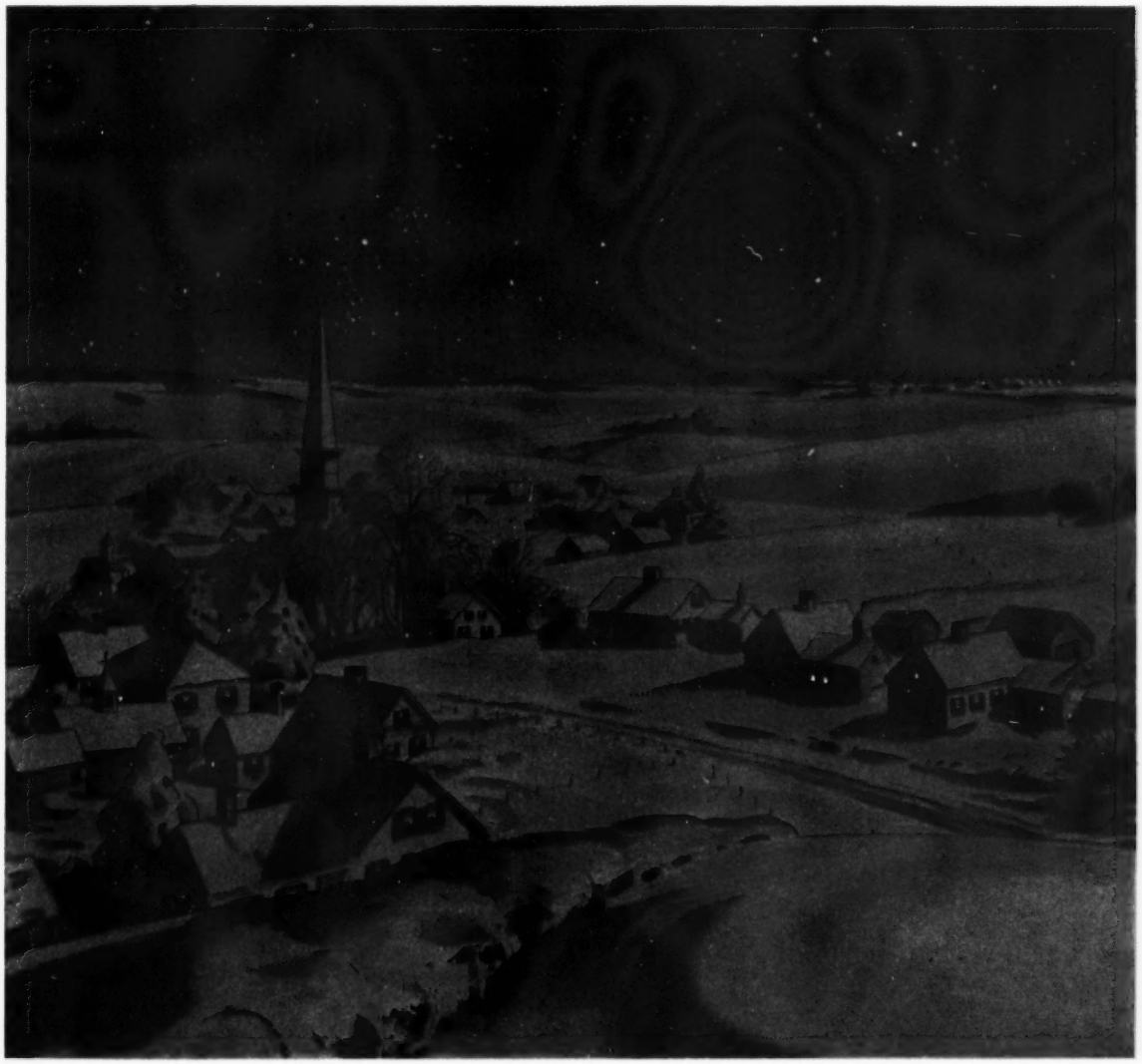
DESTINY

The Magazine of National Life



THE STARS DECLARE GOD'S HANDIWORK

"Let them be for signs . . ."

[PAGE 15]

FOREWORD

As YOU READ this publication your attention is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible — and include both the purpose and the outcome of this present chaos.

Containing information we must all sometime take into account, the Bible deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of the race of the Book, and if this is your first acquaintance with the national factors therein you may be startled to find it to be the most modern Book in the world, as well as the most valuable and vital of all books.

DESTINY identifies the Anglo-Saxon, Celtic and kindred peoples as the House of Israel in the world today, under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. It is published by Americans who have carefully studied God's Word in the Scriptures and have seen God's Hand in American and world history. 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 its truth as applied to the spiritual, economic and political life of man; and have accordingly formed a non-profit, nonsectarian organization to publish the truths concerning the information of its national message!

Our responsibility in these matters is deepened because our forefathers were the people with whom God made His unalterable Covenant; thus we accept the Scripture which describes a race appointed by God as the vehicle of His purpose for all mankind. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense. For we note that Israel left Palestine, 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" they left at various stages of their journey, by the way they have fulfilled 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, what they have done and will yet do!

To many persons the true meaning of the name Israel is lost or obscured. The fallacy persists that the Israel people were chosen by God as an object of favoritism. His choice of Israel still stands as a positive fact; but there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them (Is-ra-el means "ruling with God") and commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible.

Like Israel, *Anglo-Saxon* is a noble name when understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. But we emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and the plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, the moral order of society and the economic process of community and national well-being; and we find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King as soon as we are ready for it. All this, instead of mere personal religion without larger social manifestation — which is but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines the position of this publication, which is pro-everything relating to God's revealed purpose. We publish 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 nearing the prophesied time for the full entry of the rule of God amongst men.

The Anglo-Saxon-Israel identity is now becoming increasingly known. It is of pressing importance, being the key-fact to an understanding of the Scriptural prophecies and the plan of God. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are answered.

DESTINY

(Registered U. S. Patent Office)

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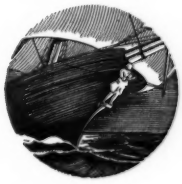
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DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

HO TO THE LAND SHADOWED WITH WINGS

UNITED STATES TROOPS have landed in Africa and the long expected second front is opened in that land. The armies of the people from the west have arrived in fulfillment of a remarkable prophecy in Isaiah.

The prophet in the midst of describing the burden upon Moab, Damascus and Egypt addresses a people in a land which he does not name. In the day of this prophecy the land and people to whom he addresses his message were unknown. This 18th chapter of Isaiah has, for this reason, been one of the most difficult chapters in the entire book for the commentators to comprehend and it is still a conundrum to them. Its very first word is a mistranslation, for it is not *woe* but "Ho to the land shadowed with wings, which is beyond the rivers of Ethiopia."

In an article published in DESTINY for March, 1935, the geographical location of this land which is stated to be "beyond the rivers of Ethiopia" was shown to be due west. Isaiah, the prophet, standing at Jerusalem and describing land beyond the rivers of Ethiopia, would be speaking of land *west of Africa*. It could not refer to land in Asia or Europe and would apply to no other land on earth than the United States of America.

The sending of ambassadors, the mode of travel and the description of the people: "A nation tall and smooth" (literally "tall and cleanshaven") readily describes no other country and people than our nation. Our land is the land shadowed with wings, for the prophet saw the outstretched wings of the eagle; our national emblem.

Further, we are a nation "that meteth out and treadeth down." Here is a perfect description of our method of surveying the great wide expanses in accord with the requirements of the government act passed about the time when Florida and Louisiana were taken into the Union. "Whose land the rivers have divided (or quartered)," as is evident to anyone who has studied the map of the United States, but all this will be left for detailed description when early in 1943 DESTINY will again contain the article which first appeared in 1935.

There is no ultimate comfort for our foes in the invasion of Africa by our forces, for Isaiah issues a proclamation to "All ye inhabitants of the world and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye; and when the trumpet is blown, hear ye." Thus they are admonished to give heed; for when this people answers this call, sounds a bugle for war and displays their flag, their onward march to victory will not be stayed until their enemies are overcome!

Now, in conjunction with Great Britain, we have moved into Africa, and while desperate days and hard times are ahead there can be only one outcome, and our enemies will become fully aware of that fact when "His battle axe and weapons of war" go into full action against all aggressors.

In this global war, Palestine is to be the focal point where the final decisive battle will settle for all time the fate of nations (for millenniums to come). Towards that central land all nations will be compelled to move; and in the salutation of Isaiah who, in the midst of describing the distress of nations, addressed a people beyond the rivers of Ethiopia, that salutation and prophecy is now being answered as our nation, aroused by the aggressive peoples, sends troops across the oceans "in water drinking vessels" (steamships) and disembarks them upon the shores of Africa. There it is that they are to take part in compelling the nations to assemble at the place where God has decreed they shall gather for final judgment.

Our nation is thus moving in exact accord with the course predicted: regardless of the clamor of those who have tried to force the issue in a theatre of warfare not in accord with the Divine plan.

THE CAUSE OF WAR

MEN often ask, "If there really is a God, why does He not stop the war?" Further, "If He is just, why does He permit such suffering to continue as is now taking place in the world?" Such are foolishly charging God with a responsibility that is theirs and not His to bear. Isaiah states, "There is no peace, saith my God, to the wicked." (Isa. 57: 21.)

War and strife are the direct results of the refusal of men and nations to be obedient to His commands and keep all His laws. Let those who question God examine themselves, the activities in their own communities, and the policies of their governments. Will they then be able to say that the Divine laws are being kept and the commands of God obeyed?

If, after an honest examination, the answer is Yes, then

they can charge God with responsibility for war. But if their answer is No — and no honest man who knows God's laws can give any other answer — the responsibility for violence, strife and war, with all the ensuing suffering for mankind, rests upon men and nations rather than upon God, for in their refusal to keep His commandments, statutes and judgments and to observe all the requirements of the Divine law the world suffers today.

Men have deliberately chosen to ignore God, they have refused to obey His laws and the inevitable result is present: warfare, destruction and death. In accord with His plans God is moving to rectify this situation, the direct result of man's disobedience to Him. But until men come to the realization that the responsibility lies with them for all the ills and sufferings of mankind they will not turn unto Him and become obedient to His will.

In accord with the plans of God, evil will ultimately be removed from the earth; in that process, however, wicked men and nations must perish while those who remain will acknowledge God, keep His laws and observe and obey all His commandments. Then peace and not warfare will be inevitable! Men, rather than God, are responsible; for having chosen the way of evil they are but reaping the results of their evil doings.

DESPISING GOD'S BOUNTY

THE SUPREME COURT has ruled that it is constitutional to penalize a farmer for growing wheat in excess of the government quota, even though he is not going to sell it but use it for himself and on his farm. The reason given is because "it supplies a need of the man who grew it which would otherwise be reflected by purchase in the open market" and "in this sense competes with wheat in (interstate) commerce."

Here we have a ruling sustaining planned scarcity. Now Great Britain has an economy of scarcity as she has to import over fifty per cent of what she uses. America has an economy of plenty, being self-sustaining in many things, including food. Great Britain with her economy of scarcity has had to resort to a policy of strict rationing, a system that is now being transferred in all its details to the United States.

We differ materially from Great Britain. There are no actual shortages in our economy, in so far as the needs of life are concerned. America has an economy of plenty though shortages are being created by deliberate planning as in the case of the farmer who is penalized for raising more wheat — even for his personal use — than the government desires in their program of planning.

Rationing is being instituted on the English plan and while it is an absolute necessity in Great Britain to overcome the scarcity faced by that nation, yet in order to duplicate those conditions here and justify these who are thus instituting the system, our economy of plenty must be overcome. The land must not yield her increase and those who would plant and reap must be regimented and controlled. The present ruling of the Supreme Court has justified the penalization of those who would labor and produce an abundance for their own use.

It is the height of folly for these planners of an economy of scarcity to think for one moment that they are to be entrusted with the building of the coming new order of the ages. True, they are laying their plans for such control of the future; but the God of Israel has decreed a different economy than they are capable of planning. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." (Amos 9: 13.) This prophecy of coming abundance in the yield of the land is in accord with the law, "I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." (Lev. 26: 4–6.)

There is no rationing here, nor is there any curtailment in production. What of the surplus in the yield of the land? Such will be used in industry and much that we now import will — through chemical processes — be taken from the surplus of the farm: bringing prosperity to all. We will not need, in the coming new order, to comb the earth for supplies, because when the land yields her increase and those who are now undertaking to control *for price purposes* have gone the way of all flesh, the abundance in production will be followed by: "And I will give peace in the land, and ye shall lie down, and none shall make you afraid."

Under the present system of regimentation for Isaac to have planted, as he did, and in the same year to reap a hundredfold increase would have impoverished instead of enriched him in the penalties he would have had to pay because the land yielded him such an increase. His father Abraham was rich in goods and so was his son Jacob through increasing their possessions and becoming self-sustaining. But the above farmer, according to the ruling of the Supreme Court, must not be self-sustaining, for that would interfere with interstate trade. The foolishness of it all is so apparent that when the history of this period is finally written, including all the details pertaining to the moves made to bolster the economic price structure regardless of the needs of men, generations to come will marvel at the blindness of our present pseudo-economists in their program of planning. And the historian of the future will likewise observe this unsound decision of the New Deal Supreme Court.

LEADERSHIP OF LAYMEN

A WRITER in the *Christian Century* for September 23rd refers to the failure of ecclesiastical leaders to comprehend certain factors pertaining to the war and states, "God's job has been taken over by lay leaders — by journalists and economists and politicians and social workers. The result is that, in wide areas of our national life, we are going ahead with what should be the Church's job without the Church."

What this writer has seen, because of the faltering voice in leadership in the Church, is very much in evidence as to the name, meaning, result and outcome of the present conflict. This is clearly demonstrated in an article published in the Journal of the Baptist State Convention of North Carolina, *The Biblical Record*. The title of the article is, "This Is Not Armageddon."

The writer is wholly ignorant of the message of the prophets in the marks given by them by which this war was to be known. He is particularly incensed because in the suggestions for naming this war the name Armageddon has been suggested.

Speaking of war, he says, "God condemns us to fight rather than commands us to fight." Now there is not one single scriptural passage to sustain him in this contention. God decreed that Israel should be His battle axe to subdue aggressors (Jer. 51: 20). Not only has God planned for the

organization of the administration of His Kingdom but He also set forth rules to govern them in war (see "When Thou Goest Forth to War," page 29, this issue).

In order for this to be Armageddon, he says one side must be entirely evil and the other side good. If he refers to individuals, then he has lost the sense in which the Bible aligns God's enemies; but, if he refers to ideologies of government, then already we see — in the making — the final alignments which will bring to pass this division in accord with the prophetic utterances. Already the sentiments expressed by the dictators and the example furnished in their activities definitely shows who is responsible for the present holocaust of hatred, slaughter, rapine and torture now afflicting the world. It is not the Anglo-Saxon peoples and they instinctively turn from such methods with horror. True, there are good and bad individuals on both sides, but a spirit of evil dominates the forces of aggression who have set world domination as their goal.

No man acquainted with the entire situation can read the utterances of the leaders on both sides without becoming fully aware that the Anglo-Saxon world faces evil and evil forces which must be destroyed or mankind will lapse into the darkest of dark ages.

Because theologians, such as the writer of the above, have failed to see that this is the war of which God has spoken through all His prophets, such are failing to recognize that a malignant spirit of evil is loose in the world and bent on enslaving all mankind as the forces of violence and aggression are marshalled for this purpose. It is a struggle between light and truth, on the one side; and darkness and evil on the other. We are on the road to Armageddon and this is to become the name of the conflict which shall remain nameless until men recognize this to be so (see "Naming the War," DESTINY for July, 1942).

Because our spiritual leaders know not the message of the prophets the Church that should have furnished leadership and pointed out the way by giving the meaning of what is occurring is itself bewildered and dismayed and laymen have had to take over the leadership.

MALIGNANT EVIL

STUDENTS of history, who have closely followed world activities, have been aware of a spirit of malignant evil activating men and nations: which fact alone can account for the devilish and diabolical ingenuity of those who are reaching out for world domination.

One need but turn back the pages of history to the time of the French revolution and note the part Illuminatism played in the acts of terrorism to appreciate the above statement. The present world conflict is no exception as there is ample evidence of its Satanic origin in the bid for world power. The Christian world seems to be asleep to the fact that there is a militant, malignant evil back of all aggressors today which is responsible for the holocaust of hatred and slaughter now taking place.

Revelation definitely declares that these malignant forces would become very active following World War I. There they are called spirits of evil, gathering the kings of the earth and of the whole world together for the battle of the Great Day of God Almighty. What, then, are the facts?

We have shown from time to time that the pattern of this conflict conforms with all that the prophets predicted regarding the final and last great war of the ages. While the taking of Jerusalem should have been as a trumpet blast, arousing Christendom to the fact that the age was about to close, yet the majority of Christians and their leaders were asleep to the significance of this event in relation to chronology! But the significance of what occurred in December, 1917 when General Allenby marched into that city was not lost upon the Satanic forces of evil; for no matter what the cost, Christianity and His Kingdom must now be destroyed: for if they failed in this it would mean their own ultimate destruction.

Immediately following the taking of Jerusalem, events moved rapidly as the forces of evil prepared for the titanic struggle, and by January 18 Bolshevism had become supreme in Russia and Satanic forces ran riot. They wreaked their vengeance upon the Church and Christianity. The record of the red uprising in Russia, with the violent death of millions of Christians, is ample evidence that the spirit of evil had been let loose there. The Bolshevist-Socialist hatred of God and plans for the suppression of all religions have remained unaltered since the pronouncements of its founders. The Soviets issued a challenge which has never been repudiated: "We will grapple with the Lord God in due season. We shall vanquish Him in His highest heaven, and wherever He seeks refuge, and we shall subdue Him forever." No method has been left untried by them in their desire to destroy the Christian faith.

The same spirit of evil actuates the Nazis in their determination to stamp out the Christian faith and substitute the old German pagan ritual to take its place. Hitler himself has said, "Fascism, if it likes, may come to terms with the Church. So shall I. Why not? That will not prevent me from tearing up Christianity root and branch and annihilating it in Germany . . . for our people it is decisive whether they acknowledge the Jewish Christ creed with its effeminate pity-ethics, or a strong heroic belief in God in nature, God in our people, in our destiny, in our blood." Later he said: "It's all the same old Jewish swindle . . . a German church, a German Christianity, is distortion. One is either a German or a Christian. You cannot be both." And there are spiritual leaders in the Church in America who cannot see that we fight evil: *malignant evil* which would destroy us and enslave our people.

