its many phases of activity. Babylon, that Great City, is the emblem of the political, religious and economic phases of human misrule. Under the name of Babylon is set forth man's system which is in opposition to the administration of the system of God. The religious phase of this Babylonian system under the name of "Mysteries" is represented by the Woman who carries this label on her forehead and directs the policy of the revived Roman Empire as she rides the beast.

John is now about to be shown, under the emblem of Babylon the Great, the judgments which are to be poured out upon the economic phase of the Babylonian manifestations; for Babylon the Great in this chapter is used to designate the financial and economic activities of man. It is impossible to read this chapter of Revelation and study its symbolism without coming to this conclusion. Unfortunately, most of the writers who have dealt with this subject have followed the writings of earlier students of this Book and allowed the findings of those writers to influence them in their conclusions. Let us, therefore, approach this Book with an open mind and let the symbols used in this 18th chapter tell their own story.

There can be no real justice nor will earth's inhabitants secure the blessings of lasting peace so long as men are subject to an economic system that in itself is unjust. The angel is about to show John the overwhelming judgment that is about to come upon this entire economic structure of Babylon.

Babylon The Great

While the ecclesiastical phase of the Babylonian system is designated as a "Mystery", the economic and commercial manifestation of the civil function of the Babylonian succession of empires is designated as "Babylon the Great." The first suffers tribulation at the hands of those who had formerly supported it, but the second is brought to its end in a violent overthrow described by John in the symbol of an Angel descending, having great power, and the earth was lightened with his glory; the purpose of whose coming was to bring about this destruction.

The Worship of Gold

Man's desire under our present economic system has been to possess wealth, power and authority and the acquiring of gold, or its equivalent, represents all this. Just as the "Mysteries" of Babylon designate *ecclesiastical worship* so also the Image of Gold set up by Nebuchadnezzar on the plains of Dura is the object of *worship in the commercial life of man.*

The Image of Gold

"Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the providence of Babylon." (Dan. 3:1.) The king gathered to Babylon the princes, the governors, the rulers, the captains of industry, the judges, the treasurers, the counsellors, the sheriffs and all the rulers of the provinces in this first great world economic conference. This was strictly an economic meeting for the purpose of establishing the emblem of Gold as the standard of commercial activity. The very list of those called clearly proves this to be so. The only dissenting voices in that great gathering, as the King demanded that this assembly give their unqualified assent and ratify his decree, were from Shadrach, Meshach and Abednego; three young Hebrews who knew the Israel standard and would not consent to accept this Babylonian system.

The rejection by these three of the demands of the King resulted in a fiery trial out of which they came forth victorious. Their experience was the forerunner of the experiences of all those who throughout the ages have been unwilling to acquiesce in the demands made upon them by this system of Mammon.

The King of Babylon attended the birth of the gold standard, raising its emblem sixty cubits high in the air. For 2520 years this system has enslaved men. Its followers have suffered and died in their reverence and worship of gold. Rivers of blood have flowed because of the greed and lust of men to possess gold, the object of their adoration. Upon this Babylonian foundation of economics all nations have reared the superstructure of financial, economic and material well-being of the few at the expense of the many. Revelation appropriately designates the entire business activity of the present order "Babylon the Great." It is the system that is called by our Lord "Mammon" which no man can serve and worship and follow God. (Luke 16:11.)

The 2520 years of the function of gold as the standard of commercial activity are now coming to a close. While Nebuchadnezzar attended its birth we are now witnessing the death struggle as gold is being withdrawn from circulation. The burial process is also under way as we intern this precious metal in vaults far below the surface of the earth. Thus we are reversing the process, for the King of Babylon placed gold on a pedestal high in the air and, in its burial, we are eyewitnesses of the funeral services which will soon displace gold as a

desired possession and object of adoration.

Business Is War

Business under the present system, with its destructive competition, is war. The weak succumb under the attacks of the strong. Hundreds of millions from cradle to the grave have lived in fear of want and destitution; while millions of others have existed in abject poverty, with untold suffering and privation as a result of the failure of the system to supply in abundance the needs of life to all men everywhere.

