DESTINY

The Magazine of National Life



Illustration Courtesy of Hercules Powder Co.

JUNGLE DISGUISE

In History: A Whole Nation Was Camouflaged

[PAGE 117]



THE AMERICAN PULPIT

LET us always remember that the planting of America, in the strain that determined our country's character, was a spiritual planting. The fathers who planted this nation were Christians. They came here as Christians. They came because they were Christians. They came on a specifically Christian venture. Get it fixed in your minds, beyond the power of any false historian to erase, that the planting which determined the genius of this nation was a Church — not a town, not a colony, not a trading or exploring venture, not a gold rush, but a Church. A little Pilgrim Church crossed the sea for the sake of its church life — that is the true origin of our United States.

Who were these Pilgrim Fathers? They called themselves "the seed of Abraham, God's servant, and the children of Jacob, His chosen." It is so written in their own records. They called themselves "a vine out of Egypt into this wilderness." These are their words. They used the old Israel word "led," not "driven" — denying that either England or Holland had "driven" them out. Their passage hither was speeded by the great Israel texts. They braced themselves in trouble with the great Israel promises. They allotted their land as Israel did. They purged their settlement of blood and crime after the counsel of

(*Continued on page 141*)

FOREWORD

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

CONTENTS

THE AMERICAN PULPIT . .	*Inside Front Cover*
BROTHERHOOD OF MAN	115
DESTINY OFFERS $1,000.00	118
FOR FEAR OF THE JEWS	114
FORBIDDEN TO TEACH THE BIBLE . . .	140
FOREWORD	111
FROM CRUCIFIXION TO RESURRECTION .	119
GOD GOVERNS	133
HITLER: A PROPHET?	130
THE MEANING OF PATRIOTISM	113
A NATION WAS CAMOUFLAGED	117
OUR LORD IS COMING	127
THE POST-CAPTIVITY NAMES OF ISRAEL	137
THE PRICE OF BLOOD	116
THE STATE OF THE CHURCH	126
THEY DO NOT WANT THE KINGDOM .	136
VALLEY OF THE SHADOW OF DEATH .	134
THE VOICE	112
THE WORD OF GOD	131
WATCHMAN? EXAMINER?	114
THE YALTA CONFERENCE	113

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

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

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

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The VOICE

WE THINK of a voice as the utterance of living beings such as is made by human speech or sound in song, crying or shouting, yet the term "voice" can apply to other than human voices, such as the voice of the sea or even to a rumor of things to come. It is in this last sense as a rumor of coming events that God, through Zephaniah, says of the coming of the Great Day of the Lord:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." (Zeph. 1: 14.)

This is an interesting prophetic statement declaring that preceding the day of the Lord the voice, sound or rumor of the terribleness of that day is to be heard in the earth as the fearfulness of its events draw near. Can we identify *the voice* and thus be aware of what that day will mean? Isaiah describes it as follows:

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." (Isa. 13: 6–9.)

Turning to Jeremiah, we read:

"We have heard a voice of trembling, of fear, and not of peace . . . Alas! for that day is great, so that none is like it." (Jer. 30: 5–7.)

Joel refers to the day as:

"A day of darkness and of gloominess, a day of clouds and of thick darkness . . . for the day of the Lord is great and very terrible; and who can abide it?" (Joel 2: 2 and 11.)

The Prophet Zephaniah states:

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." (Zeph. 1: 15–17.)

There are many other applicable quotations, but the above are sufficient to emphasize the fearfulness of that day and because of its character Amos exclaims:

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light." (Amos 5: 18.)

But Zephaniah informs us that *the voice* of that day will precede its coming while Jeremiah says it is a voice of trembling that will be heard. In a survey of world conditions today, taking into account what has been done and is actually happening to many peoples in different parts of the world, we are even now actually hearing the voice of trembling and fear. And it is not difficult to identify *the voice* because warning of its significance has been given in the description of the day of the Lord.

Never in modern times, in many centuries for that matter, has there been such a condition of sorrow and death with wanton killing and torture as has been endured by multitudes in occupied countries under both German and Russian domination. The torture camps and mass murders, with deportations entailing much suffering and death, have no equal in human history. The systematic destruction of the ablest men and leaders, of the wealthy and the professional classes in all countries which have come under both German and Russian control clearly indicates what is in store for all peoples and nations if these evil forces, demon-possessed, gain even a temporary success in the struggle for power.

What would it mean to men and women in the United States of America if the doctrines of the Communists became supreme in our land? Millions would be tortured and killed, property rights would be set aside and men stripped of wealth, position and power as the red beast of evil undertook to blot out of our land all opposition. The regimentation and slavery which would follow would bring the fulfillment of the terribleness of the events which the prophets have described.

The voice of that day is already being heard as both Nazis and Soviets deal with unfriendly populations and even with the people of their own countries in their program for liquidating opposition. The Soviets call their program for controlling subjected peoples "social engineering," a term under which families are separated and thousands of men and women are shipped in box cars to unknown destinations under conditions which mean many will die before their journey's end. Sympathy is an unknown word to those responsible for such cruel and inhuman treatment of their fellow men.

Recently many Congressmen voiced a protest against a super-spy plan proposed for the United States of America, at the head of which would be a director appointed by the President. It was pointed out that such a system would, in operation, rival the secret police systems of both Germany and Russia in its ability to pry into the affairs of the American citizen. In what is now going on in Europe and in proposed plans for the further regimentation of the American citizen as this nation moves more and more to the left we have *the voice* or evidence of what may be expected by the description of the terribleness of the events which will transpire in the coming day of the Lord.

If you are unable to visualize some of the conditions of that day, a careful reading of the detailed accounts of what has been taking place in the unfortunate countries which have been occupied by both Germany and Russia should furnish sufficient evidence for consideration. No wonder Zephaniah states: "And their blood shall be poured out as dust and their flesh as dung," for already we are hearing the voice of the day of distress. The fearfulness of things to come is in evidence in the actualities now occurring under both German and Soviet tyranny.

Anglo-Saxon-Israel can escape much of the terribleness of that day if they will but turn from their evil ways. Only thus will God be able to deliver us from coming troubles. The Lord is calling to the nation: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ez. 33: 11.)

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THE MARCH OF HISTORY

THE YALTA CONFERENCE

THE world is prone to voice praise of such carefully planned statements as were first issued following the close of the conference of the Big Three at Yalta. But when all the facts are revealed it may become even more apparent than now that Stalin has won another diplomatic victory. The deal regarding Poland, in which Russia secured the support of President Roosevelt and Prime Minister Churchill to the Soviet annexation of one-third of Poland, has torpedoed the Atlantic Charter.

Right of all peoples to choose their form of government was one of the points in that charter, yet today many Poles are to be forcefully denied this right and Poland deprived of territory Russia desires to annex. As Czechoslovakia was abandoned to Germany, so Poland is being abandoned to the Soviets.

It may be said it is only Poland, and for the sake of peace the Poles should acquiesce in this loss of territory — but what of Estonia, Latvia, Lithuania, Rumania, Bulgaria, Yugoslavia, Hungary? Russia is well on the way to complete political domination in these and other countries as the pattern takes shape. The shadow of the Red Colossus is falling over one nation after another, with all Europe destined to become Soviet controlled if the present trend continues unabated.

There is little hope that, when finally there is revealed all the secret commitments made at Yalta, Stalin's present victory will be lessened. Rather we may expect that his political, social and territorial program will have been materially advanced to the detriment of Anglo-Saxon prestige, making future war inevitable.

It is necessary that we await details, letting the verdict of time provide the meaning of further concessions which may have been granted to Stalin at Yalta. We may learn what commitments, if any, were secured in return for such concessions. At the present moment it would seem that both Churchill and Roosevelt are outdoing Neville Chamberlain in a policy of appeasement, substituting Stalin and the Soviets for Hitler and Germany!