A spirit of evil, subtle and satanic, actuates the Nazi terrorists in their disregard of all Christian and ethical principles in dealing with the people subject to them and the nations who have come under their control. Anyone acquainted with all the facts has no doubt at all regarding the power of evil and the spirit of evil actuating the aggressors today.

Evil, diabolical and devilish, forces Japan onward in her hatred of the Anglo-Saxon peoples for, backing her in this war, is the Black Dragon Society — itself evil. In their conquest, they aim to destroy Christianity, and no one who has followed any of the details of their activities in this war has any doubt regarding this matter.

But perhaps the greatest evidence of a malignant evil is the manifested desire to destroy His Kingdom people, the Anglo-Saxon-Celtic race — as prophetically forecast by the Psalmist, who said, "They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee." (Ps. 83: 2–5.)

No doubt will exist in the mind of anyone, before the present conflict ends, that evil — militant, malignant, and vile, is confederated against His people and this will become particularly in evidence in the coming new national align-

ments which will leave the Israel peoples to face a hostile world alone. Already, we are seeing evidence which clearly indicates these coming new alliances.

As surely as Satan sought to destroy the King of the Kingdom by bringing Jesus Christ to the Cross, so surely are Satanic forces today seeking the destruction of the Anglo-Saxon world in order that the Throne of David may not be preserved for Him to whom it has been promised. If success crowns their efforts here, Jesus Christ cannot return — for there will be no Kingdom or Throne for Him to receive. The stakes are high and evil is moving with a malignancy never before equalled in the annals of history in the effort being put forth today to accomplish the defeat of righteousness, the destruction of the Kingdom and Throne, and to prevent the triumphant return of Jesus Christ to earth again!

TIME NO LONGER

CHRONOLOGY is an essential tool for those who would know the significance of events now transpiring. Many times DESTINY has pointed out the importance of these days and the years of our generation.

Now an event of major importance to the Anglo-Saxon world was the Reformation. It was so important that John was given a vision of a Mighty Angel holding the Bible as an open book in his hand. It is called a *little* book, as the invention of the printing press had reduced the Bible in size and opened it that the people might read. Second in importance to the opening of the Book was the destruction of the Spanish Armada, which had been launched and equipped with the purpose in view of destroying the rise of Protestantism in the Isles.

These two events are marked by dates important to our day and generation. The outstanding date of the Reformation in so far as the Anglo-Saxon world is concerned was when Elizabeth came to the throne in Britain in 1558 A.D. The Spanish Armada was destroyed in 1588 A.D. Thus a 30-year period of renewal in accord with Pyramid symbolism intervened between these two important years.

After the Angel planted his right foot upon the sea, bringing about the destruction of the Spanish Armada, he lifted his hand to heaven and swore by Him that liveth forever that there would be *time no longer;* or, as given in an alternate translation, "one more time." Then at the end of this period the mysteries of God would be finished for all time.

Now a time is the completion of a cycle or the number of degrees in a circle: which is 360. In its prophetic application in years we have the length of the "one more time" of the Angel. Applying this from the ascension of Queen Elizabeth to the throne and the destruction of the Spanish Armada, we have a 30-year period of renewal from 1918 to 1948.

Jerusalem was taken as 1917 came to a close, fulfilling Jesus' prediction: "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21: 24.) Then began the period of renewal, during which period the mysteries of God are being revealed.

Can any sane man review the events of the last 25 years and say there has not been an acceleration towards something which he cannot define but, nevertheless, which he intuitively knows is to be a climax, the approach of which he views with some misgiving? Already we have experienced a literal turning of many things upside down: in politics, in religion, in governments and even in arts and sciences. All this is but preliminary to the important events still on the agenda, and which are destined to bring to all men, everywhere, a realization that what has been unknown and uncertain has come to light and the mysteries of God stand forth unveiled that all may know and understand.

THE WISE MEN

AT THIS SEASON of the year, when men celebrate the birth of Jesus Christ, three wise men are pictured as coming to Bethlehem and finding Him as a baby, wrapped in swaddling clothes, lying in a manger. The shepherds are also pictured as coming at this time.

Now the shepherds did come and find him thus in the manger, but a diligent study of the text shows that the wise men did not arrive in accord with the popular tradition. In this instance, as well as in many other cases, popular tradition which has been accepted as fact must be discarded in the interest of truth when an honest investigation is made of the circumstances and conditions.

In the first place, there is no Scriptural evidence whatever that only three wise men came: though they did give three distinct gifts to the One born of the Virgin. These wise men did not arrive at the time of His birth nor did they find Him lying in a manger. When they did arrive we are told that they found Him a young child with Mary, His mother, living in a house (Matt. 2: 11). Careless reading of the Scripture is responsible for the failure to recognize all this.

The shepherds found Him a baby in the manger, but the wise men found Him a young child. In fact, when the wise men arrived we have evidence from the account that He was over a year old. Herod slew all the young children from two years old and under, "according to the time which he had diligently enquired of the wise men." Ferrar Fenton translates this, "So as to include the date which he had ascertained from the Magi." (Matt. 2: 16.)

What date is this? It is the date of the first appearance of the star. That star appeared two years before the arrival of the Magi at Jerusalem. Assuming that the star appeared at the time of His birth, He would have been about two years old when the wise men arrived, while if the star appeared when the Angel made the Annunciation to Mary, or when conception took place, the young child would have then been a little over a year old. Most people when reading the Bible do not check closely the statements they read, while others merely follow the accepted traditions regarding what the Bible teaches. What holds true regarding the birth of Jesus and the coming of the wise men is also true of many other vital teachings of the Holy Bible: the best seller and yet, unfortunately, the least read and understood of all literature today.

Let us study the message of the Bible with that degree of intelligence which will bring the understanding of its vital message so needed today.

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The Meaning of the Present

By REV. E. J. SPRINGETT

Toronto, Canada

A QUESTION was recently asked, "How is it possible to regard present-day events as fulfilling conditions described in the Bible as belonging to the last days?" This is a pertinent question and worth dealing with fully. It was occasioned as a result of reference having been made by me to the following three quotations from the Bible. The first is from the 12th Chapter of the Book of the Prophet Daniel and is as follows: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time."

The second comes from Jeremiah, Chapter 30, "Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; he shall be saved out of it."

And the third was taken from the 24th Chapter of St. Matthew's Gospel, "For then shall be great tribulation such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, there should not flesh be saved: but for the elect's sake, those days shall be shortened."

There are many points in these three statements upon which time might well be spent, but for our present purpose only one is now discussed. You will note that each one of the statements declares a time of trouble — of intense trouble, characterized by Jesus as tribulation — shall occur and that it shall be unprecedented in character. Note the expressions "such as never was," "so that none is like it," "tribulation such as was not." Is that not an exact description of present world conditions? We are told over and over again, and our own knowledge and experience acquiesces in the statement, that civilization is in a state of peril such as never has been experienced; that the conflict has developed into a global war; and that the widespread nature and extent of the devastation wrought in the European and Pacific countries so far overcome by the aggressors has never before been equalled.

It is all without precedent. Therefore, on that count alone, we are justified in assuming that this is indeed the final phase of the age-old conflict between good and evil, God and anti-God, Christ and anti-Christ, and that it will only finally end with "that Battle of that Great Day of God Almighty" which marks the complete destruction of the forces of evil and synchronizes with the return of Jesus Christ our Lord, as King to reign on this earth!

But there is other and stronger evidence. Our Lord's statement relative to the time of tribulation forms part of His answer to the threefold question of His disciples when they asked, "Tell us when shall these things be (referring to the destruction of Jerusalem and the Temple) and what shall be the sign of Thy coming and of the end of the age." And in St. Luke's account there is the definite record that our Lord gave a date, sign or symbol, in which He specifically declared that the deliverance of the City of Jerusalem should be one of the signs of the approaching end of the age, and that that event should mark the end of "the times of the Gentiles." (Luke 21: 24.)

The deliverance of Jerusalem occurred in December, 1917, when General Allenby at the head of an allied British force entered the Holy City on foot. The Union Jack was unfurled over the City of David, Jerusalem was freed from the domination or "treading down" of the Turk — the last representative of the Gentile or non-Israel oppressors — and Jerusalem and Palestine became as free as any city and province in the Dominion of Canada.

Now "the times of the Gentiles" is that period designated as the Seven Times of punishment directed against the House of Israel and the House of Judah. It is clearly put in Daniel and Revelation as "time, times, and half a time," that is, two periods of 3½ times making a total of Seven Times. The method of calculation is also clearly defined: 3½ times is 42 months (Rev. 11) and this forty-two months equals 1,260 days. The two periods of 1,260 total 2,520. The Bible also accurately defines the meaning and length of these periods by establishing the unit of measurement as a day for a year: and thus we have 2,520 days meaning 2,520 years!

The period of punishment decreed on the House of Israel, beginning with the exile of the northern kingdom into Assyria, ended 1800 A.D., which marked the beginning of the growth of the United Kingdom of Great Britain and its development into "the Nation and Company of Nations" which it is today. The punishment of the House of Judah beginning with the Babylonian captivity began to end in 1917 at the time of the freeing of Jerusalem, to which reference has already been made, and was finally completed in 1936. Thus we are now actually in "the dispensation of the fullness of times." Once again, "the time is fulfilled" and current events in relation to the present world crisis, both as they have already occurred and are yet to take place, are all indicative of the end of the age and the coming of the King.

Speaking of this tremendous truth before a body of businessmen, most of them regular members of their respective church bodies, and many of them "pillars of the church" — holding executive office, I was met by an absolute and complete denial of the possibility of the return to reign of Christ the King. There are, of course, a great many people who refuse to recognize and accept that truth. They have been taught that it is impossible; that the reign of our Lord is a spiritual reign within the hearts of His people. They deny the existence of the Throne of David, and ignore the fact that it is emphatically stated by God over and over again that that throne shall continue in perpetuity "until He comes whose right it is."

Out of the many statements proclaiming this fact — a fact which is of vital importance to all of us in these days of crisis — I select just one for your consideration. I do not intend to quote it in full, but will simply remind you that it is given in its entirety and can be found in St. Luke's Gospel, Chapter 1, Verses 26–37. Now note certain things about this tremendously important statement. I prefer to call it a document because it has all the authority of a charter or a covenant: every section or clause of which is equally true and important.

Note first that the document is very clear as to its date and place. It defines

the name of its announcer, the place where the announcement was made and the person to whom it was given; and location and person are facts of secular history. It proclaims that a certain person named Mary had been selected for the highest mission granted to any human. It declares that the Child to be born *shall be called Jesus*, that *He shall be great and shall be called the Son of the Highest, that He shall be given and occupy the Throne of David, that from it He shall reign over the House of Jacob, administering an everlasting Kingdom*. There you have one complete document: the accuracy and fulfillment of which has almost wholly been already demonstrated, thus proving its truth. Examine it clause by clause.

"*Thou shalt conceive and bring forth a Son.*" The fact of the virgin birth is accepted by Christendom, and it is a fact of history.

"*Thou shalt call His Name Jesus.*" The Child born of Mary in Bethlehem was named Jesus, Jesus of Nazareth; and later the official title was added, Jesus the Christ — the anointed of God. Another fact of history.

"*He shall be great.*" Again history attests there has been none greater. Jesus cannot be put on the same plane with any other man. Not Moses or Isaiah, not one of the prophets, not Confucius or Mohammed or Gautama Buddha, not Socrates nor Demosthenes, not any of the great ones of the earth can be compared with Him. He is the greatest among them all, the fairest among ten thousand.

"*And shall be called the Son of the Highest.*" "God so loved the World that He gave His only Begotten Son," "Thou art my Beloved Son in Whom I am well pleased." Surely that is enough proof here.

Now then, every one of these four clauses (all part of the same pronouncement) are universally accepted as true. All Christendom endorses them. Secular history and human experience confirm them.

Now the last clause, "The Lord God shall give unto Him the Throne of His Father David. He shall reign over the House of Jacob forever and of His Kingdom there shall be no end." Present that to the modern theologian, ask its meaning from the ordinary preacher, and what do you get? You get a denial of its truth, a refusal to accept its meaning, and the statement, "It is impossible." In the name of truth and common sense and logic, *why*? If all the preceding clauses are true to fact — and they all are — why refuse to accept the truth of the last, just because it does not fit in with preconceived ideas which, after all, are very often gross misconceptions.

Remember, that was the sin of the Scribes and Pharisees of old. They refused to accept Jesus as the Messiah because He did not fit in with their ideas; He had not come with power and great glory; He was meek and lowly; His followers were humble fishermen; unlearned and ignorant men they were called, so despite the wonder of His message and the mighty works that He did, they rejected Him. How much better are they who, today, reject the plain matter-of-fact truth that the Kingdom of God must function in reality on earth under the sovereignty of Jesus Christ as King? That is, in fact, the only hope we have. It is the blessed hope! It alone will bring order out of chaos, and turn defeat into victory.

I do not know of anything more tremendously important now than the acceptance of the fact of the speedy coming of Christ and the necessary preparation of the individual and the nation for it.

The Bible is absolutely committed to the fact of the second coming and reign of Jesus Christ our Lord. Jesus Himself and His apostles maintained it as a fact that He was coming to reign. The fulfillment of prophecy up to date in the present chaos manifestly demands that Jesus Christ, the King of kings, and Lord of lords, should speedily return and bring Divine wisdom to bear on the task of human government. Every thinking person knows now that the task of human government has become too difficult for human wisdom.

Before the war we were faced with political and economic problems that were admittedly insoluble by human wisdom. Those problems are intensified a hundred fold now and to them have been added others equally, if not even more, difficult. And what of the future problems? What about the rehabilitation of the men and women who are serving in the various armed forces?

Of course, I know that the very best brains are working on this and kindred matters, but they will fail of a solution until they recognize that God is now in control, that this war will not end as other wars have, and that its ending must synchronize with the coming of Him "Whose feet shall stand in that day upon the Mount of Olives, which is before Jerusalem."

And then the dawn of a thousand years of peace and prosperity! A thousand years when men shall live each under their own vine and fig tree and none shall make them afraid. A thousand years when pain and sorrow and suffering and misery and degradation and despair shall be banished. A thousand years when the achievements of science and of progress shall be ten thousand times more marvelous and wonderful than they have been in these days of achievement; and when they shall be used, not for the exploitation of the many for the benefit of the few, but shall be beneficial to all.

A thousand years when God shall wipe away all tears, and then the end when the kingdom shall be handed to God, even the Father, that God may be all in all and when from the serried ranks of humanity throughout the world there shall sound the triumphant cry, "Alleluia: for the Lord God Omnipotent Reigneth."

"It Is A Fad"

A MINISTER, asked by one of his church members what he thought of DESTINY, said "It is all a fad." Well, what was faddish about it? the member inquired. Oh, this notion that the people Israel still lived on earth and included Anglo-Saxons.

Rather an ancient fad! At least as old as Abraham. It was shared by all the writers of the Bible and by all the principal characters of the Bible. It survived events that remade the world — because it was the idea in the heart of the only civilization that remains in the world today, and its antithesis is at the base of every movement toward the destruction of such civilization as we have.

Moreover, it is not as faddish as the things which this minister himself holds and preaches, such as a stagnant and false pacifism, a mild "come on" form of communism, a crazy and impossible theory of sharing the wealth, and that suicidal mania of intellect and morals called birth control. All these things enter his pulpit as angels of light, but the second oldest Fact of the Bible is a "fad"!

The Highway is Well Marked!

By W. C. NABORS

October 10, 1942

EVEN MEN who handle dynamite become so accustomed to it that they are inclined to drift into carelessness. We drift into the same habit through constant association and handling of some things of *greatest* importance. Because of long usage, we today make careless and thoughtless use of the word "Armageddon." Careless usage and lack of Bible knowledge have resulted in the loss of the full meaning of the word.

Events of the greatest magnitude in the history of the world are connected chronologically with the event when we know the full meaning of "Armageddon." True application of the term in the light of the Bible tells us that this climax of the battle of "that great day of God Almighty" at the place called "Armageddon" is the fulcrum point around which other world-shaking events are connected.

From Bible statements regarding it, Armageddon should mean to us a *complete change of the government of the world* marking the close of an age of over twenty-five centuries when a servant race chosen, called, and schooled, is elevated into the position of world dominance for the expressed purpose of instituting a righteous government on earth among the nations of the world. Events culminating at Armageddon cover the final battle between the forces of freedom and righteousness versus the forces of slavery and evil. Let us not be blinded with the thought that essentially the individual members of the one army are good, while the individual members of the other army are bad. Let us think in terms of nations united in purposes of freedom and righteousness and nations united in the purposes of aggression and slavery: the final demonstration to the world of sin in action.

Other great world events are keyed to this Armageddon climax, such as the resurrection of the dead and the return of Christ with His Saints; and a removal from the affairs of men on earth of all things which have no place in the perfect Kingdom to be established here on earth.

The more important a highway, the more easily it is followed; the greater the travel, the plainer the markings; the nearer the destination, the more numerous the signs. The highway to Armageddon is well marked. It is travelled by the nations of the world. Events of world history not only mark the highway, but also mark the distance to the destination. The destination, not the highway, is the thing of importance.

Highway markers give us reassurance as we journey. Observation of world events in the light of Bible prophecy bring us assurance from time to time that the nations of the world are travelling the way of the plan of God. This is perfectly expressed in the Fenton Translation of Hebrews 11: 3 — "By faith we comprehend that the ages were arranged by the continuous intention of God, so that from the unseen the visible appears." (So that the unseen becomes visible).

For over two years in the pages of DESTINY this writer has been pointing to the sign value of world events and calling attention to their fulfillment of Biblical prophecy in order to prove by them that *they are arranged by the continuous intention of God*. Space does not permit a repetition of these many observations, but only to call attention to some events currently passing that will be meaningful to those following the study; though meaningless to those who do not.

In the economic realm as covered in DESTINY since June, 1940, we have noticed economic events within the Government of the United States which serve to bring us together with the nations of the British Commonwealth on a pattern of time measures completely conforming to the measures and statements given us in the Bible. This conforms to the continuous plan of God. These events are identified with this present period of history as they mark the course leading to the Armageddon climax. Observation notes attacks on our economy and its monetary system in a series of shocks suffered on a time scale measured by the number of days (666) and multiples thereof, with which the Bible identifies this power. One of the outstanding events in the history of our nation is the Wall Street crash of October 23, 1929, which brought in its wake the bank crisis, the collapse of the Tripartite gold agreement, and New Deal politics: each step marked by Bible timing readily identified by the student. This crash became violent on October 21st, climaxing on the 23rd, 1929. Comparatively few, however, will notice that 7 x 666 days later solar (4,730) gives us the dates of October 3–5, 1942. On October 3, 1942, announcement was made to the nation of the signing of the bill by President Roosevelt to fix wages effective that day under the anti-inflation bill passed by Congress specifically to give him such powers. On October 5th Mr. James F. Byrnes left his Supreme Court offices and, as Economic Stabilization Director, established headquarters in the new White House East Wing Executive Office. Thus was marked our answer to their attacks.