James' Prophecy

James anticipated the judgment that was to come upon the economic system of men, which judgment John witnesses. James said, "Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned *and* killed the just; *and* he doth not resist you." (James 5:1-6.)

An Angel with Great Power

After having witnessed the detail of the judgment upon the great whore John said, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

John is shown that it takes the power of a mighty angel to break the strangle hold that Babylon the Great through its commercial manifestations has acquired over all nations. It required a mighty angel from heaven to break the power of false ecclesiasticism and usher in the events of the Reformation. (See Chapter IX.) A manifestation of the same power from heaven is now necessary to remove evil economics from the earth.

The Degradation of Babylon

This angel cries with a loud voice and announces the fall of Babylon the Great as the system becomes the habitation of every foul spirit. Here we have a picture of dishonesty, degradation and dishonor as permeating the entire commercial structure. Because of its unethical standards and practices the angel denounces its operations. All nations, so the angel says, have partaken of her evil ways and are guilty with her. The captains of industry who are the kings in this system, and the merchants and traders of the earth have grown rich because of her luxuries. These facts definitely indicate that the system upon which judgment is now coming is no other than the economic and commercial activities of man.

Modern commercial requirements have been the contributing cause of strife and war and the oppression of peoples and nations that a few might profit thereby. As men depart from the ways of the Lord and become more and more materialistic the godless system increases its oppression with a lowering of its ethical standards, until it is the habitation of foulness.

Come Out of Her My People

The call now goes forth for God's people to leave the system "That ye be not partakers of her sins, and that ye receive not of her plagues."

This call indicates that Israel is in the system and carrying on her commercial activities in conformity with the requirements of Babylon. As the time of judgment approaches God calls his people to leave the system.

It would be unjust to call upon Israel to leave the Babylonian methods of commerce if there were not another system already waiting Israel's adoption in this time of emergency. Now there is such a system and it was given to His people at Mount Sinai. Israel departed from its observance and in the adoption of the methods of Babylon acquired the economic evils of that heathen system. Accompanying this call for Israel to leave the Babylonian system of economics is the way they are to go, now being pointed out through the proclamation of the Kingdom message. Attention is being called to their God-given laws of administration and His perfect system of economics which is *par excellence*.

While Israel continues under Babylonian methods she is partaking of her sins, and receiving of her plagues.

The Sins of Babylon

"For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double."

This sentence is pronounced in accord with the Israel law of judgment in matters of economic justice. This again confirms the fact that in this chapter John is witnessing the judgment upon the economic and not the ecclesiastical phase of Babylonian manifestation.

The present economic system has been unjust, oppressive and has taken from God's people the fruit of their labors. It is judged an usurper and thief. The law says, "For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challenges to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour." (Ex. 22:9.)

Babylon the great has been condemned for its wantonness and its mishandling of the things of life by the Judge of all the earth and the verdict has been given and doubled in accordance with the law of trespass. This verdict will be carried out.

The prophet Ezekiel describes the close of the armed conflict against Israel after which he tells us Israel will institute the greatest disarmament program the world has ever witnessed! Following this, God's people are described as moving against the system which has been responsible for their economic misery and suffering. "And they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." (Ez. 39:10.)

A Boastful Profit System

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow."

The ratio of trouble that awaits the present profit system of Babylon is in accord with her boastings of continuity and ability to always continue her present business methods and collect toll at the gates of trade.

Suddenness of Judgment

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with

fire: for strong is the Lord God who judgeth her."

One Day

The reference to one day is interesting as it denotes the prophetic day of 360 years in duration which is called a *"Time"* in Scripture. In one day death and mourning and famine. For well over two thousand years the system of Babylonian economics with its standard of gold functioned in the world with moderate fluctuations and changes. Then came the Elizabethan period and our modern civilization began to develop. We have already shown the importance of the year 1558 A. D., the beginning of the Elizabethan period and of 1588 A.D., the year Great Britain defeated the Spanish Armada. (See Chapter IX under subtitle, *"Time no Longer."*) The last and final *time* or 360 years, which is a prophetic day, began with this Elizabethan period. From the above two dates the respective endings are 1918 and 1948 A. D.