THE MEANING OF PATRIOTISM

A SPEAKER on the Town Hall radio program of February 8th made the statement that because he was against Communism it did not mean he was a Fascist, for he was against both Communism and Fascism. It is time this was recognized and to this statement should also be added that a man can believe in the Americanism of his forefathers, accept the principles on which this nation was founded and uphold its free institutions *without being a Fascist.*

Designedly, the Fascist label has been freely used by those who would bring into disrepute any individual who disagrees with them. Sincere Americans with a burning desire in their hearts to preserve this Republic and its institutions have thus been labeled. Those labeling them have no real love for our way of life and are actually conspiring to change our type of government to some form of Communism, Fascism or Socialism.

Just as the modernist in religion has been able to make the terms formerly used by the Church often mean the reverse of what those terms originally implied, so subversive men and groups have endeavored to make the acts and attitude of patriotic men and women mean the reverse of what the term patriotism really means. To thus change the definition of terms for the purpose of destroying faith in those who stand truly for God and country is devilish.

Now the dictionary defines a patriot as one who loves his country and is zealously supporting its authority and interests. Russia considers patriotism a crime punishable by death, as demonstrated in her treatment of the patriots wherever she encounters them. There are writers and lecturers in the United States of America who are following the Communist lead and who are labeling patriotism as treasonable, designating as Fascists those who are devoted to the welfare of their own country.

A man's country is as essential in his life as is his home, and the doctrines of internationalism will pass as the pendulum swings from the left to the right again. Then real values will once more be seen in their true light. A day is coming when our nation will awaken to the insidious doc-

trines of evil which the subversive forces have used in their endeavor to sabotage our way of life, for deep in the soul of man is the unspoken knowledge of the truth expressed in the lines from Scott's "Lay of the Last Minstrel":

> "Breathes there the man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land!
> Whose heart hath ne'er within him burn'd,
> As home his footsteps he hath turn'd,
> From wandering on a foreign strand!"

The Communists, with their fellow travelers, can for a time eclipse the inward urge of that inherent love of country which God has planted in the hearts of all men of good will, but not forever!

FOR FEAR OF THE JEWS

THE EASTER SEASON finds many Christians reviewing certain phases of New Testament teaching as it relates to the Crucifixion of Jesus Christ. Few will take careful note of the fact, however, that one of the reasons why so many in the day of our Lord failed to openly follow Him, and a definite contributing factor in His crucifixion as well, is expressed in the statement: "For fear of the Jews."

We are told that Joseph of Arimathaea was a disciple of Jesus but he was one secretly "for fear of the Jews" (John 19: 38). After Jesus healed the man who was born blind his parents dare not ascribe the healing to Jesus because they feared the Jews, as the Jews had agreed to put anyone out of the Synagogue who confessed Jesus to be the Christ (John 9: 22). John informs us that as the final Passover approached no man spake openly of Jesus "for fear of the Jews" (John 7: 13). After the crucifixion the disciples gathered behind shut doors "for fear of the Jews" (John 20: 19).

The same fear that actuated men and women of that day is much in evidence now. For fear of the Jews the information regarding Palestine must not be told and the facts of race must be suppressed while the right to proclaim the truth must, if possible, be denied to those who persist in giving evidence that the House of Israel is other than the Jews today. This fear of the Jews is back of proposed legislation to curb the publication of information — regardless of whether it be true or not — for the same spirit manifesting itself in our Lord's day is in evidence today in pressure being exerted against those who are failing to appease the Jews.

Much of the so-called anti-Semitic agitation originates with the Jews themselves, the avowed purpose of which is to arouse public opinion to the point that will make men desire the suppression of truth unfavorable to Jewish aspirations. But any legislation that would outlaw facts on such a basis, just because the truth happens to be detrimental to the Jews, would be aimed directly at the New Testament. There is no other piece of literature in which the Jews are so condemned for their evil acts as is contained in the account of the arrest, trial and crucifixion of Jesus Christ. The recorded information in the writings of the four Gospels and the Epistles amply justify this statement.

Men may undertake by legislation to outlaw the discussion of facts and if it is done in this case it will be "for fear of the Jews." Such suppression will not help the cause of tolerance, and unless the Jews in their acts and activities accept the principles and standards of Christianity, including the golden rule, it will be to their detriment. The acceptance of Jesus Christ and Christianity will remove the present cause of much of the anti-Jewish feeling resulting from ethical and business standards and practices which are governed by the teachings of the Talmud rather than by the principles of justice as enumerated under the commandments, statutes and judgments of the Lord.

Legislation can never change basic facts underlying the cause of friction. In the case of the Jews they alone can make that change. Legislative enactment cannot outlaw friction while the cause of that friction continues to exist. All the laws in the Roman Empire did not change the fact that the early Church had reason to fear the Jews. The celebration each year of the crucifixion and resurrection of Jesus Christ is a reminder of the opposition to the Messiahship of Jesus Christ, an opposition still in evidence in the refusal of those responsible for His crucifixion to accept Him today. But this is not to be so always, for John, in Revelation, states:

> "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Rev. 1: 7.)

The very agitation of the racial issue today is in itself a sign of the nearness of the time when the triumphant return of our Lord will take place. We are that generation to which He addressed His message of warning for in these Jewish aspirations we have evidence of the fig tree putting forth its leaves.

WATCHMAN? EXAMINER?

IN the editor's question box of the *Watchman-Examiner* the following appeared:

> "Would appreciate some information about the Anglo-Israel theory. What was its origin? What is the basis for its fantastic ideas?"

We were particularly interested in the editor's answer because, at the heading of his question column, there appears the statement: "In providing the answers to questions, we shall make use of the best authority available, submitting questions to specialists in their field." Here is the answer:

> "The Anglo-Israelite theory is a contention that the English-speaking peoples are the descendants of the lost 'ten tribes' of Israel who were deported by Sargon of Assyria on the fall of Samaria in 721 B.C. The settlement of Jews in England in the 17th century came somewhat as a result of the theory which had then and has had since a large number of supporters. Richard Brothers (1757–1824), styled the 'Nephew of the Almighty,' may be regarded as its first modern apostle. The theory is historically, ethnologically, and etymologically unsound. Its proponents wrest the Scriptures to suit their meaning and place great emphasis on fanciful interpretations of history and names."

Very interesting indeed. The only statement true to fact in this answer is the opening sentence in the editor's reply. The balance of his answer unmistakably shows how little he knows of the evidence available today which sustains the Anglo-Israelitish identity. Had he consulted his Bible he would have known that there are no Jews as such numbered among the Ten-Tribed Kingdom of Israel and so

his reference to Jews coming into the Isles in the 17th century is irrelevant. Then, too, why will Christian leaders follow the worldly trend of accepting as evidence the statements of secular writers rather than those of the prophets?

In "How Old Is This Anglo-Saxon Truth?" (DESTINY for April, 1944), the reference to Richard Brothers being the modern apostle of this teaching was completely refuted. Furthermore it was shown that dating from 665 A.D. to 1634 A.D. over one hundred and fifty references to the identity of the Anglo-Saxon peoples with ancient Israel have been discovered.

Had the editor of the *Watchman-Examiner* consulted experts on this subject, as he has suggested as a policy, he would not have published such a foolish answer. Instead of consulting the Bible or experts on the subject, his reply would indicate that the *Encyclopedia Britannica* became his authority. Now articles in encyclopedias can be wrong when written by other than experts. This is definitely true when secular writers undertake to discuss the Israel truth. The following is quoted from "How Old Is This Anglo-Saxon Truth?"

"The other day in a Philadelphia magazine we saw the strange statement that Richard Brothers was the original proclaimer of the truth that the Anglo-Saxon-Celtic and kindred peoples are the Covenant People of the Bible.

"We had known of poor Richard Brothers, as everyone has who studies the various phases of religious fanaticism, but it was something of a surprise to find a claim for his precedence in the proclamation of Anglo-Saxon-Israel truth. He was a naval officer who lived from 1757 to 1824. He dabbled in the prophecies and became insane. He declared himself to be 'the nephew of the Almighty' and 'a prince of the Hebrews' destined to lead the Jews back to Canaan. He had the dates of this return to Canaan very elaborately but also erroneously worked out. He was imprisoned as a criminal lunatic because of his habit of startling the inhabitants of London with prophecies of the death of the king or the destruction of the city.

"Even the *Encyclopedia Britannica* makes the astounding statement that 'The supporters of the Anglo-Israelite theory claim him as the first writer on their side.' This is our first knowledge that such a claim has ever been made and we think the *Britannica* staff will find themselves unable to prove it."