Germany declared war on Russia June 21, 1941. The British Commonwealth, in violation of God's instructions to Israel, entered into a voluntary agreement with Russia on August 25, 1941, jointly moving into Iran. Note this period from June 21, 1941, to August 25, 1941, is 65 days, the warning number to Ephraim. (Isaiah 7–8.)

The Japanese attack on Pearl Harbor, December 7, 1941, brought the United States into immediate declaration of war on Japan, followed by a declaration of war on the Axis on December 11, 1941. This placed the United States alongside Russia against Germany, but Russia did not declare war on Japan.

On June 11, 1942, both the British Commonwealth and the United States announced agreements with Russia. This date is 286 days solar (290) from the British move of August 25, 1941. This (286) is the number of displacement, or the error of the builders' race, and suggested the very agreement of the date June 11, 1942, would cause the disagreement (displacement) of this nation (Russia) with (from) the nations of Israel (Britain and the United States).

In connection with various charts marking the highway to Armageddon, such as that which appeared in DESTINY for July, 1942, there is unfolded Chart No. 18, presented herewith under date of July 25, 1942, to which fulfillment news of future dates has been

CHART NO. 18

W. C. Nabors, 7/27/42

TIMING THE FINAL DISPLACEMENT (286) of the POWER OF THE BEAST (666)

3/5/45

7/10/42 — (666 Solar (675) 2) plus (286 Solar (290) 2)

Power of the Beast — Displacement

See Chart No. 17

7/19/42 — (666 plus 2) plus (286 Solar (290) plus 2)

7/14/42 — (666 Solar (675)) plus (286 Solar (290))

Nazi military might, striking with force, was placing in dire peril 600 miles of Russia's front from the rim of the North Caucasus area to Moscow.

7/27/42 — 666 plus 286

(Mean)

Russian Communique issued midnight states — "During July 27 our troops fought the enemy in the area of Voronezh and Novocherkassk. Our troops have evacuated Novocherkassk and Rostov." (Reference acknowledged this offensive was begun July 10th.)

Cairo, Egypt, July 27 (AP) —
Renewing the aggressive tactics . . . Gen. Auchinleck's forces drove forward in the Egyptian desert again last night and today.
The attack was launched while both sides were feverishly building up forces and supplies in expectation that a big operation will be undertaken shortly by one side or the other.

Berlin — July 27 (AP)
Japan's prime minister Tojo said today: "Japan is determined to destroy the U. S. and Great Britain."

8/9/42 — (666 Lunar (657)) plus 286 Lunar (282)

5/27/44 See "Master Chart" (DESTINY for July, 1942)

IN A SINGLE DAY Zech. 14:6,7. Rev. 18:8. Isaiah 47:7-9.

8/9/42; Added 10/10/42.

1. Civil disobedience campaign of all Indian Congress exploded in India 8/9/42. Nehru wired Communists in China saying, "India will keep faith with you whatever happens." Radio news items (evidently censored by the press) stated that the Communists in England and the United States were critical of British action. A preview of subversive plans of the beast for internal race and color trouble.
2. It has finally been admitted by our Navy Department that the major sea battle of the Solomon Islands occurred on 8/9/42. Our success in this sea battle, although at great cost, marked the turn which made it possible for us to repossess the first territory from our enemies.
3. The important conference at Moscow opened there on 8/9/42. Mr. Churchill arrived there Wednesday afternoon of the 12th, his conference with Mr. Stalin being completed Saturday the 15th. The 15th was 65 days from 6/11/42, the announcement date of the British and United States agreement with Russia. Results unsatisfactory — leading to further development.

added. Here we find the pattern timing the final displacement of the Power of the Beast. On the culminating date of August 9, 1942, there was opened in Moscow a conference of greatest importance. The climax of this conference occurred on Saturday, 15th, marking the culmination of the conference between Mr. Churchill and Mr. Stalin. It is important here to notice this culminating date, Saturday, August 15, 1942, was 65 days from June 11, 1942, the date of the announcement of the British agreement with Russia and the "full understanding" announced by President Roosevelt. It is certainly a well-known fact *now* that this conference between Mr. Churchill and Mr. Stalin was of great importance in world affairs and clearly marked the beginning of a *breach* between the British Commonwealth and the Russian government over the intention of the agreement of June 11, 1942 as to a second front on the part of the United Nations. Fitting that it should bear the mark of warning to Ephraim.

It soon developed that Mr. Wendell Willkie was to make a trip to the countries in the Near East as a personal representative of President Roosevelt and that he carried a letter from our President to Mr. Stalin. It is interesting to note, as the trip progressed and news developed, that Mr. Willkie arrived in Russia 286 days from the date of Pearl Harbor, or 286 days lunar from the date of the declaration of war by the United States on the Axis. Let us never forget that Russia, although in position of our ally, did not declare war on Japan when we declared war on the Axis, even in the face of the Pearl Harbor attack. Mr. Willkie's first conference with Mr. Stalin, when no doubt the personal letter of Mr. Roosevelt was delivered, was 286 days (mean) from our declaration of war on the Axis. After this conference, headlines reported "Willkie Discerns Coolness Toward Allies in Russia," and again "Russia Grows Cooler." The solar displacement date was marked by the entertainment of Mr. Willkie at the Kremlin and Mr. Willkie's appeal for the second front as he terminated his Russian visit. One cannot but ponder the contents of a personal letter, or personal report, from Mr. Stalin to Mr. Roosevelt. The call home of our Ambassador to Russia signifies the gravity of the relationship.

Mr. Churchill's visit was marked by the number (65) of warning to Ephraim (often used to include all the House of Joseph, the British Commonwealth and the United States of America) from a *joint* announcement of the Russian Agreement. This agreement now forms the basis of a disagreement. The agreement was contrary to God's instructions to Israel. Both the initial and the terminal events here apply to both the British Commonwealth and the U.S.A. by the designated term Ephraim.

Mr. Willkie's visit was marked by the displacement number (error of the builders' race) from the declaration of war by the United States on both Japan and the Axis. Both the initial and terminal events here apply exclusively to the United States of America.

The cause of these conferences, however, was the agreement made by both Britain and the United States on June 11, 1942, with its Ephraim number 65 signifying warning for both nations from the Russian alliance.

Cognizant of the final position which Russia shall occupy at Armageddon, close attention should be given the content of the letter Mr. Joseph Stalin addressed to the Associated Press correspondent, Mr. Henry C. Cassidy, appearing in our papers of October 5, 1942 — 7 x 666 solar (4,730) from October 23, 1929. (Note previous reference to this date.) Here Mr. Stalin gives direct answer to three questions, in which

he explains the second front occupies a place of first-rate importance and demands that the Allies fulfill their obligation fully and on time. The real significance of this statement, however, is involved in the answer to the third question, in which the Soviet capacity is compared to that of "any *other* aggressive power to secure for *itself* world dominance." The international significance created was "too hot to handle." Parliament was advised by Mr. Churchill the next day that he would "strongly advise the House not to press these matters unduly at a period which is certainly significant." Full significance of the period and its importance cannot be overestimated. It can only be appreciated in the light of the whole plan of prophecy — particularly Ezekiel 38: 10–16, as explained in an article appearing in the August, 1942, DESTINY and the whole series connected therewith. The subject is "too hot" to be more specific at this time. Let us not overlook the relationship of this question to labor in our war effort in the United Nations. The immediate future is fraught with great importance and should be watched with all wariness.

Attention has previously been called to the period to mark the beginning of complete desolation of the Holy Land (DESTINY, June, 1942; and Chart 6 in July, 1942). The dawn date of September 1, 1942, brought screaming headlines of Rommel's sudden thrust in Egypt and the Nazi threat to Stalingrad. Today *this dynamite* is becoming commonplace as we are lulled back into a stupor and await the coming solar marking — January 10, 1943. Always the thread of promise is evident, however. On the lunar date we recognized equatorial French Africa. On the mean date of September 1, 1942, American troops were quietly acknowledged to have arrived in the Belgian Congo. (See map in *Time* of Oct. 12, 1942, page 28, for its importance and compare it with the Bible plan.) The second front *is being opened* concurrently with the attack. The guiding hand of the God of Israel will permit no front at Dieppe, because the Belgian Congo and French Africa is the route of defense against the coming onslaught. How hard to oppose the Divine Plan! How easily things move when we conform our plans and movements to His instructions. When Israel failed at Ai (Joshua 8), they asked God the cause of their failure. When Israel failed at Dieppe, they censored the report — until the people had better news and could take it.

The few who study Bible prophecy and watch highway markers are greatly concerned because they are unable to arouse Israel to consciousness of impending world events. The greatest obstacle to the message is the church and its leaders of today. Organized into denominations and coöperating into a national movement of unity, we find them no longer able to stand the sound doctrine such as plainly revealed in the Palestinian and Davidic covenants. Having practically abandoned Bible study, substituting prepared international Sunday school lessons from which all so-called "controversial" passages or themes of the Bible are eliminated, the sound doctrine is simply avoided! Few churches now will permit their Bible classes to study the *open* Bible. Such classes are "dubbed" non-coöperating and preachers who permit deviation from the program prepared by the dominating powers soon find trouble securing desirable situations.

The high calling of *teaching* has fallen to the selection of a text used to prove the points of the preacher's formula for "being good" according to his definition of the term.

No longer is there a place nor a time when men attempt to understand the Bible as a message from God to humanity in this, their hour of supreme test.

The littleness of many programs such as celebration of the pastor's anniversary by the members bringing gifts for the program have run men to the golf course, to fishing, or even to tinkering with the automobile as a Sunday habit.

Churches who claim their sole object is to proclaim the Christ as the Son of the living God, coöperate with organizations whose declared purpose is to deny the Deity of the Christ.

"What you do speaks so loud I can't hear what you say" is the old saying.

So vehemently were they proclaiming a common brotherhood while God's Book speaks of Israel as God's "battle axe and weapon of war" that the pulpits were leading the isolationist movement when Pearl Harbor was struck by the enemies of Israel.

Completely organized, preachers are produced along the factory lines of mass production: stamped or moulded on the same die in the seminaries. Each is given a pre-determined course to mould thought and thus to reproduce the accepted theology until no room is left for open Bible study. But the stamping die is faulty — having been stripped of all trace of the national identity of God's people! A work of the subversive element designed to cover their own devilish plans.

Likewise the study of time measures or chronology has been sabotaged in order to conceal from Christianity the approach of the day of the Lord.

Thus has the Church, through its organization, effectively removed the teachers and others receiving the gifts according to Eph. 4: 11 and I Cor. 12: 7-11 from their Christ-given places of service. Under today's program, only selected subjects and pre-determined interpretations can be studied.

The condition of the Church just preceding the day of the Lord is one of the most important of highway markers! The insensibility of the professing Church is one of the "signs" given in I Thes. 5: 1-3; while the apostasy of the professing Church, then become "Laodicea", is the sign given in II Thes. 2: 3. (Read the footnote on page 1349 in the Scofield Reference Bible and realize the application is now and not to the other fellow.)

Well does this writer know many leaders will be nettled by these blunt statements.

Rest assured it is not written solely in a spirit of criticism of the Church and its preachers and leaders who are dear to the writer's heart, but a late desperate attempt to arouse an indifferent Christianity from its Laodicean condition.

Let us understand that *this condition of disbelief* in the return of Christ to take over the throne of His father David and establish the Kingdom of God on earth as unconditionally promised on the oath of God, is the work of the higher criticism of the subversive activities of the anti-Christ.

The very condition of Christianity today is one of the greatest and most certain marks of the approach of Armageddon.

Before your wrath rises against these words, answer this question from the depths of your soul. Would you rudely awaken a loved one to warn him of a great destructive danger from which he could be saved or would you be silent for fear of hurting his feelings? Which would be the Godly and honorable thing to do?

There is no place to terminate observations. As the Sun moves so also the continuous intention of God is unfolded along the highway of time leading to Armageddon — and beyond.

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The Stars Declare God's Handiwork

By HOWARD B. RAND

THE creative glory of the heavens and the perfection of the Divine law is the theme of the Psalmist in the 19th Psalm. Having contemplated the majesty and power of God as revealed in the starry expanse, night after night, and in the light and heat of the sun, day by day, the Psalmist exclaims: "How perfect are your laws, O Life! They guide the mind aright" (*F. F. Trans.*) for "The heavens declare the glory of God; and the firmament sheweth his handiwork."

Passing on from this contemplation of God's power, the Psalmist refers to the fact that here also there is revealed hope to all peoples in speech that is understandable in every language. "There is no speech nor language, where their voice is not heard. Their line (rule or direction) is gone out through all the earth and their words to the end of the world."

We are thus informed that the heavens speak in a language the message of which is understandable by all peoples. How then is this message presented, other than in the glory of the heavens as revealed in the majesty of creation?

In all star and celestial albums the constellations are represented by figures of men, animals, birds and reptiles, as well as inanimate objects. To many, these figures mean little and most of the stars with which each are associated have no resemblance to the thing after which they are named; hence the figures themselves are abstractions bounded by certain imaginary and by no means defined lines. One must not expect precision in this matter and the imagination must necessarily play a prominent part in associating each figure with the group of stars of the constellation with which the figure is associated. Thus the tracing of the various figures represented by the constellations is an aesthetic occupation, employed by ancient star-gazers in following a previously revealed revelation of the constellations in terms of the *meaning of the names of the stars* composing each constellation and the figure which is associated with each pictorial star group.

Pictures speak in every language, and this was evidently recognized by the Psalmist as he stated that the heavens declare a Divine meaning, in universal language, to all people, everywhere; for by this means God revealed Himself and His plans to mankind before ever the Bible was written or even before the Great Pyramid was built.

The perfection of this former revelation as revealed in the pictorial star groupings became, in process of time, corrupted by the pagan association of these figures with gods and goddesses; but even in the midst of this corruption we find gems of the original revealed truths giving definite clues as to the real purpose of the figures associated with each constellation, as well as the meaning of the names of the stars making up these constellations.

Without exception, books on astronomy — when referring to the figures associated with the constellations — speak of the antiquity of their origin and of the inability to give the source of the inspiration which resulted in the naming and meaning of the pictorial groupings.

In a study of the Great Pyramid of Egypt it is evident that the builders of that monument understood and recognized the testimony of the stars for they built in accordance with this testimony. This is borne out by the fact that the Score-line of the descending passage in this monument pointed directly to the *Pleiades* at a given chronological time, in accord with the plans of its builders, while the descending passage pointed at the same time to the chief star *Draconis* in the constellation of the Dragon or Great Serpent.

Here, then, is evidence of an antiquity in the constellations and the names by which they were known. This antiquity is further borne out by a passage in Job, "By his spirit he hath garnished (made bright or beautiful) the heavens; his hand hath formed the crooked (or fleeing) serpent." (Job 26: 13.) Ferrar Fenton translates this last, "Whirls the Serpent along": with a footnote stating that this refers to the constellation so named.

As Job also speaks of Pleiades (Job 38: 31), Arcturus and Orion (Job 9: 9), the name of these constellations is therefore of antiquity, for Job lived only a generation or so after the Deluge and even in his day men were apparently familiar with these heavenly signs. Later, the prophet Isaiah also refers to the constellations. (Isaiah 13: 10.)

Job describes the power, majesty and doings of God and informs us that He is responsible for the naming and placing of these constellations. In connection with this fact it is of interest to know that, from time to time, men have sought to change the names and figures associated with each constellation; though with little success. These signs have persisted down through the ages, defying man to discard them even in this scientific age. The stars themselves have names which have also come down from remote times to our day, for "He telleth the number of the stars; he calleth them all by their names." (Ps. 147: 4.) In the few instances in which the original picture has been lost the meaning of the stars facilitates its restoration.

God challenged Job: "Canst thou bring forth Mazzaroth (the twelve signs of the zodiac, or constellations of the zodiac) in his season?" (Job 38: 32.) This is an impossible feat for man, for he must await each sign in the order of its season; he can, however, be a reader of the meaning of these signs and can profit by the revelation given by them.

It was this revelation Paul had in mind when in response to the question, "How shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" He said, "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Romans 10: 14–18.)

In thus quoting from the 19th Psalm Paul recognized that in the star groupings in the heavens pictorial informa-

tion was being carried from one end of the earth to the other, depicting in these constellations a message understandable to *all* peoples in their own language.

Now without a previous understanding of the story a glance at the map of the constellations (pages 18 and 19) will suggest the difficulty of selecting the constellation from which to start in the reading of the pictorial story. For unless the right starting point be selected, the key to an understanding of the meaning of the signs will be missing. And because the zodiac is a circle and a circle has no beginning nor ending the natural question is: Where should we break this circle and begin our story?

Modern astronomy starts today with Aries, the Ram. But we have a clue furnished in the solution to the riddle of the Sphinx, for the word Sphinx means *to bind close together*. It is, therefore, designed to show where the two ends of the zodiac were to be joined together and where the great circle of the heavens begins and ends.

When Napoleon was in Egypt he was told that if he could solve the riddle of the Sphinx he would know the way to eternal life. Just as the Great Pyramid remained a mystery until it was linked with the Bible, of whose truth it bears testimony, couched in scientific terms, so also the riddle of the Sphinx remained unsolved until it was associated with that of which it also bears testimony. Alone, and apart from God's written and pictorial revelation, both of these monuments are silent. When associated with that to which they testify, however, we have an eloquent message of tremendously important truth.

In consulting authorities concerning the significance and meaning of the constellations, it will be found that, as with the Bible — so with the witness of the stars — the failure to recognize the House of Israel as distinct and separate from the House of Judah (and which people [House of Israel] constitute His Kingdom) prevents a full and comprehensive understanding of the meaning of all the signs.

We have consulted the following authorities: *Recreation in Astronomy*, by Simon Newcomb, LL.D.; *The Friendly Stars*, by M. E. Martin; *Astronomical Myths*, by John F. Blake; *Stars and Telescopes*, by David P. Teed; and *The Encyclopedia Britannica*.