During this prophetic day of 360 years the modern banking system came into being, while the collection of interest was legalized and made an integral part of the economic system. Gambling counters were also installed and food, clothing and other necessities, as well as luxuries, became the stock in trade of those who "played the market." Great vested interests came into being, and what men thought to be the evidence of real progress and prosperity John saw as the contributing factor in the coming destruction of the entire system. With the close of the World War, in 1918 A. D., the handwriting had appeared upon the wall declaring the system was ready and ripe for judgment. No doubt by 1948 A. D. that judgment will have become a completed fact making this 30-year period of marked importance in the process of judgment!

The fires of tribulation began to kindle shortly after the signing of the Armistice, when for the first time men began to realize that something was radically wrong with their economic structure. The captains of industry began to bewail the fact that business did not function as usual.

Judgment in One Hour

John sees the merchants standing afar off, for fear of her torments, saying, "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come."

This is the prophetic hour of 15 years. The First World War began in 1914 A.D., at the close of 2520 years from the beginning of Nebuchadnezzar's kingdom. This was the beginning of the end of the political power of the Babylonian succession of Empires. One hour later (15 years), in 1929 A. D., there came the Wall Street crash; the vibrations of which were felt around the world. The merchants literally stood afar off and refused to enter the market for fear of increasing their already substantial losses.

Progressive Judgment

The Apostle outlines progressive judgment upon this economic system when finally the merchants of the earth will weep and mourn over the downfall of Babylon the Great. The wealth of the system is listed by John and that list begins with the gold and silver and ends with the necessities of life and finally the souls of men. Thus the needs of life and the souls of men are considered of much less value than gold which is at the head of this list, for it is the standard of commercial activity and the medium of trade in the handling of the goods thus listed.

In contrast to this Babylonian list of wealth God heads the list of the true wealth of His people, starting with character; then their goods; and places gold at the very bottom of that list. When speaking of Abraham the statement is made that he was very rich in cattle, in silver and in gold. (Gen. 13:2.) In listing the wealth of Isaac we are told that he was very great, that he had a crop increase of a hundredfold and that he possessed flocks and herds and many servants, so much so that he was the envy of the people around him. Nothing at all is mentioned regarding his possession of gold. Babylon reversed all this and placed gold at the head of all wealth and destroyed character in trading in the souls of men. Now judgment has been decreed upon this entire Babylonian system of commercial activity.

Trade by Sea

"And every shipmaster, and all the company of ships and sailors, and as many as trade by the sea, stood far off, And cried when they saw the smoke of her burnings, saying, What *city* is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

The progress of judgment is clearly set forth by John. In one day comes death, mourning and famine; which day closes with the final fulfillment of progressive judgment in three distinct stages. *1st*: In one hour judgment comes. *2nd*: In one hour great riches come to naught. *3rd*: In one hour is she made desolate.

That desolation has not yet become a complete reality, but the progress towards such desolation can clearly be seen by those who are familiar with national and international trends. Certainly by the year 1948 A. D. the truth of that of which John speaks will become evident unto all men.

Rejoicing

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you upon her." Here we have a great contrast to the weeping and mourning among the merchants of the earth as they witness the destruction of the accumulated wealth in trade and commerce. Why this rejoicing?

John tells us, "And in her was found the blood of prophets, and saints, and of all that were slain in the earth." He directly charges the commercial system with its lust for power and greed for possessions as responsible for untold suffering and death among God's people and for the death of the multitudes that have been slain in the wars of aggression as men undertook to expand their power and gain world control. With the passing of this evil economic system will come the establishment of justice, equity and peace so that all the promises in the beatitudes will see fulfillment. "Blessed are they that hunger and thirst after righteousness for they shall be filled" will have become a fact as the administration of God's perfect laws of righteousness brings into operation an economic system that will supply the needs of life for all. No wonder the apostles and the prophets are told to rejoice, for in that day they will be with Him and serve under Him in His restored government.

