DESTINY

The Magazine of National Life



AND ALL THESE THINGS . . .

The Spring brings the gift of the maple

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By SUBSCRIPTION

THE SCOPE of DESTINY MAGAZINE comprises the destinies of the nations of the world, the purpose and outcome of the war, our changing economy, and the world government with its laws of peace which lies ahead. The conclusions are based on the only authoritative source for such information: the world's only global book — the Bible.

Coverage of this entire gamut of national life in its different phases as outlined above has largely been accomplished and is available in the bound volumes of former issues and in our books and booklets. Complete coverage in a single issue is never attempted, the subject being too vast; anyway, because these national changes are *in process*, DESTINY would be failing in its function if it did not regularly observe and interpret the occurring transition. Such observation is necessary if the reader would attain a realization of the continuously unfolding plan of God now working out, and thus be accurately informed and acutely aware of the present national position in relationship to the plan.

Remember please, it was Jesus who said: "What I say unto you I say unto all, Watch." This instruction to watch was occasioned by the query as to when certain prophecies would be fulfilled.

Now in order to watch understandingly and intelligently, the least contemplation will bring to mind the essentialness of knowing certain factors: 1) the historical background, which is prophecy fulfilled; 2) those prophecies now in process of fulfillment; and 3) the already foretold future on the agenda of God in this drama now on the stage of human history.

Thus this publication's job for its subscribers consists of presenting the background; citing the contemporary period by means of the events which denote it (carefully checking the chronology as well); portraying the yet-to-be-fulfilled future; and depicting meanwhile the details of that changeless purpose of God with which the Bible unremittingly deals. All this requires *continuous* coverage.

DESTINY, accordingly, is published monthly.

And this publication has no other aim than to be of service as a medium for the transmission of the Bible's national information, without which an adequate understanding of the present and an intelligent anticipation of the future is not possible. Yet this publication can only become of genuine and complete service in this respect when it is regularly read, and read as it is designed to be read, with a realization of its function in relationship to the larger perspective of the entire plan of God. Thus, it is an ally to the study of that plan as it is contained in the Bible, and those who look upon it as just another magazine and do not realize its function in relationship to the Bible sometimes ask, "What is this all about?" or they too quickly say, "It's too deep for me; why not make it simpler?"

Well, after all, it does make a demand of the intellect and it does take time and study in order to get *with understanding* the important information concerning the biblically designated destiny of the world; and it is realized here at DESTINY that questions naturally arise in the minds of new or occasional readers which require answering. We thus re-state that DESTINY exists to serve, and that it invites correspondence from interested readers who are impelled to ask for additional information concerning the matters with which this publication deals.

But to all readers of occasional copies, permit us to stress once again that DESTINY can be of most value and of genuine service only when read as it is designed to be read, *regularly!* The great majority of our readers receive it that way — BY SUBSCRIPTION.

The United States of America in the Bible

WE STAND FOR the truth that the overwhelming portions of the people of the United States and Canada belong to a race known as Israel in the Bible, and as Anglo-Saxon and kindred peoples in these modern times.

For centuries the world has wondered where the race of Israel had disappeared to. It seemed impossible that so virile a people should vanish in a day. The Jews keep praying for their reunion with their brethren of Israel — quite ample evidence, it would seem, that the Jews and Israel are different people. The mystery of the "lost ten tribes" has been the theme of the most serious and also the most fantastic speculations since the commencement of the Christian era. (Not before that, for knowledge made speculation unnecessary then.)

The Ten-Tribed People known as Israel were never lost except in the way foretold they should be, namely, to themselves for a time. They were "lost" in the most effective way anything can possibly be lost — by remaining in sight all the time, unidentified.

It is one of the curious things of history that the people of India were never concerned about the Ten Lost Tribes, so-called. The people of China never bothered about them; nor the people of Russia, Germany, Greece, Turkey.

The only people who ever concerned themselves about the Ten Tribes of Israel were the very people who constituted those Ten Tribes in their modern habitations. Lost! Yes, lost in the most absolute sense, in that *they themselves were searching for themselves* as for another people, never realizing that *they themselves were the people sought.*

AND yet the search was not without its value, for in searching for the Ten Tribes they searched the Scriptures carefully for all the clues that might help them. And there they made discovery after discovery, the first and key discovery being the distinction that existed between Israel and the Jews. The Jews belong to one of the thirteen tribes of Israel and have never been "lost"; they have been known to the nations throughout their career. The key to the Old Testament is just this distinction, a thousand times made, between the House of Israel and the House of Judah.

Another discovery was the "chosen" elements rested on Israel and not on Judah, so that at one step all the difficulties about the Jews being the "chosen" people of God were dispersed. And with it came a correct idea of what "chosen" means — it is a servant term; Israel was selected and disciplined to be a servant to the nations.

A third discovery led out into history — followed the people right out of the pages of the Bible, into the ongoing world. As a matter of fact, these people never were *in* the Bible, they were *in* the world; they began before there was a Bible; they continued when the Bible was closed. Their race persists just as truly as the race of the oak-trees persists, and we read of oak-trees in the Bible too. But we don't speak of them as "Bible trees" — they are out there in the street and in the field.

The Bible showed the direction in which Israel marched when its record in the Bible closed. Able and competent investigators set out upon Israel's track in history — traced the people under various names — across Europe — into the British Isles — then into America.

THE names of a people may be very misleading. We say Frenchman, German, Hollander, Englishman with the greatest of ease, as if we were actually identifying people by these territorial designations. Does English descent cease when an English family has lived in Canada a hundred years? Are the Americans originally native to America? So it was with Israel — different names in different places — BUT — always deeper indications than the name which showed us the same people journeying on.

So, Israel was at length found in the Anglo-Saxon people, and such branches of them as we call German Saxons, genuine Bohemians, the men of northern Italy, the Brittany men of France, the Holland Dutch, the Scandinavian people, and the doubtless many a pocket of peoplé left in the way, in Greece, in Spain, in Poland. A great Gulf Stream of Race, applied in spirit in spite of their differing political names, and flowing through the world as the Gulf Stream through the ocean, to warm and bless.

Now, that is more than a curious and interesting fact. It is a Key Fact. It is not merely a minor addition to knowledge, it explains matters that for long resisted all the efforts of scholarship to unravel them.

It is, for one thing — though not the most important — the key to the understanding of the Old Testament. How that ancient depository of Law and History and

Philosophy and Devotion has suffered because men, as they say, "could make neither head nor tail of it." If it were some ancient told and finished tale, its importance to us would be limited, we must admit. But as a history of the beginnings and developments of a *people* and of *governing ideas* that rule the world today, it becomes very important.

As long as we thought it concerned the Jews, it was only mildly interesting: the Jews are still here to see. But what puzzled us was that they were in nowise performing what the Bible said Israel should do in these latter times of ours. We could plainly see that the Jews were not doing it. *But, nevertheless it was being done.* And we looked to see by whom? And once more we discovered the Anglo-Saxon and kindred people.

It is also a key to history. How gloriously Palestine rose to be the birthplace of the profoundest law and the most abiding political and economic ideas! And then Palestine receded to what we see it today. Why? Israel had moved out. Palestine received the Jews again, but Palestine was nothing after Israel *moved out*, and remained nothing until Israel *moved in* again, as she did when General Allenby lifted the Turkish yoke and placed Palestine under the protection of that other branch of Israel — the British people. Greece arose, and Greece receded. Why? The people that made Greece moved on. If you seek the continuance of Greek temple building today, seek it in the Isles and in the United States. Rome arose, and Rome fell. Why? The people on whom Rome arose moved out.

Where did these people go? They went wherever you are able to trace today their characteristic work — principally in the lands now called Anglo-Saxon. These characteristics are all Israel characteristics. They mark unmistakably one people and one people only, and have continued to mark them through the long story of the rise and fall of world empires. This people has never fallen, never been enslaved, have preserved their freedom, and stand today *the only monitors of freedom in the world.*

Thus, when we say that this fact is also the Key to these times, you will see that we have anticipated it. The meaning of the present and the future is being revealed where Israel is — that is, by the Anglo-Saxon and kindred peoples. They hold the principles, the methods, the power which are the determinative ingredients of these times.

When we announce this truth we are naturally asked how it squares with the Bible. We feel it would be a serious matter if it did not square with the Bible. But our experience is this — for one person to whose mind this truth is proved by the Bible, there are five persons to whose minds the Bible is proved by this truth. A living people before our eyes cannot be doubted; often the page of Scripture is. Because of this doubt the testimony of the people to the truth of the Book has often been more startlingly effective than the testimony of the Book to those people. That is to say, those who really know the Book — and they are few today — are easily convinced by an appeal to the Book; but because there are such multitudes who do not know and do not want to know the Book, this truth of the People has come to them as such an effective revelation that they instantly see it to be an integral part of Biblical revelation as well.

By history, biology, psychology, artifacts, along a score of lines, the same truth comes to light, namely, we are part of that ancient stream of people, now mighty in the earth, whose duty and destiny it is to be the light-bringers to all the struggling peoples of the globe.

You are a member of Israel. Your pedigree, your racial map, your orders for the day as individuals and as a nation, are on record. Does it not become you to know *who* you are and *how* you ought to view your times, and *what* you ought to do?

DESTINY

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THE MARCH OF HISTORY

THE PLAN FOR UNIVERSAL PEACE

NEVER before in history has there been a time when so many plans were being put forward for solving world problems and to bring peace between nations. Much literature is being distributed and many books are being published to set forth the ideas of these planners, each of whom claims to have the formula for world peace!

In addition to the many lecturers and individual authors of plans, there are at least nine organizations with the declared purpose of securing the formation of a world organization for peace, some even advocating the sacrifice of the independence of the United States of America in the demand that their particular scheme be tried. Obviously, they are not greatly concerned that in order to try out their pet panacea it would mean wrecking the United States, our constitution and our way of life — for that seems of little moment as the planners adore and worship the idol of their mental creation. These would-be saviours of mankind are so certain that their particular cure-all will work that they want every American to abandon a form of government which had been the envy of all nations until the reformers began to tamper with it; and they now propose to outreform the reformers by having us fly into the unknown by becoming a tail to their particular kite.

Just why should an American give heed to the organization of a world government which would destroy the principles on which our Republic was founded, and become federated with men and nations who would under no condition consent to the operation of the God-given laws of justice? It is those laws which must yet be accepted as the law of the land and of the world if we are to have a genuine, lasting peace and be a contented and happy people.

Our own safety and the happiness of our posterity rest in a strong United States of America over which the Stars and Stripes shall proudly wave forever. As a powerful, God-fearing nation and people we can help the rest of the world, but let our nation become helpless and merely a cog in a world federation in which other races without our ideals and principles may dictate, and the very liberty and freedom which our forefathers came to this land to secure will be gone forever.

The organization of a super world government along the lines of some being suggested would place in the hands of ambitious men the possibility of gaining control of the machinery of that government and thus secure world domination without surmounting the difficulties now faced by those who have such ambitions. There is no man, nor any group of men, capable of administering the affairs of such a super government for long without personal ambitions moving some to seize control and become supreme.

* * *

A new aspirant in the growing list of those vying for the honor of propagating a cure for war has just joined the ranks of world planners. Ely Culbertson, known to many as a card expert, now turns up with "A System to Win This War — and the Peace to Come," and *The Reader's Digest* provides the publicity.

Mr. Culbertson is not at all bashful, for, in speaking of the difficulties which followed World War I, he writes: "I say these dilemmas can be solved, because I have resolved them." He then proceeds to present a "system" for the peace to come: a blueprint of what he says will work — though it has never been tried except in his mind. Sponsored by the *Digest* to the extent of free advertising, the reader is informed that twenty-five cents will bring a sixty-four page summary of the complete details, the travail of the brain of a man — and so another Utopian idea is born.

But there is a plan and men have actually been in possession of it for many centuries, a plan by which permanent peace is to come. Men and nations may continue for a short time to ignore its existence but the force of circumstances will shortly compel American publishers to proclaim the fact of its existence that the people may know. We write impersonally, for the plan was not written nor devised by men; it was given to men by God, and He has set forth the only form and type of government which will succeed in establishing universal peace! Not until that plan is put into operation will wars end. The Bible gives the detail of the working of the perfect government and the laws which will govern its operation. America and the world sorely need this information now, for here is the solution of international and world problems.

The *if's*, the *and's* and the *but's* which are sprinkled through every one of the nine proposed schemes before us as we write, all proposing to bring world peace, are evident also in Culbertson's plan. He, along with the rest, has left

out all reference to the religious and spiritual factors involved. How are the Pagans, Christians, Jews, Mohammedans and those of all other beliefs to be brought together in unity? These world planners may say such religious issues are unimportant; yet the spiritual forces, represented in these many groups, are more powerful than any government that might be devised or organized by man.

There is only one way to secure the blessings of peace and it is through the Anglo-Saxon-Israel peoples' awakening to the national phase of spiritual values and *accepting God's plan for His people*. In that national awakening they would conform to His laws and turn to His administration. There is no other way. No government which will ignore His commandments, statutes and judgments can secure peace; all would-be world government planners to the contrary notwithstanding, and upon their plannings Isaiah pronounces judgment when he calls them a refuge of lies and speaks of them as falsehoods under which men are hiding as they continue to ignore God's program for universal peace.

PAYING OUR WAY

WHY should the citizens of our nation be kept in perpetual debt to their government? There is every sound reason for paying as we go, and such a policy is back of the only true and equitable system of taxation under which men have been authorized to support their government. Scripturally, all Israel was taxed in the tithe of their income: paid out of immediate earnings and out of the increase in their possessions. It is the only just way.

But along with the pay-as-we-go basis of taxation we should also adopt the God given system of taxation, the tithe; with land, homes and possessions free from taxation, for inasmuch as we do not follow the God given system, much of today's taxation amounts to confiscation of a man's possessions.

We have a long, long way to go before an equitable system of taxation is or can be put into operation in our land, but at least a step can be made in the right direction in the plan to pay out of earnings each year the tax due for that year, so that at the end of the year a man will not be in debt to his government.

Congress should give this question immediate attention; and should not stop with this, for they should go on to a tax reform which will bring into ultimate operation the system of tax levies divinely directed under the laws given to Israel at Mount Sinai.

TRIPLETS OF DISASTER

FEW stop to count the real cost of war, for though men see its desolation and destruction, yet the inevitable companions that ride with the god of war are forgotten until they make their appearance. These riders come forth to harvest and glean the results of war, for the three always ride together: War, Famine and Pestilence. These bosom companions of man's culpability always appear upon the stage of human history when men refuse to keep and abide by the laws of justice and peace.

Already, severe famine conditions are extant in Europe and other countries, and food shortages are looming in our own land. More important to the world and to our people than even munitions of war is sufficient food to feed our nation. Provision has been made to increase, and we have increased, the output of our factories; but through a short-sighted policy the production of the land is not given the same care as that of the factory. Not even the abundance of the past would be sufficient to provide for the needs of our own people and our allies now: to say nothing of feeding the world.

Under our present leadership we have as a nation despised God's bounties, plowed under our crops, curtailed our planting, killed our livestock — all in the interest of price regulation and thus tried to make the tail wag the dog. Instead, we should have expanded our monetary system to meet expanding prosperity and stored our abundance for future needs. But rather than do this, we attempted to bolster an unsound system of exchange by destroying God's bounties. We now face a condition where there is a desperate need of the things we destroyed and, through the force of circumstances, God is allowing us to experience a real shortage in the necessities of life — the things we formerly despised.

Pharaoh was much wiser than our leaders, for he appointed Joseph to store the surplus in the years of abundance that in the years of drought there might be food; but we have acted as though plenty would be given us with no years of destitution ahead, for which we should make provision.

Esdras states that it would be said in our day: "Behold, victuals shall be so good and cheap upon earth, that they shall think themselves to be in good case." But at that time he states, "And even then shall evil grow upon the earth, sword, famine, and great confusion."

The present scarcity of farm labor will materially contribute to further aggravate the food situation, for who will plant if he cannot have assurance of help in the harvesting? Though food has not been treated as though it were as essential as equipment it is unfortunate that we must awaken to the realization of its essentialness too late. So we face the conditions as predicted by Esdras when, after speaking of war, famine and trouble, he declared: "The trees shall give fruit, and who will gather them? The grapes shall ripen, and who shall tread them? For all places shall be desolate of men."

As yet the third companion of the trio has not put in an appearance, so let us look back to our experiences in World War I. It was not until four years after the beginning of that war that Pestilence made its appearance. No country or people escaped its ravages and even in remote parts of the earth, far removed from the disasters of war, pestilence walked among the people. It entered the army and reached across the seas as it disembarked in every port. It entered the homes of the rich and the poor and respected neither age nor youth; as men, women, old and young, died by the hundreds of thousands throughout the earth.

Must pestilence ride again? Man in his stupidity has set in motion events that have brought on the stage of world activities a war and have allowed famine to take its toll and just why should he think that the third partner, which always accompanies war and famine, should refuse to make an appearance in this most deadly of conflicts? Only by the mercy of God can this third member of the Triplets of Disaster be prevented from doing his work.

But America is unmindful of the need of God's mercy as she strives to win the war in the strength of her achievements; and her weapons of warfare will be of no avail when pestilence walks abroad. Must our nation experience such confusion and trouble because of the spiritual indifference in our nation and a refusal to turn to God in this hour of peril? Must famine and pestilence do their work before we awaken to realities and restore His laws as the law of the land, that God may deliver us from the enemy and that we

may come under the protection of those who dwell in the secret place of the Most High? Then, and then only, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness." But before we can claim this protection, God requires that we shall — *as a nation* — become willing to restore His laws and their administration!

NO COMFORT FOR THE ENEMY

IT IS reported that Germany and Japan are taking comfort that in the economic troubles to come our people will not be able to "take it." Already, it has been forecast that hard times such as have never before been known, since the pioneering days of our forefathers, will yet be experienced by our nation. But there is a characteristic of our race entirely overlooked by our enemies; that although we are prone to grumble and find fault, when the inevitable happens we fight as we have never fought before.

We presume that our enemies are looking at the gasoline, oil, and butter situations and the attitude of many of our citizens towards the restricted availability of these commodities. They are forgetting that it isn't the scarcity with which our people are finding so much fault as they are with what they consider to be maladministration and the blunderings of officialdom.

We have implicit confidence in our people and in light of the history of our race know that the grumbling of the present, rather than being evidence of the inability to weather hardships, is merely the American way of expressing dissatisfaction with her leaders whose mishandling and lack of foresight is considered responsible for many of the hardships the citizens are compelled to suffer. When, however, hardships come, as come they will and for which no national leaders can be blamed, there is a spirit in America which will come to life and demonstrate to our enemies that they but follow a will-of-the-wisp if they are expecting us to succumb in face of real troubles. Hardship, toil and trouble, not of our making, will unite our nation in a determination to carry out God's instructions to us regarding our enemies, both within and without, for "He shall thrust out the enemy before thee; and shall say, Destroy them."