We are particularly indebted to Ethelbert W. Bullinger, D.D., in his work, *Witness of the Stars* — from which we have reproduced the map of the heavens and of the constellations, and we have followed his order of arrangement. — Ed.



Let us take the clue furnished by the Sphinx, whose head is that of a woman and whose body is that of a lion, and read the story as given in the constellation and signs of the zodiac. Beginning with the woman — Virgo, the Virgin — and ending with Leo, the Lion, the twelve signs of the zodiac portray a pictorial story of the way to eternal life. In these signs the Wise Men, versed in the pictorial message, were able to identify the Coming One born of a virgin who is yet destined as the Lion of the Tribe of Judah to put all things under His feet. And along with the signs of the zodiac, also, the accompanying constellations depict the onward march of His Kingdom and her final triumph over all her enemies when in a time of her apparent helplessness the King comes to the rescue.

A study of the history of the tribes of Israel leaves no doubt regarding the fact that each of the tribes bore on its standard one of the signs of the zodiac. The blessing of Jacob (Gen. 49) and the blessing of Moses (Deut. 33) both bear witness to this fact, while Numbers 2: 2 states: "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house."

As for the detail and application of these signs to the tribes of Israel, however, that will have to be left for another article; anyway, it is sufficient for our present purpose to merely cite the fact.

So, let us proceed to a study of the constellations, remembering that the pictures are arbitrary, for nothing in the star groupings themselves even suggests the figures. This is obvious to anyone who looks at the constellations. The pictures were originally drawn around certain stars that the group might be identified and associated with them and the memory of that association handed on to posterity. Let those who gaze into the night skies at, perhaps, the stars associated with the constellation Virgo recognize that while they do not see in these stars any semblance of the figure of a woman, yet they may associate with that constellation in their imagination a virgin for which these stars have been named Virgo.

Virgo (The Virgin) — Virgo lies about half north and half south of the equator and south of Coma and Boötes. It is one of the largest of the constellations. The sun occupies Virgo for forty-three days, passing through it from September 14th to October 29th. Most of its stars being comparatively faint and much scattered, it is difficult to trace. The pagans considered it a goddess with wings, bearing a sheaf of wheat in one hand. The outline of the maiden is so entirely imaginary it is almost impossible for the observer to follow it, but the Virgin, or the promised seed of the woman, is the theme of this constellation.

Stripped of idolatry and paganism, Virgo represents a woman with a branch in her right hand, and some ears of corn in her left. The meaning of the Hebrew name for this sign is *a virgin* while the meaning in Arabic is *a branch*. Thus is pictured the fulfillment of Isaiah 7: 14 as quoted by Matthew, "Behold, a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1: 23.)

The bright star in the ear of corn in her hand is called in Arabic Al Zimach, which means *the branch*. So Zechariah

writes of this branch to come when he says, "For behold, I will bring forth my servant the BRANCH." (Zech. 3: 8.)

One of the stars in the arm carrying the branch is called AL MUREDDIN, which means *who shall come down* or *who shall have dominion*. Psalm 72: 8 states, "He shall have dominion also from sea to sea." This star is also known as VINDEMIATRIX, a Chaldee word which means *the son*, or *branch, who cometh*.

It is difficult to separate the virgin and her seed in the prophecy. In this first sign Virgo, the name points to her as the prominent subject, but in the three constellations of this sign where the woman appears again the name Coma points to the child as the great subject.



COMA (The Woman and Child) — The accompanying constellation of Virgo is known as Coma. In modern celestial atlases it is called "Berenice's Hair." The ancient zodiacs pictured this constellation as a woman with a child in her arms. The meaning of the ancient name of this constellation is *the desired*, or *the longed for*. This is the identical word used by the Holy Spirit in Hag. 2: 7, "The desire of all nations shall come." The ancient Egyptians called it *the desired son*. The Persian name of this young woman denotes a pure virgin who is on a throne, nourishing an infant boy having a Hebrew name, by some nations called *Ihesu*, with the signification *Ieza*, which in Greek is called *Christos*. This constellation indicates that the coming "branch" in the hand of Virgo would be the desire of all nations.

This picture is not found in any of the modern maps of the stars. Instead of the virgin and child a woman's wig is represented here. This is supposed to be the hair of Berenice that had hung in the Temple of Venus and was later given to Jupiter who made it a constellation. This is a good example of how the meaning of the constellations have been perverted, yet such perversion has not obscured the truth, for earlier zodiacs have been preserved and provide information which enables us to know the truth.

Tradition indicates that the star of Bethlehem appeared in this constellation. There was a well-known eastern prophecy that a new star would appear in this sign when this child should be born. Coma reveals that the coming seed of the virgin was to be a man-child. But He is to be more than a man, that is, God the Son; and thus, being both God and man, He combines two natures in one and so we have in the next figure the representation of this fact.



CENTAURUS (The Despised) — In both the Hebrew and Arabic the meaning of this sign is *the despised*. It is thus that He is called by the prophet Isaiah: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." (Isaiah 53: 3.)

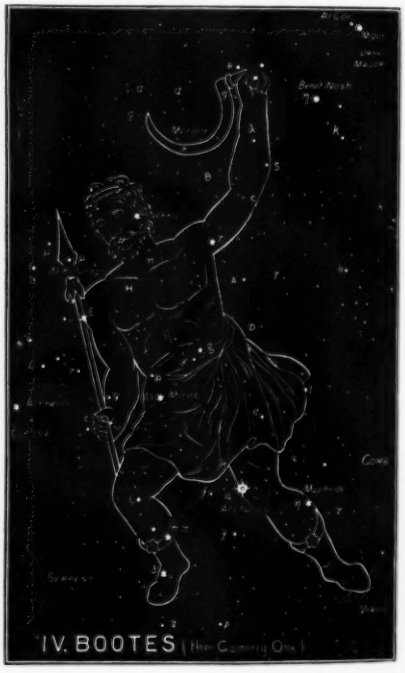
Another name for this constellation in Hebrew was ASMEATH: meaning *sin-offering*. So Isaiah says: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin." (Isa. 53: 10.)

In Greek this constellation means *the pierced* and thus it is declared, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed." (Isa. 53: 5.)

But He laid down His own life. This fact is shown by the spear in the hand of Centaur piercing the heart of the victim as represented in the constellation of Lupus or Victima: meaning *to be slain*. Jesus said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10: 17–18.)

The Greek name of this constellation was CHEIRON, which means *the pierced*, or *who pierces*. In the Greek fable, Cheiron was renowned for his skill in hunting, medicine, music, athletics and prophecy. All the most distinguished heroes of Greece are described as his pupils. He was supposed to be immortal, but he voluntarily agreed to die; and, wounded by a poisoned arrow (not intended for him) while in conflict with a wild boar, he transferred his immortality to Prometheus and he was placed among the stars. This is a perversion of the earlier revelation, but the truth can be seen even in the perversion. Jesus Christ, the all-wise and powerful teacher and prophet who went about doing good, and yet was despised and rejected by men, laid down His life that others might live.

Under the constellation of Centaurus is the Southern Cross or Crux, which indicates the death He would suffer, for its meaning in Hebrew is *cutting off*. So Daniel prophesied: "After threescore and two weeks shall Messiah be cut off, but not for himself." (Dan. 9: 26.)



BOÖTES (The Coming One) — Boötes is the final accompanying constellation of Virgo. This sign depicts a man with a spear in his right hand and in his left hand a sickle. This constellation is known as *the coming one*. There is a wealth of meaning in the names of the stars making up this group. ARCTURUS (Job 9: 9) is a bright star in his knee and means *he cometh*. AL KATUROPS in the spear-head is *the branch, treading under foot*. Of Him Isaiah says: "I will tread them in mine anger and trample

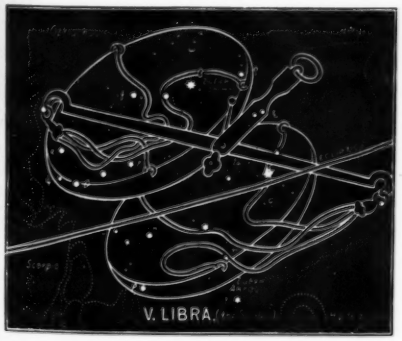
them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart and the year of my redeemed is come." (Isaiah 63: 3–4.)

The meaning of the names of some of the other stars in this constellation are *who separates*, *the pierced*, *who bruises*, *the preserver*, *guarding*, etc. The Lord says through Zechariah: "They will look on me whom they have pierced."

Jesus declares He is the one who will separate: "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25: 31–32.)

Boötes is depicted with a sickle in his hand and is represented as a reaper. In vision, John so beholds Him. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." (Rev. 14: 14–16.)

Virgo, the Virgin — with the accompanying constellations — thus depicts the coming of a Saviour, born of a virgin; the desire of all nations; two natures in one — God with us; slain for sin, but finally triumphant over the cross to return again when He shall tread the winepress of the wrath of God and cleanse the earth of all evil and establish His rule of righteousness.



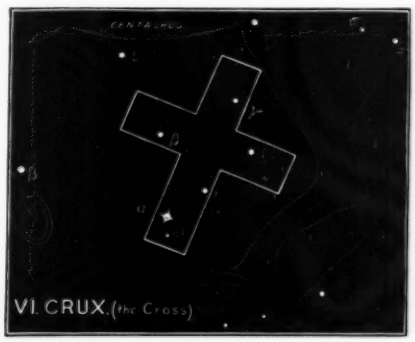
Libra (The Scales) — Scales convey the idea of purchase and He came to buy or redeem. The name of this constellation with the three accompanying it, taking into account the meaning of the stars composing them, give the complete picture of this redemption.

In Hebrew its name is Mozanaim (*the scales*, *weighing*) but in Arabic the name is Al Zubena — signifying *purchase* or *redemption*. In Coptic it is Lambadia, meaning *station of propitiation*.

Libra contains three bright stars, the brightest of which is named Zuben el Genubi, meaning *the purchase*, or *price which is deficient*. It signifies "weighed in the balances and found wanting." While, however, man is thus found wanting, Zuben el Shemali — a bright star in the upper scale — means *the price which covers*. This star has another name, Al Gubi, meaning *heaped up* or *high:* giving the infinite value of the price of redemption. A third star in this constellation below and toward Centaurus and the Victim slain is called Zuben Akrabi or Zuben el Akrab, meaning *the price of the conflict*.

There is evidence that Libra depicted as scales is a very ancient Egyptian corruption of the original figure which depicted this constellation as a *Holy Altar*. This would agree even better with the three constellations which follow.

In Libra is foreshadowed the sacrifice of Christ for the purpose of redeeming His people and bringing salvation to all mankind. Further detail is given in the accompanying constellation of *The Cross* endured, *The Victim* slain, and the *Crown* bestowed.

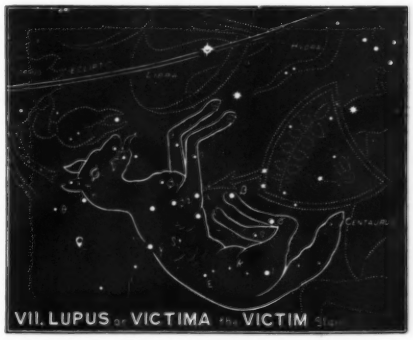


Crux (The Cross) — The Hebrew name of this constellation is Adom, which means *cutting off*. Daniel refers to the fact that "After threescore and two weeks shall the Messiah be cut off." (Dan. 9: 26.)

At the time of the coming of Jesus Christ this Southern Cross was visible in the latitude of Jerusalem! Since the time when the real sacrifice was offered at Jerusalem, and through the gradual recession of the Polar Star, it has become invisible there. Tradition assured men that if they would travel south the cross could be seen in the skies.

Long before the Christian era this sign of the cross lost its true meaning. The Persians and the Egyptians worshipped it. The cakes made and eaten in honor of the Queen of Heaven were marked with it. All alike were ignorant of its meaning: "*It is finished.*"

In Egypt in earlier times it was a sign and symbol of life — natural life given up, and eternal life procured; atonement, finished, perfect and complete, never to be repeated.



Lupus or Victims (The Victim) — In the ancient Egyptian Zodiac of Denderah this first Decan of Libra is represented as a lion with his tongue hanging out of his mouth, as if thirsty, and a female figure holding a cup out to him. Under his forefeet is the hieroglyphic symbol of running water.

Is this not the Lion of the Tribe of Judah brought to death saying, "I am poured out like water . . . my strength is dried up?" (Ps. 22: 13–18.) When Jesus said, "I thirst" (John 19: 28), He was given vinegar to drink.

In the Egyptian language this Lion points to ultimate victory — for it is called Sera; that is, *victory!* Its modern name is Lupus (a wolf), because it looks like a wolf though it may be any animal. The animal is depicted as slain and is in the act of falling down dead.

In this same ancient Zodiac of Denderah this constellation is pictured as a little child with its fingers on its lips, and he is called Sura, meaning *a lamb*. Here is prefigured a silent, willing sacrifice. "He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb; so he opened not his mouth." (Isa. 53: 7.)



CORONA (The Crown) — In Hebrew the name of this constellation is ATARAH meaning *a royal crown* and its stars are known today in the East by the plural ATAROTH. In Arabic, its name is AL ICLIL: meaning *an ornament* or *jewel*.

Thus the Cross is closely followed by the Crown and reminds us of the statement in Revelation regarding the triumph of Jesus Christ. "Thou art worthy . . . for thou wast slain and hast redeemed us to God by thy blood." (Rev. 5: 9.)



SCORPIO (The Scorpion) — In Hebrew the name of this constellation is AKRAB which is the name of a scorpion; but it also means *the conflict*, or *war*. The star picture is that of a gigantic scorpion endeavoring to sting the heel of a mighty man who is struggling with a serpent. The Scorpion is crushed by the man who has his foot placed on its heart.

The Coptic name of this constellation is ISIDIS, which means *the attack of the enemy*, or *oppression*. The Arabic name is AL AKRAB, which means *wounding him that cometh*.

ANTARIS is the name in Arabic of the bright star at the heart of the Scorpion and means *the wounding*. The sting is called in Hebrew LESATH (in Chaldee, LESHA), and means *the perverse*.

The scorpion is a deadly enemy and all the names associated with this constellation set forth the malignant enmity between the serpent and the woman's seed. Our Bibles give the history of that enmity in the attempt to destroy all the males of the seed of Abraham (Exodus 1); in the effort of Athaliah to destroy "all the seed royal" (2 Kings 11); in the inciting of Herod to slay all the babes in Bethlehem (Matt. 2) — in all of which attempts the enemy was defeated.

The enemy struck and He was wounded unto death at the cross but rose from the grave beyond the power of men or devils to ever again interfere with Him. The fight, however, has continued and the seed of Abraham, the House of Jacob, has been subjected to continuous attacks until in these closing scenes of the present age the supreme effort is being made by the enemy to blot out His Kingdom that they shall be a people no more. The Psalmist had this phase of the conflict in mind when he said, "Keep not thou silent, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee." (Ps. 83: 1–5.) Thus the conflict is not confined to the person of Jesus Christ alone but extends to His people and involves His Kingdom.

Because the conflict in which His heel is wounded is associated with the victory the triumphant issue is here presented.



SERPENS and OPHIUCHUS (The Serpent and the Man) — Here we see the serpent struggling in the powerful grasp of the man. In Scorpio we saw merely the effort to wound *Ophiuchus* in the heel, but here we see the serpent endeavoring to seize *The Crown* which is situated immediately over the serpent's head and which he is endeavoring to reach. The contest is two-fold: 1) to prevent the man from receiving the crown and 2) to secure world dominion. This struggle not only involves Jesus Christ and the Crown, but all the seed of Abraham for they were organized into His Kingdom at Mount Sinai. Here we have depicted the conflict of the ages which will end in final victory for Him and for His Kingdom.

The brightest star in the Serpent's neck is named UNUK and means *encompassing*. Another Hebrew word for this star is ALYAH, meaning *the accursed*. The brightest star in Ophiuchus is called RAS AL HAGUS (Arabic), meaning *the head of him who holds*.

Hebrew names of some of the other stars are TRIPHUS — meaning *treading under foot*; and in the foot of Ophiuchus is the star SAIPH, meaning *bruised*. Then there is CARNEBUS, meaning *the wounded*; and MEGEROS, meaning *contending*.

An ancient Greek fable calls Ophiuchus *Aesculapius*, the son of Apollo. Having restored Hippolytus to life, he was everywhere worshipped as the god of health, and hence the serpent entwined around him is, to this day, the symbol of the medical art. This, however, is doubtless another perversion of the primitive truth that the Coming One, in overcoming the serpent, should become the great healer of all the sorrows of the world.

HERCULES (The Mighty Man) — Hercules is a man kneeling on one knee, humbled in the conflict, but holding aloft the tokens of victory. His foot is on the head of the dragon. In his right hand he wields a club and in his left he grasps the triple-headed monster, CERBERUS. He has the skin of a lion, which he has slain, thrown around him.

In the Zodiac of Denderah we have a human figure, likewise with a club, his name is BAU which means *who cometh*. In Arabic it is called AL GISCALE, meaning *the strong one*.

The brightest star in his head is named RAS AL GETHI, and means *the head of him who bruises*. Other stars are KORNEPHORUS, meaning *the branch, kneeling*; MARSIC, *the wounded*; MA'ASYN, *the sin-offering*; CAIAM, or GUIAM, *punished* and in Arabic *treading under foot*.

Ancient authorities differ as to the personality of Hercules and they disagree as to the number, nature and order of what are sometimes called "the twelve labors of Hercules." But there is no doubt as to the mighty foretold works which the woman's seed should perform. We can see through the shadow of the perversion of great truths in assigning a mythological origin to the constellations and thus discern the pure light of the truth.

Of Him it is written, "Thou shalt tread upon the lion and adder, the



young lion and the dragon shalt thou trample under feet." (Ps. 91: 13.)



SAGITTARIUS (The Archer) — In Hebrew and Syriac the name of this constellation is KESITH, which means *the Archer*. The Arabic name is AL KAUS, meaning *the arrow*. Here we have the picture of a Centaur as to his outward form: a being with two natures. According to Grecian fables, this Sagittarius is Cheiron, the chief Centaur who is noble in character, righteous in his dealings and divine in his power. He is shown coming forth like an arrow from the bow, "full of grace," but "conquering and to conquer." In all the pictures he is similarly represented and the arrow in his bow is aimed directly at the heart of the Scorpion.

The names of the brightest stars in Hebrew are significant: NAIM, which means *the gracious one*; NEHUSHTA, meaning *the going* or *sending forth*. In Arabic AL NAIM means *the gracious one*; while an ancient Akkadian name in the sign is NUN-KI, which means *Prince of the earth*.