The Violence of the Overthrow

An illustration is now given John to show the violence and suddenness of the overthrow of the present economic world order. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

A list of the things that will be heard no more at all in that city is now given. This very list again defines the fact that it is with the commercial phase of the

Babylonian system that this chapter is dealing.

Music and rejoicing will be heard no more at all in this city. Its pleasures are a thing of the past. No craftsman of whatever trade will be found carrying on under her system any more at all. The grinding of grain will have ceased forever to be done under her methods. The furnishing of light and power will no more be her prerogative. Marriages will never again be contracted under her supervision. John then states, "For thy merchants were the great men of the earth." This is true regarding the position occupied by the captains of industry and trade in the present economic world order!

The violence of the overthrow of this economic system will forever bring to an end its business methods and practices as thus seen by the Apostle. Conditions under this present world order are rapidly coming to a climax which, when reached, will suddenly fulfill the requirements as set forth by John as to the violence of its overthrow. Afterwards there will be ushered in a new and better order wherein dwelleth righteousness.

The Apostle is now introduced to a scene depicting the events pertaining to the Marriage Supper and the Triumphant return of Jesus Christ.

To be continued in DESTINY *for September. The next chapter deals with The Marriage Supper and Triumphant Return!*

For Times Like These!

NO OTHER possession is more important than the knowledge and understanding of the Divine plan of the ages. Those who have this knowledge and understanding are not alarmed, for they know what is going on—and they know also that these times are mere stepping stones toward a marvelous age in the not-distant future, that glorious age which the prophets and sages of many generations wished they might live in!

When these great happenings are contemplated, it is a most natural desire to want to tell others so that they, too, might have this understanding of the great truth of the Book—the important Anglo-Saxon-Israel truth which makes the Bible clearly understandable from the national standpoint. But how frequently the person whom you wish to tell lives miles away, or perhaps needs the powerful expression of the printed page to refer to again and yet again before the true Israel identity breaks on him with all its force and profound meaning.

To those people, send DESTINY Magazine. Over the years it has been of inestimable value to persons throughout our nation and in many other countries. With the increase in readership of DESTINY, the knowledge and understanding of Israel's task will likewise increase; and surely, that is a possession not to keep for one's self alone, but to pass on to others—particularly during *Times Like These!*

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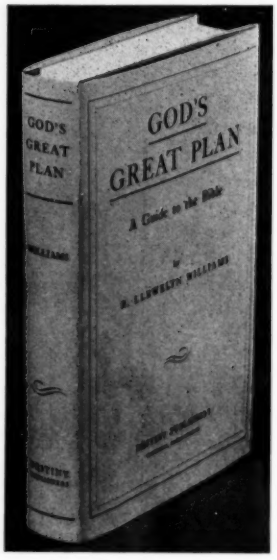
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One Man's Destiny

By C. R. DICKEY

CHAPTER VI

Israel: from Jeroboam to a New Order in the West.

"To your tents, O Israel!" was the cry which rallied ten tribes of Israel to revolt against the tyranny of Solomon's son Rehoboam.

In preparation for this rebellion and separation the Lord revealed His plan to the prophet Ahijah. Jeroboam, a mighty man of valor from the tribe of Ephraim and ruler over the house of Joseph, was chosen to lead the ten tribes. His appointment was made in this manner:

"It came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field. Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. . . . I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. . . . I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel." (I Kings 11: 26-40.)

When news of such plans reached Solomon it was necessary for Jeroboam to take refuge in Egypt until Solomon's death. After Rehoboam was crowned king and announced that his future policy would lay still heavier burdens on the oppressed people, ten tribes seceded and made Jeroboam their king. This newly formed nation retained the Israel name and became the northern kingdom of Israel. Hereafter, as explained in the previous chapter, it must not be confused with the southern kingdom of Judah.