The mere fact that we grumble and find fault will be of no comfort to the enemy; it is but the inevitable stage through which we always pass, as a race, before we get down to real business and move to destroy those who came against us.

THE ONLY WAY

FORTUNE MAGAZINE for February, 1943, gives a splendid appraisal of the different plans for postwar political reconstruction.

After summing up the results of their analysis of these proposed blueprints, FORTUNE then directs attention to the solution for world peace as stated by Thomas Mann: "I am not afraid to state openly that the Americanization of the world, in a certain fundamental moral sense, would be a piece of good fortune for mankind; for the moral confusion and anarchy, under which we have all suffered and in which our present afflictions have their root, is curable only through simpleness, the fear of God, in the best sense of the word, and sheer good will; through the clear and spiritually sound principles and the moral code of conduct upon which the Union was originally established by the Founding Fathers. If through the medium of the future peace, they should become the basic law of the world—the world would be better for it."

To this must be added the need of America adopting the divine law and its administration in order to be able to clearly point out the way to universal peace: with prosperity and happiness for all peoples everywhere. When this is done as a nation, then we will have fulfilled the requirements FORTUNE sets forth in their closing paragraph as necessary for furnishing the required leadership: "Until we recapture faith in our moral values, no amount of economic determinism or understanding of geopolitics will give the American people the vision, energy, and enthusiasm — disciplined by a deepening knowledge and sense of our own limitations — needed to lead the world out of the abyss from which it has been struggling to emerge during the past thirty years."

WILL PEACE COME SOON?

IT IS NOT at all unlikely for Germany to surrender in the near future and bring peace, in so far as the conflict at present in Europe is concerned. But if Germany should capitulate, or an armistice be declared, and there is, of course, always the possibility of Russia and Germany coming to agreement, it will not bring peace for which men are looking and would precipitate a situation fraught with tremendous repercussions. The means by which this will be brought about is given in sparse detail by the prophets, for they are primarily concerned with the effect upon Israel and the final establishment of Kingdom rule.

Regardless of how it occurs, it will be only an interlude during which time the nations will find an impossible situation developing because of the inability to come to agreement on the terms of peace. The problems involved will lead to an early continuation of hostilities but with a new alignment of nations.

And what of the economic conditions? At present we are coasting along by virtue of the momentum of war with an economic situation out of control through a planned economy which is far from stable or capable of meeting the requirements of man. So long as the war continues unabated any kind of an economy will function, but let conditions change or peace come and then, unless the type of economy is fundamentally right, it will never stand up under the strain that a sudden peace or change will place upon it.

John in Revelation depicts three stages in the destruction of the economic system of man: 1) Judgment upon the system, 2) Destruction of wealth and the cessation of trade, 3) Collapse of the system itself.

Judgment came upon our economic system with the Wall Street crash of 1929 and we have seen, since that date, the effects of the increase of that judgment. The destruction of wealth and the cessation of trade has been a result of World War II. Just as the magicians of Pharaoh were able to increase the troubles of Egypt, at the time of the plagues, so the plannings of the economic magicians of our time have increased the destruction of wealth and contributed in their rulings to a further cessation of trade, adding to our troubles rather than alleviating them.

Next, and in order, is the coming collapse of the economic system itself. When we are confronted with a possible peace, the war momentum which has kept the planned economic structure intact will have ceased to function and immediate disintegration will follow.

Confronted as we will be with economic chaos, our enemies will see in our situation a splendid opportunity to

move against us. The enemy within and without will combine for this purpose and undertake to dominate the situation and take over world control.

While the cessation of hostilities may bring a brief interlude in the European phase of the conflict, yet it can well be a disastrous interlude for us and, due to internal conditions, bring into being the Ezekiel phase of the conflict as the northern confederacy moves against Palestine, under cover of our economic difficulties, supported in that move by organized communism within our own borders.

As the defeat of Germany in World War I set Jerusalem free, so the defeat of Germany in World War II may well bring into action against us the great confederacy from "the north quarters" whose objective will be the invasion of Palestine and the taking of Jerusalem.

Let us not be deceived, there can be no peace until the final battle of the ages has been fought and all the foes of God and His people have been finally vanquished.

AN OLD GAME

IT HAS well been said that war is the stepping stone for financial interests to gain control of new fields of activity. The power of money has ever been used to enslave peoples and nations. Our present system enables men to continue this process and it is a system the Bible condemns because of its mode of finance and the manner by which control is gained; even making war for the purpose of perpetuating that control, regardless of the death and suffering thus inflicted upon peoples and nations.

Already a trade war is on for the control of Africa and the natural resources of that great continent. The financial leaders of the world are even now moving to secure the title deeds or at least a lion's share in the productive possibilities of this land now being opened for exploitation.

We are apt to forget, in watching the results of this global war, that all the moves are not being made upon the field of battle. For while the minds of most men are intent upon the destruction of aggressive dictators; quietly and unseen — but nevertheless effectively — financial dictators are moving in to take the spoils of victory in the concessions they hope to accrue as the result of war.

But along with all else that must pass today because it is not of the righteousness of the Kingdom of God these plans are destined to fail. This is certain because the end has come upon military and political dictators, and along with their destruction, the Babylonian method of finance has also reached the end of the road.

While these financial interests have not yet realized this to be a fact, the light will begin to dawn upon them as coming events show the futility of their methods and ways of finance, for old things are passing that new things may come, preparing the better way for an order of life which will have no place for financial manipulations that impoverish and enslave a people.

True, many as yet do not fully understand all this and are failing to see that the end of an age is at hand, but soon it will become known unto all men. The light of a glorious age, soon to dawn, will dispel all uncertainty while the futility of the old methods of financial scheming and piracy will become apparent to even the hard-headed lover of money and of the power its possession has given in the past. Of these lovers of money and power, James declares that they have "lived in pleasure on the earth, and been wanton." He continues by pointing out that they have but nourished their hearts for a day of slaughter (James 5: 5). That day has now arrived.

We are reminded of all this as we read of the titanic struggle going on behind the smoke screen of battle as American, British and French capitalists maneuver for position and advantage in the exploration of the natural resources of the dark continent. While others are fighting that the four freedoms may be assured all peoples, these interests are bending every effort toward personal gain. But that which they desire will not be attained, and that which they covet will not be possessed.

How can this be known?

It can be known because the very system that has made possible the ill-gotten gains of the past is to be completely overthrown before the ultimate end of the present conflict. The apostle John describes that overthrow and pictures the violence of the coming economic collapse, now made inevitable by present trends, in the following simile: "And a Mighty Angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that Great City Babylon [our economic structure] be thrown down."

Our boys are fighting and many of them are dying, but in a conflict which for all time to come will not have been in vain, as such fighting so often has been in the past. It is not going to end this time with powerful financial interests taking the fruits of victory from our people and continuing their economic slavery of our nation and the world as in former times.

Finis has already been written over the temple of high finance as well as over the heads of earthly potentates and dictators; relief is coming from political and economic oppression, and true freedom is to be hereafter maintained through the destruction of all forms of tyranny. Instead of a continuation of former practices, everlasting peace will bring the blessing of true happiness to all people everywhere.

Of the financial and economic kings of the earth, John says that they shall weep and howl because of the loss of their power as the wealth, formerly controlled by them, is no more. But John states, "Rejoice over her [the destruction of the economic system of Babylon], thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

That time of rejoicing is near.

Many timely articles in former issues of DESTINY show clearly that — in accord with the Divine Calendar — we have reached the end of the road!

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The Over-All Trend

By THE EDITOR

CHRONOLOGY in its application to prophecy cannot be comprehended without a knowledge of a few simple rules, the recognition and use of which enables one to understand the meaning and application of time measures.

Over the last three years DESTINY has published explanatory studies, together with the essential charts, in order to present periods and dates which are of prime importance to careful, watchful students of prophecy. Yet far too often, important dates come and go with only a comparative few recognizing their significance. In large measure, this is due to the failure to perceive *the over-all trend* of the current happenings associated with the dates specified.

Let us illustrate. Turn to the Master Chart (DESTINY for July, 1942) and note the significance of the dates there cited. On August 5, 1914, there began a period of 7 × 1,290 days with the respective lunar, mean and solar terminal periods of December 14, 1938; April 25, 1939; September 3, 1939. Here was *a period* from December 14, 1938 to September 3, 1939 during which the events should give a pattern of that which was to come. Now that *pattern* is not supplied in any one day nor in any one event or news item, but rather, in the general *over-all news trend in the period itself* as the events relate to the nation or people to which the time measure applies: which fact is indicated in the events associated with the starting point of the time measure.

Great Britain entered World War I against Germany on August 5, 1914 at the beginning of this particular cycle of 7 × 1,290 days.* The lunar terminal brought Chamberlain's statement of satisfaction with appeasement, while having no love for Nazism or Fascism. Following the events day by day in relation to Great Britain and Germany, it became apparent that Chamberlain himself began to recognize the futility of appeasement, for *on the mean terminal dating* he announced that his Majesty's government would ask for national conscription and on the next day it was submitted to Parliament. This was in April, 1939. From then on through the summer it became ever more evident *to those who were watching* that appeasement had failed and a clash of arms was inevitable! The solar terminal date of September 3, 1939, found Great Britain, as in 1914, again at war with Germany.

No one could be mistaken as to the importance of September 3, 1939 — though the important solar terminal periods are not always so openly recognized. But although *all* solar terminal periods are not so plainly seen by the casual observer, yet every one gives a clue which has important bearing on subsequent days, just as Great Britain's entry into World War II, on September 3, 1939, had on the months following.

Let us look at the next cycle of 7 × 1,290 days. It began with the entry of the United States into World War I and should, therefore, have at its terminal periods a direct bearing in *the over-all trend* leading to *America's* participation in World War II. On the lunar terminal date of August 17, 1941, the President of the United States landed at Rockport, Maine after the important conference with Prime Minister Churchill aboard the U.S.S. *Augusta* in Argentian Bay, Newfoundland, which brought the United States and Great Britain into a united defense of the Atlantic. The trend was established; and the mean time measure closing on December 26, 1941 — following Pearl Harbor — again found Mr. Churchill in conference with President Roosevelt (at the White House) with the two nations joined in a war then admitted to involve the whole world. Joint defense of the Pacific was undertaken. The solar terminal (May 5–6, 1942) found Great Britain and the United States acting in unison from Madagascar to the Coral Sea as defense took on global proportions. Thus *the over-all events* of this transition period — measured from the entry of the United States into World War I — brought the United States into close alliance with Great Britain and into active participation in War II.

Another intensely interesting date commemorating an event of world importance was December 11, 1917 when Jerusalem was taken by the British. From that day, there runs a cycle of 153 × 65 days to March 4, 1945 when the climax will be reached for all nations. But this date also is the beginning of a 7 × 1,290 day cycle, on the three scales of lunar, mean and solar time which should provide in the over-all events at their terminals the trends regarding the identification of the participants in the coming great battle which will terminate in and around Jerusalem.

The LUNAR terminal was April 22, 1942, which was also 1,290 days after October 10, 1938 — at which time the German occupation of the Sudeten area was completed. This date (October 10, 1938) began the *2,300 days of the treading down of the Holy Army* at the close of which time His Kingdom will be cleansed of evil in accord with the Angel's declaration in Daniel 8: 14. April 22, 1942, saw the stage set for the defense of Palestine from the south with the recognition by the United States of the Free French in equatorial Africa. This followed the declaration of Laval and Darlan on April 21, 1942, for complete coöperation with Germany. On the MEAN terminal of September 1, 1942 Rommel's thrust in Egypt occurred and Germany threatened to take Stalingrad. The *over-all period* showed that Rommel had spent his force and Germany was being stopped by Russia; and then the SOLAR terminal date of January 10, 1943, gave shape to the pattern of events and clearly indicated those who will be the northern army, as described by the prophets, in the coming *invasion of Palestine* which will climax in the events scheduled for March 1945 when the 153 × 65 days from the taking of Jerusalem in 1917 terminate.

The Red Army broke through the defenses of the starving, freezing Germans at Stalingrad the first part of January. The Germans rejected the Russian ultimatum to surrender, and the battle of annihilation was on. In detailing the events leading to January 10 and on, the following was taken from the daily news report: January 8th, Red Army ultimatum to the encircled Germans; January 9th, Soviets expected an answer but the German command refused to surrender and did not answer ultimatum; January 10th, the Soviets at-

*See "Chronology's Time Measures" (DESTINY for July, 1942) for the significance of the different time measures.

tacked, resulting in the complete evacuation of Stalingrad. The *over-all picture* includes the preparation in northern Africa of the southern army (Great Britain, America and their allies) for the campaign in the defense of Palestine. Meantime the annihilation of German resistance, both in Africa and on the Russian front, will mean the destruction of Hitler's ability to again initiate aggression.

The success of the Red Army on the Russian front brings into the general over-all picture the northern power which will increase her strength and position to challenge the supremacy of the Anglo-Saxon world and in that challenge move against Palestine from the north quarters *as prophetically declared!*

A radio news-cast Sunday evening, January 10, was significant in revealing the mind of one who will in the future have much to say regarding the break which will inevitably bring the clash between those at present united. It was reported that the Japanese ambassador had consulted with Stalin and that he was not pleased with the North African campaign because Russia was not consulted.

But this is not all, for while events are definitely pointing out who will constitute the northern army, other events are designating those who will be called upon to defend Palestine — the southern army. This southern army is rapidly taking shape in order to counterbalance the moves that will yet be made by Russia. At the very time the Soviets began their attack which resulted in the evacuation of Stalingrad, President Roosevelt started on his trip for Africa in order to be in Casablanca to begin a ten days' conference on the 14th of January. It is of major significance that Stalin, though invited, was not present at this conference. Why should the coming leader of the northern army meet in conference with the leaders of the army of the south when the armies of the north and the south are later to oppose each other upon the field of battle? Russia is not fully allied with us, The southern army, the coming defenders of Palestine, must of necessity be dominated by Israel only, and therefore this conference at Casablanca was a conference of *the nation with the company of nations* to select the military leader who will be entrusted with the task of defense against the coming confederacy from the north so clearly outlined by Ezekiel in his 38th and 39th chapters.

The above are only a few examples of the way events are scheduled in accord with the divine timetable. It clearly indicates that all nations are moving in accord with the chronological tabulations along the road to Armageddon. The next and final phase of the great conflict will place the Anglo-Saxon-Israel nations in a difficult position as Russia, who has been accepted by so many as the defender and saviour of our liberties, stands forth in her true aspect as she moves to wrest control of Palestine from Israel in the desire to consummate her plans for world domination.

Germany's ambition for world rule is being blocked and as the Assyrian, and enemy of Israel, she is coming to judgment. Russia will yet move to take up the gauntlet of aggression that is falling from the hand of Hitler in a final bid for world rule. Prophecy testifies to this fact and the evidence of the timing is furnished in the accuracy of the over-all trend of events of the pattern of history as tabulated on the divine time table. DESTINY has been supplying its readers with the evidence of the existence of such a timetable and calling attention to its accuracy. The very existence of such a timetable refutes the oft repeated statement of certain theologians, "No man can know God's calendar." For after all, it is but the statement of the man who has not investigated!

The words of Jesus were never more germane than now, "And what I say unto you I say unto all, Watch."

Absence of Stalin and Chiang Mars Meeting

Highly newsworthy from the standpoint of the prophesied picture of future moves are the indications in this Detroit *Free Press* story by Clifford A. Prevost, *Free Press* correspondent at the capital.

WASHINGTON, Jan. 26 — The failure of Joseph Stalin, dictator of Russia, or of General Chiang Kai Shek, of China, to join with President Roosevelt and Prime Minister Churchill in the historic meeting at Casablanca concerned diplomats here tonight.

Roosevelt and Churchill have agreed upon the new world order, the diplomats reasoned, but they have done so without the approval or consent of two of the greatest leaders — Stalin and Chiang. Thus the conferences did not succeed in bringing all of the Allied Nations into complete accord.

Red Discounts Parley

Late tonight a Russian representative, without bitterness, pointed out that "this meeting of the two leaders, Roosevelt and Churchill is of little importance." He added that "we have known now for two weeks that British and American interests are attempting to reach agreement on a new order." Asked for detailed information, this informant said, "the peace will undoubtedly come and it will be a Russian-Chinese peace."

Couched in diplomatic terms, the censored reports from Casablanca tonight failed to tell the entire story. As a matter of fact both Roosevelt and Churchill were ready to fly much farther to meet Stalin. The Russian leader turned down their proposals, coldly.

One informed diplomat said that Stalin was not ready to present Russia's war aims "to the political leaders of Great Britain or the United States as we regard these as military secrets, and who could preserve military secrets by confiding them to the political leaders of either America or Britain?"

There was no way of obtaining from the diplomatic corps definite information or direct quotation on the meeting of Churchill and Roosevelt. It was apparent, however, that little had been accomplished in the way of bringing British and American strategy into accord with Russian-Chinese strategy.

Stalin is looking more to Asia than to Europe for the ultimate peace. The Chinese believe that they have been denied the amount of assistance under lend-lease to which they are entitled — less than 2 per cent of what has gone to England.

Censorship does not permit of much discussion of the behind the scenes at Casablanca. But it can be said that Stalin and Chiang "snubbed" Roosevelt and Churchill. If these two leaders believe that they alone will dictate the peace, then the English-speaking peoples may well be in for a rude disillusionment.

Till All These Things Be Fulfilled —

This Generation Shall Not Pass

By REV. E. J. SPRINGETT

Toronto, Canada

A SPIRIT of complacency and satisfaction with things as they are is being largely manifest nowadays. Since the success gained in the Battle of Egypt, and the opening up of the African Front in Tunisia, as well as the offensive opened up by the Soviet Army, the tendency is for a very great many people to apparently think and act as if the war was practically over, and one hears almost everywhere statements to the effect that 1943 will indeed see the end of the conflict.

Such an attitude of mind is largely the product of nothing more than wishful thinking. It is, of course, catered to by the news circulated by the various news-gathering agencies both in the press and by radio, and very few people seem yet to have realized the fact that while undoubtedly these agencies do their very best to give an accurate story; the sources of their information are almost always, as far as the Axis Powers are concerned, the information bureaus controlled by the G. H. Q. of Germany and of Russia and that it has been amply demonstrated in the past that, to say the least, the statements made are subject to almost daily revision.

It cannot be too strongly stressed, as we have said repeatedly, that the defeat of Hitler will not bring the war to an end. Even supposing there were a temporary cessation of hostilities, and an armistice was signed between the United Nations and Germany, it would result merely in a temporary pause, an interlude. This war is a global war, without precedent. Japan has yet to be reckoned with, and while people talk glibly about a concentration of allied forces in the Pacific area after the European phase is ended, the defeat of Japan will not be easily achieved. Mr. Churchill has frankly recognized this fact. Further, it must be remembered, tremendous difficulties are likely to be encountered as and when the so-called United Nations gather around the peace conference table; difficulties that might easily result in a division among these same nations now united in a common purpose, which would in turn cause the renewal of the conflict under conditions more deadly and devastating than anything we have yet witnessed.