Bible students can readily identify all this as a prophecy of Him who is to come forth possessing all power and wisdom, conquering all His enemies and taking over world rule.

LYRA (The Harp) — With the coming forth of the conqueror this constellation prefigures the praise prepared for him. The brightest star in this sign is one of the most glorious in the heavens and is called VEGA, which means *He shall be exalted*. We read in Revelation, "Alleluia (meaning *praise for judgment executed*): salvation, and glory and honour, and power, unto the Lord our God; for true and righteous are his judgments." (Rev. 19: 1–2.)





ARA (The Altar) — Here is depicted an altar or burning pyre placed upside down with its burning fires pointing downward towards the lower region, which is called TARTARUS, meaning *the abyss* or *outer-darkness*.

In the Zodiac of Denderah this constellation is pictured as a man enthroned with a flail in his hand. His name is BAU, the same name which Hercules has, and which means *He cometh*. It is from the Hebrew BOTH, *to come*, as in Isaiah 63: 1, "Who is this that cometh from Edom, with dyed garments from Bozrah?" The context clearly shows it is a coming in judgment; and the completion of that judgment is therefore depicted both by the burning pyre and the Coming One enthroned with the threshing instrument. Revelation refers to the everlasting fire prepared for the Devil and his angels.

In Arabic this constellation is known as AL MUGAMRA, which means *the completing* or *finishing*. "Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them." (Ps. 21:9.)

Jesus refers to the outer darkness into which men were to be cast for failure to comply with the conditions imposed upon the guests invited to the marriage supper. (Matt. 22: 13.)



DRAGO (The Dragon) — In this constellation there is foreshadowed the final destruction of the Devil and all his works, he who has deceived all the world. It is against him that the God-Man — the Son of God — goes forth to war. The Serpent represents him as the *Deceiver* and the Dragon as the *Destroyer*.

In Greek the name of this constellation means *trodden on*. "The dragon shalt thou trample under feet." (Ps. 91: 13.) In the Zodiac of Denderah it is

shown as a serpent under the forefoot of Sagittarius and is named HER-FENT, which means *the serpent accursed*.

The brightest star is named THUBAN in Hebrew and means *the subtle*. RASTABAN, a star in the head, means *the head of the subtle*. In Arabic it is called AL WAID and means *who is to be destroyed*. The next star, also in the head, is called ETHANIN, meaning *the long serpent* or *dragon*. Hebrew names of other stars are GRUMIAN, *the subtle*; GIANSAR, *the punished enemy*. Other names in Arabic are AL DIB, *the reptile*; EL ATHIK, *the fraudful*; EL ASIEH, *the bowed down*.

And thus the combined testimony of every star and of each constellation accord with the testimony of the Word of God concerning the Coming Seed of the woman, the bruising of His heel, the crushing of the serpent's head and the final triumph of Jesus Christ and His Kingdom.



CAPRICORNUS (The Sea Goat) — In all the ancient zodiacs and planispheres we find this constellation represented by a goat with a fishtail. In the Zodiacs of Denderah and Esbeh in Egypt it is half goat and half fish and is called HU-PENIUS, which means *place of sacrifice*. In the goat we have the atoning sacrifice and in the fish the people for whom the atonement is made.

The Hebrew name of this constellation is GEDI, *the kid* or *cut off*. Two of the stars and the meanings of their names are as follows: AL GEDI, *the kid* or *goat;* DENEB AL GEDI, *the sacrifice cometh*. Thus is pictured death and resurrection.

Christ was "wounded for our transgressions, and bruised for our iniquities." "For the transgression of my people was he stricken." (Isaiah 53.) Here we see Him coming to die and hence not abiding alone, but bringing forth "much fruit." (John 12: 24.) The living fish proceeds from the dying goat and yet they form only one body.

Abraham's seed was to become a great multitude and Christ died that He might redeem Israel and in redeeming Israel wrought salvation for every individual. The ancient origin of this constellation reveals a prophetic knowledge of the coming of Him who in the fullness of time would become "the Light of the world" and through His sacrifice redeem His people from the curse of the law.



SAGITTA (The Arrow) — This is not the arrow of Sagittarius, for that has not left his bow and is an arrow intended for the enemies of God. This constellation represents the arrow fulfilling Psalm 38: 2, "Thine arrows stick fast in me, and thy hand presseth me sore." He was "Stricken, smitten of God, and afflicted, he was wounded for our transgressions." (Isa. 53: 4–5.)

Here the arrow is pictured in midheaven alone as having been shot forth by an invisible hand. The work which the arrow accomplishes is seen in the dying goat and in the falling eagle. It was the will of God which Jesus came to do and the arrow of God shows that the work of redemption is of Him. The Hebrew name is SHAM, meaning *destroying* or *desolate*.

AQUILA (The Eagle) — Here is an additional picture of the effect of the arrow in the pierced, wounded and falling eagle gasping in its dying struggle. The name of the stars all bear out this representation. AL TAIR (Arabic), *the wounded*; TARARED, *wounded or torn*; ALGAIR, the pierced; and AL OKAL, meaning *wounded in the heel*.

DELPHINUS (The Dolphin) — In this constellation we have a fish, full of life, with the head upward in contrast with the eagle with its head downward. The peculiar characteristic of the dolphin is its rising up or leaping and springing out of the sea.

Jesus died and rose again and apart from His resurrection His death is without result. In His conflict with the enemy it is only His Coming in glory which is shown forth, but in relation to the redeemed the resurrection is important. He is the first fruits of them that sleep.

Represented here as a fish, He went down into the waters of death. "All thy waves and thy billows are gone over



ERIDANUS
ORION
CANIS MAJOR
ARGO
THE EQUATOR OF THE HEAVENS
CANIS MINOR
TAURUS
ARIES
GEMINI
ANDROMEDA
PERSEUS
AURIGA
CANCER
CASSIOPEIA
CEPHEUS
URSA MAJOR
Polar Star
URSA MINOR
LEO
HYDRA
CRATER
DRACO
HERCULES
LYRA
AQUILA
CORONA BOREALIS
COMA
BOOTES
VIRGO
CORVUS
SERPENS
OPHIUCHUS
LIBRA
THE ECLIPTIC OR THE SUN'S PATH
SCORPIO
LUPUS OR VICTIMA
CENTAURUS
CRUX
THE VICTIM



me" (Ps. 42: 7), but He arose from the dead.

No blind chance of man placed these signs in the heavens. The Fish-Goat dying in its head but living in its body; falling as an eagle pierced and wounded by the arrow of death, but springing up from the dark waves with the matchless vigor and beauty of the dolphin, all tell the story of the atonement and resurrection.

AQUARIUS (The Water Bearer) — Atonement having been made, the blessings which follow are portrayed in this constellation in the living waters that are poured out for the redeemed. An inexhaustible supply flows forth from the urn in the hand of the man holding it. It flows into the mouth of a fish which drinks it up.

Who was it that received the Gospel and carried the knowledge of the truth to others? It was Israel, His redeemed, they who were to become a light to lighten the Gentiles and His salvation to the ends of the earth. (Isa. 49: 6.) This is none other than the Anglo-Saxon-Celtic peoples of whom Balaam prophesied, "He shall pour the water out of His buckets, and his seed shall be in many waters, and his king shall be higher than Agag and his kingdom shall be exalted." (Num. 24: 7.)

Jesus sent His disciples to the "lost sheep of the house of Israel" and it has been this people who, receiving the Gospel and drinking at the fountain of living waters, have carried it to all peoples. In their redemption they were able to come into the blessing of Abraham which was to be abundantly poured unto them.

In the ancient Zodiac of Denderah the man is called HUPEI TIRION (*the place of him coming down* or *poured forth*). The star SA'AD AL MELIK means the *record of the pouring forth;* the star SAAD AL SUND, *who goeth and returneth* or *the poured out*.

PISCIS AUSTRALIS (The Southern Fish) — In Arabic this constellation is called FOM AL HAUT, *the mouth of the fish*. It represents the redeemed receiving the blessings now made possible for Israel as a result of the redemption.

The people of whom God told Hosea to say, "Ye are not my people, and I will not be your God" have come into the fullness of "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (Hosea 1: 9–10.) Receiving the blessing of Abraham, having become a nation and a company of nations as well as a Christian people, Israel has been drinking in the waters of life poured out in abundance.



PEGASUS (The Winged Horse) — The names of the stars in this constellation declare its meaning. The brightest in the neck of the horse has an ancient Hebrew name, MARKAB, which means *returning from afar*. A star in the tip of the wing in Arabic is AL GENIB, *who carries;* ENIF means *the water;* and MATAR, *who causes to flow*.

Thus in this constellation of the Winged Horse we have the emblem of Him who said, "If I go away I will come again."



CYGNUS (The Swan) — In the Denderah Zodiac the name of this constellation is TES-ARK, which means *this from far*. This bird is not falling dead like Aquila, but is flying swiftly in midheaven in its return to earth. Again, the meaning of the stars in this constellation is indicative of His return.

DENEB, its brightest star, means *the judge*. This star is also called ADIGE (*flying swiftly*) and is thus connected with Him who comes to judge the earth in righteousness. SADAR is the name of one of the stars in Hebrew, meaning *who returns as in a circle*. The two stars in the tail: AZEL, *who goes and returns quickly;* and FAFAGE, *gloriously shining forth*.



PISCES (The Fishes) — Here two large fish are bound together by a band. One fish is represented with its head pointing towards the North Polar Star and the other is swimming at right angles along the line of the ecliptic, or path of the sun.

The ancient Egyptian name as shown on the Zodiac of Denderah is PI-COT ORION or PISCES HORI: *the fishes of Him that cometh*. The Hebrew name is DAGIM, meaning *the fishes*, which is closely associated with the *multitudes* of Genesis 48: 16 in Jacob's blessing to Joseph's two sons. The marginal rendering is "Let them grow as fishes do increase."

This sign refers to the increase of Israel who were to become a multitude and company of nations. The Syriac name of this constellation is NUNO, *the fish* lengthened out as in posterity. Thus

we have Abraham and his seed and the uncountable multitudes who would come from him; "The people whom he hath chosen for his own inheritance." (Ps. 33: 12.) Also, "They are the seed of the blessed of the Lord, and their offspring with them." (Isa. 65: 23.)

All the prophets prophesy of the glorious place His people Israel are to occupy under the promised blessings, for they are His Kingdom people — with whom He has made a covenant of peace — and His Sanctuary is to be planted in the midst of them for ever. (Ez. 37: 26.) Thus, in this constellation, we have the promise of the multiplication and blessing of the seed of Abraham.

In the fish shooting upwards is pictured the heavenly calling of Israel and her functioning as His Kingdom, fulfilling its spiritual requirements, while the other — keeping on the horizontal — answers to the fact that the Kingdom is established upon earth and is the inheritor not only of the spiritual blessings but of the material blessings and promises made to Abraham and his seed. Both are in the Divine plan for His people, as signified in the meaning of the stars OKDA (*the united*) and AL SAMACA (*the upheld*).

God, through Isaiah, declares, "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. . . . Thou art my servant; I have chosen thee, and not cast thee away." (Isa. 41: 8–9.)

THE BAND — That which unites the two fishes has always formed a separate constellation. Its ancient Egyptian name was U-OR, which means *He cometh.* It speaks of the Coming One, not in relation to Himself or His enemies, but in His relation to His people. "I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws." (Hosea 11: 4.)

While the band is fastened around the tails of both fish it is also fastened to the neck of Cetus, the sea monster, while immediately above is seen a woman chained as a captive. These tell the same story. The fish are bound to Cetus; the woman (Andromeda) is chained, but the deliverer is near. Cephus, the Crowned King, the Redeemer, the Breaker, is coming to deliver His redeemed.

Israel is bound and oppressed by her enemies but deliverance is sure. Aries, the Ram, is seen with his foot on this band as though about to loosen the bands and set the captives free. In His sacrifice, Jesus paid the price and His people Israel were set free from the curse of the law so that the House of Israel could again become His people. But though freed from the curse of the law, yet they were beset by enemies who still seek their destruction and so in the next sign we have the picture of that coming deliverance.



ANDROMEDA (The Chained Woman) Here we have a woman with her arms and feet in chains: in misery and trouble, helplessly bound in the sky. In the Zodiac of Denderah her name is SET, which means *set up as a queen.* In Hebrew it is SIRRA, *the chained.* The brightest star in the head is called AL PHIRATZ (Arabic), meaning *the broken down;* MIROCH (Hebrew), *the weak;* AL MAACH or AL ANAK (Arabic), *struck down;* ADHIL, *the afflicted;* MIZAR, *the weak;* AL MARA, *the afflicted.*

Thus the stars all proclaim that Andromeda is the captive daughter of Zion. This is the picture of Israel today, bound and fettered; waiting the time of her deliverance! This is particularly the situation and her condition just prior to the coming of her deliverer as the Coming One rescues her from the enemies who encompass her within and without. His people, the Anglo-Saxon-Celtic peoples, are today in this desperate situation.

It is of Israel *today* that the prophet Isaiah is speaking when he says, "O thou afflicted, tossed with tempest and not comforted . . . in righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come nigh thee. Behold, they shall surely gather together . . . whosoever shall gather together against thee shall fall for thy sake." (Isa. 54: 11–15.) And so in due time that deliverance is coming when in righteousness Israel shall be established as her deliverer comes to the rescue.



CEPHEUS (The King) — Here is the presentation of a glorious king, crowned and enthroned in the highest heaven, with a scepter in his hand and his foot planted on the Polar Star. His name in the Zodiac of Denderah is PE-KU-HOR which means *this one cometh to rule.*

The brightest star is called AL DERAMIN: *coming quickly.* Then there is AL PHIRK (Arabic), *the Redeemer;* and AL RAI which means *who bruises* or *breaks.*

In Cepheus we have the glorious King of Israel. It is He who calls Israel His son. To Moses He said, "Thus saith the Lord, Israel is my son, even my first born."(Ex. 4: 22.) It is impossible to mistake the meaning of this constellation. The Greeks possessed a trace of its meaning even in their perversion of it, for they taught that Cepheus was the father of Andromeda and that Perseus was her husband.



ARIES (The Ram or Lamb) — In Hebrew the name of this constellation is TALEH, meaning *the Lamb.* The Arabic name is AL HAMAL, meaning *the sheep, gentle, merciful.*

The principal star in Syriac is AMROO as in the Syriac New Testament in John

1: 29, "Behold the Lamb of God which taketh away the sin of the world." The ancient Akkadian name was BARAZIGGAI: BAR meaning *altar* or *sacrifice* and ZIGGAR meaning *right making*, so that the full name would mean *the sacrifice of righteousness*.

All the stars unite in one harmonious voice in testifying of the Lamb of God, slain and bruised, yet living forever more. "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory and blessing." (Rev. 5: 12.)

EL NATH or EL NATIK means *wounded, slain*. In the year of the crucifixion this star shone overhead at the noonday darkening of the sun on the day the Lamb of God was slain! AL SHERATAN means *the bruised, the wounded;* MESARTIM, *the bound*.



CASSIOPEIA (The Enthroned Woman) — Andromeda is the woman bound; but here we see the same woman freed, delivered and enthroned. In Arabic, this constellation is called EL SEDU, which means *the freed*. In ancient times it was called *the daughter of splendor*. This appears to be the meaning of the word CASSIOPEIA: *the enthroned, the beautiful*.

This constellation is virtually over Great Britain every day and for those who recognize the identity of the Anglo-Saxon-Celtic peoples with the House of Israel and the Throne of David in the Isles the full significance of this will be realized.

The brightest star is named SCHEDIR (Hebrew), which means *freed*. The next, CAPH, means *the branch*; for in her hand she bears a branch of victory. Highly exalted, indeed, she is making herself ready: engaged in arranging her raiment and adorning her hair. She is seated near the arctic circle and close by the side of Cepheus, the King. Isaiah declares, "Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa. 54: 5–8.)

The prophet shows that after the redemption Israel was set free to expand and spread out, "For thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

This is the Bride, the Lamb's wife, the New Jerusalem of whom John said, "Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19: 7.)



CETUS (The Sea Monster) — John saw the binding of the Old Serpent which is the Devil and Satan and the casting of him into the bottomless pit. In this constellation we see a great sea monster who is a natural enemy of fishes. It is the largest of all the constellations and is situated very low down among the constellations towards the south or lower regions of the sky.

In the Zodiac of Denderah it is called KNEM, which means *subdued*. It is pictured as a monstrous head trodden under foot by the swine, the natural enemy of the serpent. The hawk, also an enemy of the serpent, is over this figure, crowned with a mortar, denoting *bruising*.

The brightest star is named MENKAR and means *the bound* or *chained enemy*. The next is called DIPHDA or DENEB KAITOS, meaning *overthrown* or *thrust down*. The star in the neck named MIRA means *The Rebel*. This is a variable star and its variations are so great as to make it appear unsteady.

Here, then, in the heavens, is the picture of the great rebel. He whom Israel cannot bind is bound by the Lamb who takes "the band" which has bound the fishes to the neck of the monster: breaking their covenant with death and their agreement with hell. (Isa. 28: 15–18.) So the Lord could say, "Behold, I have taken out of thine hand the cup of trembling, . . . thou shalt no more drink it again, but I will put it into the hand of them that afflict thee." (Isa. 51: 22–23.)



PERSEUS (The Breaker) — A Mighty Man is here set before us, called in the Hebrew, *Peretz* — from which we have the Greek form *Perses*, or PERSEUS. It is the same word which is used of Christ in Micah 2: 13: "The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them."

PERSEUS holds in his right hand his "sore, and great, and strong sword" (Isa. 27: 1) lifted up to smite and break down the enemy. He has wings on his feet and is the angel ascending from the east, "having the seal of the living God" (Rev. 7: 2) leading the vanguard of his Israel people in their westward trek to the "Appointed Place" as he passes on before them in accord with Micah's prophecy. Thus he prepares the way for his people, carrying in his left hand the head of the enemy whom he has slain.

The meaning of some of the stars are as follows: MIRFAK, *who helps;* AL GENIB, *who carries away;* and the brightest star, in the left foot, is called ATHIK: *who breaks*.

The head he carries in his left hand is called by the Greeks MEDUSA, the Hebrew root of which means *the trodden*

under foot. It is also called ROSH SATAN (Hebrew, meaning *the head of the Adversary*) and AL ONEH (Arabic), *the subdued*; or AL GHOUL, *the evil spirit*.