Having outlined Judah's history in the preceding chapter we shall now follow the course of Israel through the centuries. To do so intelligently we must return to the parting of the ways as recorded in I Kings 12 and II Chronicles 10. Some who find history rather dull reading may wonder why. However, the end in view seems to justify the means. Policies which brought either progress or disaster to Israel in former days may produce the same results in that kingdom today. A knowledge of Israel's reactions in ancient times provides a clue to her reaction in any modern crisis. All things affecting the motives and movements of the nations which God founded in Abraham, Isaac and Jacob are important for us to know in order to apprehend to any extent the perplexities of our own age. For these reasons let us patiently tabulate the highlights of bygone eras.

Jeroboam established his capital of the ten-tribed kingdom at Shechem in mount Ephraim. Soon the disadvantages of Israel's separation from the Holy City and its temple of worship became evident. Jeroboam's lack of faith in the God who had exalted him to the kingship led him into a procedure so drastic and far-reaching in effect that he became the symbol of disloyalty and perversion in Israel for generations to come.

"Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord in Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. He made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." (I Kings 12: 25-33.)

II Chronicles 11: 14-16, adds that Jeroboam and his sons cast off the Levites from executing the priestly offices. As a result many of the more devout among them left their possessions and went to Jerusalem.

How difficult it has ever been for the human heart to really believe and trust God! Jeroboam proved that he had no faith in the Lord's gracious promises. "It is too much for you to go to Jerusalem." What solicitude! when the people would have enjoyed nothing more than an occasional trip to Jerusalem. Behold Aaron's calves of gold! "which brought thee out of Egypt." A preposterous fabrication! On such flimsy pretexts Jeroboam subtly led weak and willing Israelites into the despicable rituals and materialistic philosophies of idolatry. Warped indeed must be a man's judgment when he believes a nation can be permanently established on a foundation of artful deception and godlessness. By arrogantly substituting his own inventions for the Lord's plans Jeroboam lost the very security he most desired.

Jeroboam had a strange personal experience which should have served him unfailingly as a sign and a warning. One day as he stood by his altar at Bethel to burn incense a man of God appeared by his side and exclaimed: "O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. . . . This is the sign which the Lord hath spoken; Behold the altar shall be rent, and the ashes that are upon it shall be poured out. When king Jeroboam heard the saying of the man of God, he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. The king said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before."

Even so specific a warning as God mercifully gave in the foregoing incident did not change the king from his ruinous course. "After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing

became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." (I Kings 13.)

An outstanding demonstration of the price God's covenant people pay when they turn from Him to follow wicked rulers took place during the time of Jeroboam. In the eighteenth year of his reign over Israel, Abijah became king of Judah. "And there was war between Abijah and Jeroboam. Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour."

Brothers against brothers—it was indeed a dark hour in the house of Jacob! The following is an account of the decisive battle and its astounding destruction of Israel's choicest manhood:

"Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind: *and they cried unto the Lord,* and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand. Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, *because they relied upon the Lord God of their fathers.*" (II Chron. 13.)

Even Prussian war mongers would call that real warfare! One wonders what death-dealing implements were used in the terrific conflict. This incredible battle with its amazing casualties was a struggle for supremacy between the two most important branches of Abraham's covenant family; namely, the royal line of Judah represented by Abijah, and the birthright line of Joseph represented by the Ephraimite Jeroboam. Once again a whole nation paid in the blood of its citizens for the folly of debased leaders.

The unusual prediction about Josiah, quoted already from I Kings 13: 2, must be mentioned again. Its fulfillment nearly three centuries after the words were spoken by the man of God is a remarkable manifestation of the sure word of prophecy. Turn to II Kings 23: 15-20 and read the impressive ending to the story.

"Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that were in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel. And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem."

This delayed sequel to a strange prophecy is astonishing in its consummation. Men need to think on these things. God's affirmation is not less true or sure because decades, and even centuries, may lie between the spoken word and the accomplished fact. A little anecdote illustrating this point is told about an editor of a farm journal who suggested editorially that farmers might improve their condition by keeping God's laws more faithfully. A subscriber wrote the editor a defiant letter stating that he had planted his crops on Sunday and harvested them on Sunday, and, had made more that year than any of his neighbors. "It is now October and nothing has happened to me; therefore," he concluded triumphantly, "God has nothing to do with the matter." Succinctly the editor replied, "Dear Sir: God does not make full settlement of all accounts in October."