With these thoughts in mind I suggest that we might well review the present position of affairs, from the point of view of authoritative information, which although it is generally disregarded cannot be gainsaid.

This year 1943 finds us well on in the fourth year of the second phase of the war which began in 1914 and came to a temporary halt in 1918. It also finds us in the 29th year of the history of the generation which began with the year 1914. And remember, this generation is the period about which our Lord Jesus Christ spoke when, in making His prophetic statement relative to the signs of the end of the age and His coming again, He declared: "Verily I say unto you, This generation shall not pass till all these things be fulfilled" (Matt. 24: 34); and then, as a definite indication by which "this generation" could be accurately identified, said: "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." (Luke 21: 24.)

The beginning of the fulfillment of the times of the Gentiles occurred with the deliverance of Jerusalem by General Allenby in 1917 and the subsequent return of Palestine to the control and government of the people to whom the title deeds of that country inalienably belong and whose symbol of authority is the Throne of David.

Now please remember, in all your speculation regarding the duration of this present conflict, that the average length of a generation is forty years, and that there are, therefore, remaining ten years, in which "all these things" will be finally consummated.

Now what are some of the things which we have already witnessed and experienced *within this generation*, in the 29 years since 1914?

We have seen the final destruction of the great empire systems of the Babylonian succession. Looking down the ages 2,520 years ahead of his time (and mark well the 2,520-year period began to end in 1917), Daniel declared: "I beheld till the Thrones were cast down." Previously he had portrayed with absolute accuracy the march of world empires across the stage of human history, and it was reserved for our generation to see the modern counterparts of the world powers named by Daniel disintegrate and collapse, their final disappearance being marked by the removal of the reigning dynasties, the Romanoffs, the Hapsburgs, the Hohenzolle ns and so on, and so on.

Then taking up the story where Daniel concluded, having been told to "shut up the words and seal the Book even to the time of the end," the book of the Revelation *of Jesus Christ* (so commonly and erroneously referred to as the Book of the Revelation of St. John the Divine) carries on and describes the emergence of new forces of government and administration headed by those who, while they exercise power as kings, have yet received no kingdom. Well, the rise of dictatorships developing into what are now called totalitarian states has been a feature of this generation, and you all know it.

Then, again, in the midst of this shaking and collapse of world powers a remarkable phenomenon has taken place in connection with the Empire of which Canada is an integral part. The British Empire has emerged as a great commonwealth of autonomous nations, and now appears before the world as "The Nation and Company of Nations" which God declared to Jacob his descendants, known as the Israel people, should become; read the story in Genesis 35, and remember that this same Empire is called by Daniel the Stone Kingdom which is to come to full maturity and strength "in the days of these kings" — that is, quietly and unostentatiously the Stone Kingdom is to grow and develop until in the hands of God it is to be the principal instrument for breaking and crushing the Babylonian succession. Further comment

here is superfluous, for he who runs may read in the history of the past 150 years and particularly in that of the period of this generation the direct fulfillment of Daniel's prophecy.

Then, again, in the emergence of the "Nation and Company of Nations," another remarkable fulfillment of the divine plan and purpose in human history is plainly evident. One of the most remarkable features of the present phase of the global war has been and is the growing unification of the Anglo-Saxon peoples.

The British Empire and the United States of America are now bound together by unity of effort and unanimity of purpose in full and harmonious coöperation in a common effort to destroy the forces of evil and aggression and to establish for all time what President Roosevelt has called the Four Freedoms. In this unification of Anglo-Saxondom, we have witnessed the fulfillment of Ezekiel's vision of the Valley of Dry Bones, and today in very fact "the whole House of Israel" is indeed standing upon its feet "an exceeding great army." (Ezekiel 37.)

And then once more, "this generation" has witnessed the collapse internally of many of its basic institutions in its political and economic life. By the chaotic conditions now evident within our gates, by the absolute inability to provide a solution for the many problems incidental to our present social order, by the frantic planning for what is termed the post-war social order, we are brought face to face with the futility of human administration and the fact that all this is clearly portrayed for us by the prophet Isaiah, as well as also, thank God, the emergence of the New Order which is yet to function under the authority of Him of whom the prophet declares "the Government shall be upon His Shoulder, of the increase of His Government and Peace there shall be no end, upon the Throne of David and upon His Kingdom, to order it, and to establish it with judgment and with justice henceforth even for ever."

And then, as a last illustration of the fact that we are indeed *the generation* which is rapidly hastening on to the end of the age, let us remember that today — as never before — evil is largely in the ascendant.

The forces of evil and aggression headed by those described as "having one mind" and as having given "their power and strength unto the beast" have perpetrated diabolical acts of cruelty, bestiality, rapine and murder; corruption and violence are rampant almost everywhere, and there has developed a world-wide disregard for those moral values without which civilization cannot stand.

Now all these things of which I have so far reminded you as being within the experience of this generation are clearly portrayed in the dramatic preview of human history given in the prophetic pages of the Bible. In your reading of them, observe carefully that these happenings — as clearly stated — were not inevitable and could have been prevented. Prophecy is not predestination; neither is it fatalism. At any time in the past man could have reversed conditions by recognition of and obedience to the divine will. God has given warning after warning of the inevitable consequences of human rebellion against His will and purpose; and finally, after having sent His prophets, He sent forth His Son, saying, "They will reverence My Son"; but the men of His day said, "This is the heir; come let us kill him." So they crucified the Holy One and the Just, and in place of the Prince of Life desired that a murderer should be granted unto them. And so has come to pass the fulfillment of the statement of our Lord in the parable: "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." What about it, my friends, we have Moses and the prophets; and we have the One Who rose from the dead — *what is our attitude towards their warnings?*

Remember that to us the opening words of the Epistle to the Hebrews apply: "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also he made the worlds." (Heb. 1: 1.)

The prophetic story of the Bible is a great mosaic, into which every piece fits accurately, and so fitted gives a dramatic preview of human history. But the whole mosaic must be taken in review. No one section gives the whole story, each and every section has its part to contribute to the whole: one balances the other. Thus in the rapid review of our modern experiences, I have reminded you of statements made in Genesis, by Isaiah, Ezekiel, Daniel and the Book of the Revelation — the accuracy of which has been demonstrated within your own knowledge, and each of which is related to the whole. So it is with regard to the present conflict and its coming phase, as well as its aftermath. Daniel, Ezekiel, Joel, Zechariah, Revelation all portray successive and progressive stages, while Isaiah, Jeremiah, Micah, Hosea, Revelation clearly outline the shape of things to come. Turn to "the more sure word of Prophecy." It clearly gives the only authoritative information available regarding present conditions, for as has been well written recently: "The only global Book is the only true source of global knowledge!"

A Challenge to Modernists

THE Bible is God's message to man, written by those specifically chosen and directed by Him.

The Old Testament through the Prophets portrays the birth, death and resurrection of Israel's Redeemer; the New Testament records as history the actual details concerning the life of Jesus Christ, from birth at Bethlehem until resurrection and beyond.

To Israel's Prophets was also revealed God's plans for the Israel People to the end of "time." Many of the statements made by them were beyond the comprehension of the writers, who freely admitted their lack of understanding by saying they would not be understood until the "times of the end" (the present days).

Prophecies already fulfilled years and centuries after they were made prove their Divine authority and give unquestionable assurance that those yet remaining will eventuate in their chronological order.

No statement of prophecy, history or science contained in the Bible has ever been proven as false. It is the height of absurdity for any person claiming to believe Jesus Christ to disbelieve any part of the Old Testament; *for He gave its writings His unqualified endorsement!*

The Patriots We Need

By C. M. CADWALLADER

EVERY well informed observer will agree that the world today is in a state of turmoil such as has never been and that our wisest statesmen, philosophers, economists and all who are in authority over us are perplexed beyond measure, with still more troubles on and beyond the horizon.

The Beveridge Plan is being widely acclaimed just now as a cure for our economic ills. Undoubtedly it contains much merit so far as human legislation is concerned. Nevertheless, it is doomed to failure. Why? Because it leaves the Creator out of its reckoning and does not conform to the terms of His divine constitution and economic system as laid down in the commandments, statutes and judgments of the Bible: concerning which the supreme authority (the Lord Jesus Christ) has declared that the law must be fulfilled in every jot and tittle (Matt. 5: 17 and 18).

That ought to be warning enough; but since we are so prone to ignore God nowadays and arrogantly exalt our own frailties, let us consider the opinion of Blackstone, eminent authority on jurisprudence:

"This law of nature, being coeval with mankind and dictated by God Himself, is, of course, superior to any other. . . . The doctrines thus delivered are called the revealed or divine law, and are to be found only in the Holy Scriptures. . . . No human laws are of any validity contrary to this."

And a greater than Blackstone has proclaimed: "The law of the Lord is perfect . . . the statutes of the Lord are right . . . the commandment of the Lord is pure . . . the judgments of the Lord are true and righteous altogether." (Psalm 19.)

No statesman, philosopher or economist — however renowned or worldly wise — can hope to build a foolproof system unless it be strictly in accordance with the divine specifications. When will our so-called wise men stop pussyfooting and beating about the bush? When will they seek guidance from that wisdom which is above all human conception?

There is no other remedy for the distress of individuals and nations than God's laws which, if put into effect, would speedily bring final victory and an end to all our vexatious ills. The numberless volumes of man-made laws which cumber our legislative archives, or any of the panaceas prescribed by present day politicians are simply a smear on the page of jurisprudence.

Do we desire an absolutely sure and flawless foundation for our governments? A big order, you say. Yes, this plan required the infinite wisdom of Almighty God Himself, no less, to formulate. But just as Edison issued instructions how to use his inventions, the Creator of all the earth provided equitable and perfect laws wherein is given explicit instructions how to govern ourselves and harness His handiwork to our benefit — if we will — with specific rewards for faithful observance; and penalties for careless stewardship.

Why can one make such a bold and sweeping statement? Supreme authority (the Lord Jesus Christ) has given his infallible guarantee, which will surely come to pass.

As an indication of the wondrous compass and provisions of this divine plan, read the 28th chapter of Deuteronomy. This is a prophetic sketch of the history of our race right down to the present day. Check the history, if you will, and see how it fits. Very hard, and certainly very sad, it is to believe that certain of our forefathers (who once enjoyed such extraordinary blessings and comfort) should so far contravene guiding instructions as to become slaves, and — horrible to contemplate — eat their own children; but both biblical and secular history confirm this prophecy in every particular, even to cannibalism at the siege of Jerusalem in 70 A.D.

This wonderful chapter also gives a silencing answer to the oft repeated question, "Why does God permit war?" But most important for us at this moment, it prescribes the remedy for our national ills in that it shows us what we ought to do to regain that blessed state of peace which the law of the Lord makes possible and absolutely guarantees!

You will notice that some of the *guaranteed benefits* are *1*) invincibility in war; *2*) never failing abundant harvests; *3*) no slums nor sickness. Just visualize what such blessings would mean to the Allies just now. Sounds incredible, doesn't it? No humanly conceived plan can approach that. Could some genius achieve a mere fraction of the blessings which God's system guarantees he would be hailed as a great public benefactor and doubtless afforded every facility to further his researches. And yet, here is a plan which includes everything we are frantically striving for.

Commenting on the Law of the Lord, and the Book of Deuteronomy in particular, that scholarly writer, Dr. W. Pascoe Goard, termed it "the masterpiece of juridical literature" and stated:

"It should be the qualification of every candidate for election . . . that he should have read and memorized the handbook of the law."

It is no mere coincidence that our Constitution and Common Law are founded on the Law of the Lord, and it is a tragedy of major proportions that we have distorted and grossly confounded our heritage. It is only too true that disobedience to the divine laws is responsible for this unholy mess in which we find ourselves today, and nothing is more certain than that the *surest, quickest and easiest* way out of it is to amend our misdeeds by complying with that law.

Please see and know that *God's laws are perfect*. That means they cannot be improved upon. Here, then, is the hit theme of the age; the dream of every journalist; the elysium of every composer. Its fulfillment is guaranteed in every respect by the Supreme Creator. No government bond or gilt edge security is so good, and whoever makes it the hall mark of his business will prosper accordingly. So — journalists and kindred — why not inaugurate a campaign for the national examination of the blueprints and specifications of that perfect constitution and economic system and chart our course according to a tried and proven government? Yes, *tried and proven!* It stood every test. Mark, and mark well, this testimony:

"Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." (Josh. 23: 14.)

Did God's system ever work satis-

factorily? It certainly did. So long as the Israelites were obedient unto the law it functioned perfectly, and particularly in Joshua's time the utmost prosperity attended the people. Talk about winning a war! Those were the days when victories were won without even losing a man; when five could conquer a hundred and a hundred could put ten thousand to flight. How? Because the law was kept in all its purity. A notable exception occurred, however, when Achan misappropriated certain plunder, for which crime God withdrew His protecting, victory-giving power; consequently the Israelites fled before the forces of Ai, suffering 36 casualties. That loss might indicate a fair-sized American riot nowadays, but this occasion was sufficiently serious for a Royal Commission to inquire into the cause of the defeat. The seventh chapter of Joshua covers the details.

The situation today likewise calls for a thorough national housecleaning and affords a super opportunity for leaders in every department of human activity to render distinguished service to our country and the Allied cause. Wise and distinguished leadership was never before so urgently necessary as it is in these very days of perplexity and distress of individuals and nations.

"God send us men alert and quick
His lofty precepts to translate
Until the laws of Christ become
The laws and habits of the State.

"These are the patriots nations need,
These are the bulwarks of the State."

Communism and Racial Problems

It is nothing new for a foreign doctrine to be propagated in the midst of our people and to have those who advocate its principles secure a substantial following — even enough adherents to disrupt our way of life. We need only turn back the pages of history to the early days of our forefathers to discover that in the midst of ancient Israel the anti-God doctrine of Baalism flourished among His people.

Today we have a parallel in the doctrines of communism which are in opposition to our institutions and which are anti-God in their concepts and practices. As Baalism flourished in the midst of Israel in the days of our forefathers, so communism is flourishing in our midst today.

God has declared that He has chosen a people who are called according to His purpose. Communism teaches there is no God and blasphemes His name, refusing to recognize that God can make any choice or direct the affairs of men.

Regimentation of men and women, making them the subjects of the state and under supervision and control, is another communistic doctrine contrary to the laws of God, for under the administration of the affairs of the Kingdom the individual is protected from regimentation and, instead of existing to support the state, the state exists to protect the individual in all his rights to liberty and freedom and the pursuit of happiness.

Property rights are denied the individual under the full operation of communistic principles. Thus the laws of the Lord, regulating and protecting a man in his possessions, are repudiated — for if there be no property rights, men cannot steal nor covet.

Communism tends to destroy family life and racial purity in advocating free love and intermarriage between races in its doctrine of social equality. Thus the advocates of communism deny God's injunction to His people that they are not to enter such unions which are forbidden with men and women of other races.

In the world-endeavor to carry out the propagandization of communism, the leaders of this evil doctrine have seized upon racial issues to help them further their plans. A tremendous influence has been brought to bear upon the colored race in our land. The activities of these agents for communism have through misrepresentation raised the racial issue from a minor position to a serious condition in our land. They have advocated social equality and attribute the refusal of the white people in the acceptance of such a doctrine as evidence of their opposition to the colored people as a whole. Thus there has been sown in the minds of many the seeds of bloodshed and strife as a result of these activities of the communists.

God requires that His people remain pure in their racial stock. Social equality of races in the fullest sense carries with it the right of intermarriage and this God has forbidden. But communism advocates intermarriage — with all social barriers removed between races, including the whites and negroes. If this were done it would be a detriment to both the white and colored people. But there can be and there is equality of accomplishment; and the achievements of colored artists, lawyers, doctors, editors and chemists — including the late George Washington Carver — are admired by everyone, but there are certain race barriers which *if crossed either on the part of the white or the colored races* will produce anything but happiness for both!

Equality of opportunity for all peoples in their respective racial groups, with a friendly and helpful attitude in all groups towards those of other groups, should exist at all times. It should be as the family in friendliness towards its neighbors, without being compelled to bring those neighbors to live with them in their home and under the same roof. Let a family be forced to accept into the intimacy of the family circle a neighboring family, even those who have been on friendly terms with each other, and friction will develop between them. The race problem is the same. But then, communism refuses to recognize family ties or relationship and so it also refuses to recognize racial instincts and requirements. The result of such forced social equality will lead to but one end — trouble! This is not because of antagonism but is due to definite racial barriers which cannot be set aside by fiat rule as is now being undertaken by rules which have been given the force of law.

As Baalism troubled Israel of old, so communism troubles Israel of today. Elijah demonstrated the power of God and the impotency of the prophets of Baal, thus there is also needed today a similar demonstration of the impotency of the doctrines of communism to save us from our economic troubles and with that demonstration the people must acknowledge as they did in the presence of Elijah "The Lord he is the God, the Lord he is the God." It was not until then that famine conditions were relieved and blessings came to the nation.

The More Sure Word of Prophecy

By GLADYS M. SMITH

In a recent letter in his church magazine a clergyman reveals the typical attitude of the church towards prophecy and its interpretation. Now the shepherds should not only be sustaining their flock with the light of the "more sure word of prophecy"; but should also be giving a lead to the government on the conduct of the war from the Bible, where the prophets have clearly laid down what the United States of America and Britain ought to do at this time.

Old Testament history establishes the fact that when the prophets were consulted by King and Ministers in their military, political and economic policies all-round success and bloodless victories ensued; but when the prophets were ignored or derided there followed disaster always.

Here is the clergyman's typical viewpoint.

"I am not impressed with the detailed interpretations of the prophecies of Daniel and Revelation which are put out by many devout and well-meaning Christians. The history of Christendom shows that in all times of tense anxiety there have been such interpreters of prophecy, seeking to reveal the unknown future and to formulate a plan of the ages by piecing together the prophecies of the past. No, I have ceased to be impressed or indeed interested."

This is a serious admission from one who has sworn at ordination to be diligent in reading and study of the Holy Scriptures, which from Genesis to Revelation are largely prophetic writings.

To gain some knowledge of the importance of the word "prophet," it should be noted that it occurs 453 times in the Bible, "prophetess" six times (these two words being mentioned 165 times in the New Testament alone), and the words "prophecy" and "to prophesy" 137 times. Moreover, if all quotations from Old Testament prophets in the New Testament were erased, no sense could be made of the Book, nor would any foundational doctrine be left.

Our Lord based His teaching on the law and the prophets (Matt. 5: 17; 7: 12; 22: 40; Luke 16: 31). How frequently He refers to the prophets: "As it is written in the prophets"; "That it might be fulfilled which was spoken by the prophets"; "That the scriptures of the prophets might be fulfilled"; "Search the scriptures . . . they are they which testify of Me" (See also Luke 18: 31; Matt. 1: 22).

In this study the close union of the terms "the law" and "the prophets" must not be overlooked. They are inseparable, and both have been despised by "a stiff-necked and rebellious house," Israel. The disaster of the Babylonian captivity was precipitated by this rejection, as Daniel avows in his great prayer confessing the national sins of his people (Dan. 9: 3–19).