It cannot be proved, for it is not true and so even though such a statement appears in the encyclopedia, it is no evidence in face of actualities. But why not consult the Bible? The editor would present to the Jew who denies Jesus to be the Christ the evidence of the prophets and condemn the Jew if he refuses to believe what the prophets have said regardless of what may be said in their encyclopedias. We present to the editor of the *Watchman-Examiner* the Bible and the evidence of the prophets and call his attention to the volume of testimony published in DESTINY and our other literature which demonstrates the accuracy of the prophetic word. As specialists on this subject we can speak with authority. If Christian leaders refuse to accept the evidence of the prophets regarding the identity of Israel today, then who are they to condemn the Jew for also refusing to accept the same kind of evidence from the same source regarding the Messiahship of Jesus?

Men may declare Anglo-Israelism to be historically, ethnologically and etymologically unsound, but we challenge the editor of the *Watchman-Examiner* to prove it to be so. Transcending the historical, ethnological and etymological findings of men is the Scriptural, prophetical and chronological evidence which these Christian leaders may ignore for a time, as the Jews ignored such evidence regarding Jesus Christ, but be assured it will rise later to plague them in their unbelief.

What we need today are Christian men who will reexamine the facts of history in the light of what the prophets have said, setting aside denominational and theological prejudices as they approach the truth. If they will do this, then such foolish statements as above will not again be made. The editor of the *Watchman-Examiner* in his answer to the question involving Anglo-Saxon-Israelism made a public declaration of how little he knew concerning this subject.

BROTHERHOOD OF MAN

AGAIN hundreds of communities observed "Brotherhood Week" — February 18th to 25th. Protestants, Catholics and Jews united in its observance under sponsorship of the National Conference of Christians and Jews. And thus in the supposed interest of tolerance we are hearing much about the Fatherhood of God and the brotherhood of man. It is well to examine these statements closely. Unknown to many Christians, they are unscriptural, for the Bible does not teach the universal Fatherhood of God and brotherhood of man.

Every man can say that God is his creator and Judge but only those who have complied with certain conditions requisite to bringing them into the relationship of sons can say of God, "Our Father." Jesus certainly declared that there were men who, instead of having God as their Father, were of their father the Devil.

When the Jews accused Jesus of being born of fornication, and of themselves said they had one father, even God, Jesus said:

"If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my words. Ye are of your father the devil, and the lusts of your father ye will do . . . He that is of God heareth God's words: Ye therefore hear them not, because ye are not of God." (John 8: 42–47.)

This statement of Jesus immediately invalidates the human doctrine of the universal Fatherhood of God and the brotherhood of man for if there be some whose father is the Devil they are not brothers with those who have God for their Father. Who then are the sons of God?

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8: 14–17.)

There is no universal brotherhood of man in a world where evil men are doing the work of the devil. Only those who are led by the Spirit can say, "Abba, Father" — and no one else can claim God to be other than his creator and coming Judge. It is certain that the cruel and treacherous Japanese, the aggressive Nazis responsible for the death of thousands of their victims, and the Soviets, who have deported and destroyed millions of men and women in their evil planning, cannot, by any stretch of

the imagination, say of God, "Our Father." Evil doers can only look forward to meeting a God of Justice who will bring them to judgment for their wanton, cruel and merciless acts. It is certain also that they cannot claim brotherhood with those who by the Spirit can say, "Abba, Father."

These evil men, sons of Beelzebub, are numbered to slaughter and will certainly not be elevated to places of authority and power, which is the ultimate goal of the sons of God. Under the false doctrine of the Fatherhood of God and the brotherhood of man, Christian leaders have been fellowshiping with those who have no love for Jesus Christ and are thus giving support to the doctrines of the anti-Christ.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

How then is it possible for those who refuse to believe in Jesus Christ to call God their Father? John goes on to say:

"He that abideth in the doctrine of Christ, he hath the Father and the Son."

Thus it is clear that only those who keep the sayings of Jesus Christ can call God their Father. John then proceeds to condemn those who fellowship with the opponents of Jesus Christ:

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 10–11.)

It is the Christian only who can call fellow Christians brothers and who, through the Spirit, may say: "Abba, Father." The only way by which men may enter into such a brotherhood of peace is in the acceptance of Jesus Christ as their personal Saviour and in the keeping of all His commandments. Thus only may they become a part of that great brotherhood who are able to say of God, "Our Father."

What then should be the Christian's attitude towards those who are unable to claim God as their Father? It should be one of compassion, with a longing desire to bring them into fellowship with believers that they may also, through Jesus Christ and by the power of His Spirit, claim the promises and Fatherhood of God. It is our duty to tell them the glad tidings by which they may become truly sons of God.

THE PRICE OF BLOOD

MONEY donated to a cause represents the labor and activities of the individual or organization making the donation; in fact, it is equivalent to giving the labor itself to the work for which the donation is made. This raises an issue as to the advisability of Christian organizations accepting donations from some sources.

It was not lawful for the chief priests to take the silver which Judas had cast at their feet and put it into the treasury "because it is the price of blood." Thus money is tainted with the means by which it is acquired. This is clearly brought out in the law of the Lord, where we read:

"Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God." (Deut. 23: 18.)

From this and other Scriptural statements it is essential that Christians are careful from whom funds are received to carry on the Lord's work.

Rev. Clinton N. Howard, Editor of *Progress*, reports that the Young Men's and Young Women's Christian Associations of Rochester, N. Y. accepted $30,000 as a contribution from the Brewers' Exchange and $1,000 from the Wine and Spirit Association. Mr. Howard states:

"A Rochester friend writes, 'What most people say is, if you can get the devil's money to use in fighting him, why not do it?' This is an admission that it is the devil's money, but we ask the questioner to name one instance of an organization, religious or secular, that ever fought the devil after accepting a retainer from him? . . . We can give you the name of YMCA's to whose building fund the liquor men contributed, who never thereafter lifted a finger to 'fight the liquor traffic.' How was it in Rochester, previously active in temperance meetings and outspoken against the liquor traffic? After they accepted that $1,000 from the Brewers' Exchange back in 1913 they became 'dumb dogs that dare not bark.' "

If, through donations, the liquor interests can silence the voice of protest against their trade it becomes a splendid investment for them. For those who are thus silenced "Ichabod" is written across their spiritual portals, for the glory of the Lord has departed from them.

In contrast to the attitude of the above YMCA is that of Baylor University, the largest in Texas, whose directors returned a check of $25,000 sent as a donation by the Dallas Retail Liquor Dealers' Association toward a hospital fund. The following is from the statement accompanying the returned check:

"As you know Baylor University is owned and operated by the Baptist denomination of the State of Texas, and we have, after mature consideration, concluded that it would be inconsistent to accept this gift from the organized liquor interests."

A check for $30,000 was sent by the same liquor organization to Southern Methodist University which returned the gift with a similar note.

These two universities have made a splendid stand on a moral issue. No doubt that this amount of money would have been very welcome to both had its source been other than evil, but it was acquired trading in the bodies and souls of men. To accept funds from such a source is to countenance the methods used in obtaining this money. It is good to find Christian men and women who will put principle ahead of money and who will willingly reject what must have been a sum which they knew could have been used to good advantage. It costs something to stand on principle, and we are sure God will pour out a blessing and bring honor to the men and women responsible for the stand these Christian insitutions have taken.

God has pronounced as an abomination money from certain sources and the history of the liquor traffic, with its train of sorrow, broken homes and destitute children, plus the ensuing squalor and poverty which follows as the result of drunkenness can be no exception to God's rule against tainted money.

The day is coming when America will be compelled to take a stand against the evils so prevalent in our midst today, and heading these evils and responsible for much crime and misery will be found the liquor interests which are politically entrenched in our midst.

A Nation Was Camouflaged

MAN likes to congratulate himself on his originality, to take to himself the credit for what he thinks his ingenuity has accomplished, and it comes as rather a shock when he is told that he is after all only a clever imitator and plagiarist. If little insects or birds or beasts could talk to one another and express what they think of Man, the lord of creation, it would be quite interesting to listen, even if what we heard was not exactly complimentary.