TAURUS (The Bull) — This picture is that of a bull rushing forward with mighty energy and fierce wrath, his horns set so as to push his enemies and pierce them through and destroy them. It is a prophecy of Christ, the coming Judge, and Ruler, and the "Lord of all the earth."

The Denderah Zodiac of Egypt termed this constellation ISIS, meaning *who saves* or *delivers;* and APIS, that is, *the head* or *chief*. The bull is clearly represented in all zodiacs which have come down to us — always in the act of pushing or rushing.

The brightest star in the Bull's eye has a Chaldee name: AL DEBARAN, which means *the leader* or *governor*. EL NATH, in the tip of the horn, means *wounded* or *slain*.

In the neck is a cluster of stars which is the PLEIADES. This word means *the congregation of the judge* or *ruler* and comes to us through the Greek Septuagint as the translation of the Hebrew word KIMAH, meaning *the heap* or *accumulation*. The brightest star in this cluster is AL CYONE (Arabic), which means *the center:* leading some astronomers to believe it is the center of the universe.

Job is asked, "Canst thou bind the sweet influences of Pleiades?" (Job 38: 31.) What are those influences?

Another group of stars on the face of the bull is known as the HYADES which has a parallel meaning to *the congregated*. Everything points to the important truth that the Lord is coming to rule. His saints, like the Pleiades and Hyades, will be with Him.

TAURUS was assigned to the sons of Joseph, Ephraim and Manasseh, "And his horns are the horns of the wild-ox. With them he shall push (*Marg.*, gore) the people, all of them, even the ends of the earth. And they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33: 17, *R. V.*)

ORION (The Coming Prince) — This group depicts that the coming one



is no mere animal but a man: a mighty, triumphant, glorious prince. In the ancient Denderah Zodiac we see a man coming forth pointing to the three bright stars RIGEL, BELLATRIX, and BETELGEUZ as his. His name is given as HA-GA-T, which means *this is he who triumphs*.

ORION was anciently spelled "Oarion" and is from a Hebrew root which means *light*. So ORION means *coming forth as light*. Both Job and Amos mention this constellation and the Hebrew word CHESIL, translated ORION in these passages, means *a strong one, a hero* or *giant*.

His right foot is upon the head of the enemy. In his girdle is a sharp sword with the hilt in the form of the head and body of a Lamb; in his right hand is a mighty club, and in his left he holds forth the token of victory — the head and skin of the roaring lion.

The meaning of the names of the stars tell us who he is: BETELGEUX, *the coming of the branch;* RIGEL or RIGOL, *the foot that crusheth;* BELLATRIX, *quickly coming* or *swift destroyer;* AL NITAK, *the wounded One;* and SAIPH, meaning *bruised*, which is the very word used in Gen. 3: 15.

Other names in Arabic relate to His person: AL GIAUZA, *the branch;* AL GEBOR, *the mighty;* AL MIRZAM, *the ruler*, AL NAGJED, *the prince;* NIPHLA (Chaldee), *coming;* and MEISSA (Hebrew), *the strong*.

"The Lord shall go forth as a mighty man, he shall stir up jealously like a man of war; he shall cry, yea, roar; he shall prevail against his enemies." (Isa. 42: 13.)

Israel is told to "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60: 1) and we find in ORION a beautiful nebula, a light that will yet break forth when the time comes for Israel to arise and shine. But side by side with the glory which will come to His people there are the wicked whom the Lord "shall destroy with the brightness of His Coming." So in the next constellation we have the river of wrath prepared for His enemies.



ERIDANUS (The River of the Judge) — A river flows forth from before Orion. It runs in a serpentine course towards the lower regions and in vain the sea monster Cetus strives to stop its flow. It is the river of the Judge and speaks of the final and fiery judgment which will overtake the wicked.

Daniel saw this river in a vision: "A fiery stream issued and came forth from before him." This is the river of the Judge, for Daniel continues, "The judgment was set and the books were opened." (Dan. 7: 9–11.)

The 97th Psalm thus describes the scene when the Lord shall reign, "A fire goeth before him and burneth up his enemies round about." See also Psalm 50: 3; Nahum 1: 5–6; Isa. 66: 15–16. In II Thess. 1: 7–8, referring to Jesus Christ being revealed from heaven, reference is made to flaming fire — used to take vengeance on all those that know not God.

This is the true Eridanus and a coming reality as written in the story of the stars. The question naturally arises, Who will be able to abide that day? The answer is given in the next picture.



AURIGA (The Shepherd) — We have had the picture of the rushing bull and the fiery river of judgment and now we see a Great Shepherd. He is seated upon the Milky Way and holding on his left shoulder a she-goat. She is clinging to his neck and looking down affrighted at the terrible onrushing bull. In his left hand he supports two little kids. Is this not the Great Shepherd, who says, "I will save my flock, and they shall no more be a prey." (Ez. 34: 22.)

AURIGA is from a Hebrew root which means *shepherd*. There can be no mistake as to who this shepherd is, for in his right foot is a star called EL NATH which means *wounded* or *slain*. He is the Good Shepherd who gave His life for His sheep.

Malachi refers to the day coming when the fires will destroy the wicked; and then he says, "But unto you that fear My name shall the Sun of righteousness arise with healing in his wings." (Mal. 4: 1–2.) Psalm 37: 38–40 refers also to the rescue of those who trust in Him.

GEMINI (The Twins) — Here we have the visible image of two natures in one. The old Coptic name was PI-MAHI, meaning *the united;* while the Hebrew name is THAUMIM, also meaning *united*.

The ancient star names help us to see through the many myths and to discern Him in His two-fold nature: God and Man. These are some of the stars and their meanings: APOLLO, *ruler* or *judge;* HERCULES, *who cometh to labor* or *suffer:* and AL HENAH, which means *hurt, wounded* or *afflicted*.



Both the club and the bow are in repose. One of the stars in this constellation called PROPUS (Hebrew) means *the branch spreading*. In this constellation we see the Messiah's peaceful reign. All is rest and repose and His people Israel build, and plant, and reap, and long enjoy the work of their hands. (Isa. 65: 21–25.) It is a day when "the righteous shall flourish; and abundance of peace, so long as the moon endureth." (Ps. 72.)

But these blessings cannot come until the enemy is subdued and so we pass on to the next sign.



LEPUS (The Enemy) — In order to learn the real meaning of this constellation we must have recourse to ancient zodiacs and the meaning of the names of the stars. In the Persian planisphere, LEPUS was pictured as a serpent; in the Denderah Zodiac as an unclean bird standing on the serpent, which is under the feet of Orion, and its name is given as BASHTI-BEKI: the first meaning *confounded;* the second, *failing*.

The brightest star has a Hebrew name, ARNEBO, which means *the enemy of Him that cometh*. This enemy is under the down-coming foot of Orion.

CANIS MAJOR (The Dog); or SIRIUS (The Prince) — The names of the stars have no meaning whatever as applied to an Egyptian hawk, as this constellation was depicted by them; nor with the Greek dog. But they are full of meaning when applied to Him of whom Jehovah says, "Behold I give him for a witness to the people, a leader and commander to the people." (Isa. 55: 4.)

Though this "Dog Star" came to have an ill-omened association, it was not so in ancient times. In the ancient Akkadian it is called KASISTA, which means *the leader* and prince of the heavenly hosts.

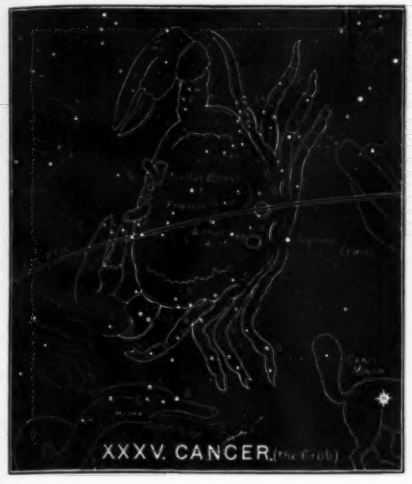
SIRIUS in the ancient sacred book of Persia was called "The Chieftain of the East." The star MIRZAM means *the prince* or *ruler*. The star WESEN means *the bright, the shining;* ADHARA meaning *the glorious*. Other stars have such meanings as *who shall come; the prince* or *chief of the right hand; the prince; the mighty; the leader, the chief*. There is no discord in the harmonious testimony to Him whose name is called "Wonderful, Counsellor, the Mighty God . . . the Prince of Peace" (Isa. 9: 6) and the subversion of the picture itself has not been able to destroy the testimony of the stars.



CANIS MINOR (The Second Dog) — In this constellation we have the same subversion as in Sirius; but again, the stars must tell the story of the meaning of this sign. In the Denderah Zodiac it is called SEBAK — which means *conquering, victorious*. The brightest star is named PROCYON and means *Redeemer*, thus telling us that this glorious Prince

is none other than the one slain.

The meaning of some of the other stars are, *the Prince* or *chief of the right hand; the Prince* or *ruler; who completes* or *perfects.*



Cancer (The Crab) — One thing is certain in accord with what is known of this constellation: that the crab is not the original form associated with Cancer, nor is it anything like it. There is evidence that originally Cancer was depicted as an Eagle. This is borne out in the Arabic name Al Sartan, which means *who holds* or *binds*. The brightest star is called Tegmine, meaning *holding;* while the star Acubene means *sheltering* or *hiding-place*. This reminds one of Psalm 91: 1, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

In the center of this constellation is a bright cluster of stars called by modern astronomers "the Beehive," but its ancient name was Praesepe, which means *a multitude, offspring*. God said of Israel, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." (Exodus 19: 4.)

Another star is Ma'alaph (Arabic), meaning *assembled thousands*, the significance of which as it pertains to Israel is clear. In Al Himareim (Arabic), *the kids* or *lambs*, we have the Good Shepherd protecting His flock. To Israel are added "a great multitude, which no man could number" gathered with them before the Throne and before the Lamb. (Rev. 7: 9.)

In the original depiction of this constellation as the Eagle, the strength of His people are shown in accord with the statement of Isaiah: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isa. 40: 31.)



Ursa Minor (The Little Bear) — Here is another perversion of a primitive truth as shown in the ancient names of this and the next constellation. It is sufficient to point to the fact that no bear is found in any Chaldean, Egyptian, Persian or Indian Zodiacs and that no bear was ever seen with such a tail. The primitive truth that there were two, or a pair of constellations, is preserved — with one larger than the other.

Again, the meaning of the stars will give us the clue as to the original picture. The brightest star in the larger constellation is Dubheh, *a herd of animals;* in Arabic it means *cattle*, in the Hebrew, *a fold*. The Hebrew word Dohveh means *rest* or *security* and certainly there is not much of either to be found or enjoyed with bears.

In fact, here are two sheepfolds: the greater and the lesser, and here is the *rest* and *security* which the flock will find. The brightest star in this constellation is Al Ruccaba and means *the turning* or *ridden on* and is today the Polar Star! When these constellations were formed, Draco (The Dragon) marked the central point, but by gradual recession Al Ruccala in *the lesser sheepfold* has now become the Polar Star. Thus, prophetically, the center or turning was to leave the Dragon and become a center in the midst of His flock, the seed of Abraham, as this seed came into possession of the gates of their enemies. (Gen. 22: 17.)

Among some of the stars are the following: Kochab, *waiting Him who cometh;* Al Pherkadaim (Arabic), *the calves* or *the young;* Al Kaid, *the assembled;* and Arcas or Arctos (from which is derived *Arctic*) means, according to one interpreter, *a travelling company* and according to another, *the stronghold of the saved.*



Ursa Major (The Great Bear) — The Arabs called this constellation Al Naish or Annaish, meaning *the assembled together* — as sheep in a fold. The brightest star, named Dubhe, means *a herd of animals* or *a flock*.

Other stars are as follows: Meroch, *the flock;* Phaeda or Phacda, meaning *visited, guarded* or *numbered* as a flock; for His sheep, like the stars, are both numbered and named (Ps. 147: 4); Mizar, meaning *separated* or *small*, and close to it is Al Cor, *the Lamb;* El Alcola (Arabic), *the sheepfold;* Cab'd Al Asad, meaning *multitude, many assembled;* and Megrez, meaning *separated* — as the flock in a fold. Others of the stars all testify to the same facts that His sheep are to be gathered into the fold. "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." (Ez. 34: 12.)



Argo (The Ship) — This is the celebrated ship of the Argonauts of which Homer sang nearly ten centuries

before Christ. Whatever fables have gathered round the story there is no doubt regarding its antiquity. Some think that the Ark of Noah and its mysterious journey is the origin of this story, but the evidence points to the prophetic rather than a record of the past.

It is clear that the sailors in that ship, after all the dangers and toil, came back victorious to their shores. The "Golden Fleece" for which the Argonauts went in search tells of a treasure that had been lost. Jason, the great captain, tells of Him who recovered it from the *Serpent* — which guarded it with ever-watchful eyes, when no other was able to approach it.

"For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord." (Jer. 31: 11–12. See also Isa. 35: 10; 51: 9–11.) This constellation pictures the return of the great emigrant ship ARGO and all of its company of travelers, for this is the meaning of the word *Argo*.

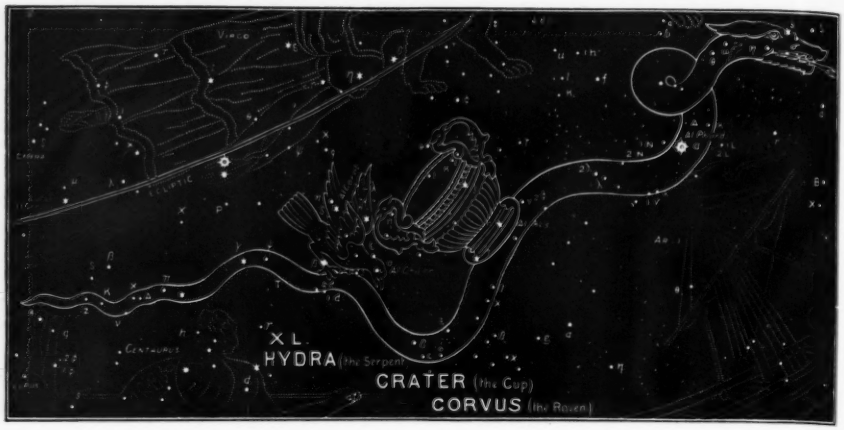
Its largest star is called CANOPUS or CANOBUS, *the possession of Him who cometh*. Other stars are SEPHINA, *the multitude* or *abundance;* TUREIS, *the possession;* ASMIDISKA, *the released who travel;* SOHEIL (Arabic), *the desired;* and SUBILON, *the branch*.

Is not all this in harmony with Jeremiah's words that Jacob is not to fear nor Israel be dismayed for they are to be saved from afar? (Jer. 30: 10–11.)



LEO (The Lion) — Here is the end of the circle. We began with Virgo and we end with Leo. It is the solution of the Riddle of the Sphinx whose head is that of Virgo and body that of Leo.

There is no confusion about this sign. The Lion appears in all of the zodiacs. It is the triumph of the Lion of the Tribe of Judah. He is exhibited in this sign as a mighty Lion coming forth to finally rend his prey. Beneath his feet coils a serpent whose name is HYDRA, or *the abhorred*. Two constellations are linked with HYDRA: (1) a CUP resting on it; and (2) a RAVEN picking at the serpent. Here, then, is depicted the end:



the cup of Divine wrath is being poured out "without mixture" upon the Devil, his works and his allies; the bird of prey is devouring the dead carcass of the enemy of God and man.

All the stars in Leo and the meaning of their names magnify and exalt Him as the Coming Conqueror. REGULUS means *treading under feet;* DENEBOLA, *the Judge* or *Lord cometh;* AL GIEBHA (Arabic), *the exaltation;* ZOSMA, *shining forth;* DENEB ALECED, *the judge cometh who seizes;* and AL DAFERA, *the enemy put down*.

The Syriac name of this constellation is ARYO, meaning the *rending Lion;* while the Arabic is AL ASAD, *a lion coming vehemently, leaping forth as a flame*.

"Judah is a lion's whelp; from the prey, my son, thou art gone up. He stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" (Gen. 49: 8–9.) Balaam, speaking of Israel, said "He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He coucheth, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." (Numbers 24: 8–9.)

In Revelation, John refers to the fact that "The Lion of the Tribe of Juda hath prevailed." (Rev. 5.)

HYDRA (The Serpent) — This constellation is pictured as a female serpent and the mother and author of all evil. HYDRA means *he is abhorred*. The stars in their names and meaning but emphasize this fact. The brightest star, called in modern times COR HYDRAE, was known anciently as AL PHARD (Arabic) and means *the separated, put away*. Another is called AL DRAIN and means *the abhorred*.

CRATER (The Cup) — This is the cup of Divine wrath poured out upon the serpent and all his works. It is the cup of His indignation. (Rev. 14: 10) and the cup of the wine of the fierceness of His wrath (Rev. 16: 19).

The cup has the significant number of *thirteen* stars and this is the number of Apostasy.

CORVUS (The Raven) — Here is a picture of the Raven "tearing to pieces." The scene represents *the breaking up* of the enemy. There are nine stars in this constellation, and nine is the number of finality or judgment! (See DESTINY for July, 1942, *Chronology's Time Measures*.)

The end of all warfare is depicted in Scripture with the fowls of the air clearing away the carnage. In Revelation the birds are summoned to gather for this task in the final scenes of slaughter that accompany the coming of Him who is King of kings and Lord of lords as He destroys all His enemies and the enemies of His Kingdom. (Rev. 19: 17–18.)

* * *

Thus the stars, which God declared were to be for "signs" (Gen. 1: 14) testify to the eternal truths of Scripture. In pictorial star groupings they witness to the coming of the Son of God. They witness, also, to His sacrifice. And, of tremendous importance to us of this generation, they comprise a confirmation of the ultimate triumphant return when He shall destroy His enemies and the enemies of His Kingdom; at which time He will exalt His people Israel through the establishment of righteousness in the Kingdom — by which peace and prosperity will be established throughout the world! And thus, on the great vault of the heavens, there is the most graphic and grand of illustrations: coördinating and substantiating all that the Bible teaches!

An Unspeakable Gift

By C. R. DICKEY

CHRISTMAS GIFT! Soon that cheery greeting will be heard around the world.

"Childhood is waiting, all wondered and breathless;
Youth is on tiptoe with dreams in its eyes;
Manhood is wistful with hope that is deathless;
Age from its ingle smiles, tenderly wise."