If the church hopes to give the lead (now being so widely discussed) in post-war reconstruction, she must return speedily to the law and the prophets; for therein is contained the only foundation — the basis of the Sermon on the Mount — upon which the New World Order can be built, and the means whereby victory will be attained.

The Authority of Inspiration

Special attention must be paid to II Peter 1: 15–21, beginning with the words, "For we have not followed cunningly devised fables." Here we find the startling revelation that prophecy is designated "a more sure word." The time when prophecy would be most urgently needed is also indicated by Peter:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts"; that is, the dark period (Joel 2: 2, 31; Amos 5: 18–20; Zeph. 1: 15; Nahum 1: 7–8; Isa. 13: 9–10; 60: 2; Rev. 9: 2) described by the prophets immediately preceding the Second Coming of the "Bright and Morning Star, the Root and Offspring of David." (Rev. 22: 16, 20.)

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1: 20–21.)

Where would be the sense of this, of Peter's caution that we should do well to take heed to prophecy and of God sending the prophets (Jer. 26: 5), if we are not to interest ourselves in what they say or in the interpretation of those who do "take heed" to their message. Where would be the sense of such words as "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets" (Hos. 12: 10); or where is the import to our times of this, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets" (Rev. 10: 7; cf. Eph. 3: 3–5); or again, "Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ez. 38: 17.)

Moreover, Paul evidently considered belief in prophecy a necessary preliminary to the Christian Faith, "Believest thou the prophets?" (Acts 26: 27.)

The Inspiration of the Holy Spirit through which the prophets spoke, and Israel's historic rejection of their message is verified in Nehemiah 9: 30. The great power which could be our government's today is seen from the experience (Num. 11: 25) of the seventy elders (national leaders), "when the Spirit rested upon them, they prophesied, and did not cease."

Moreover, the value of the prophet as an *Intelligence Department in time of war* is judged from II Kings 6: 8–12; "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speaketh in thy bedchamber." However, it may be argued that this is all "past." To which we reply what God has done once He can do again, if we would but return and believe Him. Moreover, we already *have* such an Intelligence Department in the written Word, which reveals not only the *words* of our enemies, but their very *thoughts* and conspiracies (Ezek. 38: 10–13; Psa. 83: 2, 8).

Prophecy — the Shape of Things to Come

"And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." (Isa. 44: 7.) This revelation God declared He had spoken by the mouth of

His holy prophets, and its intent and certainty of fulfillment with which the Bible closes its message we should *take heed unto:* "These sayings are faithful and true: and the Lord God of the Holy Prophets hath sent His angel to shew unto His servants the things which must shortly be done . . . blessed is he that keepeth the sayings of the prophecy of this book." (Rev. 22: 6, 7.)

With this "more sure word" of light to guide our national footsteps in these dark days of "distress of nations with perplexity" what fools we are to regard it with disinterest, when we have such a promise as this: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3: 7), when we have the irrevocable nature of His Words so revealed, "So shall my Word be that goeth forth out of my mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it" (Isa. 55: 11), and when we recall the words of James, "Known unto God are all His works from the beginning of the world." (Acts 15: 18.)

It is true to say that our race has traditionally and historically rejected, persecuted and despised the prophets and their mission, and in consequence prophecy and the law, which stand or fall together, have been at a discount, resulting in national disaster which could have been averted.

Isaiah was instructed to write in a table and note in a book a warning "*for the time to come for ever and ever*" — which includes the present — against this hostile attitude towards the "law and the prophets," of "a rebellious people," "children that will not hear the law of the Lord: which say . . . to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." The whole of Isaiah 30 should be read carefully, for it concerns no so-called church doctrine, but foreign relations and military policies. Let church and state "do well" and "take heed" to its warning for it applies *now*, being one of the cases of history repeating itself, of primary and ultimate prophetic fulfillment!

The clergyman admits that "God's good end will come to pass, but may be delayed." Exactly! and it is just this type of willful blindness of the Shepherds of Israel that is responsible for that delay, and the extension of needless suffering (Isa. 29: 9-24; 28: 7; 56: 10; Ezek. 34: 1–31; Rev. 3: 14–22).

Why! the whole Bible is a revelation in prophecy of the divine plan, which this publication has systematically unfolded throughout the so-called "peace years." We have never been reduced to the extremity of waiting for "times of intense anxiety to interpret prophecy, reveal the unknown future, or formulate a plan."

Yet a word of warning here. Prophecy was not given for those with "itching ears," the mildly curious and unbelieving, who are only concerned at heart with such questions as, "How long will the war last?" which in essence means, "How soon can I get back to the old comforts?" But it is for the revelation of God's plan and purpose for the world, and the way in which we, His servant nation, can hasten His Kingdom on earth, the New World Order, by our obedient coöperation.

Evidence of Fulfillment of Prophecy

Isaiah affirms that prophecy should be studied and that its fulfillment is certain: "Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them." (Isa. 34: 16.) Indeed, with over 97 per cent of prophecy translated into history and justified before the world we should be foolish to disbelieve the accomplishment of the rest. As Grattan Guinness in *Light for the Last Days* says on Daniel 12: 9, 10: "Whoso is wise and will observe the Hand of God in history, even they shall understand the meaning of sacred prophecy."

Yet why is it that the Bible is a closed book to the "learned" (Isa. 29: 9–12) accounting for their disinterest? Because they will not admit the key to the locked door, and that key is that Anglo-Saxondom under the leadership of the United States of America and Great Britain is Israel.

Nevertheless, there are learned men of discernment who are able "to read the book." The late Bishop de Jersey of the Falkland Islands said, "If the British Empire is not Israel, then none of the prophecies concerning Israel are yet fulfilled." Again, Bishop Titcomb said, "The Inspiration of Scripture must stand or fall by the Church's discovery of Ephraim as a Company of non-Palestine Nations restored to the Covenant of God during the last days." And, again, Archdeacon Denis Hanan, M.A., D.D., warned the Church, "Spiritualize the promises, acquiesce in Israel's failure, and you lose all power of witness" (cf. Rev. 3: 14–21). The Rev. Dinsdale Young, D.D., appreciated the power of witness of Anglo-Saxon-Israel truth when he said, "I do not know of any Society that is calling attention to the Bible more emphatically and more insistently — yes, and I make bold to say, more successfully — than this Federation is doing. I believe that this Federation has lighted a lamp, the golden beauty of which will never be obscured."

The light of that lamp is "the more sure word of prophecy." And the very fact that there are "learned" men who cannot read the "vision of all," which is unto them "as a book that is sealed" is in itself proof of the truth of prophecy. Moffatt translates Isa. 29: 10 thus: "For the Eternal has drenched you with stupor, closing your *eyes* and covering up your heads, till the sight of all this is to you no more than words in a sealed scroll. When men place it in the hands of a scholar, asking him to read it, he answers: 'I cannot; the scroll is sealed.' " Jesus counsels the "latter day" Church to anoint her eyes with eyesalve that she may see (Rev. 3: 17–28). Simeon declared our Lord Jesus to be "a Light to lighten the Gentiles," and the Glory of His people Israel, and Jesus said, "Search the scriptures . . . they are they which testify of Me."

Acts 15: 13–18 reveals the import of the Anglo-Saxon-Israel message, and in this connection let not the Benedictus be omitted, and the purpose of the Redemption of Israel: "As He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us" (Luke 1: 68–79; cf. Isa. 54: 17). Is the clergyman not interested in being saved from the enemies or does he regard this prophecy as "past" history?

When King Jehoshaphat declared to his people his national wartime policy during an episode which is a type of the great day of God Almighty, in the Valley of Jehoshaphat (Joel 3: 12; Rev. 16: 14–16), he said, "Believe in the Lord your God, so shall ye be established; *believe His prophets*, so shall ye prosper"; the immediate outcome was "then they returned . . . with joy; for the Lord had made them to rejoice over their enemies . . . and the fear of God was on all the kingdoms of those countries, when they heard that the Lord fought against the enemies of Israel" (II Chron. 20: 20–29).

The issue is the same today as when our Lord spoke to leaders of church and state in His day, "If they hear not Moses and the prophets, neither will

they be persuaded, though One rose from the dead." (Luke 16: 31.) The conclusive evidence of the vital importance of prophecy as Jesus Himself regarded it, was that the sign of the greatest event in human history, the resurrection, was the sign of the *prophet* Jonas (Matt. 12: 39, 40). So it is not strange that the main target of the skeptical modernists today is the story of Jonah and the whale (great fish) which they simply cannot swallow.

Consider then the awful implications of the words of the Alpha and the Omega Himself in His closing message of the Bible, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22: 19.)

Finally, the most conclusive evidence of all, and — may the clergyman note — it also comes from the book of Revelation, the nineteenth chapter and 10th verse, the theme being His deliverance of His Israel Bride and her regeneration prior to the New World Order, "Worship God: for the Testimony of Jesus is the Spirit of Prophecy."

Babel or Basic?

SINCE the curse of Babel fell upon the ancient world, the need for a universal language has never been greater than today.

A common world language would be welcome in commercial and scientific circles, and its effect for good upon international relationships would be tremendous. In an address before the Association of Special Libraries and Information Bureaus in London recently, Sir Richard Gregory, scientist and former President of the British Association, said:

"The international Morse code is an example of an accepted system of alphabetical and numerical communication, and what is wanted now is an auxiliary vehicle of language which will be as widely understood. It is to be hoped that academic as well as scientific and commercial organizations will assist in the movement towards an agreed auxiliary language.

"There is no better way of promoting interrelationships between the peoples of the world than that of a simple common language."

Many schemes have been devised to create an international language. They may be roughly divided into two classes: *1*) those based on a classification of ideas translated into words bearing no relation to any other language; *2*) those based on one or more existing languages. The best known of these languages is Esperanto.

Greek, Latin and Arabic have at various times had the status of international languages. French occupied a similar position in the 18th and early 19th century in diplomacy, social life and literature. In recent years, however, English has been growing in favor as an international language. It has for some time shared the prestige of French as the language of diplomacy, while in business circles, particularly in the Orient, it has been for a long while firmly established as the medium for communication between people whose mother speech is other than English. In fact, it is not uncommon to find in India a native of Travancore using English to converse with a Rajput from Rajputana. Likewise the Chinese of North China frequently make use of English when talking to Chinese of South China. Indeed, before the present war, English was the most widely spoken language in existence, being used by over six hundred million people.

The war will inevitably result in a great increase in the number of people speaking English. Not only has there been a great gathering into Britain, the Dominions and the U. S. A. of people from territories subjugated by the aggressor nations, but the very global nature of this war and the widespread dispersion of American and British armed forces is bringing countless others into contact with the English language.

English, however, suffers from a grave disadvantage as an international language; it is anything but easy to master. To overcome that difficulty, about twenty years ago Mr. C. K. Ogden, a Cambridge authority on languages, commenced working out a simplified English language which could serve as a common language for all the world. He called it "Basic English." The following is a brief description of the system written in Basic:

It is the belief of a number of language experts that we have come to the time when we have to make a selection between Babel and Basic. Basic is a system for saying things simply and clearly and at the same time for getting free from the unnecessary rules of a language which has become over-complex.

There are only 850 words in the complete word list of Basic.

This short list, which may be printed on one side of notepaper, is able, by the use of certain endings and a small number of simple rules, to be made to do the work of 20,000 words, so that anything may be said for all the purposes of everyday existence. It is possible for most complex thoughts and ideas to be put into Basic — a process which frequently makes the sense more clear.

Basic has no "verbs" in the normal sense of the word, but by putting together the names of simple operations such as *get*, *give*, *come*, *go*, *take* with words for directions like *in*, *over*, *through*, and the rest, between 2,000 and 3,000 names of acts are covered. For example, "insert" becomes *put in*, "surmount" becomes *get over*, "accelerate" becomes *go more quickly*.

In the same way thousands of "nouns" are no longer needed. For example, in Basic the word "puppy" becomes *young dog;* "bitch" *female dog*.

In no other language is it possible for this to be done. English is not a simple language, but it is a language which may be made more simple than any other language.

Of course, Esperantists maintain that Esperanto is superior to Basic in many ways. The present writer, not being a student of either, offers no opinion as to their relative merits, but it is surely obvious that advocates of Esperanto are faced with two difficulties: *1*) English is already the second language of a very large part of the earth, and few of those who already speak English in addition to their native tongue, will be anxious to learn a third language; *2*) there is a marked reluctance on the part of Anglo-Saxons to learn another language. May it not be part of the out-working of God's purpose that others than the British and Americans as a people have been willing, even eager, to learn English?

At the end of the present phase of the Great Tribulation, Anglo-Saxondom, God's Servant Nation and the nucleus of His kingdom upon earth, will be brought still more into contact with other peoples in order that Israel's destiny of being a blessing to "all the nations of the earth" may be completely fulfilled, and it stands to reason that to qualify them for this task, it will be needful for them to have "a pure language" (Zeph. 3: 9). Indeed, Dr. James Moffatt in his rendering of this verse in modern English, indicates that at that time a universal language, acceptable to all, will be in use: "Then will I grant and worship Him with one consent."

— W. B. G.

Jesus Was Not a Jew

By HOWARD B. RAND

For one to declare that Jesus was not a Jew brings the immediate response: "Of course He was a Jew." And yet, how many who thus assert that Jesus was a Jew are doing so as a result of a study of the genealogical evidence?

There is no factual evidence to verify or sustain those who have accepted the traditional teachings of the Church which proclaim Jesus to be a Jew. This statement is made with the full realization that there are those who will dispute it; not because they possess evidence to the contrary but because they would defend a doctrinal teaching, even against the truth.

Now the assertion that Jesus was a Jew is the result of centuries of belief based upon the teaching of the Christian Church whose leaders have assumed, because they have known no better, that He must be a Jew. Just as the Church has been mistaken in assuming that all Israelites are Jews so they have erred in presuming that all who are born of the line of Abraham, Isaac and Jacob must be, by virtue of their birth, Jews.

Along with the need of recognizing that all Israelites are not Jews is the need of remembering that the word Jew had a much broader meaning than the designation of a racial group. In a strictly religious sense, the use of the term Jew designates those who are of the Jewish faith and worship in the synagogue — many of whom might be of any race, being converts to Judaism, and not of Israel stock at all. History amply verifies the fact that many have become Jews who were not of Judah racially. In the time of Esther, "many of the people of the land (Persians) became Jews: for the fear of the Jews fell upon them." It was impossible for a Persian to change his nationality, but he could change his religious views and attend the synagogue. Thus in the religious meaning of the word Jew, men and women of other races could become Jews. It has been the failure on the part of Christian men and women to recognize this religious use of the term Jew in the New Testament, as apart from the designation of a race, which has brought so much confusion regarding the Jew and the people who are called Jews; for many are called Jews in the New Testament, because of their religious beliefs, who are not Jews in the racial sense of the term.

Let us look at a few passages of Scripture frequently cited to confirm the belief that Jesus was a Jew.

Jesus met a woman of Samaria who said to Him, "How is it that thou being a Jew, asketh drink of me . . . for the Jews have no dealings with the Samaritans." She knew from his garments that Jesus was a follower of the Jewish doctrines and one who worshipped in the synagogue. She marvelled that He would ask her for anything, for the strictly religious Jew refused to deal with her people. This was not a racial reason, but a religious one; and Jesus ignored the prejudices of His time.

Then it is pointed out that Pilate wrote a title over the cross, "Jesus of Nazareth the King of the Jews." This is seized upon by those who make Jesus out as a Jew racially to confirm their declaration that He was a Jew. But would the fact that He was King of the Jews necessarily make Him a Jew? King George VI who sits upon the throne of Great Britain is also King of India, but is he by virtue of that fact an Indian? Of course not. History amply proves many times that the king of a people need not necessarily be of the same race.

Scripture declares that the kingly line would be of the house of David, for God made a covenant with David promising the perpetuity of his throne. Now if Jesus was King of the Jews He must then, of necessity, be of the house of David, for it was through this house that the fulfillment of the promise of the coming King was to be made. The question, therefore, resolves itself into this: If Jesus is a Jew, then the house of David is Jewish. And thus it becomes necessary to determine the racial characteristics of the house of David in order to secure the answer to the question of whether Jesus was a Jew or not. That Jesus was of the house of David is taught in the Old Testament and confirmed in the Gospels: let us, therefore, proceed to establish the nationality of Jesus by establishing the nationality of the house of David.

It is clear in Scripture that a people and race were selected through whom, according to the promise, the Coming One who was to be the Saviour, Jesus Christ the King, would come. It was the line of Abraham through Isaac and Jacob. The descendants of Abraham, however, even through Isaac and Jacob, are represented in different branches of the human race. The Turk and the Arab are descendants of Abraham but not through Jacob. It is *through the twelve sons of Jacob* that the promise of the Coming One was to be fulfilled. One son of the twelve was selected for this purpose!

In studying the blessings given by Jacob to his twelve sons (as recorded in the 49th chapter of Genesis) the scepter, or kingly line, was to come through Judah only but, as with Abraham so with Judah, his descendants are not confined to one people. The Jew, as we know him today, is but one small branch of Judah's posterity and as such never received the promised blessing of having the scepter or of being the kingly line, for that passed to another in the line of Judah, centuries before the Jew as such came into being.

Judah had three sons: Pharez, Zarah and Shelah. Pharez and Zarah were born out of wedlock while the two brothers of Shelah, Er and Onan, died before Pharez and Zarah were born. Without going into too much detail, but which detail can be found in the Bible, Zarah only became the progenitor of the tribe of Judah. The descendants of Pharez left Egypt before the Exodus and became the progenitors of the Milesian civilization that was established around the shores of the Mediterranean; but, though of the line of Judah, they were not Jews. The descendants of Shelah, who were workers in fine linen, left the rest of Israel shortly after the Exodus and before Israel entered the promised land and joined with their brethren of the Pharez line in their westward trek. They were the progenitors of the fine linen workers in the Isles.

Judah, the son of Jacob, was not a Jew but a Hebrew and Israelite; a Hebrew because he was of the line of Heber, who was one of Abraham's great-grandfathers (five generations before Abraham) and an Israelite because he

was a son of Jacob: who was the first Israelite. So far the record is clear; and now, when it comes to following the line of Judah in its many branches, most students have assumed (without investigation) that there are no subdivisions in this line: an assumption contrary to the facts as shown in Scripture and verified by history.

For while Zarah became the progenitor of the tribe of Judah, as we follow closely the history of this tribe we find that it also is subdivided into different houses — while one of the houses is further divided into distinct, separate groups of people. The scepter was promised to Judah but, studying and following the line of Judah, one discovers that out of the tribe of Judah God selected the house of David as the one who would wield the scepter.

It was to David the Lord said, "And thine house and thy kingdom shall be established before thee; and thy throne shall be established forever." Ferrar Fenton renders this "Your House, and your Kingship shall endure forever. Your throne shall be established forever." (II Sam. 7: 16.) Here, then, is the line of the scepter and in no other branch of the tribe of Judah will it be found. Jesus Christ must needs be of the house of David in order to fulfill the requirements of the Messiahship.