Ahijah the prophet had declared that Jeroboam's entire family would be destroyed and the throne transferred to another family. (See I Kings 14: 7-14.) When Jeroboam's son, Nadab, had reigned over Israel two years Ahijah's prophecy became history. "Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord." (I Kings 15: 25-29.) Baasha made Tirzah the capital and ruled for twenty-four years. "And there was war between Asa and Baasha all their days." So sinful Judah and sinful Israel continued to fight.

As "time marches on" one becomes deeply impressed with the fact that not one of these rulers ever profited by the failures of his predecessors. Like the criminal who is certain that he can commit the perfect crime, each king was convinced that he alone could defy the Almighty and get away with it. Baasha was God's instrument to avenge the sins of Jeroboam; yet he learned nothing whatever from the experience. Incredible as it seems, he followed Jeroboam's evil policy—and with the same result—bringing condemnation on his own house. The prophet Jehu, speaking for the Lord, pronounced the sentence:

"Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat." (I Kings 16: 1-6.)

After Baasha's death Elah, his son, was king in Tirzah for two years. While in a drunken stupor he was slain by Zimri, one of his captains, who reigned as king seven days. In that short time, however, Zimri killed all the house of Baasha, leaving neither relatives nor friends of the royal family. Thus did he execute speedily the prophetic judgment of Jehu. The people overthrew Zimri and made Omri king. Omri and all Israel besieged Tirzah. When Zimri saw that the city was taken he set fire to the king's palace and perished in the

flames. Omri then bought the hill of Samaria and built there a new capital city.

In the reigns of Omri and his son Ahab Israel was plunged into the depths of iniquity and shame. Omri paved the way for more than two milleniums of maladministration in Israel by setting aside God's perfect laws and substituting therefor a system of man-made laws referred to in Micah 6:16 as the "statutes of Omri."

The names of Ahab and his notorious heathen queen have long been synonymous with evil in high places. Ahab reigned over Israel in Samaria twenty-two years. "It came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." (I Kings 16: 30-33.)

Elijah was the heroic champion of the Lord during that idolatrous period. He was Ahab's thorn in the flesh. The king dreaded and feared Elijah more than all the potentates of his day. A forceful example of the great prophet's intrepid spirit is found in the spectacular scene on mount Carmel where he challenged the priests of Baal to a demonstration of power. The story is familiar but always fascinating because of the splendor of Elijah's bold faith.

Elijah ordered Ahab to assemble on mount Carmel all Israel and the four hundred and fifty prophets of Baal who ate at Jezebel's table. Then—"Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. . . . Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under. Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

Baal's prophets called from morning until noon, saying, "O Baal, hear us. But there was no voice, nor any that answered." Elijah mocked them. "Cry aloud," he suggested ironically, "for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be waked." They cried aloud and tortured themselves until time for the evening sacrifice, but no answer came.

Elijah then said, "Come near unto me. And all the people came near unto him." After repairing the broken altar, "Elijah took twelve stones, *according to the number of the tribes of the sons of Jacob,* unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar." When Elijah had placed the wood and the bullock on the altar, he said, "Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. . . . Do it the second time. And they did it the second time. . . . Do it the third time. And they did it the third time. The water ran round about the altar; and he filled the trench also with water. It came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said:

"Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou are God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God."

There is only one effective way to deal with people who are definitely committed to treasonable acts against God and against the people of his covenant kingdom. Elijah resorted to that way, and ordered the complete annihilation of Baal's false prophets.

When the people gave due recognition to the living God and obeyed the commands of His true prophet, Elijah knew that the time had come to end the long and disastrous drought. He went to the top of Carmel and interceded once for Israel. Immediately the windows of heaven opened. Elijah and Ahab scarcely had time to reach Jezreel before black clouds came on the wings of the wind bringing an abundance of rain (I Kings 18).