What would they say of our camouflaged cities and streets and ships and guns and cars, and even the uniforms our soldiers wear? Can't you imagine them enjoying their little jokes as they discuss our — to them — crude attempts to make ourselves and our houses invisible? And if they could advise us they would surely be able to give us points. When man was in his infancy they knew all about camouflage. The Creator had placed within them as a protective measure the power and the ability to disguise themselves.

The slow-motion camera reveals to us some of nature's secrets of camouflage. Tiny grubs and caterpillars are at certain stages of their development so like their environment that until they move no human eye can detect them. Birds change their plumage with the changing seasons. Wild beasts take on the color and semblance of the forests they inhabit. And now in his extremity to save himself from extermination man is imitating them. Surely here we face not evolution, but devolution.

How incredibly strange this world of ours has become that we are forced to camouflage ourselves in order to save our lives and property. Akin to camouflage is a method adopted by some who for reasons best known to themselves desire to hide their identity from their fellows; they assume an alias. It is very simple to hide identity beneath an assumed name, whatever may be the motive for so doing. An alias is one of the most perfect means of concealment, and presents the F.B.I. with one of its most difficult tasks. It needs long and patient search to strip a suspected person of the aliases under which he or she may have been living and to disclose their true identity. This form of camouflage is quite common where recognition would involve peril.

There is one incident in history — and as far as I am aware only one — where a whole nation was camouflaged by assuming an alias and thus outwitted the world historians to the amazing degree that they missed whole centuries of its existence, and even when it reappeared in a modern form they refused to credit the fact that it existed. But behind all this there lies the strangest story ever told to man, a story known only in part, because man has never realized that the odd chapters with which he is more or less familiar should be read as a sequence. The Book in which the story is told is the Bible; and there are not many who understand the Bible, because they so seldom read it. They have an inherited reverence for it, but know only parts of it.

It is the story of a nation brought into existence and placed at the forefront of world history, famous, renowned, wealthy, reverenced and feared by its enemies. Then as mysteriously as it came it passed away. It was not annihilated; it was just lost sight of, because its name was erased. Its nationals were sifted among the other nations of the world, and their identity, though never lost, was camouflaged beneath a series of aliases. For long centuries, they moved down a prescribed avenue of world history until finally they were regathered and once again became a unity. Today that people is the best known of all peoples, greater than ever before, more world influential than ever before, loved, respected and feared only by those who love darkness rather than light because their deeds are evil. It is a servant nation to all, but though possessed of power and wealth it repudiates the *Herrenvolk* theory which has led the world into war. Its King and its statesmen, and even its vast Navy, Army and Air Force, seek to be peace-makers. When driven to draw the sword it is the avenging sword of justice wielded that those who take the sword of aggression may perish.

This is the strangest alias of history and perfectly keeps its secret and completely obscures all original identity. So perfect is the camouflage that when those who know point it out it meets with incredulity. Men just refuse to believe it. The reason for this strange phenomenon was that in that nation there was centered God's Kingdom on earth, its law and constitution were Divinely given and contained within them the guarantee of immunity from the disabilities incurred by surrounding peoples such as war, sickness and poverty, providing the law was obeyed and the constitution operated. All went well until that nation disobeyed that law, failed to operate that constitution, and in their place substituted manmade statutes and methods of government. Having become like the other nations of the world and sunk to their level, it was no longer in a position to represent the government of Heaven or be God's Kingdom on earth. It had to be removed.

The Bible tells how this was accomplished. At last nothing of it remained recognizable, not even the name, and those who had constituted its citizenship were scattered and sifted among the peoples of the world until such a time as they would return to God and to His will. Preparation for this was made by the advent of Jesus Christ to redeem His people and the New Testament records how this was done. Under a New Covenant (Jer. 31: 27ff., and Heb. 8), the redeemed people were to be reassembled and reconstituted. In the words of the New Testament, the Kingdom was restored to Israel: still Israel, although not yet allowed to resume the name. Under the existing alias and camouflaged from recognition by the peoples of the world among whom it was being reestablished, the Kingdom of God was emerging without observation: focal point of prophetic indication mysteriously hidden from world-view until the time of its revealing becomes due. Every mark of identification foretold appeared as it emerged from comparative obscurity into the front rank of contemporaneous history, but still the alias hides it from the knowledge of the historian.

Everyone listened with unusual interest to the story of how the Russians constructed an invisible bridge across the River Don; constructed it in sections in a nearby forest to test its bearing capacity and then silently by night

transferred it section by section to the river and placed it in position about eighteen inches below the surface of the water. To the watching enemy when daylight came it was invisible. Then the heavy tanks moved to the river's brink and to the amazement of the foe entered the water but did not sink! They crossed the river on the invisible bridge and won the position.

So God is constructing His invisible bridge, establishing His Kingdom without observation, thus bridging the gulf between the old world and the new. Beneath the surface of world happenings He builds the road down which unrecognized His people move to their appointed place. Not until there is the guarantee that the name originally given will be safeguarded from dishonor will the alias be terminated. That is a long process, but it is being worked out. Much has already been done, but more still remains to be accomplished. That the goal will be achieved is sure, because its full completion is provided for in the New Covenant. God will never again permit His Name to be taken (*i.e.*, carried, borne) in vain by any people. Never again will He allow it to be profaned among the nations. Until this is assured the alias will remain.

There are times when those who have eyes to see and ears to hear and to whom have been given to understand this mystery of the Kingdom of Heaven are impatient. They would fain hurry things in the hope that once the identity is revealed that in itself would change things.

We all know those puzzle pictures which contain interwoven the outline of a face or a figure. How difficult to trace it although one turns the picture and looks at it from every angle. But once it has been seen there is no escaping it. It stares at one and cannot be missed. So once the outline of Israel is discovered amid the changing picture of the human story, one wonders how one ever missed it or why others cannot see it. But no, God is taking no risks, and it is well for us to leave things to Him. Beneath that alias there lies the safe-guarding of the Name that is above every name. It is no light thing for a nation to bear a name with which the Eternal is associated and with which His honor is bound up. But the time will come when before the eyes of an astonished world there will stand revealed the people of whom it is written: "Blessed is the people whose God is the Lord," a people of whom He will not be ashamed to declare: "This is My people."

That is as far as we can go at present. In America and Britain there dwells a people upon whom the eyes of the world rest, knowing full well that the future weal or woe of the human race is linked on to what they do and what they become. This is not of their own seeking; more often than not it has been in spite of them rather than because of them.

And yet, despite the dark chapters and the purple patches or the mistakes and the failures, the world owes an incalculable debt of gratitude to America and Britain. Infinitely poorer would this world have been had it not been for those gathered by God into the Isles, that "appointed place" in His world plan, and those who went on to America, that they might become His servants to minister to a world in distress. Glad day when the call shall go forth:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Nations shall come to thy light, and kings to the brightness of thy rising."

Then indeed will the alias be lifted and the camouflage removed and the Great Commonwealth of Free and Equal Nations stand declared for what it really is, the Israel of God, a company of nations ruling with God to bring blessing to all the families of the earth.

— CLAUD COFFIN

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DECADES of Bible study and checking historical fulfillment of completed prophecy, plus the observation of contemporary world trends confirming the identification of the Anglo-Saxons as the Race of the Book have brought us to the inevitable conclusion that Anglo-Saxondom possesses all the promises given by God to the House of Israel.

This has to be our conclusion *from the evidence* — and the Bible, in accuracy of record and truth of prophetic evidence by which the identification of the Race of the Book is established, is seen to be not a gigantic failure but the infallible Word of God!