It was of that house the Bible declares He came!

After the house of David was selected from the tribe of Judah, the remaining families of the tribe of Judah became the house of Judah. So the tribe of Judah was thus divided in David's time into two houses: the house of Judah and the house of David. Not yet had the racial type we designate today as Jews come into being. And when they finally appeared, centuries later, it was not in the line of the house of David but as a branch out of the house of Judah.

Let us briefly follow the history of the house of Judah and note a few of the high lights so important in proving that even the house of Judah are not all Jews. Just prior to the Babylonian captivity a remnant from this house took Jeremiah and his band, against Jeremiah's advice, into Egypt. The prophetic forecast as given by Jeremiah was fulfilled in their descendants who became the people we know today as the Gypsies; and though the Gypsies are descendants of the house of Judah, they are not Jews.

The major portion of the house of Judah was carried away into Babylonian captivity. When at the close of the seventy years of that captivity a remnant of this house returned to Jerusalem the balance of the house of Judah, still in Babylonian territory, ultimately moved north and west and joined with their brethren of Israel in their westward trek. In the course of time these descendants of the house of Judah became the Jutes of Jutland (or Judahlanders) and in the fifth century A.D. took part with the Saxons in the invasion of England. But there were no Jews in this branch of the house of Judah.

At the end of the seventy years of Babylonian captivity a remnant of the house of Judah returned to Palestine with the tribe of Benjamin and some of the royal seed of David as well as a few of the tribe of Levi. This group constituted the nation of the Jews, though they were not all Jews. The Benjamites were a tribe in Israel and therefore not Jews. The royal seed were of the house of David while the priests were of the tribe of Levi. Certain ones, both of the house of Judah that had returned from Babylon and some of the priests, intermarried with the inhabitants of the land. These intermarriages were severely condemned by both Ezra and Nehemiah. These forbidden marriages were made with the Hittites, resulting in producing a distinct racial type and which type today we call Jews. In other words, the Jew as we know him today is not of pure Israel stock but, through the intermarriages in the day of Ezra and Nehemiah, has the blood of the Hittites in his veins. This intermarriage gave the Jew his dark hair and eyes and the facial characteristics by which he is known and recognized today.

The origin of the Jew does not, therefore, antedate the return from the Babylonian captivity, but resulted from the admixture of Hittite blood after the return from Babylon to Palestine. Because the house of David was selected from the tribe of Judah many centuries previous to the time of these inter-racial marriages, there are no Jews as such in the house of David. Jesus, being of the house of David, was therefore not a Jew; though religiously He could be termed a Jew, for He worshipped in their synagogues.

* * *

Let us now turn to the record as given in the New Testament, which furnishes further evidence that Jesus was of the house of David and not of the house of Judah nor of the branch of that house represented in Jewry. Luke states: "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." In the annunciation to Mary the Angel declared, "The Lord God shall give unto him the throne of his father David," and by that very declaration confirms that He is of the lineage of David, or else the Angel Gabriel could not refer to David as His father.

Many statements in both the Old and New Testaments prove Him to be a descendant of David. Every one of the prophecies concerning the Messiah by inference or by direct mention refer to the Messiah as of the house of David. Isaiah informs us: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." (Isa. 11: 1.) Jeremiah declares: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. 23: 5–6.)

After the resurrection and ascension God gave His Son a special revelation which He communicated through John to His followers. It was a letter sent by Him through His messenger! At its close Jesus said of Himself: "I am the root and the offspring of David, and the bright and morning star." (Rev. 22: 16.) There can be no question as to His being of the house of David.

* * *

None of the disciples, other than Judas, were Jews. They were Galileans and, therefore, from the tribe of Benjamin. It was the members of this tribe, and not the Jews, who accepted the teachings of Jesus and afterwards became Christians. It was Judas who betrayed Him and it was the Jews who fought the Christians, persecuting and driving them from Jerusalem — causing the early church to be scattered abroad.

John tells us that during the ministry of Jesus, "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him." (John 7: 1.) The inference is clear. There were no Jews in Galilee where Benjamin was residing and Jesus confined his activities to this territory for the time being and kept out of Jewry, or the territory of the Jews.

After the resurrection of Lazarus, which fact was reported to the Pharisees, a council was called of the Pharisees and chief priests to see what could be done about Him, "Then from that day forth they sought counsel together for to put him to death." This fact was known unto Jesus and so John states, "Jesus therefore walked no more openly among the Jews; but went thence unto a country near the wilderness into a city called Ephraim, and there continued with his disciples." (John 11: 53–54.)

Jerusalem was the seat of the Sanhedrin and the stronghold of Jewry. Here they were powerful and were able to wreak vengeance upon anyone who opposed them. But the hour drew near when Jesus knew he must go to Jerusalem and so Luke tells us, "And it came to pass, when the time was to come that he should be received up, he steadfastly set his face to go to Jerusalem." (Luke 9: 51.) So Jesus took the twelve disciples aside as they journeyed towards the city, telling them, "Behold we go to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." (Matt. 20: 18–19.)

Along with Jesus, His disciples were known to be Jews as to their faith and religion and yet only one of their number was racially a Jew. It was he who betrayed Him.

The failure to make the distinction between one who is a Jew by race and one who is a Jew by faith has led to much confusion regarding the use of the word Jew in the New Testament. When Peter denied that he was one of the disciples of Jesus at the time of His trial he was told: "Thy speech betrayeth thee." Ferrar Fenton translates this, "For your dialect proves it plainly." (Matt. 26: 73.) Why could they say this of Peter? It could be said because Peter, though by faith a Jew, was not one racially for he was a Galilean and of the tribe of Benjamin and his dialect would be that of a Galilean, thus not Jewish. Jewry recognized that the men of Galilee were the followers of Jesus and that his disciples were Galileans; and so at Jesus' trial Peter, being known to be a Galilean, was immediately accused of being one of his followers.

Let it be recognized and understood that all who are declared to be Jews in the New Testament are Jews by faith and may not be Jews racially. This is clear from the statement in Acts describing certain ones who had come up to Jerusalem to attend the feast of Pentecost. We are told that many Jews, devout men, out of every nation, were present and a list is given of the nations in which they were born. That such were not all Jews by race is clear from the context, which states many of them were proselytes or converts to Judaism. Yet, regardless of their race, because they had accepted the faith of Jewry they are all designated as Jews.

We know that Jesus kept the ritual and the requirements of the law and was in attendance in the synagogues, participating in its worship and thus by faith was a Jew. In like manner any one who today accepts the Jewish faith and attends their synagogues would become a Jew, for the word Jew designates a belief as well as a race. But, though Jesus accepted the Jewish religion, His purpose was to fulfill the law of ritual and become the Lamb to be slain — making in His sacrifice the keeping of the ritual unnecessary in the future for the remission of sins.

Upon the death of Jesus Christ the veil in the Temple was rent from top to bottom and in that act God brought to an end the perfection of Judaism, abolishing the sacrifice of animals and opening the way for men to approach God through His Son, Jesus Christ.

But though religiously accepted as a Jew, as were all His disciples, yet by descent Jesus was not a Jew racially but of the royal seed of David's line, and in that line there are no Jews. Being of the royal seed He was born to be a King. This is clear in His reply to Pilate's question: "Art thou a king?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." Previous to this, Pilate had asked Jesus if He were King of the Jews. Jesus informed Pilate that He had a kingdom but that it was not of this world (the original word translated world here is *kosmos* and means "world order"). He then goes on to declare that if His kingdom were of this world order, founded on violence, and the sword, then His servants would fight that He might not be delivered to the Jews — after which He informed Pilate that His kingdom is far from this order.

Therefore, the fact of Scripture is that the house of David was selected to become the kingly line, that this house was set apart to develop and expand in its own line as distinct from the rest of Judah, and that the remainder of this tribe became the house of Judah. Furthermore, no man of the house of David could be racially a Jew, for as a race the Jews stem from the house of Judah through their intermarriage with the Hittites.

Why, then, do men call Jesus a Jew? It is because they are careless and unmindful of Biblical teachings regarding races and branches of those races. They have failed in this as they have failed to make a distinction between the house of Israel and the house of Judah. Thus, failing to distinguish between the house of David and the house of Judah, they call Jesus a Jew.

Of course much of this trouble results from the erroneous declarations of the Christian Church whose leaders, by their doctrinal teachings, have undertaken to make the Jews represent all there is of Israel and in so doing have designated Jesus as a Jew. When one is in possession of the facts of Scripture, and familiar with the genealogical evidence recorded in the Book, the foolishness of many doctrinal teachings so readily accepted by Christians becomes apparent.

On the Trail of the Truth

One of the supposed discrepancies in the Four Gospels, and used by those who would discredit the testimony of the witnesses, is the reported inscription written by Pilate and placed over the head of Jesus.

Matthew says the accusation was written, "This is the King of the Jews," Mark merely states, it was "The King of the Jews"; and Luke declares it appeared in three languages, "This is the King of the Jews."

Now turn to John 19: 19 for the exact words of the superscription, for there the Scripture reads: "And the writing was, Jesus of Nazareth the King of the Jews." Thus John alone purports to give the exact quotation, while the other three merely state — in the language of a witness — that the accusation brought against Him at the trial was written over His head.

Was Paul a Jew?

A READER writes: "I have read in DESTINY that only one of the disciples of Jesus was a Jew, namely, Judas. The others were Benjamites, therefore Israelites. In the Book of Acts, 21: 39, Paul states that he is a Jew, and in Romans 11: 1, that he is of the tribe of Benjamin. Could you explain this seeming discrepancy to me?"

There are three points in this question:

1) Concerning the statement that the "disciples" of the Lord, with the exception of Judas, were of the Northern Tribes, that is, of Israel, and not of Judah: the term "disciple" is used of those who personally "companied with us all the time that the Lord went in and out among us" (Acts 1: 21), which Paul never did. Paul is numbered amongst the *Apostles*, not amongst the *disciples* or those who personally followed the Lord in the flesh. Hence there is no discrepancy in the statement our questioner cites; the matter becoming quite clear when "disciples" and "Apostles" are differentiated as is done throughout the New Testament. Paul was appointed an Apostle.

2) Concerning Paul's statement in Acts 21: 39, it will be well if our questioner reads again that whole incident. Paul had just returned to Jerusalem from a missionary journey amongst the nations, in which he had taught reclaimed Israelites that there was no need for them to obey the ordinances or secondary ritualistic observances of the old Levitical system. This had stirred up considerable apprehension amongst the Christians in Jerusalem, not so much on their own account as because of the anger which Paul's attitude had caused among the Jews. They plainly told Paul that when it became known that he was in Jerusalem, he would be in great danger of public violence.

So with typical ecclesiastical "wisdom" (which did not turn out well at all) the elders advised Paul how to meet the situation. They said there were four men who had a vow on them, which would require their attendance at the temple, and Paul was advised to take upon himself the charity of paying the temple charges on these vow-makers, and appear in the Temple with them, in order that the Jewish populace might see he was not in contempt of their religion. Paul did so, and seems to have gone along very well until the seven ritual days were nearly expired. Suddenly someone espied him in the temple and raised the hue and cry. Paul was mobbed. He was in imminent danger of death when the soldiers arrived to rescue him. It was not a race riot, but a religious riot. The populace thought Paul was a renegade to his religion and had polluted the temple. And for aught the commander of the soldiers knew to the contrary, they were right. It was then that Paul spoke to the officer and asserted that he was not antagonistic to the Jewish religion (and he never was) and was allowed to make a speech from the castle stairs.

Read in this connection, and considering that the entire affair turned on a religious question, it becomes clear that Paul, when he said "I am a Jew" was simply denying that he was an outlander or that he was "that Egyptian" (v. 38) for whom the officer was evidently on the lookout.

To help you get the entire pedigree of Paul, as repeatedly stated in his writings, let us put it down this way:

Paul was by race a Hebrew.
Paul was by tribe a Benjamite.
Paul was by nationality an Israelite.
Paul was by citizenship a Roman.
Paul was by religion a Jew.
Paul was by religious denomination a Pharisee.
Paul was by conversion a Christian.
Paul was by calling an Apostle.

The term "Jew" may mean one of several things. It may mean a member of the house of Judah; it may mean a resident in Judea; it may mean a devotee of the Jewish religion. Ferrar Fenton translates Paul's statement — "I am a Judean." What Paul was telling the officer was this: "I am not an alien attempting to insult these people's religion. I am one of these people."

3) There is no discrepancy between Paul's statement in Acts and the statement to which our questioner refers us in Romans 11: 1. There is no discrepancy in any of Paul's statements concerning himself. Growing out of the riot in Jerusalem, Paul, after identifying himself to the officer, proceeds to tell the people who he is (Acts 22: 3). He repeats that he is a Jew, and that he was born in Tarsus. But he was educated in the law of Jerusalem under Gamaliel. And then he goes on in his speech to tell why he is also a Christian. In II Cor. 11: 22, he expands his relationship to his people. "Are they Hebrews? So am I." — that is racial. "Are they Israelites? So am I. Are they the seed of Abraham? So am I." The Jews of his time preferred the name Israel, for this made them Jacob's sons; and the reason they preferred to have it this way was that if they claimed descent from Abraham they must share the honor with the Ishmaelites; and if they claimed descent from Isaac, they must share it with the Edomites; but by claiming it from Jacob alone, they had a closed corporation. Paul goes back to the Hebrews, and claims relation with the whole Semitic world. He claims descent from Abraham, which gives him relationship with all Abraham's descendants and with the Covenant which God made with Abraham. He claims to be an Israelite, which places him within the people by whom the Covenants are to be fulfilled. He does not mention "Jew" here: there was no occasion for it. Once more, in Phil. 3: 5, he gives us a biographical note: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." Here he adds what religious party he belonged to in Judaism.

The passage in Romans 11 is a part of Paul's great argument to the effect that the covenants of God, made with Israel, were not annulled by the coming of Christ, but were given greater force; that God had not repudiated His promise, and was still firm in His ancient purpose to use Israel, as He had said. And in answer to the people who in those dismal days could not see the future greatness of God's fulfillment of those covenants with His people, Paul said substantially this: "Israel cast away! How can you say that Israel is cast away? Look at me! Has God cast me away? For I am an Israelite of the seed of Abraham, of the tribe of Benjamin." Paul knew, as we ought to know, the distinction that exists between the promises given to Israel and to Judah. He takes his side with Israel within the Abrahamic covenant.

The three Roman chapters — 9, 10 and 11 — all deal with this theme. When read carefully, it is clearly seen that there is no discrepancy.

A Jew Discovers the Messiah

I, CYRIL LEACH, a Jew of pure extraction, write testifying to the great light given me by Anglo-Saxon-Israel Truth; and how, through this wonderful key to the Bible, I came to the belief that Jesus Christ is of truth the Son of God and the Redeemer of Israel.

I come from a line of Rabbis on both my father's and my mother's side — teachers known far and wide in Russia and Palestine for their piety, charity and wide learning. Indeed, one of my great-grandfathers has to this day a synagogue dedicated to his name in the Holy City. My instruction in Hebrew and the Scriptures in general was not very profound, and it was not until I reached the age of sixteen that I began to reflect at all seriously or deeply about religion.

One of the first things that sorely perplexed me was the position of my own people in the world. As I looked around and saw the forlorn condition of the Jews, without king or country, with the God-given laws of Moses but subject to the man-made laws of the country they chanced to live in, I began to wonder whether the words "God's Chosen People" were not mere platitudes. The Jews were not even a nation, yet God Almightly had most solemnly sworn that Israel should not cease from being a *nation* before Him as long as the sun and the moon and the stars gave their light. Why had our people no king when God had sworn to David: "Thy throne shall be established for ever"? (II Sam. 7: 12–16.) God said to Abraham: "Behold My Covenant is with thee, and thou shall be the father of many *nations*." These and many other points led me to doubt whether the Bible after all was God's Word.

Another source of wonderment to me was the magnificent way Jews are treated all over the great British Empire and in America. No restrictions of any kind were placed on them, and yet I was assured that the Saxon people were a Gentile people — inferior as regards race to the Jews.

I remember asking my father: "If the Jews are God's Chosen People, why is such a wonderful Empire, carrying justice to the uttermost ends of the earth, given to a Gentile people, who are doing the very work the Jews should be doing?" I was told that it was impossible for the Jews as a persecuted race to do this work, but I thought that if God had said it would be Israel's work, He would take care to see that His people would be in a position to fulfill His words.

Mr. David Muir now appeared on my troubled horizon and in a short time we began chatting about various religious topics. One day he put this question, one which set me on quite a new line of enquiry and thought: "Why do your people in Jerusalem," he asked, "stand every Friday at the Wailing Place and weep for their brethren of the lost tribes?" I answered: "What lost tribes: the Jews are the whole of Israel, are they not?" When I got home that night I put the same question to our people, but though I found it was a fact, I could get no answer. For weeks I interrogated every one of my acquaintances I happened to meet, and at last I found that the word Jew is a generic name for the descendants of the Southern Kingdom of Israel, known of old as Judea. Where was the other part of the nation then? That was the question I set myself to answer. Vanished, lost, destroyed, but all the prophets continued to speak of them.

One day Mr. Muir lent me a book setting out what appeared to me at that time a preposterous idea, that the Saxon race is the continuation of the Northern Kingdom of Israel carried into captivity in 721 B.C. — a long time before the Southern Kingdom of Judea (the Jews) was shattered by Babylon. I laughed at the notion that an uncircumcised people, who believed in an impostor called Christ Who set Himself up as the Son of God, could be of the seed of Abraham.

For the first time in my life I began a most careful search of the Word of God — the acid test of all religious movements — to see if there was any truth in this astounding assertion. To my intense surprise I found that prophecy after prophecy had materialized and was in the process of materializing in the Saxon people.

These were some of the prophecies relating to the Jews:

That they should become a by-word and a reproach (Jer. 24: 9). — Fulfilled in the Jewish people.

To be without might (Jer. 19: 7). — Fulfilled in the Jews.

To be strangers in all lands (Jer. 15: 4). — Fulfilled in the Jews.

And scores of others.

Now why should not these material promises made to Israel also be materially fulfilled:

To be a multitudinous people (Hos. 1: 10).

To be a powerful nation (Isa. 41: 12).

To wander for many years and find an island home in the West (Isa. 49: 1–8).

To have the kingdom and national existence: A perpetual monarchy, and that monarch of David's line (Jer. 33: 21, 22).

To be a Christian people "All taught of God." (Isa. 54: 13).

Israel to be driven out from their own land, sown among the nations, lost to view, to be sought out and found, and to become the sons of God, and then to be used for the conversion of the world (Hos. 2: 23).

To be the chief among the nations (Isa. 54: 15–17).

And numerous others.

I now saw quite clearly that it is discrediting God's Holy Name and His reputation as a God Who fulfills His promises to the very letter to assert that the Jews form the whole seed of Israel.