Elijah's magnificent victory on Carmel is an achievement so amazing that were it not for the historian's candor in I Kings 19, one would find it difficult to believe he was not some sort of superman. But Elijah under a juniper tree is a man we can understand. Elijah on the mountaintop challenging men and devils; or, Elijah departing heavenward in a whirlwind of fire fills us with awe. We sit aloof and silently contemplate the scenes. But Elijah in flight and fearful; Elijah, weary and despondent and praying to die, inspires our sympathy and draws us to his side in the fellowship of our common human sufferings and limitations.

Ahab may well be called the king who sold out. First, he sold out Israel's national honor. When the Syrian king Benhadad made an alliance with thirty-two kings and besieged Samaria, he sent a message to Ahab: "Thus saith Benhadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said, My Lord, O king, according to thy saying, I am thine and all that I have." Ahab's reply would get top rating from Nazi officials as a perfect example of appeasement and capitulation.

Ahab's willingness to sell out jeopardized the honor and the very existence of a people under the Abrahamic charter. So God took a hand in the matter. While Benhadad and his allies were drinking themselves drunk in the pavilions the Lord through one representative took two hundred and thirty-two young princes of the realm and seven thousand of the people and routed the whole Syrian army (I Kings 20).

At the last Ahab sold out himself and his posterity. Following the murder of Naboth and the theft of his vineyard Elijah said to Ahab, "Hast thou killed and also taken possession?"

Ahab said to Elijah, "Hast thou found me, O mine enemy?"

Elijah answered, "I have found thee: *because thou hast sold thyself* to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity."

"There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." (See I Kings 21.) Elijah's prophecies pertaining to Ahab and to Jezebel, his domineering evil genius,

were carried out to the letter. Read the story of their violent deaths in I Kings 22, and in II Kings 9. Their fate portends the doom which still awaits all workers of iniquity. "The soul that sinneth, it shall die." (Ezekiel 18: 4.)

Israel's kings conformed to the policies of Jeroboam and Omri with so few variations that the recorders seldom found anything new or original to report about them. Jeroboam set aside the ecclesiastical ordinances of the Mosaic Code, and Omri discarded its civil laws. Successive kings followed their course so systematically that, were it not for the Lord's prophets turning things upside down occasionally, the history of that period would be as monotonous as daily market reports. Yet doubtless each generation—with characteristic egotism—felt quite modern and altogether superior to the one preceding it.

Let us continue with a few more examples.

"Ahaziah the son of Ahab began to reign over Israel in Samaria and reigned two years. He did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin." (I Kings 22: 51-53.)

"Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. He wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam; he departed not therefrom." (II Kings 3: 1-3.)

With Jehoram the dynasty of Omri ceased, and that of Jehu began, with the promise that it should continue for four generations. Jehu was commissioned to exterminate the house of Ahab. He did the job thoroughly, even to smiting Judah's king, Ahaziah, because his mother was Ahab's daughter. "So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining." Pretending to be a worshipper of Baal, Jehu lured the priests of Baal into the temple of that heathen god and massacred them. "This Jehu destroyed Baal out of Israel. Howbeit from the sins of Jeroboam, the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan. . . . But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart. . . . In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel." (II Kings 10.)

"Jehoahaz the son of Jehu began to reign over Israel. . . . He did that which was evil . . . and followed the sins of Jeroboam. . . . The anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael . . . and Benhadad. Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel. . . . And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians. . . . Nevertheless they departed not from the sins of the house of Jeroboam: and there remained the grove also in Samaria."

Jehoash, sometimes written Joash, the son of Jehoahaz, succeeded his father and reigned sixteen years. He too walked the familiar way of Jeroboam, and fought with all his might against Amaziah, king of Judah. Sin and war—inseparable as Siamese twins—continued to exact their toll from the brothers of Israel and Judah. "And the Lord was gracious, and had compassion on them, and had respect unto them, *because of his covenant with Abraham, Isaac, and Jacob,* and would not destroy them, neither cast he them from his presence *as yet.*" God's patience is incomprehensible to our finite minds. What disloyalties he endured for the sake of His holy covenant! (Read II Kings 13.)