During all these years of investigation we have read many supposed arguments against what opponents have called the "fallacy" of believing that the House of Israel is in the world today as a people distinct from the Jews. Among all the various authors we have read, however, not one has presented conclusive evidence (scriptural or otherwise) to prove the accuracy of his contention and the inaccuracy of ours. Yet should one of these opponents be able to present scriptural evidence to sustain his argument it would compel us to acknowledge for the sake of truth that we are in error. DESTINY does not wish to be in opposition to the Bible's teaching concerning God's declared plan and purpose. If therefore we have drawn this conclusion as to the identification of the House of Israel inaccurately by failure to rightly understand the language of the Bible or the message of the prophets we stand ready to adjust our position to conform with the Bible

We have listened to our opponents present their arguments; we have faced ridicule in the past for our stand; we have had the position of so-called scholars who oppose the Anglo-Saxon-Israel identity cited as evidence of its fallacy; we have been challenged to prove that organized Christianity upholds our stand and, because it does not, this has been used as evidence against our position; in fact, just about every type of argument that could be thought of against our stand as to the identification of the Anglo-Saxons as the House of Israel has been brought forth. But no substantial, factual evidence has been produced to invalidate the position we have taken; these opponents have in no way overthrown the scriptural evidence of that identification.

Still, as a publication priding itself on its presentation of the truth, DESTINY offers $1,000.00 to the person who can show:

1) That God did not make an unconditional covenant with Abraham; or

2) That He made it and did not mean it; or

3) That He made it and meant it, and then broke it; or

4) That the Anglo-Saxon Race of today is not in the enjoyment of those unique, literal, national, temporal and spiritual blessings which God promised by His oath to the seed of Abraham.

— THE EDITORS

From Crucifixion to Resurrection

By HOWARD B. RAND

A STUDY of the life and ministry of our Lord is worthy of the best efforts of every Bible student. The chronological sequence of His moves from the time He went up to Jerusalem, just before the final Passover, to His resurrection and then on to the ascension yields significant information, with supporting evidence of the facts, for those who desire such knowledge. And with this detailed information one is far more intelligently informed concerning events surrounding the crucifixion, the resurrection and ascension and is better able to appraise the meaning of Pentecost and the birth of the Church.

Such men as the late Professor Charles A. L. Totten in the United States and S. B. Dimbleby, formerly Premier Chronologist to the British Chronological and Astronomical Association, London, England, have contributed interesting data establishing the year of our Lord's crucifixion and the calendar of that year. In this article we will follow their scholarly findings as to the chronology of the Crucifixion year.

The Hebrew Sacred Year starts with the month Nisan in the early spring. The first day of Nisan, the month Jesus was crucified in, fell — for the Crucifixion year — upon Friday, March 4th. On this day the Jews began to congregate at Jerusalem preparatory to the coming Passover. The Chief Priests and Pharisees had issued a command that if any man knew where Jesus was they were to be informed, the purpose of this order being that they might then take Him into custody.

Six days later, Nisan 7th (March 10th and a Thursday), was the beginning of the last week of our Lord's ministry before the crucifixion. The crowds in Jerusalem had increased and speculation was rife as to whether Jesus would or would not come to Jerusalem for the Feast, for the command of the High Priests and Pharisees was now well known:

"And the Jews' passover was nigh at hand . . . Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him." (John 11: 55–57.)

In the meantime Jesus and His disciples were moving towards Jerusalem:

"And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging. . . . And he cried, saying, Jesus, thou son of David, have mercy on me." (Luke 18: 35–38.)

Healing the blind man, Jesus entered and passed through Jericho:

"And as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging." (Mark 10: 46.)

This second blind man was also healed, and as Jesus came to the place of the sycamore tree He looked up and said unto Zacchaeus who had climbed into the tree to see Him:

"Zacchaeus, make haste, and come down; for today I must abide at thy house." (Luke 19: 5.)

Jesus and His disciples remained in Jericho that night in the home of Zacchaeus and, with sunset of this day, Friday began.

MARCH 11TH, NISAN 8TH, FRIDAY. In the morning Jesus departed from Jericho and came to Bethany six days before the Passover:

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him." (John 12: 1–2.)

Jesus remained here for the Sabbath (March 12th, Nisan 9th) and apparently spent the day quietly with the family of Lazarus.

"Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." (John 12: 9.)

SUNDAY, MARCH, 13TH, NISAN 10TH. This was Selection Day:

"In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house." (Ex. 12: 3.)

On this day a great multitude who had come to the feast hearing that Jesus was coming to Jerusalem:

"Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." (John 12: 13.)

Jesus had left the town of Bethany that morning and, having come to Bethphage at the Mount of Olives, sent two of His disciples into the village for an unbroken colt. The disciples found the colt and the owners allowed it to be taken to Jesus. He rode into Jerusalem upon this colt in fulfillment of Zechariah's prophecy (Zech. 9: 9). The Pharisees were far from pleased at the acclamation He received:

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold the world is gone after him." (John 12: 19.)

As Jesus drew near to Jerusalem He wept over it, saying:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19: 42–44.)

After entering Jerusalem, Jesus went into the Temple of God:

"And began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves." (Luke 19: 45–46.)

The Chief Priests and the Scribes retired, discomforted, from the experiences of the morning and met in solemn consultation to plan His destruction:

"And could not find what they might do: for all the people were very attentive to hear him." (Luke 19: 48.)

It was at this time that Judas Iscariot came privately before the Chief Priests and asked them what they would give him if he betrayed Jesus into their hands. Judas was promised money if he could arrange to betray Jesus into their hands so they could take Him while He was away from the multitude. Judas then joined the disciples to await the opportunity to carry out his plans.

Certain Greeks who had come up to Jerusalem to worship at the Feast desired to see Jesus and the blind and the lame came to Him in the Temple, and He healed them:

"And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

After this Jesus left Jerusalem and with His disciples went to Bethany. But Jesus had on this day officially entered Jerusalem as the Lamb of God and the Chief Priests had selected Him on this very Selection Day as the victim to be sacrificed for the sins of the world. In the morning Jesus returned to Jerusalem.

MONDAY, MARCH 14th, NISAN 11TH. Early in the morning as He returned to the city, He hungered:

"And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away." (Matt. 21: 19.)

When Jesus and His disciples arrived at Jerusalem, Jesus went immediately to the temple and again cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves. He enforced His move against those who were using the Temple as a place of merchandise, for He:

"Would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." (Mark 11: 16–17.)

This was the third and last time that Jesus cleansed the Temple. John alone gives the details of the first cleansing when at the beginning of His ministry Jesus went up to the Passover. Matthew details the second cleansing on Palm Sunday and Mark records the third cleansing of the Temple on the day following Palm Sunday and after he had cursed the fig tree. The account as given by John of the first cleansing of the temple follows the account of His first miracle when He turned the water into wine:

"After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." (John 2: 12–16.)

With the third cleansing of the Temple on Monday the Jews were no doubt determined to carry out their plans to destroy Him. As evening drew on our Lord went either back to Bethany or spent the night in Gethsemane, where He often met with His disciples.

TUESDAY, MARCH 15th, NISAN 12TH. As Jesus and His disciples ascended the Mount of Olives early that morning on His way to Jerusalem the disciples noticed the fig tree was dried up even to the roots:

"And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away." (Mark 11: 21.)

Jesus used this occasion to teach the disciples a lesson that their faith might be increased. Arriving in the Temple, and as He was teaching the people, a deputation from the Sanhedrim came to Him and demanded by what authority He acted. He met their crafty wiliness with the perplexing question:

"I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The Baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people: for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things." (Matt. 21: 24–27.)

Jesus then related two parables: *1*) the man with two sons, and *2*) the husbandman and his servants. He followed these by pronouncing judgment upon the Jewish nation:

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.)

Then follows the statement:

"And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

A coalition now took place between the Pharisees and the Herodians for the purpose of ensnaring Jesus in His talks. Political questions concerning tribute money were asked so that, if possible, they might destroy His favor among the people, or render Him obnoxious to the Roman Government:

"And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him, Master, we know thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's and to God the things that are God's." (Mark 12: 13–17.)

When this trap failed to ensnare Him the Sadducees put forth a question concerning the laws governing marriage and the future state of a man who had been the husband of a number of wives. In their turn Jesus silenced the Sadducees. Next came the lawyer who asked concerning the greatest commandment of the law. After answering his question the statement is made, "And no man after that durst ask him any questions."

It was Jesus' turn to now ask a few questions of His own, and so He said:

"How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?" (Mark 12: 35–37.)