I have since read many books, listened to many lectures, and have found, in addition to the pure testimony of God's Holy Word, the witness of profane history to the great truth that the Saxon people form the major portion of God's people Israel, and that it needs only the reunion of the House of Judah (the Jews) to form once more the whole House of Israel, to be ruled by one of the House of David.

From boyhood upwards I had been taught to regard the Name of Jesus Christ with contempt, as a false teacher, and many other epithets — sometimes, I regret to say, of a blasphemous nature. I found it a hard struggle even to listen to His Name, but once more I went back to the Bible, as I had been taught by Anglo-Saxon-Israel Truth, and faced the issue honestly. I already knew that the greater part of Israel knew Christ as the Redeemer of Israel and the Saviour of the World, but what brought the truth home to me with overwhelming force was the amazing fact that *all the glorious promises in the Old Testament* regarding the Messiah were *literally fulfilled in Jesus Christ!*

All These Things Shall Be Given

By C. S. WARNER

NORTHERN region residents may walk almost anywhere on a warm late-in-the-winter day, even in the snowbound mountains, and be startled by drops of sweet water dripping on them from a bare maple tree. They look up to discover that a squirrel has been running along the twigs, biting them to make the sap run. He evidently relishes it as a spring tonic. If the weather turns cold there will be tiny sap icicles next day under the branches he has nipped. They are not signs of winter but of spring, of the resurgent blood of nature: for nature's winter sleep is ending.

And then man enters the deep woods to gather the gift of the maple. Tapping the trees, the sap drips steadily and freely. Collected and hauled to a central point (it was picturesquely called the "Sugarbush" in the Northern Michigan town of my boyhood), the sap is boiled down to creamy maple syrup; or boiled down yet more to that nature-flavored delicacy: maple sugar.

Originally, these maple products came into being through a scientific discovery. Someone learned that maple sap — plus fire — produced, by boiling, the syrup and the sugar. Simple, of course, but yet it was a discovery; and since that long-ago time, despite the recurrent malady of war, history's overall course has been forward, while encompassed within our own lifetimes there has occurred such a surge of discovery that a great galaxy of yesterday's "inconceivables" have become today's realities. And now, in these intensified years of which President Roosevelt has said "Never before have we had so little time in which to do so much," things are being revealed to the scientists which are nothing less than those which will revolutionize the world. For the time is at hand when mankind will cease destroying, start construction; will no longer do without many things, will so cooperate with God and nature that "All these things shall be given . . ." — and that means for use, as intended; for the bounty of God is placed here for man's use.

All these things now on the horizon, beckoning to be used by man, will shortly force their way past the brakes of man's selfish political and pseudo-economic thinking and will, under the freedom of God's laws, be used. The *freedom* of God's laws? Well, what else? For that is the only freedom. *There is no freedom apart from obedience thereto.* As a matter of fact, returning to the theme of science, there is neither discovery nor invention, or any other scientific achievement except through compliance with the laws of nature which are themselves part of God's inexorable laws. That is all, for example, that Charlie Kettering's boys are doing in the great laboratories of General Motors. All they are doing is *discovering how to conform to God's laws* in the realm of chemistry and physics. Well, likewise, in the peaceful world beyond this war — according to the global Book which is the authoritative source of information concerning it — the distributive program of life and the financial program and the national and international and political programs will be such that at last men will be free: and all these things will be theirs.

So without overlooking the coming blessings of peace and health and freedom from economic want, what are some of the material things which will be awaiting use? All the space in this issue of DESTINY would be inadequate to draw the picture of those already known; further, because such scientific and technological developments as might ordinarily have taken a half century to realize are at present being compressed into the space of months, the picture is not yet complete. Let us glimpse the future, however, through the eyes of a few of the frontiersmen in the fields of science.

Dr. William J. Hale of the Dow Chemical Company, Midland, Michigan, has been "preaching" *chemurgy* for years. And what is this thing called chemurgy? Dr. Hale answers and proceeds to show that an abundance awaits man when he uses it, which man is just now beginning to do. Speaking before the Michigan Bankers Association, he had this to say:

"Chemurgy is the growing of flora to chemical ends. By 'flora' I mean all vegetation. Heretofore we have thought of that as agriculture.

"Well, it is agriculture. But as we passed from the machine age into the chemical age some fifteen or twenty years ago, we recognized that agriculture was not what it was supposed to be. We thought of agriculture as an art which involved the cultivation of the soil for the provisioning of man with food and clothing. Well, that is not agriculture; that is what agriculture used to be.

"Agriculture today is made up of two great branches, chemurgy and edurgy, the stem of this last term occurring in the word edible which defines food, and, therefore, edurgy is the working for, or the growing of, food. But that happens to be the smallest factor in agriculture, even though you think it is important.

"Chemurgy, the growing of chemicals, is about four or five times the proportion of edurgy in agriculture. So that heretofore we have considered agriculture more from the standpoint of the old time edurgy, whereas we should be thinking of it in the new chemurgy.

". . . all nature is trying to help man, but man is doing all he can to thwart nature. Let us get together with nature and see whether we cannot work to our own benefit and our own prosperity and that nature may be happy, for nature is not happy now. At every turn she is thwarted, disrupted, pummeled and cursed. We must actually work with her if we expect results. . . . Nature is bringing forth in tonnage far more, a thousand times more, than all man is able to produce today. You can hardly believe it possible, but nature is growing a thousand times more than we are growing. So don't you see what children we are? We have not begun to use nature at all."

Here, then, according to Dr. Hale, are just some of the results of using nature as it can be used: All of the 120 octane fuel our airplanes could possibly burn; all the rubber we want; all the lacquers, and all the finishes for automobiles; all the material necessary to make airplanes, without the use of aluminum; building materials of such strength that a stronger skyscraper than those now standing could be built, yet without any steel in it; an automobile chassis of safety and strength with a body and fenders which will not dent. Well, briefly, in the words of Bruce Hopper of Harvard: "As physical chemistry and minerals were central to the first revolution, so organic chemistry, and plants, offer almost limitless possibilities in the second."

Visualizing different world-regions as self-sufficient in the future, Dr. Hale is opposed to what he terms the curse of international trade (because it has led

to war) and prophesies the non-essentialness of it, giving the chemurgic reason-why:

"Analyze what you trade chemically, and I will show you that you are trading the same thing.

"Let us take a bushel of wheat from Kansas. What is it chemically? Ninety-nine per cent Kansas air. That is what it is. Carbon dioxide and water reduced into carbohydrates. I go over to France and trade that bushel of Kansas air for a gallon of wine. What is the wine? Nothing but air. Carbon dioxide and water reduced to carbohydrates and fermented. Nothing but air.

"I carry my gallon of wine to Kansas, and discharge the wine through the individual, and of course back into Kansas air. Well, who is crazy? One bunch of air for another bunch of air, carried back and forth, and we call that international trade."

So here is prosperity beckoning. It promises to be a great upheaval, for the good of man. Imagine, even milk is now possible from the laboratory: chemurgically. It *has been created!* So it seems logical that improvident man will soon awaken to coöperation with provident nature to put an end to a multitude of troubles and problems and complexities.

* * *

And here are excerpts from an address before the American Chemical Society by Dr. Charles M. A. Stine, Vice President, E. I. du Pont de Nemours & Company, Inc.:

"We shall have glass that is unbreakable and glass that will float, wood that won't burn, and laminations of plastics and wood that will compete with the structural metals. Hosiery derived from air, water and coal, a wonder of pre-war days, is but the forerunner of many innovations from the same source, ranging from shoes that contain no leather and window screens that contain no wire, to machinery bearings that contain no metal.

"Released by an American victory, the stream of production, compared with the volume in the past, will be as a great river is to one of its tributary creeks. We shall have at hand ten, fifty, a hundred times what we had before, chiefly of new materials.

"Fuels and metals and plastics are now ready to complete the revolution in transportation begun early in the century. Since motor-car production stopped, the shiny new models that are now gathering dust in dealers' salesrooms have aged, technically, at least two decades. We are now in the 1960's of motor cars, as measured by the old pace of development.

"Sealed cooling systems, proved on large scale by aviation, may end in the post-war car the nuisance of adding water to radiators. Weights may be half what they are, saving from 1,500 to 2,000 pounds of useless load. The power output per cubic inch of piston displacement may double, treble and even quadruple. Fuels may yield fifty miles to the gallon or better. In the oil industry they are speculating on fuels with octane ratings of 150, or almost twice that of the best automobile gasoline of two years ago. They say gasoline itself may be displaced by a superior petroleum product. They are even going so far as to talk of the practicability of midget automobiles for children.

"Instead of rubber alone, there will be a hundred and one rubbers for tires and other uses. In tires, the indicated range is from all-natural rubber casings, through varying combinations of natural rubber and synthetics, to the all-synthetics.

"The upsurge of automobile technology will be paralleled in aviation. Designers are thinking in terms of hemisphere-spanning freighters and of passenger air-carriers in fleets numbering hundreds of planes. Trans-continental non-stop air trains of gliders, which would drop off or pick up "coaches" over the principle cities en route, are no longer figments of an imaginative air man's dreams. Leaders of the industry say that technical considerations no longer limit the size of airplanes that can be built.

* * *

"As never before we are conscious of the need for cheaper and better housing. Crowded city slums stand as an ugly reproach to our lack of initiative and vision in home-building. The slums should be emptied after the war by the combination of forces that is arrayed against them; and once empty, airports might well take over those bleak blocks.

"Lower-cost motor cars, which will draw still more thousands of city dwellers to suburbs and country, represent one of the forces that are going to help empty the slums. Public opinion, shaped by a more enlightened conception of the basic needs of healthful living, is another. The third will be the better housing that so long has been awaited. . . . Plywood, plastics, rustless steels, non-ferrous alloys, various types of composition board, ceramics and synthetic finishes of lasting durability will be employed in profusion. For example, stainless steel is indicated as a common roofing material of the future. It will last as long as the house itself and require absolutely no maintenance. Lighting will be entirely automatic, governed by electric "eyes" sensitive to outside variations in intensity of daylight. Air-conditioning units will filter out the pollens of hay fever and asthma."

Certainly, all these things will bring a better life to mankind. Awareness of them now should put an end to the thoughtless questions some people are asking, which go something like this: "Do you think we will ever get back to things as they were?" Of course not. We are going forward to a new day!

Even now, rubber is being offered in Singapore for only a cent a pound, and there are no takers. There is soon to come a plentiful American supply; and some of our own synthetic rubber, which is not rubber at all but a chemical composition, is so good as to excel nature's own product for many uses. As a matter of fact, it is now being stated by those who ought to know that the motor car of the future will be equipped with tires which will last the lifetime of the car.

Small wonder, in view of the things now on the horizon, that Dr. Stine has this to say:

"One does not need to venture into prophecy to sketch the bold outline of what that progress can be. They have already been traced. Already our world of 1940, in which we took such pardonable if mistaken pride, is so far distant that it has become an antiquity, as seen through scientific eyes."

And peering toward the future, he eloquently summarizes the attitude of the true American frontiersmen of science:

"The President of the United States has said that we are fighting for four freedoms — freedom from want and freedom from fear, freedom of speech and freedom of religion. A former President of the United States, Herbert Hoover, has added that a fifth freedom is also mandatory in the victory — freedom of economic enterprise.

"The scientist accepts these freedoms unreservedly. To their attainment he is glad to give life itself, if that is the price.

"A soldier of peace, he fights for the freedom to mould a better destiny, both for the individual and for the race.

"These freedoms have always been America's. We fight to keep them America's. Let our swords be mighty, and mighty indeed will be our plowshares."

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The Names of God

By REV. W. PASCOE GOARD

THIS will be an examination of the names of God as they are introduced and used in the Scriptures. These names of God run like carefully separated threads of gold throughout all the books of the Bible. Some of these names appear to have originated in the minds of men, and to have been used in speaking of, or addressing, the divine. Other and most important names appear to have been assumed by God Himself, and to have been by Him revealed to man.

The *oneness and the continuity* of the Scriptures appear to be shown in a very striking manner by the orderly and systematic use of the names of God therein, especially such of them as are given by revelation.

Each of the revealed names is used to denote God in a specific relationship, or as administrating one of the principal departments of His governmental or other activities.

The various names of God are the following:

Elohim
Jehovah
Jah
El
Eloah
Elyon
Shaddai
Adon-Adonai El

There are many variations and combinations of these names.

The names of God appear in the Bible somewhat under the following circumstances:

Elohim appears *coincident with the creation* and may be man's designation of God, as it does not appear to have been specifically revealed.

Jehovah appears at the commencement of human history, that commencement being the fourth verse of the second chapter of Genesis.

Elyon El appears *coincident with the separation of the Covenant from the non-Covenant peoples*, and is used in relationship with the human family.

El Shaddai appears *coincident with the unconditional national racial promises made to Abraham*, renewed to Isaac and to Jacob, and by him passed on in his blessing before he died.

The Angel of Jehovah appears *in relation to Hagar*, mother of Ishmael.

Let us now note the manner in which the uses of these names are governed in the Bible.

ELOHIM

THIS is the earliest name of God in the Bible. It is used in connection *with the heavens and the earth* before the appearance of man therein. It is important to note this, as it supplies ground for the classification of this name.

The name stands alone, in the first verse of Genesis. It also stands alone from the second verse of the first chapter of Genesis to the end of the third verse of the second chapter. Now these two portions of Genesis stand out separate from each other and from the rest of the Scriptures, because of the subject matter contained in them, and because of the manner of the treatment of the subject.

Universal Creation

The first verse deals with a complete branch of scientific enquiry. It is unique, in that the whole field of that enquiry is beyond the reach of human investigation or experiment. There is therefore in this field of enquiry only one possible means of knowledge, and that possible means is information derived from personal intelligence other than human within whose scope and knowledge the facts transpire.

The Bible claims to furnish information from this source by means of "the testimonies of the Lord," declaring that "the testimony of the Lord is sure, making wise the simple." (Ps. 19.)

Either the verse named (Gen. 1: 1) is a "testimony of the Lord" or it is nothing. We accept it as the testimony of the Lord, and this is that testimony: "In the beginning God created the heavens and the earth."

Universal creation is the theme of the work contained entire in this verse, and I know of no other Scripture dealing in like manner with *the creation of the Universe as an end in itself*.

Cosmogony — or World Making

From the beginning of the second verse of the first chapter to the end of the third verse of the second chapter, the theme is "cosmogony." This theme differs from the former, in that traces of the operations described have been left in the geological structure of the earth and in the field of astronomy. In part, therefore, it falls within the scope of human investigation. But it does not entirely so fall, and it is necessary to seek enlightenment in part from a broader and earlier intelligence than ours. This is supplied us in the record of world-making.

Herein we read a scientific statement of world making as an end in itself, man occupying the place of a creature among other creatures so produced.

Human History

From the beginning of the fourth verse of the second chapter we have the story from another scientific standpoint: the standpoint of *human history*. The facts of the creation are again stated, but this time as leading to a prepared dwelling-place for men. It becomes from this standpoint the "story of the earth and man," as Sir William Dawson termed it, with the emphasis on man.

Now, when the "testimony of the Lord deals with *the creation of the heavens and the earth*, and with *cosmogony, as ends in themselves*, the appropriate name of God is used, Elohim."

As the first use of the name must settle its meaning, we see that this is the *name of the Creator of the heavens and the earth.* This use of the name Elohim continues in sufficient uniformity to establish the rule throughout the Pentateuch.

When the story of human history is introduced, then a new name is added — *Jehovah*. And it is important to note that *Jehovah and man appear together* in the pages of the Bible. But as this is the most important name of God we shall reserve it for consideration until later.

ABRAHAMIC PERIOD

IN CONNECTION with the life of Abraham there are startling name developments. The first of these Abrahamic name developments is in Genesis, Chapter 14. It is "The Most High God [Elyon El]."

It was introduced to the Scripture narrative in connection with Melchizedek, and it was used by Abram in ad-

dressing the King of Sodom, in the following words (Gen. 14: 18):

"And Melchizedek, King of Salem, brought forth bread and wine; and he was the priest of the *Most High God* [Elyon El]."

19. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth:

20. And blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

22. And Abram said to the *King of Sodom*, I have lift up mine hand unto the Lord, the Most High God, the possessor of heaven and earth.

(It will be noted here that the names Jehovah and the Most High God are used as synonymous names of the same person — not names of gods of different religions.)

The reason or scope of its use seems clear — Elyon El is *God in His relationship with the peoples of the earth*, not excluding the Israel peoples as part of the human family.

The non-covenanted peoples, being outside of the covenant seed have no right to use, and are outside of the activities of El Shaddai of the covenant of promise, or of Jehovah of the fulfillment of the covenant as confirmed to Israel at Horeb.

THE ANGEL OF JEHOVAH

HAGAR flees from Sarah. Now Hagar is not of the chosen family. But she is the mother of a son of Abraham, who thus comes under the scope of the general blessing. Therefore, she is an object of solicitude not only of Elohim as one of His creatures, but of Jehovah, as being one closely connected with His people.

To her, therefore, appears, not indeed Jehovah, but *the Angel of Jehovah* (see Gen. 16: 7–12).

But why should there be a special relationship of God with Hagar? The answer is clear. Because here was a special relationship. Let us try to apply the other names and see how they will serve:

ELOHIM: But this would be simply to class her as a creature among all other creatures, and would not meet her case.

ELYON EL: But this would be to class her with the non-covenant uncircumcised peoples, and this would ignore her privileges as the wife of Abram and the mother of his son, therefore it would not apply.

EL SHADDAI: But this would bring her and her seed into the national covenant, and that could not be. The son of the bond-woman could not inherit with the son of the free — therefore the name could not apply.

JEHOVAH: Beyond all, Ishmael had no part in the Jehovah covenant as ratified at Horeb.

There remained no other name, and therefore the Angel of the Lord is brought in.

It must not be considered that in this instance there was only a new name for God. A new personality is here introduced. This is more clearly seen when, prior to Moses' prayer for the personal, abiding Jehovah presence, God proposes to send with them His angel as His duly appointed and fully authorized and energized attorney, thus reducing Israel to the same relationship to God as was granted to Ishmael. The whole striking passage occurs in Exod. 23: 20–23.

EL SHADDAI

AGAIN, and instantly (Chap. 17) comes a startling name development. It is *on the occasion of the giving of the national covenant*. Of the far-reaching character of that covenant both as to time and development it is not necessary to say more than to refer to the text for the astounding nature of the promises (Gen. 17: 1–8).

Now mark: mark well: these promises are founded upon a personality (Isaac) not yet conceived, and against whose conception and birth had arisen the barrier of natural law. For the functions of child-bearing were ceased and the processes dead in Abram and Sarah, to whom the seed was promised, and the covenants given. This staggered the faith of Abraham and caused laughter to Sarah until God had declared His new name. That name was *El Shaddai* (*God Almighty*).

As His signature to the *national covenant* this was His name, as the following quotation will show:

But not only did He thus assume a new name for Himself.

He also gave to Abram the new name of Abraham.