In the midst of such unceasing idolatry in high places it will be refreshing to pause long enough to consider Elisha, the man who became God's spokesman after the translation of Elijah. His spiritual discernment may be measured by his request when Elijah said, "Ask what I shall do for thee, before I be taken away from thee." He answered, "I pray thee, let a double portion of thy spirit be upon me." He asked a hard thing, but the earnest desire was granted.

Elisha's miracles were surprisingly like the works done by Jesus when he came. He increased the widow's oil as Jesus increased the wine at the wedding feast; he fed a multitude after the manner of Jesus' miracles of the loaves and fishes; he healed Namaan's leprosy; and, he raised the dead (II Kings, chapters 2 to 8 inclusive).

However, there is one story told of Elisha which is the pet peeve of many Bible critics. It is related as follows in II Kings 2: 23-24: "He went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. He turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them."

While a complete explanation of the incident is impossible from the few details given, there are some considerations which shed light on it. First, the words "little children" do not necessarily mean very young children. Take, for instance, the phrase "children of Israel" used so constantly in the Bible: it applies to the whole people, young and old. The word "little" is very likely used to distinguish young adults from the older adults. In the Epistles of John the terms "little children" and "my little children" which appear often have no reference to age but are used in the same sense as "brethren" and "beloved." (See I John 2: 1, 18, 28; 3: 7, 10, 18; 4: 4; 5: 2, 21.)

Next, one must remember that Israel was debased by paganism; and that godlessness always produces terrible depravity in a nation's youth. Note the irreverence of the young people Elisha encountered. They disrespectfully mocked him—the Lord's anointed—in whom His Spirit lived and worked. That is blasphemy against the Holy Spirit, which Jesus said God never tolerates nor forgives. It is just at this point that we may find the real answer to our problem. Moreover, it does not help the situation to declare, as some do, that the story is an interpolation and should not be regarded as true. That too is blasphemy in case it discredits the work of the Holy Spirit.

One ought to consider all these probabilities before rashly condemning any acts of God's prophets as set forth in the Bible. Let him ponder that Elisha, who had a double portion of the great Elijah's spirit; who was used of God to anoint kings; and whose miracles were so like those performed by Christ, would not have wantonly destroyed a group of innocent babes. Such an interpretation is not consistent with the character of Elisha nor with the nature of his work. It simply doesn't make sense. A student had better look long for an explanation before he accuses a Spirit-filled prophet of committing a crime; or, before he is guilty of treating the story itself with the same contempt that was flaunted in the face of Elisha. (*To be continued*)

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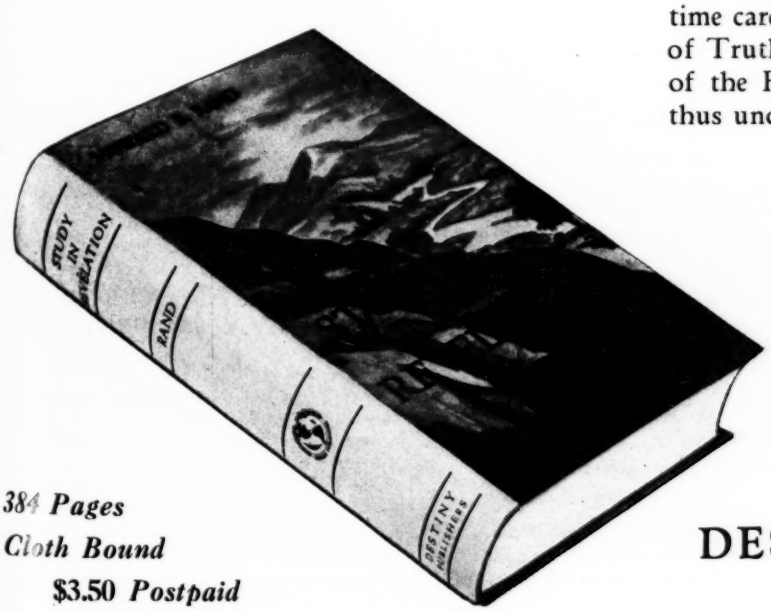
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