These lines came to mind while watching surging crowds of Christmas shoppers hurry from counter to counter, each intent upon some secret mission of joy and sweet surprise. There were the eager faces of little children as they talked excitedly to Santa Claus. Youth tripped gaily by. A tired looking man, wearing a rather shabby suit of clothes, ordered a seventy-dollar present for his wife. There is something about the Christmas spirit that warms all hearts, even as it quickened love and romance in the wistful, middle-aged husband. Who has not felt the wonder and the beauty and the joy of it? Christmas!

Just what is Christmas? What is its origin? And what is its meaning for today?

If these questions seem puerile, consider them in connection with the results of a word-suggestion test which a college professor gave to twenty members of a psychology class. Among the words used in the test was "Christmas"; as this word was pronounced, each one was asked to write down the first thought that came to mind on hearing it. When the professor collected the slips of paper, he found that "Christmas" had prompted instantly such words as "tree," "presents," "holly," "shopping," "plum pudding," and others of the like kind. Not a single person out of twenty had written "birthday of Jesus," or any other word of strictly Christian significance. A number of the class admitted afterward that this connection would have come to them *on second thought*, but as only one word was permitted in the test the reaction was exactly as stated. Evidently Christ's Advent is not the first and outstanding thought in the minds of many persons when Christmas is mentioned.

If this test could be extended to all Christians what would the ratio be? Is it possible that not one professing Christian in twenty would instinctively remember the birth of Jesus first on hearing the word Christmas? These questions deserve serious consideration on the part of those responsible for Christian leadership and religious training. Let us be honest with ourselves and face these personal questions: Is my own reaction to Christmas truly Christian? Is my observance of the day a tribute to Christ, or is it merely a respectable, pagan festival? Do I rejoice in the fact of Christ's entry into the world? Or do I concentrate "on what to buy to give to whom, and how many courses to have for dinner and how many had better be invited"?

* * *

The time when Christmas was first observed is not known with certainty. It is spoken of in the beginning of the third century by Clement of Alexandria, and in the latter part of the fourth century Chrysostom speaks of it as of great antiquity. There was also considerable diversity as to the day on which it should be celebrated, but by the time of Chrysostom the Western Church had fixed on December 25, though at that time no certain knowledge as to the day of Christ's birth existed; and the Eastern Church, which had favored January 6, gradually adopted the same date. Among the factors determining the selection of December was the custom of celebrating heathen festivals in that month. Many objects now inseparably associated with Christmas, such as the Yule log, holly, mistletoe and candles, had their origin in paganism.

In this connection it is interesting to note that the actual birthday of Christ, according to the chronology of the Great Pyramid, is October 6. But Great Pyramid chronology has been developed in comparatively recent years and is not now generally known and understood; therefore our generation will probably continue to observe the traditional date. Since the Lord looks on the heart and judges the motives of men, He will be pleased when we celebrate His birth in the right spirit, even though it may be done on the wrong day. Similarly the British do not celebrate the birth of King George VI on his birthday; as his real birthday comes at a season when the weather is unsuitable for outdoor celebrations, another date has been set for public recognition of the occasion.

* * *

The word "Christmas" is derived from "Christ-mass" — the Christ in whose honor the day is fixed, and the service of the Christ-mass, or Holy Communion in which he is remembered. Christmas commemorates God's greatest gift to mankind. "For God so loved the world, *that He gave His only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life." Rebellious humanity had no right to expect or demand the gift of Christ to the world. Men have never merited such a holy sacrifice; it came as an expression of the Father's infinite grace and love.

Writing of the bestowal of God's supreme gift to men, John tells us in the first chapter of his Gospel, verse 14: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Paul explains the nature and purpose of the gift in Galatians 4: 4–5: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." In his second Corinthian letter, Paul exclaimed, "Thanks be unto God for His unspeakable gift!" (II Cor. 9: 15.) A gift so divine is unspeakable in that it includes elements which human intelligence cannot fully understand and human tongue cannot express.

Christmas then, as a genuinely Christian celebration, means "God with us." No wonder it is an occasion for rejoicing! It reminds us of the day that God through Christ revealed Himself and His redemptive plan to men. "He that hath seen me," said Jesus, "hath seen the Father." God's Christmas Gift brought light to a world in darkness. "In him was life; and the life was the light of men." (John 1: 4.) Speaking of the glorious Gospel of Christ, Paul says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the

face of Christ Jesus." (II Cor. 4: 6.) Christ brought mankind a more satisfying life for the present; he brought a new relationship to God; and he brought the assurance of life eternal. "I am come that they might have life, and that they might have it more abundantly. . . . As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. . . . The wages of sin is death; *but the gift of God is eternal life through Jesus Christ our Lord.*" (John 10: 10; 1: 12; Rom. 6: 23.)

Christmas is an invitation to accept the gift of God and to experiment with the possibilities of divine love and grace in our own lives. Christmas is an adventure into a new life with Christ. Christmas is a heavenly song of hope in the souls of troubled men; it inspires believing Christians with confidence and courage; it enables them to find peace and joy in the midst of tribulation.

And the best is yet to come! The author of Hebrews reviewed the work accomplished by Christ's First Advent, then stated: "So Christ was once offered to bear the sins of many; *and unto them that look for him shall he appear the second time without sin unto salvation.*" (Heb. 9: 28.) Isaac Watts surveyed the wondrous work of God in Christ, then wrote these lines:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

When the three Wise Men followed the star to the Bethlehem manger, they did not present their gifts to one another but to the Christ-child. Would it not be well for us to emulate their example? Otherwise, when the Lord returns some day to take the throne of David, we may be found going out to meet him empty-handed, with no gold or frankincense or myrrh to lay at the feet of our King.

Soon gaily colored lights will twinkle from the little Christmas trees in our homes and from towering community trees in the cities and hamlets of our nation. Let us pray that for all of us this season they will symbolize that greater Light "which lighteth every man that cometh into the world."

A traveler in Morocco told a Mohammedan about conditions in England. He painted a very dark picture. "But," said the Arab, "you still have God." In these perilous times the picture for the whole world is dark indeed. But we too still have God — and we have also Christ and Christmas.

Moving Towards Palestine

As DESTINY goes to press, inquiries are arriving concerning the prophetic significance of the American and Allied invasion of Africa. Covered editorially in this issue (March of History, page 3), it should in addition be noted that the Allied squadron, headed by British battleships, left Gibraltar *on November 6th:* entering the Mediterranean in the move to invade Africa.

Events now taking place in and around the Mediterranean have as their final culmination the invasion of Palestine and the loss of Egypt. Noting these moves chronologically, recall that Jerusalem was returned to Great Britain (Israel) on December 11, 1917. Seven times the number of the desolator (7 x 1290) in lunar, mean and solar time expires from the date of the taking of Jerusalem in the following order: April 22, 1942; September 1, 1942; January 10, 1943. For the significance of the lunar time expiration (April 22, 1942) see "Whose Way of Life?" (DESTINY for June, 1942). For the significance of the mean time expiration date, September 1, 1942, read "The Highway is Well Marked" (page 9, this issue).

And while the noonday or "sunlight" view (solar time expiration) is still future, yet we take note that November 6, 1942, when the invasion of northern Africa started, is just 65 days before January 10, 1943! This number, 65, appears chronologically again and again and is particularly associated with Ephraim. It is a number pertaining to warning.

Thus it would appear that the expressions of elation, being voiced by some with such an air of finality today, are premature. Newspaper editorials, the utterances of radio commentators, the newspaper columnists' writings — many of these indicate the assumption that this is the beginning of the end. One writer states: "This is the finish to Axis hopes!" It is a concrete example of the mass-mind jumping to conclusions which will later bring about a shock when full realization dawns that the war is far from being won by the occupation of northern Africa. Thus, those who are looking for the end of the war in this invasion are not cognizant of the future development of events from January and on in accord with the prophetic picture and its chronological indications.

It is foolish to assume that even a major move on the part of the United Nations means the end of the conflict; rather, the present move is but indicative that we are now taking the offensive and will inevitably face the losses and even temporary defeats destined to be encountered along the road to Armageddon.

The situation on the Russian front, meanwhile, may develop into a stalemate as the theatre of war shifts south. But the *global war* on which the nations are embarked is far from over, and not until the center of interest shifts to Palestine — with the armies of the nations locked in mortal combat in that territory — can anyone rightly say that the end is near. There is a long way yet to go. *All* nations, remember, will be at the final place of gathering; and all those not of Israel — including Russia and Japan — will be against Israel at that time and place.

Zechariah tells us: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14: 1–3.)

Before this climax is reached, the events described by Isaiah as the burden of Egypt (Chapter 19) will take place; but not until *after* the invasion of Africa by the people described in his 18th chapter. With this desolation of Egypt (in accord with the 19th chapter) there will come the fulfillment of Isaiah's prophecy: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod." (Chapter 11, Verse 5.)

Meantime, Russia will have complied with the requirements as seen by Ezekiel (Chapter 38). The Lord's fury will be kindled against her, resulting in a titanic earthquake and celestial as well as terrestrial disturbances. Thus in the coming Divine intervention will His people be delivered! The *national* awakening will then follow, as declared by Ezekiel: "So the house of Israel shall know that I am the Lord God from that day and forward." (Chapter 39, Verse 22.)

Digest of the Divine Law — XII

When Thou Goest Forth to War

By HOWARD B. RAND

In the very Book where we are told of the blessings of peace and of a day coming when "nation shall not lift up a sword against nation, neither shall they learn war any more" we are given laws covering the instructions of God for His people when they go out to battle against their enemies.

Many Christians, due to the failure of ecclesiastical leaders in properly instructing them in all phases of Biblical teaching, have had misgivings regarding what they should do when their nation is involved in war. Some theologians, because of their refusal to recognize the part and place His Kingdom is destined to play in world affairs previous to the establishment of peace, have opposed all war and wrongly instructed men to refrain from having any part to do with war, counseling them to become pacifists and resist their government numbering them for war.

Tasks Assigned Kingdom

All such teaching is the result of the failure to recognize that God did organize a Kingdom at Mount Sinai, the Kingdom over which Jesus Christ will ultimately rule, but previous to that rule assigned to that Kingdom certain tasks which required it to function as a government of administration, punishing the criminal and moving with the sword against the enemy without who would seek to destroy His government and Kingdom. When one fails to understand the fundamentals of the organization and administration of the Kingdom, both for its defense against the criminal within and the enemy without, such are apt to apply to Kingdom affairs and operations Jesus' instruction to the individual regarding individual relationships. The result is a warped understanding of the application of laws governing the individual and also the Kingdom.

Individual and National Obligations

Nowhere in the Bible are individuals, as such, instructed to make war, though there is instruction regarding their defense against aggression. If an individual should go forth to war against another he would, under the law, be considered a criminal. But that same individual, when empowered by the law and under its authority, can as an official of the law bear arms and move against individuals who are criminally inclined and who are preying upon society. Also, every individual, at the command of the government, is duty-bound to support the government and become a part of the armed forces when the enemy threatens the security of the nation.

In no particular does Jesus Christ declare against the laws of national defense which must be observed by every true citizen of the nation when the nation's existence is imperiled by the enemies of the Kingdom. The fact is, Jesus condemned the man who teaches against even the least of the commandments of God (Matt. 5: 19), and one of His commandments given to Moses was: "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; from twenty years old and upward, all that are able to go forth to war." (Numbers 1: 2–3.)

But what did Jesus teach which has been so misconstrued by the pacifists as to be used by them in undertaking to influence men to resist their government's demand for military service when the very life of the nation is at stake?

Two Swords

An often quoted passage is Jesus' statement to Peter who, having a sword, drew it in aggression: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." (Matt. 26: 52.) Ferrar Fenton renders this: "Return your sword into its place; for those who take the sword, will fall by means of the sword." Moffatt in his translation says: "all who draw the sword will die by the sword."

We have quoted from these three versions in order to clarify the meaning which is so obvious from the context, which shows that Jesus was condemning aggression only. The drawer of the sword is the aggressor and He has here set forth the principle that aggressors will go down before the sword in the hand of the defender, for *there are two swords in this passage:* one is in the hand of the aggressor and the other is in the hand of the defender! For anyone to quote this passage and use it for any other purpose than that the aggressor is to be destroyed by the sword of the defender will do violence to the context and completely change the meaning Jesus gave in thus expressing Himself.

All this is further borne out in the record of Luke, who tells us that the disciples informed Jesus, "Behold, here are two swords. And he said unto them, It is enough." (Luke 22: 38.) This statement precedes the incident above and follows our Lord's counsel: "He that hath no sword, let him sell his garment, and buy one." (Luke 22: 36.)

The Law of Murder

Often the law, "Thou shalt not kill," is cited by the pacifists in condemning war; but such are failing to recognize that this law applies to individual conduct and when violated brings the following judgment: "Whoso killeth any person, the murderer shall be put to death." (Numbers 35: 30.)

These rulings *regarding the individual* are so clear that there is no question regarding man's duty in the administration of the law "Thou shalt not kill" with the judgments defining punishment for its violation. But this leads to the question: Are there also rules governing the nation in its attitude towards the enemy without and especially those who make unprovoked attacks upon His Kingdom people?

Unprovoked Attacks

When Israel came out of Egypt, Amalek came out against them and was finally defeated by Israel who had to

fight for her existence or be destroyed. Because of this attack the Lord said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. . . . For (marginal rendering) because the hand of Amalek is against the throne of the Lord therefore the Lord will have war with Amalek from generation to generation." (Exodus 17: 14–16.)

Ferrar Fenton renders this last statement: "Fight Amalek for the Lord from age to age."

Later, Moses recounts this unprovoked attack made upon Israel and admonishes them to "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God." Thus is the case stated proving guilty aggression on the part of the enemy: those who desire to destroy Israel.

Judgment is now rendered and while applicable to Amalek in this instance yet it also applies to every other nation which makes an unprovoked attack upon His people. "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." (Deut. 25: 17–19.)

Balaam's Prophecy

The justice of this judgment is confirmed by God through Balaam: "And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations (that warred against Israel); but his latter end shall be that he perish for ever (marginal rendering: *even to destruction*)." (Numbers 24: 20.)

How foolish it is for men to ignore this judgment regarding the aggressor and a national policy in Israel of which people God allowed Balaam (he could say only what God permitted, Numbers 22: 35) to declare, "God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up?" (Numbers 24: 8–9.)

God's Battle Axe

By the verdict of God, Israel is destined to destroy their enemies and as a nation is commanded of God: "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jeremiah 51: 20.)

In their very attitude, the pacifists are declaring to God their intention of preventing His people being used of Him as His battle axe and weapons of war.

Individual Relationships

Let us turn to one more passage which is also quoted and misapplied by the pacifists, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5: 39.) This passage is addressed to individuals, the very disciples whom the Lord counselled to sell their garments and buy swords. What, then, does it mean? Ferrar Fenton renders the passage: "But I tell you, Do not contend with the wicked"; while Moffatt says, "But I tell you, you are not to resist an injury."

The contents clearly show that while the law of judgment said, "An eye for an eye, and a tooth for a tooth" [which law He confirmed in the statement, "I am not come to destroy the law, or the prophets: I am not come to destroy (the law), but to fulfill (the prophets). For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all (the prophets) be fulfilled." (Matt. 5: 17–18)] that individuals are not to put into practice the law of national judgment and administration in their dealings one with another. But they are to suffer injury without taking vengeance one upon the other. Even when taken to court and the case goes against one, Jesus counsels to be generous also and not vengeful.

Jesus in no particular opposed or taught against the Israel law of military service but rather confirmed the need of being armed in his statement, "When a strong man armed keepeth his palace, his goods are in peace." (Luke 11: 21.) But Jesus most certainly condemned the holding of grudges, the taking of vengeance and the refusal to forgive those who wrong us as individuals. But, as an officer of the government, that same individual must administer the law in justice and in accord with the judgment, "An eye for an eye, and a tooth for a tooth" — making the punishment fit the crime and in so doing bring to justice the criminals. Individuals must also be ready to give their services to their government in a time of trouble and defend their nation against all aggressors and enemies of their government.

Jesus Christ, the Warrior

Even Jesus Christ Himself is pictured by John as leading the armies of heaven against the enemies of His Kingdom and of Him John says, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." (Rev. 19: 11.) Ferrar Fenton renders it: "For in justice He declares and wages war." Moffatt translates: "Just are his judgments and his warfare."

Surely, if the Son of God is justified in waging war for the cause of righteousness, and for the purpose of establishing justice, can any of His followers do less in this present age and order than follow the example thus set for them?

But when to this is added the fact that His Kingdom was established at Mount Sinai and that Kingdom (The House of Jacob) is the one over which the Angel declared to Mary that Jesus is to reign and rule, surely it is a privilege for the citizens of that Kingdom to defend it against the attacks of the enemy who seek to destroy His government.

While there are other passages quoted by the pacifists, the above should be sufficient to clearly show the fallacy of the stand taken by those who undertake to misapply the words of Jesus in their personal opposition to war. Jesus' instruction to the individual in his personal relationships in no way can be construed as instruction to a government which must oppose all aggression and fight its enemies or be destroyed. The law makes it mandatory for the nation to move against the enemies without as well as the criminals within.

Registration and Arming

As has been already shown, all the male population of Israel from twenty years old and upwards was numbered for war. This was a conscription of the entire male population able to bear arms and who were inducted into the military service of the nation.

Let it be noted that the Israel law made no provision for women in the armed forces of the nation and when Israel walks in accord with all His laws there will be no need of conscripting the womanhood of America.

When our forefathers wrote the constitution of the United States, consciously or unconsciously they followed

the Israel system of the right of every man to keep and bear arms. Article II of our constitution reads, "A well regulated militia being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed." This was patterned after the Israel method: when every able bodied man capable of bearing arms and who might be called upon by the nation for military duties to defend his country, his life, liberty and freedom was thus able and prepared to take his place in the ranks of the army.

Tyranny, as a rule, arises from within a nation when the government has been captured by men who would use their acquired power to oppress the people. These facts were known to the framers of the constitution, hence they recognized the need and right of citizens to keep and bear arms in order to insure real liberty. God in His wisdom, in organizing His Kingdom for military operations against any enemy, made it a fundamental law in the land that every man should be a part of the military forces of the nation — keeping his arms and equipment in his own possession.

Now the right of citizens to keep and bear arms is fundamental in preserving true freedom, so much so that subversive forces in sundry and subtle ways first move to disarm the citizens of a nation which they later plan to dominate. We have witnessed such moves in the past while the states which have already passed laws violating Article II of our constitution did so under the pretext of disarming the criminal. The states which have violated this fundamental principle for the protection of its citizens against armed violence have not only failed to reduce crime, but have contributed to the increase in violence and crime. The criminal, *who never disarms*, knows he is dealing with law-abiding *unarmed* citizens.