And He gave to Sarai the new name of Sarah.

Abram and Sarai had died functionally.

Abraham and Sarah were quickened, and of that quickening the promised seed was born. And in the *promised seed was born a new race to be called hereafter "God's son among the Nations."*

The birth of that new race in Isaac is presented as being produced by divine intervention as was the birth of Jesus, though not in the same degree.

We here append the *El Shaddai* covenants.

Gen. 17: 1. And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I AM THE ALMIGHTY GOD [El Shaddai]; walk before me and be thou perfect. And I will make My covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him saying, As for me, behold, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her: and she shall be a mother of nations; kings of people shall be of her.

19. Sarah thy wife shall bear thee a son indeed: and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant; and with his seed after him.

20. And as for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget and I will make him a great nation.

21. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Gen. 28: 1. And Isaac called Jacob and blessed him, and charged him, and said unto him. . . . And God Almighty [El Shaddai] bless thee, and make thee fruitful and multiply thee, that thou mayest be a multitude of people: and give thee the blessing of Abraham, to thee, and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

Gen. 35: 11. And God said unto him, I am God Almighty [El Shaddai], be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12. And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Gen. 43: 14. And God Almighty [El Shaddai] give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved of my children, I am bereaved.

Gen. 48: 3. And Jacob said unto Joseph, God Almighty [El Shaddai] appeared unto me at Luz in the land of Canaan and blessed me. And said unto me, Behold, I will make thee fruitful and multiply thee, and I will make of

thee a multitude of people: and will give this land to thy seed after thee for an everlasting possession.

The last adoption of this name is the solemn self-declaration of the Lord in the Book of Revelation, Chap. 1: 8 — "I am He which is, and which was, and which is to come, *The Almighty*."

JEHOVAH

WE HAVE SEEN that the name *Elohim* began in the record of creation. We have seen that *Jehovah* was included in the record when referring to God in his relationship with "the Sons of God" in pre-Mosaic days. We also note that it is not used by men in addressing Him, or in speaking of Him, as a rule, during that period. We have seen that *Elyon El* appears first in connection with Melchizedek and is used in relation to the non-covenant peoples. We have seen that *El Shaddai* appears in connection with the national covenant of promise to the patriarchs.

We now see that *Jehovah is given to Israel* under the following circumstances.

As is set out at large by the author, in "New Light on Old Paths," the plan of redemption, taken at that stage when Abraham was called, included three necessary things.

1) *A specially prepared and chosen people* through whom that revelation should be given to men; for the mind, imagination, and heart of all the races were so filled with error and impurity that there was not one in a condition to become the medium of receiving and giving out that truth. Hence the call of Abraham. Hence, as we have seen, the Divine interference in the birth of Isaac — hence the jealous guarding of the purity of descent in the later experience of the chosen people. To this people was given a task which should be accomplished in three stages: *1*) (Mosaic Era) Bible making; *2*) (Christian Era) Bible preaching; *3*) (Era of the Kingdom) Reorganizing of society according to principles of the Bible.

2) *An entirely new revelation of truth.* Such revelation beginning as though there had existed none such before. The only variation from this being a short synopsis of former revelation as contained in those chapters of Genesis preceding the experience of Moses at the burning bush.

3) *An entirely new revelation of Himself personally to men.* This revelation began at the burning bush, continued in Egypt, and reached for that dispensation its culmination at Sinai.

Now in connection with the national organization of the people, and their taking up their threefold task, and the beginning of the new revelation of truth, was the revelation and gift of Himself, His presence being marked by the new name Jehovah.

This revelation of Himself to Moses at the burning bush is the key to the Pentateuch. Here historic or contemporary revelation probably begins. Before this point it is usually acknowledged none of the actual material entering into Genesis existed in its present form. That there had been previous revelation and probably previous documents or literature is known. But that any such was transcribed in the Genesis events before the burning bush seems to be a synopsis of former revelation and history. Now at the burning bush the Lord begins a new revelation of truth and of Himself to man. As would be expected, the first chapter of that revelation is devoted to self-revelation.

The remarkable passage reads thus, Ex. 3: 3–6, 13–16.

His name as revealed to Moses is I AM THAT I AM.

Later we read I AM Jehovah. Jehovah means I am. Therefore to say I am Jehovah is to say I am that I am. That name is formally delivered to all Israel in Ex. 6: 3–8.

Much has been made of the statement,

"I appeared unto Abraham, unto Isaac and unto Jacob by the name of El Shaddai, but by my name *Jehovah* was I not known to them, and I have also established my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. Wherefore say unto the children of Israel:

"*I AM Jehovah.*

"I will bring you out from under the burdens of the Egyptians, and

"I will rid you of their bondage, and

"I will redeem you with a stretched out arm, and with great judgments: and

"I will take you to me for a people, and

"I will be to you a God: and ye shall know that

"*I am Jehovah your God*, which bringeth you out from under the burdens of the Egyptians:

"And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and

"I will give it you for an heritage:

"*I am Jehovah.*"

What is there of difference between the "El Shaddai" of the Fathers and "I am Jehovah" of Israel? Simply this — El Shaddai is the name of God Almighty, whose person and throne is in Heaven and who occasionally visited the Patriarchs — whereas Jehovah *is the present person of the same God come to abide with, upon, and in His people for ever.* Jehovah signifies close relationship and fellowship. It also signifies fulfillment, while El Shaddai signified promises only.

To find different root ideas, perhaps different religions, in these names is absurd. Jehovah implies the same relationship as El Shaddai does, but intensified and constant. After Moses' prayer for the Jehovah presence with Israel has been granted, it is solemnly proclaimed to Israel through their representative Moses by God Himself (Ex. 34: 6):

"And the Lord passed by before him, and proclaimed, The Lord [Jehovah], the Lord God [Jehovah Elohim], merciful and gracious, longsuffering and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

Thus, *in endowing Israel with His name Jehovah, He endowed Israel with Himself.* This is shown beautifully in the threefold blessing (Numbers 6: 22):

"And Jehovah spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise shall ye bless the children of Israel, saying unto them —

"Jehovah bless thee, and keep thee.

"Jehovah make His face shine upon thee, and give thee peace.

"And *they shall put my name upon the children of Israel*, and I will bless them."

It will be well here to settle in our minds what is the meaning of the name Jehovah, and afterwards to proceed to examine its use.

The most important thing to note is the evident purpose *that the sound "Jehovah" should not be conceived of as a name at all*, but *as a sound indicating the immediate personal vital presence of the person signified.* Let us dwell on this. The difficulty manifest in the Scripture here is a difficulty not in the mind of God or of the writer, inspired or otherwise, but the difficulty is in the limitation of human language, and must meet every speaker and writer who uses human language, no matter in what tongue he may endeavor to phrase his meaning. Now, then, let us attempt a definition.

Jehovah. — That which the first person singular of the verb "to be" (I am) *indicates* when used by the lips of God in reference to Himself, Jehovah means. It is not a part of the verb "to be" as a part of speech, but is *the person indicated by it*, when thus used.

The word not only means Him of

whom it is used, but it also means *Him in His immediate attentive active presence.* Present in the past, present now, and present in the future and to all eternity.

That the Scriptures are full of *His immanent presence,* and that this name or sound indicates *Him present,* a moment's thought of the Bible reader will assure him. Let us take an instance: Moses said, "What is Thy name?" The reply was instant, "I AM THAT I AM." Anticipating what will come later, we call attention to the declaration of Jesus concerning Himself, "before Abraham was I AM," *for the Jehovah of the Old is the Jesus of the New Testament.* Jacob at the brook Jabbok understood. There wrestled with him a man, and he said, "Tell me, I pray thee, thy name. And He said, Wherefore is it that thou askest after my name; and He blessed him there." Why did not the man tell Jacob his name? The answer must be because Jacob was in actual contact with Jehovah, and that was to be in actual grasp of his name. Aside from that personal living presence, which Jacob was at the moment grasping, there was no name to tell. The pronoun "He," which succeeds the question, *stands for* Him, but "*Jehovah*" *was* "*He,*" and to use it in his presence thus manifested would be the crudest tautology. Indeed, what further enlightenment would have come to Jacob by the angel's replying "I am." Jacob seems to have understood this, for he said, "I have seen God face to face."

It seems useless to try to explain, or even illustrate this further, for we are here right up to the line of the limitation of human language, and it is to be feared the person who cannot see this meaning thus expressed will not see that meaning at all.

* * *

Now for a word or two regarding the uses of that name. It is manifest that a name such as this is would be meaningless for creation generally; it can only be intelligently used *in relation to men.*

It will further be seen that the name is used almost exclusively in relation to the line of human descent which remains in more or less close union with God.

It will be strikingly seen that it is used in regard to moral relationships, practically to the exclusion of all other uses in the pre-Mosaic era.

But chiefest of all it will be seen as *the name by which the Deity affixes Himself to the great covenant of blessing into which* He entered with Israel at Sinai.

The temporary connection between Jehovah and Cain is very striking. Cain is earth's firstborn. His mother in her pristine joy cries, "I have gotten me a man from Jehovah."

Jehovah hovers over, instructs, and exhorts Cain during his pre-murder days. He enters into enquiry with him after his offence. But as there was no obedience prior to the murder so there was no repentance after, therefore He sentenced Cain. The sentence being a life sentence, though not a capital one, presumably because the murder was not premeditated. Even then, on Cain's part, there was no repentance, but only a complaint that his punishment was too heavy. Jehovah put a limit to the punishment which prevented man from slaying him. Then Cain "*went out from the presence of Jehovah.*"

The record of Cain and his descendants is carried on for a period in the sacred word. Two things stand out in that record. First, the name of Jehovah is not mentioned in connection with that race again; and, secondly, the rapid descent from the unpremeditated murder by Cain to the premeditation of murder announced and gloried in by Lamech, Cain's descendant, showing the marked progress in evil in the character of the early Cainite Race.

There the curtain falls on the race of Cain.

The silences of God's Book are very terrible.

Thus he who should have been the first of the chosen seed falls with his descendants utterly out of the Divine redemption plan. (Gen. 9: 25, 26, 27):

"And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

"And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

The above quotation furnishes a good illustration of the distinctive use of the names of God.

On Canaan, the descendant of Ham, the name of God is not used in the prophetic utterance at all, unless the pronoun "he" refers to God.

On Japheth, whose family was outside the selected seed, as the Noachic genealogies show, the name of Elohim is called.

On Shem, through whom the selected redemptive line is carried forward, the two names Jehovah Elohim are called.

Canaan is accursed. Japheth is made partaker of natural blessing. Shem is made partaker of the spiritual Jehovistic blessing, and also of the natural Elohistic blessing.

We now pass to the Abrahamic period.

For moral and spiritual purposes Abraham was chosen and called out from his own land and people, therefore this action is under Jehovah. Accordingly we see that the call is given to Abraham by Him. But note very closely the dialogue between Jehovah and Abraham in the fifteenth chapter.

Jehovah speaks to Abraham.

Abraham answers, but addresses his answers to *Adonai El.* Now, if diverse names for God imply diverse authors of the Bible material, then must one part of a dialogue be found in one set of book material the product of one author, and the other part in another set of book material the product of another author, the dialogue only becoming complete when a third person, ages after, brings the two together and unites them in one logical whole!

But why does Abraham so answer? The reply must necessarily be that as Jehovah is not a name, but the personal Deity Himself, Abraham naturally chose *titles* by which to address Him, namely, Lord God ("Adonai El").

Furthermore, the name "Jehovah" being Himself, *God has restrained the use of* "the ineffable name" *from* all *except such as are by Himself appointed His duly qualified attorneys.* To illustrate: John Smith is a name. It is registered in the national records of vital statistics as representing a certain boy born into the world, and so named. It is written under public direction in the vital statistics records, in the school records, in the voters' lists, and so on. It is written in the newspaper columns, if John Smith happens to attract public attention. It is handled by John Smith's neighbors, by his friends and by his enemies. Thus far, it is public property beyond John Smith's control.

But when it comes to committing the person John Smith to obligation, as, for instance, a note of hand, or an agreement of sale or purchase, a deed, or a will, then no one may use that name but John Smith, for then the name becomes himself. If such agreement or deed gets into court, the Judge will ask, not whose name is this, but who is the party to this agreement. There is, therefore, first *the name* John Smith separate from the person, and, secondly, *the person* John Smith in that name.

Now God has names which the public may use. For instance, Adonai El as used by Abraham. But Jehovah is

Himself. Wherever it is, He is. To whatever covenant is affixed, He is affixed. Therefore none may use it but Himself, or His duly appointed attorneys. When He said, "Thou shalt not take the name of Jehovah thy God in vain," he meant more than thou shalt not use it lightly or blasphemously; He meant that, unless duly appointed to do so, *Thou shalt not use it at all*. Modern scholars have accused the Jews of superstition because they avoided using "the ineffable name." But they understood better than we have done and refrained from the name-Person of Jehovah.

We must now look at the name as used in connection with the Israel peoples. But, again, that is a false quantity in language; we should rather say we must look at *Jehovah as He gave Himself in covenant relationship to Israel*.

Glance now through the Statutes of the Lord and see how frequently they bear the official signature of His name-presence. For instance, take the 22nd chapter of Leviticus, verses 2, 3, 8, 16, 30, 31, 32 and 33. All these verses are stamped with the ineffable name, *I am Jehovah*, that is to say, with Himself, and so it goes on throughout the Pentateuch, the I AM THAT I AM is stamped upon the precepts and pages linking the statutes up with the living personality of Jehovah. Well may the inspired writers say "God was the word," and "The word of God is living [quick] and powerful, sharper than any two-edged sword," etc.

From the time of the Horeb covenant and forward the *Jehovah name, the Jehovah activities, nay Jehovah*, belongs exclusively to Israel and Judah. No other nation is called by that name, no other people is authorized to use it; it is the Glory of Israel that they were and are God's appointees to use and be energized by that name, and to bear it (Him) as a crown of Glory, and a sword of dreadful power to the end of time. Clothed with it "one shall chase a thousand and two put ten thousand to flight." Because of Him "No people shall be able to stand before thee," because of Him (it) "the nation that will not serve thee shall perish, it shall be utterly wasted." The Rallying Cry of Israel was "Charge, ye sons of Israel, Jehovah of Hosts is with us, the God of Jacob is our rearguard [ward]." And the answering cry from the ranks was a threefold Yhvh, Yhvh, Yhvh — of which an echo may perhaps be heard in the Anglo-Saxon battle shout, Hurrah, Hurrah, Hurrah, even to this day.

But the fact that of all the nations Israel only is empowered to use that name affords no ground to assume that this power is restricted in its operation to that one people. Indeed, it is made abundantly manifest that His power shall affect all nations, but only through the Israel people. To say that Jehovah is only a tribal God is not in accord with His set revelation.

Various Jehovah combinations are used in the Scriptures, of which a list is here given:

1) Jehovah-Jireh — Jehovah will see or provide (Colloquial — I will see about it).
2) Jehovah-Ropheka — That healeth thee.
3) Jehovah-Nissi — My Banner.
4) Jehovah-Mekaddishken — That doth sanctify you.
5) Jehovah-Shalom — Send peace.
6) Jehovah-Zebaoth — Of hosts.
7) Jehovah-Zidkenu — Our righteousness.
8) Jehovah-Shammah — Is there.
9) Jehovah-Elyon — Most High.
10) Jehovah-Roe — My Shepherd.

JEHOVAH–JESUS

THAT the Evangelist Matthew, in spirit and in letter, designedly *takes up and carries on the Old Testament story* is strikingly shown in the genealogical record contained in the first chapter. This will be seen to be a continuation of the genealogy begun in the eleventh chapter of Genesis. There the genealogy is brought down to Abraham; at which point Matthew picks it up and carries it forward to Jesus.

The same spirit which pervades all the Scriptures is manifest in his character portrayal of Jesus, whose Jehovahship he unveils from His incarnation to His ascension.

We will *look at the evidences of the Jehovah-Jesus name* in the New Testament writings.

The question of Jehovah incarnate arose and was dealt with by the National Council of the Jews. The name of Jesus was proclaimed with impressive state *before the assembly of the Council of the Jews* at Jerusalem, when Peter and John, with the lame man which was healed, were providentially introduced before it for a last great effort to enlist the Jews in the Christian Evangel; but which issued in that nation's great and solemn refusal, as a nation. This is the roll-call of the meeting. Acts 4: 5 —

> And it came to pass on the morrow that their rulers and elders and scribes, and Annas the High Priest and Caiaphas and John and Alexander, and as many as were of the kindred of the High Priest were gathered together at Jerusalem. And when they had set them in the midst, they asked, *By what power or by what name have ye done this?*
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> 8. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole;
>
> 10. Be it known unto you all and to all the people of Israel that *by the name of Jesus Christ of Nazareth*, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole.
>
> 11. This is *the stone* which was set at nought of you builders, which is become the head of the corner.
>
> 12. Neither is there salvation in any other, for *there is none other name under Heaven given among men* whereby we must be saved.

If Peter had said Jehovah instead of Jesus the Council would have honored them, but Jesus they refused. Thus the Jews perished on the rock which so seriously threatens the Christain Church today. *They refused to admit the Jehovahship of Jesus*.

They admitted much, as we may read in the record of that momentous council meeting.

Again this vital question is brought before the Council of the Jews in the trial of Stephen. Acts, Chapters 6 and 7.

Again they listen with silence to the masterful presentation of the vital line of inspired truth until Stephen arrives at the inevitable end, the *Jehovah-Jesus*. Then they gnashed with their teeth in anger, and stoned him to death.

How are we dealing with this vital question today? For solemn is the enquiry, "Who is a liar but he that denieth the Father and the Son?" Solemn is the declaration, "No man can say that Jesus is the Lord but by the Holy Ghost," "For the testimony of Jesus is the spirit of prophecy."

Thus was the question of the Jehovahship of Jesus brought with merciless clearness before the world at the inception of the Christian Church. For it the disciples suffered imprisonment, stripes and death. Opposing it the Jews committed such a national murder of the Lord, and suicide as a nation, as history cannot parallel.

Let us then follow the Jehovah meaning (remembering that Jehovah is never an abstract name, but is the present, abiding, indwelling Lord, *I AM* with us ever, and for ever).

We shall take Matthew's quiet but infinitely forceful *peroration* first. The Johannine Scriptures are more insistent perhaps in this great assertion, but all that John can say is condensed in this short word of Matthew.

"*All power is given unto me in heaven and in earth.*" (Matt. 28: 18.) Let the broadness and the quiet force of this statement enter your mind and heart, for none but God the Father and God the Son can hold such power.

Now having considered that statement, consider why the Saviour uttered it, and stop to wonder at the meaning of it all.

Matt. 28: 16: Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And *when they saw him they worshipped him*, but some doubted.

This was the first worship formally paid to Jehovah-Jesus by the Christian Church.

It was in accepting and justifying that worship that He made the solemn declaration, "All power is given unto Me in heaven and in earth." It was a marvelous meeting — a glorious worship.