No one was able to reply nor to again argue with Him. Turning now to the multitudes and His disciples, Jesus preached His final sermon in the Temple. It was a scathing denunciation of the Scribes and Pharisees who had rejected Him and who were now to be abandoned to their fate. The Temple was to become desolate and its glory would depart while the Jewish nation was to be destroyed. Never was a nation and its leaders more severely condemned than in this last sermon by Jesus as He was about to leave the Temple (*see* Matt. 23: 1–39).

As Jesus was departing from the Temple some of His disciples called His attention to its splendor and its treasures. He then predicted the complete destruction of the Temple.

It now being eventide:

"And at night he went out, and abode in the mount that is called the mount of Olives." (Luke 21: 37.)

WEDNESDAY, MARCH 16TH, NISAN 13TH. This was called the 1st day of, or the beginning of, unleavened cakes, because on it at eventide they began to cast out leaven. The night was spent by Jesus and His disciples on the Mount of Olives, probably in the Garden of Gethsemane. Here He continued the discourse regarding the destruction of the Temple and the events leading to His Second Advent (Matt. 24). It was at this time that He also gave the parables of the Ten Virgins, the Five Talents, and the Sheep and Goat Nations:

"And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." (Matt. 26: 1–2.)

At this time, probably at this very moment, the Chief Priests, Scribes and Elders were meeting:

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him." (Matt. 26: 3–4.)

Luke describes the part Judas Iscariot had in this betrayal:

"Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed." (Luke 22: 3–7.)

Now it was on this 13th of Nisan and in view of the 14th beginning with Sundown, the day on which the Passover Lamb must be slain, that the disciples asked our Lord regarding the preparation that should be made for the Passover Feast, they not knowing that He could not be with them.

Contrary to the accepted belief of the Christian Church today, Jesus Christ never partook of the actual Passover but He did eat with His disciples what we now call the Lord's Supper. It was the evening meal following the end of the day and was eaten by Jesus and His disciples after the Sunset, beginning of the 14th of Nisan: the actual Passover Feast would be eaten the following evening at the beginning of the Feast Day, Nisan 15th.

THURSDAY, MARCH 17TH, NISAN 14TH. The disciples made preparation for the keeping of the passover as this was the day on which such preparation was to be made. That evening, the beginning of this new day, the Lord and His disciples partook of the evening meal together. The description as given of the Lord's Supper precludes it from being the Feast of the Passover itself. The Passover Supper itself was to be eaten as follows:

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover." (Exodus 12: 11.)

In Ferrar Fenton's translation, direct from the Greek into English, the fact that Jesus did not actually partake of the Passover supper itself is clearly indicated.

"So they went; and finding everything as He had told them, they prepared for the Passover. And when the hour arrived, (that is, the day of preparation), He reclined, and the twelve apostles were with Him. And He said to them: 'I have longingly desired to eat this Passover with you before My suffering; however, I tell you that I shall not eat of it, until it can be administered in the Kingdom of God.' Then taking the cup, and giving thanks, He said: 'Take this, and divide it among yourselves; for I tell you that I will not drink of the product of the vine, until the Kingdom of God has come.' He then took the bread, and giving thanks, He broke it, and handed it to them saying, 'This is My body, which is delivered up for you; do this in remembrance of Me.' And He did the same also with the after-dinner cup, saying, 'This cup is a New Settlement in My blood, which is poured out for your sakes. But nevertheless the hand of My betrayer is with My own upon the table.'"

John asked Jesus who it was? Jesus said:

"He it is, to whom I shall give a sop, when I have dipped it, and when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."

It is well to note here that the Paschal Lamb had to be roasted with fire, not sodden with water. This dish of sodden food would not have been found upon the table of a Paschal Feast. The present occasion was merely the ceremonial supper of cleansing which preceded the Paschal Feast and ushered in the Preparation Day.

Judas Iscariot went out to complete his mission of betrayal. Peter declared his devotion to Jesus, but Jesus told him that before the cock would crow he would have denied Him three times.

The supper ended, they sang a hymn and then left the room and Jesus, as was His custom, went to the Mount of Olives and the disciples followed Him. He was to be smitten and they were to be scattered and so He told them they would fall away from Him that night, then He added:

"But after I am risen again, I will go before you into Galilee." (Matt. 26: 32.)

Finally Jesus and His disciples came to Gethsemane where He bade them pray and not enter into temptation, while He went further on to pray alone:

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26: 37–39.)

An Angel appeared from heaven and strengthened him, yet being in agony He prayed more earnestly, in that His sweat was as it were great drops of blood falling down to the ground. When He returned to the three, after praying, He found them asleep and He said to Peter:

"What, could ye not watch with me one hour? Watch and pray, that ye enter not

into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26: 40–41.)

Jesus went away a second time to pray alone and, returning, found the three asleep. He then went a third time to pray, saying the same words as before and when He returned said to His disciples:

"Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me." (Matt. 26: 45–46.)

Judas, who betrayed Him, was acquainted with the fact that Jesus, with His disciples, often came to the Garden of Gethsemane and so this night he led an armed band with officers from the Chief Priests and Pharisees to this place. Judas informed them that the one he kissed would be He whom they sought. Having been betrayed with a kiss, Jesus said to Judas, "Dost thou deliver up the Son of man with a kiss?" Addressing the posse Jesus asked them, "Whom seek ye?" They replied, "Jesus of Nazareth" and Jesus said unto them, "I am *he*." The *he* is not in the original and in His reply Jesus identified Himself with the "I AM" to whom Moses talked when he drew near to the burning bush in the wilderness (Exodus 3: 13–14). The effect of Jesus thus declaring Himself as identified with the I AM and Deity is thus recorded:

"And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way." (John 18: 5–8.)

When they laid hands upon Jesus, Simon Peter drew his sword and smote Malchus, the servant of the High Priest, cutting off his ear. Jesus touched his ear and healed it, then He addressed Peter:

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword." (Matt. 26: 52.)

In this statement Jesus condemned the aggressor and declared that such will be overcome by the sword in the hand of the defender. Then He declared:

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"

Jesus then turned to the multitude and chided them, asking if they had come out to take a thief with sword and staves. Why did they not take Him as He sat daily teaching in the Temple? Following this questioning of the posse, the disciples forsook Him and fled.

"Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was high priest that same year." (John 18: 12–13.)

Annas sent Him bound to Caiaphas. It was Caiaphas who had given counsel to the Jews, that it was expedient that one man should die for the people than that the whole nation should perish. Thus as High Priest he was prophesying, no doubt unknown to himself, that Jesus should die for the nation and for the children of God scattered abroad (John 11: 48–52).

As a prisoner Jesus was brought into the house where all the Chief Priests and Scribes and Elders came and assembled together unto Caiaphas. Peter followed him afar off, as well as another disciple who went in with Jesus, but Peter stood at the door until this other disciple spoke to the girl who attended the door and Peter was allowed to enter.

The High Priest now questioned Jesus regarding His doctrines, but Jesus referred him to the witnesses, saying that He had spoken openly to the world, taught in their Synagogue and Temple, and that He had done nothing in secret. He said:

"Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, evil bear witness of the evil: but if well, why smitest thou me?" (John 18: 21–23.)

The whole counsel now sought out false witnesses against Jesus that they might put Him to death, but they found none. Finally two false witnesses were found and testified:

"This fellow said, I am able to destroy the temple of God, and to build it in three days." (Matt. 26: 61.)

The High Priest now arose and questioned Him: "Answerest thou nothing? what do these witness against thee?" But Jesus maintained His silence. The High Priest then put a direct question to Him:

"I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."

Jesus did not hesitate, but answered the High Priest:

"Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26: 64.)

This was too much for the High Priest, who rent his garments, made a show of righteous indignation, and said:

"He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death." (Matt. 26: 65–66.)

The men who held Jesus began to mock Him, and smote Him, and some spit on Him, and they spat on His face and struck Him, saying: "Prophesy unto us, thou Christ, Who is it that smote thee?"

Now Peter was sitting without the court and a maid servant accused him of being one of Jesus' followers and he denied it, saying that he knew Him not. Again Peter was asked the same question and again he denied any knowledge of Jesus and still again, for the third time, he denied it, the last time with an oath, saying: "I know not the man."

"And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice, And he went out, and wept bitterly." (Matt. 26: 74–75.)