Honest men and leaders never fear an armed, law-abiding civilian population and when we restore the Israel system of *every man a part of the armed forces of the nation in possession of his equipment* evil men will always fear the righteous indignation of a people able to defend their homes, their freedom and their liberty whenever it is threatened. When the trumpet was blown and the call to arms was issued in Israel, each man rallied around the standard of his fathers and was fully equipped for battle. There were no unnecessary long delays in mobilization to meet the threat of the attacking enemy.

Aggression Forbidden

But while Israel was to be prepared for war, God forbade the nation to be the aggressor. They were to be His battle axe and fight all aggressors who came against them. If the pacifists were to have their way, liberty and freedom would soon pass as ambitious and ruthless aggressors extended their power by the might of military rule, for they would disarm the people chosen by God to oppose all aggressors.

The whole plan for Israel's defense pre-supposes the enemy moving against them. Israel's leaders were forbidden to multiply weapons of aggression, the possession of which would tempt ambitious men to lead the people on a war of conquest. (Deut. 17: 16.)

Because a nation can be involved in a war of aggression by indirect methods, such as entering into defensive alliances, Israel was forbidden to make any covenant with the nations around them or with their gods. (Exodus 23: 32.)

Purpose of Armament

Armament was not to be made the end but merely a means of protection against the enemy and so the question arises as to what extent His people are to prepare for war. The only all-out preparation for war required by God is a spiritual relationship to Him rather than huge arsenals with a people slaving to supply the ever-increasing demands of the god of war. The promise is that when His people are right with Him "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways." (Deut. 28: 7.) But when we are not right with God and are refusing to keep His commandments, statutes and judgments, "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them." (Deut. 28: 25.) And this will be true, regardless of our preparation, if we are walking contrary to His laws.

Israel's Righteousness

Let it be noted here that Israel's enemies are never victorious over her because they are righteous but *because Israel is sinning*, while Israel's enemies are never defeated because they are evil but because Israel is righteous. In other words, the defeat or victory of Israel's enemies depends upon the spiritual condition of Israel. By this spiritual condition we are not referring to the individual as such, though his relationship to God is important, but rather to the nation in its administration and observance of all His laws. In instructing the nation, Moses said, "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them that ye may live. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which will hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deut. 4: 1–8.)

The reason that the enemies of Israel will flee before them, so that "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword" (Lev. 26: 8) is God's fulfillment of the promise that when His people are doing all He requires of them, "Then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee." (Ex. 23: 22–23.)

Who Are Enemies?

Under the Divine law we are reminded that certain charges are to be kept "When thou goest out to battle against thine enemies." But first, who are our enemies?

An enemy, foe or adversary is one who is unfriendly and seeks to harm; an antagonist who desires to overcome another, using every means at his command with this end in view. It is those who are hostile or unfriendly with malicious purposes regarding His people whom Israel was to go against when she went out to battle.

When that enemy was more numerous than Israel, and possessed greater and more war equipment, the Lord instructs: "Be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt." (Deut. 20: 1.)

Priest's Charge to People

As Israel approached the battle the priests, the ministers of the Lord, were to address the people "And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye

terrified because of them: For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." (Deut. 20: 2–4.)

Here we have set forth the duty of the ecclesiastical leaders in Israel in a time of war when the nation is threatened by their enemies. Ignorance on their part regarding this responsibility does not excuse them in the sight of God for they should know the Book which they purport to teach and from which they claim their authority to instruct the people. When the nation is threatened by the enemy, think what it would mean to all our people if this instruction were followed? Think of the comfort which would come in the assurance of God's presence when an enemy, strong and powerful, was coming against us? And He will be present in our midst to fight for us against our enemies when we are keeping all the requirements of His laws!

Jehoshaphat Restores Administration

Let us turn to and read the record of Jehoshaphat, King of Judah, who restored God's administration. He set judges up and charged them with the responsibility of judging, not for men, but for the Lord who, he said, was with them in judgment. The administrators and elders were warned by him to discharge their duties in the fear of the Lord and they were to admonish the people not to trespass against the Lord in the violation of His commandments, statutes and judgments. If all would deal courageously the King declared that the Lord will be with the good.

After Jehoshaphat had set his own kingdom in order and restored the administration of the Divine laws, Moab and the Children of Ammon — with others beside the Ammonites — a very great army, came against Jehoshaphat!

The King was in great fear because of the national unpreparedness to meet the enemy who were fully prepared and ready for battle. A fast was proclaimed throughout the land, the people gathered to the Temple at Jerusalem to seek help from the Lord.

Prayer for Deliverance

Jehoshaphat prayed as follows: "O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heaven? and in thine hand is there not power and might, so that none is able to withstand thee? . . . If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and Mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

The Deliverance

Then a prophet of the Lord came to the King and said, "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's . . . tomorrow go out against them: for the Lord will be with you. . . . Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." (II Chron. 19 and 20.)

Rebellion and strife broke out between the allies assembled against Jehoshaphat and these great armies turned one upon the other. When the armies of Judah arrived the battle was over and the field strewn with their dead enemies, fulfilling what had been declared by the prophet: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you."

God Grants a Respite

We have a modern instance of Divine protection afforded His people when the Assyrian (Germany), flushed with victory, failed to follow up her advantage over Great Britain and instead turned upon her partner in trade, invading Russia rather than attempting the invasion of the British Isles. God granted His people a period of respite that they might turn to Him and avoid the next and intensified phase of the conflict. This is the period during which the ecclesiastical leaders should be strengthening our people for the coming conflict and preparing the nation for the task ahead by calling upon the people to cleanse the camp of all evil in order that victory may be assured in the battles to come.

Jehoshaphat's example should be followed as well as the earlier example furnished by Joshua who, after the defeat at Ai, assembled all Israel and removed the evil that was responsible for defeat: a necessary prelude to assurance of victory. (Joshua, Chapter 7.)

Powerlessness of Armament

The greatest army in the world with the finest of equipment, backed by an aerial force surpassing in striking power and numbers any combination that could be sent into the air against it, with an impregnable navy including all necessary auxiliaries and transports — all this might — backed by the military genius of a leadership which could not be matched or excelled in military tactics — would still be powerless to overcome His people if they had set their own house in order. For when Israel is in perfect spiritual relationship to Jehovah — enabling our spiritual leaders to declare with authority, "Be ye not terrified . . . for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you" — no combination upon earth can defeat them.

Sennacherib Defies God

There is Scriptural evidence of such deliverances in the past. Not only was Jehoshaphat delivered as recorded above, but the record contains many other accounts of God's direct intervention in behalf of His people. One of these many interesting accounts is recorded in the book of Isaiah, the prophet. Sennacherib, the king of Assyria, came against Hezekiah, king of Judah. Word was sent to Hezekiah by an emissary of the king of Assyria, "Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? . . . I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?"

A message of warning is then delivered to the men of Jerusalem, "Harken not to Hezekiah. . . . Beware lest Hezekiah persuade you saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?"

Hezekiah, when he had received the message and heard what was said to the people of Jerusalem, went in mourning to the House of the Lord. Isaiah, the prophet, sent a message to him saying, "Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."

When the messenger returned to the king of Assyria he found the king occupied in warfare and so a further message was sent to Hezekiah saying, "Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. . . . Have the gods of the nations delivered them?"

Hezekiah took the message and went into the House of the Lord and spread it before Him. Isaiah sent word to the king describing the power and might of God and predicted coming disaster upon the Assyrians, closing with the statement: "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it . . . for I will defend this city to save it for mine own sake, and for my servant David's sake."

Assyrians Destroyed

When night came a Mighty One — the Angel of the Lord — went into the camp of the Assyrians and in the morning 185,000 of the flower of Sennacherib's army were dead. "So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh." (Isaiah, Chapters 36 to 37.) There he was slain as he went to worship in the house of his god.

Such instances show that God does and will intervene in behalf of His people to protect them *when they comply with the conditions* that will enable Him to move in their defense. Those conditions are the keeping of all His laws and administering them in equity and justice!

Release from Military Service

The Levites, or those handling the affairs of state, were exempt from military service. There were others who also were exempt, for when the armies of Israel had assembled, the officers were to speak, saying, "What man is there that hath built a new house, and hath not dedicated it? Let him go and return to his house, lest he die in battle, and another man dedicate it." The same applies to the man who has planted a vineyard and not yet eaten of it. In other words, men of military age were exempt from service who had just started to build and plant that they might not be deprived of the blessing of partaking of their inheritance.

Lovers Protected

A man who is engaged and has not yet married is also excused from military service, "Let him go and return unto her house, lest he die in battle, and another man take her."

The Timid and Afraid

The officers likewise were to ask if there was anyone who was timid or afraid, and those were to step out before the assembly and were excused from military service. This was to remove from the ranks anyone who might destroy the morale of the rest of the army. Such would have to be truly afraid and timid to thus publicly demonstrate their feelings.

Proclaim Peace

After appointing captains over the regiments to command the army when they approach a city to war against it they are to propose peace to the city. Thus a chance is to be given the enemy to surrender and come to terms which, if they accept, will make the city subject to Israel's administration. But if they refuse to accept peace, then the city is to be destroyed and the booty can be seized by Israel.

God requires that Israel give their enemies a chance to come to terms, even at the last moment: after which, if they refuse, the attack could be made. This was to be done to the cities far away, but to the cities in the land that God had given them for an inheritance, no peace was to be offered them, but they and the people were to be destroyed.

Act of a Merciful God

This judgment of destruction has been one of the stumbling blocks for certain Christians who could not reconcile in their minds such a command with a God of mercy and justice. The difficulty lies in the failure to fully comprehend the conditions that made this command to destroy not only necessary, but imperative; for the cesspool of iniquity then existing in Palestine, if not destroyed, would have ultimately polluted all the earth. Immorality, beastly excesses of all kinds, were being practiced by the inhabitants. Venereal diseases with all their ensuing suffering had infected not only men, women and children, but the domestic animals as well. Only in wiping out this plague-spot could future generations be spared the suffering that would have been passed on as an inheritance had these people lived and bore children. Not only that, but in the destruction and cleansing of this infected area, the nations around would be spared contamination.

It was the act of a merciful God who thus prevented the spread of disease. Even in modern times we have examples of God moving to destroy plague-spots such as Pompeii, when in the eruption of Mount Vesuvius the city was destroyed. Some of the relics in the museum erected at Pompeii, near the Pota Marina, furnish evidence of the immoral conditions that existed in this city which was a favorite resort for wealthy Romans.

A similar destruction occurred on the island of Martinique when Mt. Pelée erupted on May 8, 1902, destroying the city of St. Pierre and thousands of its inhabitants. The city, prior to that destruction, was noted for its corruption and God moved to wipe out a plague-spot where only drastic action would suffice and that destruction came in a matter of moments.

Should men question the judgment and justice of God, who knows the end from the beginning? "Should mortal man be more just than God? Shall a man be more pure than his maker?" (Job 4: 17.) "Woe unto him that striveth with his Maker."

Preserving Fruit Trees

Israel was forbidden to destroy fruit trees, even in war. The Lord said, "Thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege. Only the trees which thou knowest that they be not trees for meat."

Here we have a principle established that Israel was not to wantonly destroy and in warfare they were to do only that which was necessary to gain victory over their enemies.

Pacifist Leaders Condemned

And the word of the Lord came to Ezekiel saying, "Son of man, preach against the preachers of Israel. . . . Your preachers, Israel, are like foxes in the ruins. They have not mounted to the breaches; they have not defended the walls for the House of Israel, standing in the battle, in the day of the Lord."

The prophet then goes on to declare that they have preached lies in the name of the Lord and they have never been authorized to speak for Him. God, through Ezekiel, declares His hand will be against these false preachers and because they have declared for peace, when there is no peace, and built that as a wall of defense this wall is to fall in the raging tempest and they will be under it. All this because they see visions of peace and have deceived the

people when there is no peace. (Ezekiel 13: 1–16.)

Responsibility thus rests upon all our national leaders to know and declare the truth and thus strengthen the people for the coming battle of the great day of the Lord.

War Inescapable

Our nation can no more escape the suffering of war than Jesus Christ, the coming King, could escape the cross. He must needs go the way of the cross to attain unto rulership in the Kingdom. So also His people, the Anglo-Saxon-Celtic race must pass, as it were, through the valley of the shadow of death, in order to attain unto the fullness of the blessings of the Kingdom when nations shall learn war no more. That lesson must be learned through bitter experiences before nations will become willing to submit to Kingdom administration and rule.

We are living at a time when our nation must give heed to Joel's proclamation, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong."

The Hebrew word *qudesh* — translated "prepare" — is sometimes translated "sanctify." It means set apart in singleness of purpose. And thus the nations are in singleness of purpose making war.

Let the pacifists take careful note that this injunction (to prepare and make war, beating plowshares into swords and pruning hooks into spears), is the order of the present age and not until its consummation will that order be recalled. While Isaiah may be quoted as to the reverse, it is well to remember that unless chronology is taken into consideration in the timing of events, the proclamation of Joel and the statement of Isaiah bring only confusion.

Isaiah declares, "They shall beat their swords into plowshares," as the ideal condition that will yet come when nations will cease making or learning war any more. But he prefaces this statement with the timing of the event as taking place *in the day when* "The mountain of the Lord's House (His Kingdom) shall be established over the tops of the mountains (all other kingdoms), and shall be exalted above the hills (all governments); and all nations shall flow unto it." (Isaiah 2: 2.)

This is confirmed later by the prophet when, of the exalted Kingdom, he says, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isaiah 60: 3.)

Joel is thus describing the conditions preceding the exaltation of His Kingdom when the nations and kingdoms of this world would be arrayed in battle against her and in opposition to the establishment of her administration and righteousness. Until the age closes and that Kingdom has been exalted through the defeat of all her enemies, war is inescapable and the beating of plowshares into swords and pruninghooks into spears is the order of the day.

Already Joel has prayed a prayer for the protection of His people in that day, for Joel witnesses the nations moving to destroy His heritage as the heathen assemble and gather together against His Kingdom. He exclaims in that prayer, "Thither cause thy mighty ones to come down, O Lord." For Israel, His people, needs their protection and he says, "But the Lord will be the hope of his people, and the strength of the children of Israel."

In their extremity, His Kingdom people turn unto Him and at the critical moment the "Mighty Ones" are ordered to Israel's assistance in accord with the answer to Joel's prayer: which answer is given by Isaiah, "I have commanded my sanctified ones, I have also called my mighty ones." The prophet then describes the tumult and noise of battle as the Lord moves against His foes with the weapons of His indignation, "For the day of the Lord is at hand and it will come as a destruction from the Almighty."

The Coming of Peace

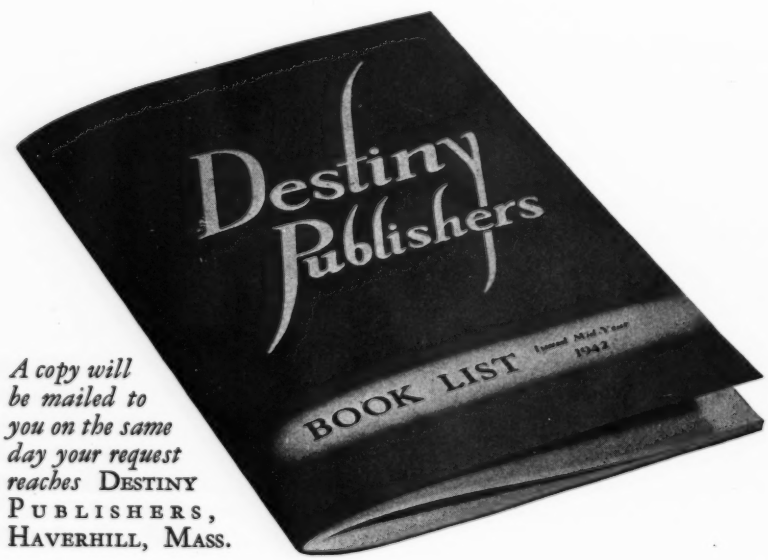
When this day comes and passes the need of preparing for war will have passed and the laws governing armed conflict will have served their purpose. Then in the establishment of universal peace, following the last and final conflict of the ages, the blessings of Kingdom supremacy and rule will be acknowledged by all peoples.

(Coming in DESTINY for January: The final chapter of *Digest of the Divine Law!* It will be titled "The King's Instruction to His Cabinet.")

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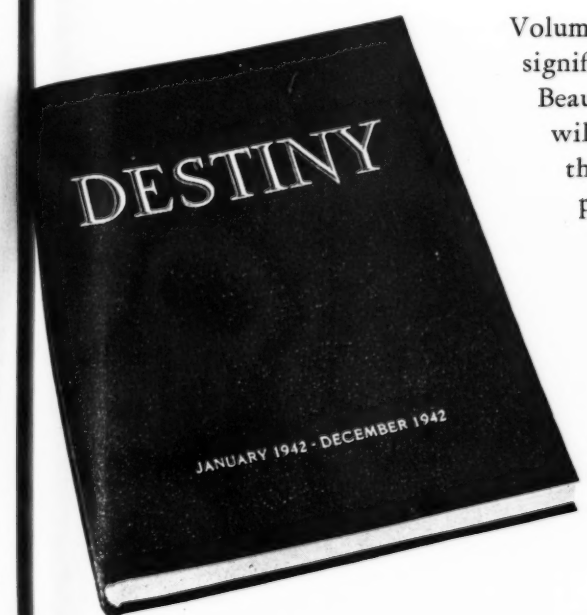
Ended: *Thirteen Years*

WITH this issue the thirteenth year is now ending since January, 1930, when this publication had its beginnings in modest form. Since then, the events of each succeeding year have evidenced anew how well-pointed, how biblically basic and how *vital* has been the information published in these pages from the beginning. And it is of course a source of continual inspiration to us to know that DESTINY has been the means of providing thousands and thousands of people in Anglo-Saxondom through these years with the *truths of the living Bible:* enabling them to view these now-transpiring events in the world with alert eyes — and to face the future without fear, knowing that righteousness will soon prevail!

As this one hundred and fifty sixth issue goes to press, and as DESTINY confronts a future filled with opportunities to extend its message to others, we pause to express our gratefulness to the many friends of so great and grand a cause as the opening of the Bible to its complete truth. We value, more than we can say, the active interest so many readers have shown and which has resulted in the continual expansion of the scope of our activities. In turn, we assure you that this is a task to which we are gladly dedicating our lives — and that we shall constantly be imbued with the complete willingness to serve, and serve well.

— THE EDITORS

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