This worship is followed by the impressive annunciation of the Jehovah name I AM, thus: "Behold I am with you always, even unto the end of the world. Amen."

The I AM *of Jesus*

Examine carefully the quiet exercise of the "I AM" name by Jesus. Perhaps the most striking use of that name was in the garden, when the multitude came to take Him. "As soon then as he had said unto them I AM he, they went backward and fell to the ground." (John 18: 6.)

What was there in the awful majesty of that quietly spoken word to send such a multitude reeling backwards, and to cause them to fall to the ground?

On the other hand there is the comforting "IT IS I, be not afraid," and the gracious statement, "For where two or three are gathered together in my name, there AM I in the midst of them." (Matt. 18: 20.)

Consider, a natural man of Adamic descent can be in but one place at one time, and can only move thence with expenditure of time and labor.

Again; "In My name; there AM I." This is the very meaning and purpose of the Jehovah name.

"And, lo, I AM with you alway, even unto the end of the world." Again this is the literal, exact exposition of Jehovah, and appropriately it is the closing word of Matthew.

"For many shall come in my name, saying I AM." (Mark 13: 6.)

"The High Priest asked Him . . . Art thou the Christ, the Son of the Blessed, and Jesus said, I am, and ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." (Mark 14: 61.)

"Many shall come in My name saying, I am. . . ." (Luke 21: 8.)

"Ye call me Master and Lord; and ye say well; for so I am." (John 13: 13.)

"I AM the Way, the Truth, and the Life." (John 14: 6.)

"I AM the Bread of Life." (John 6: 28–58.)

"I AM the Light of the World." (John 8: 12.)

"Before Abraham was I AM." (John 8: 58.)

"I AM the door of the sheep — the Good Shepherd." (John 10: 1–38.)

"I AM the Resurrection and the Life." (John 11: 25.)

"I AM the True Vine." (John 15.)

"IAM Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY." (Rev. 1: 8.)

"I AM Alpha and Omega, the first and the last." (Rev. 1: 11.)

"I AM Alpha and Omega, the beginning and the end, the first and the last." (Rev. 22: 13.)

"I Say Unto You"

Examine carefully the quiet majesty and Jehovah authority of the "*I say unto you*" of Jesus as recorded in Matthew.

In order to catch the significance of this saying it will be necessary to compare this expression in Matthew, as it is stamped upon the statutes and clauses of the Sermon on the Mount, with similar stampings or signatures of Jehovah upon the Statutes in the Pentateuch.

For instance, in Leviticus the 22nd Chapter, it will be seen that to every clause of the statute is affixed the signature "I am Jehovah." This signature occurs in verses 2, 3, 8, 16, 30, 31, 32, 33. We select at random from the Book of Numbers, Chapter 3. Here the third person singular is used in this form: "And Jehovah spake unto Moses saying," which recurs in the 11th, 14th, and 44th verses. To this last paragraph is also added the Jehovah signature, "I am Jehovah."

Let us now compare these affixings of the authoritative name with the exact counterpart in spirit and form in the Sermon on the Mount in Matthew.

Amendments to the Statutes of Jehovah

Murder —

Ex. 20: 13; Deut. 5: 17:
Thou shalt not kill. And those whosoever shall kill shall be in danger of judgment.

Matt. 5: 22:
But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of judgment.

Adultery —

Ex. 20: 14:
Thou shalt not commit adultery.

Matt. 5: 28:
But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Divorce —

Deut. 24: 1:
When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house she may go and be another man's wife.

Matt. 5: 32:
But I say unto you, whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Oaths —

Lev. 19: 12:
And ye shall not swear by My name falsely; neither shalt thou profane the name of thy God — I am Jehovah.

Matt. 5: 34:
But I say unto you, Swear not at all.

Vengeance —

Ex. 21: 24:
Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

Matt. 5: 39:
But I say unto you, That ye resist not evil.

Enemies —

Lev. 19: 18:
Thou shalt love thy neighbour as thyself, I Am the Lord.

Matt. 5: 44:
But I say unto you, Love your enemies.

In Chapter 5, "*But I say unto you*" occurs in verses 20, 22, 28, 32, 34, 39, 44.

Not only is there the same majestic spirit of authority manifested in the impressive "I say unto you," there is also the assuming and exercise of authority to *amend and ratify the statutes which were signed by the name of Jehovah.*

In order to make this comparison effective, we have arranged these quotations from Leviticus, Numbers, and Matthew in parallel columns. Also we have arranged in parallel columns the subject of the amended statutes, the original statutes from the Pentateuch, and the amendments in Matthew.

The Jehovah authority is identical in the statutes of Leviticus, Numbers, and the Sermon on the Mount.

As to the amendments of the statues, who may amend them but Jehovah?

In Israel there was no parliament! In all Israel there was neither person nor authority who dare amend the written constitution. Israel had an administrative council, but no legislative body. It was, in after ages, one of the great sins of the *nation* Israel that they forsook the statutes of the Lord and kept those which they themselves had made. But the nation of the Jews professed to keep the statutes of the Lord. Therefore the Lord's undertaking to amend the statutes of the written constitution is the more striking:

Leviticus 22: 1.

(1st person singular):

And Jehovah spake unto Moses saying:

2 — I am Jehovah.
3 — I am Jehovah.
8 — I am Jehovah.
16 — I am Jehovah.
30 — I am Jehovah.
31 — I am Jehovah.
32 — I am Jehovah.
33 — I am Jehovah.

Numbers 3.

(3rd person singular):

11 — And Jehovah spake unto Moses.
14 — And Jehovah spake unto Moses.
44 — And Jehovah spake unto Moses. I am Jehovah.
Chap. 4: 1 — And Jehovah spake unto Moses.

Matthew 5.

(1st person singular):

He opened his mouth and taught them saying:

Blessed are — Nine times repeated.
18 — Verily *I say unto you.*
20 — For *I say unto you.*
26 — Verily, *I say unto thee.*
Chap. 6: 5 — Verily *I say unto you.*
16 — Verily *I say unto you.*
25 — Therefore *I say unto you.*
29 — And yet *I say unto you.*

Following the "I say unto you" of the Sermon on the Mount is the "*I will*" of Jesus.

No other person in the Scriptures has claimed to heal by his own authority. Always has this been done by appealing to the power of God. Not so with Jesus.

Matt. 8: 3 — *I will*, be thou clean.
Matt. 8: 7 — *I will* come and heal him.
Matt. 9: 13 — "*I will* have mercy and not sacrifice, for I am not come to call the righteous but sinners to repentance."

Well may Jesus say: "But go ye and learn what that meaneth," for surely the adopted first person singular pronoun is the same in the person indicated as the one personally used — thus, "I am not come to call the righteous but sinners to repentance."

In adopting the former and conjoining it to the latter *Jesus seems to assume that sacrifices were offered to him in the temple worship of Jehovah.*

Matt. 11: 28 — Come unto me, all ye that labour and are heavy laden, and I will give you rest.
Matt. 8: 2, and Mark 1: 41 — And there came a leper . . . Jesus saith unto him, I will.
Luke 5: 12 — A man full of leprosy . . . I will, be thou clean.
John 20: 26 — I will send the Comforter unto you.

Again, in exactly the same Divine plan of authority, is the calm of *the "shall" of Jesus.*

Matt. 10: 15 — *It shall* be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city.
Matt. 11: 22 — *It shall* be more tolerable for Tyre and Sidon at the day of judgment than for you.
Matt. 12: 31 — Wherefore I say unto you: All manner of sin and blasphemy *shall be* forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.
Matt. 12: 32 — And whosoever speaketh a word against the Son of Man *it shall be* forgiven him; but whosoever speaketh against the Holy Ghost, *it shall not be* forgiven him, neither in this world, niether in the world to come.
Matt. 13: 41 — The Son of Man *shall send forth His angels*, and they shall gather out of His Kingdom all things that offend, and them which do iniquity.
Matt. 13: 42 — And *shall cast them* into a furnace of fire: there shall be wailing and gnashing of teeth.
Matt. 13: 43 — Then *shall the righteous* shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.
Matt. 21: 22 — And all things whatsoever ye shall ask in prayer, believing, *ye shall receive.*

Lord of the Sabbath

Wherefore *Jehovah blessed the Sabbath day and hallowed it.*

Each of the synoptic gospels solemnly presents this claim, and it is important — consider these two statements side by side.

Matt. 12: 8 — *For the Son of Man is Lord also of the Sabbath.*
Mark 2: 28 — Therefore the Son of Man is Lord also of the Sabbath.
Luke 6: 5 — The Son of Man is Lord also of the Sabbath.

Power to Forgive Sins

But now let us look again at a stated case. It is placed before us in Matt. 9, Mark 2, and Luke 5.

The facts were these, and they were peculiar. A man was brought and let down through the roof into the midst of a congregation before Jesus during a service.

Luke 5: 20 — And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
Luke 5: 21 — And the Scribes and the Pharisees began to reason, saying, Who is this, which speaketh blasphemies? Who can forgive sins, but God alone?

Their reasoning was perfect, and their statement of fact unassailable as to the forgiveness of sins.

Luke 5: 22 — But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? [For who can heal the palsy but God only implied.]
Luke 5: 24 — But that ye may know that the Son of Man hath power on earth to forgive sins [he said unto the sick of the palsy], *I say unto thee*, Arise, and take up thy couch, and go into thine house.
Luke 5: 26 — And they were all amazed, and they glorified God, and *were filled with fear*, saying we have seen strange things today.

NAME DEVELOPMENT AT THE INCARNATION AND BAPTISM

Jesus — The SON *of Man*

WE HAVE SEEN that "Jehovah" is the name reserved from public use. It is the very spirit of Jehovah, nay it is Himself. Therefore it may not be publicly used.

We now come to the fulfillment of the redemption promises in the incarnation, death and resurrection of the Lord, and in connection therewith there are glorious name developments. It was the will of God that in His new relationship with men *there should be a name which should be a household word*, and further, *a loved name of a beloved friend "which sticketh closer than a brother."*

This should be the name of "the Son of Man," "Who was in all points tempted like as we are, yet without sin." A name which should be lisped lovingly by infancy; dwelt upon with delight in childhood, honored and loved by young manhood and womanhood, leaned upon by men and women bearing the burden and heat of the mid-day of life. Revered, trusted, adored by the aged in the eventide of life, and triumphed in amid the darkness of the valley of the Shadow of Death.

A name familiar to the lips of the sinner and the outcast — a name which stands for redemption, mercy, pardon, love — and thus that name was announced: THOU SHALT CALL HIS NAME JESUS, for He shall save His people from their sins.

What volumes have been written in praise and honor of that name. And well might it be so. For even the Father hath sworn that to that name so full of grace and truth shall come the honor of all mankind, and of all creation.

Phil. 2: 5 — "Let this mind be in you which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God. But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Thus out of the pure spirit life, the Word became flesh, and we beheld His glory (glory as of the only begotten of the Father), full of grace and truth.

How blessed are we, even above those to whom, in a former dispensation, as to us, the abiding Jehovah presence was given. For to them he ever was "the invisible God, whom no man hath seen at any time, nor can see. . . ." And the human heart and mind has ever craved God manifested to human perception. Moses prayed, "I beseech Thee show me thy glory." Philip prayed, "Lord, show us the Father." To Moses in such measure as he could bear, his request was granted; but to Philip came the full answer to his prayer.

For Jesus stepped nearer, and showed His person as He had never done before, and thus He replied in word, but more by the revealing of Himself, to their sight. "Have I been so long time with you and yet hast thou not known me, Philip. He that hath seen me hath seen the Father, and how sayest thou then show us the Father? Believe me, that I am in the Father and the Father in me."

Thus satisfaction of the heart longing for a visible manifestation of God is sung by John:

"That which was from the beginning, *which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled* of the Word of Life. For the life was manifested, and *we have seen it*, and *bear witness*, and shew unto you that eternal life, which was with the Father, and *was manifested unto us. That which we have seen and heard declare we unto you*, that ye also may have fellowship with us: And truly our fellowship is with the Father, and with His Son, Jesus Christ. And these things write we unto you that your joy may be full."

In Hebrews the same note of triumph is struck:

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son. . . . Who being the brightness of *his* glory, and the *express image of his person* and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1: 1.)

Well may the inspired writer of Hebrews, swept forward upon the flood of his great theme, proclaim in abrupt ecstasy the name of Jesus in the Jehovah: "Jesus Christ, *the same yesterday*, and *today*, and *for ever*."

THE FATHER

IN CONNECTION with *the Baptism* there are other startling name developments.

At this time *the Great God of the Universe, Elohim, takes for Himself a new name*. And what a blessed name. *God who inhabiteth the praises of Eternity, now becomes the Father*.

Officially this blessed name is announced by the Son, in the Lord's prayer. How simple the words, how tremendous the meaning — "*When ye pray, say, Our Father* which art in Heaven. . . ." John's gospel early thus presents the Father to us, again proclaimed by the lips of the Son. John 3: 16 — "*For God* so loved the world that he gave His only begotten Son. . . ." And He carries the marvel and the glory further still in these words: "Behold what manner of love *the Father* hath bestowed upon us that we should be called the Sons of God."

"Beloved now are we *the Sons of God*."

Paul joins in with this: "Wherefore come out from amongst them and be ye separate saith the Lord, and touch not the unclean thing, and *I will receive you*, and *I will be a Father unto you*, and ye shall be my sons and daughters *saith the Lord Almighty*."

Again we return to Chapter 1 of John's gospel: "To as many as received him (the Son) to them gave He power to become the Sons of God."

Indeed, God was in Christ reconciling the world unto Himself.

From the exalted and far distant glory, the Father has come to us in and with His Son, as Jesus has declared: "If a man love Me he will keep My words; and *My Father will love him*, and *we will come unto Him and make our abode with Him*." (John 14: 23.)

But in closest relationship with the name development of the Father is the *manifestation of the Son*.

The Holy Spirit

Before leaving this earth, Jesus said to His Disciples: "If ye love Me keep My Commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever: even the Spirit of Truth." (John 14: 15–17.)

This was fulfilled at Pentecost.

Kingship of Jesus

Rev. 19: 11 — "And I saw Heaven opened and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. [Perhaps the Jehovah name, his private name.] And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.

"And he hath on his vesture and on his thigh a name written

"KING OF KINGS AND LORD OF LORDS."

With prophetic utterance the Saviour *once used this name* of Himself placing the event exactly within the activities of this name development, in that great description of his coming in Matt. 25.

31 — When the Son of Man shall come in His glory and all the holy angels with him. . . .

34 — Then shall *the King* say unto them on his right hand —

40 — And *the King* shall answer and say unto them. . . . *But to those on his left hand, he is not King but Lord.*

God All in All

I Cor. 25: 24 — Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father, when he shall have put down all rule and all authority and power.

25 — For he must reign, till he hath put all enemies under his feet.

26 — The last enemy that shall be destroyed is death.

27 — For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 — And when all things shall be subdued unto him, *then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

And thus the work is done —

Israel redeemed by the sacrificial offering of Jesus!

The sin of the world taken away by the precious blood of Jesus!

A world subdued by the triumphant power of Jesus!

An universal kingdom established on earth under the reign of Jesus!

A treading under feet of all His enemies temporal and spiritual, until his enemies become his footstool, by the Majesty of Jesus!

Then the presentation of the Kingdom of the redeemed to the Father, by His only begotten Son.

No more is there *El Shaddai activity* for the national covenant is fulfilled.

No more is there *Jehovah activity* for the revelation is completed.

No more is there the *Jesus activity* for all the redeemed are saved.

No more is there *the Elyon El* activity for the non-covenanted nations have entered the Kingdom, or have perished.

No more is there *the King of Kingship activity* for the Kingdom is handed over to God.

Then shall *the Son Himself* be subject to the Father.

THAT GOD MAY BE ALL IN ALL

Part II of *The Names of God* will appear in DESTINY for April

Scriptural Verification Necessary

FROM time to time stories are circulated that need to be rigidly checked before they are accepted as reliable. At the moment the account of the discovery of Noah's Ark has been given much publicity in certain quarters. We have received many copies of this story in which it is alleged that the vessel Noah built has been discovered.

Russian aviators are purported to have flown over Mt. Ararat in Armenia several years ago and to have looked down upon a large ship which afterwards was reached by soldiers of the Czar. Due to the fact that the Godless Bolshevists took over the government about that time, however, the records were (it is alleged) destroyed — including the photographs of the vessel. A converted Russian who has severed all ties with Godless Bolshevism is credited with giving publicity to this discovery. He claims to have been one of the aviators making the original flight when the vessel was first discovered.

It is a story to catch the imagination and thrill Christian people, but is it factual?

Now we believe that the Ark will be discovered, but there are Scriptural and historical facts that preclude it ever being found on the mountain in Armenia.

By virtue of the fact that the narrator gives the time of the discovery just prior to the Red revolution in Russia, a perfect excuse is furnished for the non-existence of any authentic evidence to substantiate his claims. But did the Ark come to rest on Mt. Ararat in Armenia at all? If the evidence of Scripture proves otherwise, then this fascinating story is but a hoax, perhaps first given out for publicity purposes. Let us take a look at the record.

Until recent years Mt. Ararat in Armenia was known as Mt. Massis. When Moses recorded the name of the resting place of the Ark, he knew where it was and could not have referred to a mountain in Armenia that was not even known at that time as Ararat. He further designated the place as the *Mountains* of Ararat, indicating not a single mountain but a range of mountains.

Anciently the name of the high tablelands of Tibet were known as the Mountains of Ararat and in the time of Moses these high mountains were known to him by that name, as he pointed to them in narrating the story of the Deluge and the final resting place of the Ark.

Tibet is a word from a Hebrew root which we find used in the Bible for the Ark of Noah. Legends from India tell of the land of Arya-Varta, in the northern highlands of Kashmir, whence the early patriarchs descended to replenish the earth. This name Arya-Varta is but another form of Ararat.

Let us look at a map for a moment and note the Biblical declaration that those who disembarked from the Ark moved from the east towards the west and in that westward journey came to the plains of Shinar. This could only be true if they moved west from the original Mountains of Ararat in Kashmir. In order to reach the plains of Shinar from Mt. Ararat in Armenia, Noah and his family would have had to journey from the north towards the south, which alone is enough to prove that Mt. Massis or Ararat in Armenia was not the resting place of the Ark.

We do not question that the Ark will be discovered, preserved in ice and snow upon the high plateaus of the mountainous land of Tibet, to be revealed in due time to a skeptical world. But, when found, the Ark will be in the place where Moses declared it landed and not upon Mt. Massis in Armenia. Scriptural evidence alone disproves the contention of this Russian, and in the light of that evidence his story cannot be accepted.

BOOKS

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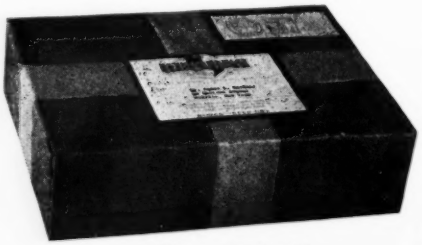
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