When the morning was come Jesus was taken from the Palace of the High Priest to the Hall of the Sanhedrim where the question was again put to Him if He was the Christ, and Jesus again affirmed that He was — after which He was bound and led away to Pontius Pilate.

Judas, who betrayed Him, evidently had not foreseen what would follow that betrayal, perhaps expecting the Lord to manifest His power and destroy His enemies. Suffering from great remorse, he brought back the thirty pieces of silver to the Chief Priests and Elders, saying:

"I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Matt. 27: 4–5.)

The Chief Priest took the silver, and because it was not lawful to put the price of blood into the treasury it was used to purchase the potter's field in which to bury strangers.

Returning to the trial, Jesus was taken before Pilate but the Jews did not enter the Hall:

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." (John 18: 28.)

Here is further confirmation that the Passover had not yet been eaten and so Jesus did not partake of the actual Passover Feast with His disciples.

Pilate asked what it was that Jesus was accused of doing, telling the Jews to take Him and judge Him according to their own laws. The Jews replied that it was not lawful for them to put Him to death, fulfilling the saying of Jesus that He would be crucified. The Jews then accused Jesus before Pilate of perverting the nation, forbidding to give tribute to Caesar and declaring He was the Christ or anointed King. Pilate then called Jesus and asked Him if He was the King of the Jews. Jesus wanted to know if he asked for himself, or had been told by others. Pilate answered by saying, "Am I a Jew?" He then said that His own nation and the Chief Priests had delivered Him up to be judged by him and Pilate wanted to know what He had done. Jesus then said:

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18: 36–37.)

Pilate asked Jesus, "What is truth?" Then he went out to the Jews and told them he found no fault in Him.

The statement made by Jesus regarding His kingdom not being of this world has led men to assume it has no earthly existence. They fail to fully recognize all that Jesus is saying here. He declared His Kingdom is not of this *Cosmos*, i.e., of this world order founded upon violence and the sword, else His followers would fight. His Kingdom is established in peace under the justice and equity of the administration of the Law of the Lord.

The Jews accused Jesus of many things, but He answered them not a word. And when the Jews informed Pilate that Jesus was from Galilee and thus a Galilean, Pilate knew He belonged under Herod's jurisdiction and so he sent Him to Herod who was also in Jerusalem at this time.

Herod had desired for a long time to see Jesus and so was very glad that He was brought before him. Having heard many things concerning Him, Herod hoped to see some miracles done by Him. Herod questioned Jesus, but He answered him nothing. Then Herod, with his soldiers, mocked Him and arrayed Him in a gorgeous robe, then sent Him back to Pilate. When Pilate sat down in the judgment seat his wife sent word to him, saying:

"Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." (Matt. 27: 19.)

At the time of the Feast the Governor was accustomed to release some prisoner. There was a robber by the name of Barabbas who had committed murder whom the Chief Priests and Elders had persuaded the multitude that they demand be released unto them. Pilate sought to release Jesus, but the multitude cried, "Let him be crucified." When Pilate saw that he could not prevail against the tumult he took water and washed his hands before the people and said:

"I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children." (Matt. 27: 24–25.)

This self-pronounced curse has followed the Jews wherever they have gone and in whatever country they have resided. As a people and race they will never escape its blight until they acknowledge Him whom they rejected as their Saviour and Messiah.

Pilate, as a result of the demand by the multitude, released Barabbas and when Jesus had been scourged He was delivered up to the will of the people. The soldiers took Him, stripped Him and clothed Him with a purple mantle and put a scarlet robe upon Him. They placed a crown of thorns on His head and put a reed in His right hand. Then they bowed the knee before Him, worshipped Him mockingly and, saluting Him, said: "Hail King of the Jews."

Again Pilate appeared unto the people and said that he found no fault in Jesus, but as Jesus came forth wearing the crown of thorns the Chief Priests and officers cried, saying, "Crucify Him." Then Pilate told them to take Him and crucify Him, for he said he found no fault in Him. The Jews then said that under their law, because He had claimed to be the Son of God, He should die.

When Pilate heard this he was still more afraid and went again into the Judgment hall with Jesus, and said unto Him: "Whence art thou?" But Jesus gave him no answer. Pilate then said:

"Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?"

Jesus replied:

"Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." (John 19: 10–11.)

Thus Jesus himself pointed to the ones guilty of His death, those who had delivered Him over to Pilate for judgment. And regardless of how much they may seek to disclaim responsibility, not until the Jews repudiate what their forefathers did and recognize Jesus Christ as the Son of God will the blood curse the Jews pronounced upon themselves — accurately verified in the historical fulfillment of centuries of suffering upon this people in accord with the correctness of our Lord's judgment — be lifted.

Pilate continued to seek the release of Jesus but the Jews cried out, "If thou let this man go, thou art not Caesar's friend." Pilate then returned to the judgment seat in the Hall and passed the verdict and Jesus was delivered up to be crucified.

It was Preparation Day when the Paschal Lamb was to be slain and on this day Jesus was led forth to be crucified. He staggered under the weight of the cross He was compelled to bear. A man from the country, Simon by name, was compelled by the Romans to help Jesus bear the cross. A great multitude followed and many women bewailed Him:

"But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." (Luke 23: 28–29.)

Two malefactors were led away to be put to death with Him. They came to the place called Golgotha, in Hebrew, which being interpreted is the Place of Skulls and there He was crucified as were the two malefactors with Him, one on each side. Thus scripture was fulfilled, for He was numbered with the transgressors. The Jews objected to the title Pilate had written to go over the cross, "This is Jesus of Nazareth, the King of the Jews." But Pilate said, "What I have written I have written."

And it was the third hour when He was crucified. This would be about nine o'clock in the morning. Following the crucifixion the soldiers divided His garments among them as He hung on the cross and cast lots for His vestment. Many people stood by at the cross:

"And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." (Matt. 27: 39–40.)

Others said that He trusted in God, so let God now deliver Him if He delights in Him. And the soldiers also mocked Him, saying that if He was the King of the Jews let Him save Himself.

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." (Luke 23: 39–43.)

Here we have an instance where the use of a comma has completely changed the meaning of the statement of our Lord, for Paradise has not yet come. What He actually said should be punctuated to read as follows, "Verily I say unto thee today, shalt thou be with me in paradise." In other words, Jesus was telling him that very day that when Paradise came the thief would be there with Him.

Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved standing by, he saith unto his mother, "Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (John 19: 25–27.)

It was about the sixth hour (this was in Hebrew time, reckoning from sunrise to sunset, therefore about noontime) when there came a supernatural darkness over all the land until the ninth hour. This darkness therefore extended from noon until three o'clock in the afternoon. It was *not* an eclipse of the sun as it would in that case have been necessary to have a *new* moon and on Nisan 14th the moon was full. *There is no scientific explanation of this three hours of darkness.*

About the ninth hour (3 P.M.) Jesus cried with a loud voice saying, "*Eloi, Eloi, lama sabachthani?*" Ferrar Fenton translates this, "O My God! My God! to what have You forsaken Me?"

Some, standing by, thought He called for Elijah. A sponge was filled with vinegar and put to His lips and when He had received the vinegar He cried with a loud voice, "It is finished." And when Jesus had cried this, He said:

"Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23: 46.)

Some interesting events followed His death. The vail in the Temple was rent in twain from top to bottom. This was an act of God for had men rent the vail it would have been torn from bottom to top. Then follows the statement covering events from His death at 3 P.M. on Thursday, Nisan 14th, to His resurrection Sunday morning, Nisan 17th.

"And the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27: 51–53.)

When the centurion, and they that were watching Jesus saw the earthquake, and those things that were done, they feared greatly and said, "Truly this was the Son of God."

Because it was the Preparation Day (Nisan 14th) in order that the bodies might not remain upon the cross on the Sabbath, for that particular Sabbath was the Feast Day (Friday, Nisan 15th) and though a day of rest it was not the seventh day of the week, the Jews besought Pilate that their legs might be broken and their bodies taken away. Pilate granted the request and the soldiers broke the legs of the two thieves but when they came to Jesus and saw He was dead, they did not break His legs. One of the soldiers with his spear pierced His side and straightway there came out blood and water. This was clear proof that Jesus Christ died of a broken heart.

When it was even, still Preparation Day, but nearing its end, Joseph of Arimathaea (a disciple of Jesus, but secretly — for fear of the Jews) went to Pilate and begged the body of Jesus. Pilate could not believe He was dead but when the centurion informed him that He was he commanded that the body be delivered to Joseph.

Joseph took the body and there also came Nicodemus, bringing a mixture of myrrh and aloes, in weight about a hundred pounds. They wound the body in linen bands with spices and wrapped Him in clean fine linen. The body was then laid in a new tomb which Joseph had hewn in the rock because it was near and it was Preparation Day. And Joseph rolled a great stone into the entrance of the Sepulchre and departed.

FRIDAY, MARCH 18TH, NISAN 15TH. This was the first day of the Feast of unleavened Bread; a Sabbath or Day of Holy Convocation. On this day, though a Sabbath of rest, the Chief Priests and the Pharisees came together into Pilate saying:

"Sir, we remember that the deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (Matt. 27: 63–66.)

This is a most interesting statement by the High Priests and Pharisees for, despite the false testimony given at the trial of Jesus, they were perfectly aware of what Jesus meant when He said, "Destroy this temple and in three days I will raise it up." (John 2: 19.) They

were anxious to cover the three nights, one of which had already passed and the body was still there. They may have dreaded the fact, but they certainly indicated to Pilate that they feared grave robbery.

SATURDAY, MARCH 19TH, NISAN 16TH: The true Sabbath of the crucifixion week and the second day of the Feast of Unleavened Bread. It was a day of rest and other than the Roman guard watching the Tomb there is no record of activity on this day.

SUNDAY, MARCH 20TH, NISAN 17TH: The third day in the Feast of Unleavened Bread and the beginning of the new week. With sunset at the end of the regular Sabbath day, Mary Magdalene and Mary the mother of Jesus, and Salome brought sweet spices that they might go and anoint Him. This was the first opportunity they had to do this, for Friday being a High Day and also a Sabbath, it would not be until sunset Saturday night that they could purchase the spices, for this sunset began the first day of the week.

It is evident that they resolved upon an early start to the sepulchre. Sometime between sunset and sunrise of the beginning of this new week the great earthquake occurred, for an angel of the Lord descended from heaven and came to the sepulchre and rolled the stone away:

"His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men." (Matt. 28: 3–4.)

As the Roman soldiers fled, the friends of Jesus were approaching; there were at least several distinct groups, with Mary Magdalene far ahead of all the rest. She came to the sepulchre while it was yet dark and saw that the stone was rolled away:

"Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him." (John 20: 2.)

Meanwhile the other women who were going to the sepulchre arrived on the scene. An Angel sat on the displaced boulder and said unto the women:

"Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you unto Galilee; there shall ye see him: lo, I have told you." (Matt. 28: 5–7.)

When they left there came another group led by Salome. It was very early in the morning, (Mark 16: 2) the first day of the *weeks* (this is a peculiar Greek plural. It is the word for weeks, not for Sabbaths, that is here used) for it was *the beginning of weeks:* of the seven weeks that led up to Pentecost. This first day of "the beginning of weeks" was the Wave-sheaf or Resurrection Day (*see* Lev. 23: 11). As this group approached the sepulchre they were talking:

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed." (Mark 16: 3–7.)

Immediately following and still very early in the morning another group of women came to the sepulchre. Luke gives testimony of their coming. They also found the stone rolled away:

"And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not." (Luke 24: 3–11.)

Peter and the other disciple started for the tomb. The other disciple outran Peter and, arriving first, looked in and saw the linen bands lying, but he did not enter:

"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed." (John 20: 6–8.)

Why did John, for he was the other disciple, when he saw the linen clothes lie, recognize that He had risen from the dead and thus believe the report the women had brought to them? The body of our Lord had been wrapped in this linen and John saw the linen lying there undisturbed, as though the body had vanished and the linen wrappings had collapsed, but otherwise retaining the form and shape of the body that had been securely wrapped with these linen bandages. Only the supernatural could have removed the body from the linen without disturbing its wrappings, leaving them thus lying in the tomb and so, when John saw all this, he believed.

Mary naturally followed these two back to the sepulchre, after she had brought her message to Peter and John, and arrived in the Garden later; perhaps after the two had left. As she stood weeping she beheld two angels in white sitting one at the head, and the other at the feet where the body of Jesus had lain:

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." (John 20: 13–16.)

Jesus told her not to touch Him for He had not yet ascended to His Father. He then instructed her to go to His brethren and tell them that He ascended unto His Father and their Father and to His God and their God. It was evident that He had not yet fulfilled the requirements of the Wave-sheaf Day when as the Great High Priest He would stand before God with the uplifted sheaf represented in those whom He had rescued from the grave, the earnest of the resurrection to come, presenting them to His Father as

evidence of a task well done. Evidently sometime on this Wave-sheaf Day He went with those who had come forth from the graves and fulfilled the requirements of this Wave-sheaf Resurrection.

Some of the Watch who had been stationed at the Tomb and fled in terror when the Angels came down and rolled the stone away, entered into the city:

"And shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." (Matt. 28: 11–15.)

Actuated by jealousy, and dishonest in their dealings, the Jews by use of money sought to prevent the knowledge of the resurrection from becoming known — knowing perfectly well, themselves, that it had taken place. To their blood guiltiness, in the murder of the Son of God, they would, through bribery, prevent if possible men from knowing and believing in the hope of the resurrection through Him who is the Resurrection and the Life. They were not acting in ignorance but deliberately planning to practice deception upon their fellow men, for they *knew* the resurrection had taken place. But, thank God, the resurrection is an accomplished fact and in that resurrection there is hope for all those who believe and trust in Him.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming." (I Cor. 15: 21–23.)

The State of the Church

"The time will come when Bible Prophecy with its Chronology will be confirmed by History in so exact and so signal a manner that malice and infidelity alone will be able to deny its inspiration. Then, too, the world will have had its last say, impiety will have let fall its last masque, intolerance have practiced its last cruelties, superstition descended the lowest round of idolatry, faith won on the scaffold its most brilliant victories, and in presence of the last great revolution History will learn from Prophecy to comprehend and to judge itself. The transformation which it will experience will be so complete that a very small remnant will be found of what it today calls its Philosophy."

Thus wrote Frédéric de Rougemont, the earnest Swiss pastor, nearly two generations ago, and we are now standing upon the threshold of the days to which he alluded.

Quoting once more from our trenchant Swiss pastor, who wrote as follows of a state of the Church, in his day future, but now, alas! only too realistic:

"The closing Epistle of Christ to the Seven Churches (Rev. 3) is directed to Laodicea. It corresponds to the times of Jewish phariseeism and sets forth the state of the Protestant nations at the Lord's return, when there will be little or no true faith left on the earth. The missionary zeal of the Church of Philadelphia, which at one time enflamed the whole mass of reformed Christianity, will have subsided into lukewarmness. The whole area will be Christian, and pride itself on its profession. A high standard of morality, an upright life, a conservative creed, will be never so *popular*. There will be no open enemy of Christ as in Philadelphia, no outspoken infidel; only phariseeism and lukewarmness, only the happy medium between impiety and pietism. There will be a little faith, but not too much; a profession of orthodox principles, confined within wise limits. There will be some fear of God, but much fear of men; great respect for the Bible, but enough good sense to keep men from viewing its doctrines, its precepts and its denunciations in a serious light; society wholly given to the acquisition of temporal blessings, and yet diligent enough in public worship not to doubt the pardoning mercy of God. They will consider themselves very rich in Spiritual life, they will even have need of nothing. But the Lord will *vomit lukewarm Laodicea from His mouth*. He will not fight against her, as against Pergamos and Thyatira, He will not judge her like Sardis; but He will wholly cast her off with scorn, and leave her to her wallowing in the mire. Still, she is a church, and Oh, mystery of grace! He even speaks to her of *love*. He counsels her, rebukes her, treats her like a child subjected to salutary discipline: 'I would that thou wert cold *or* hot.' 'Be zealous, therefore, and repent.' He offers her a *collyrium*, that she may open her eyes to her *wretched state;* the white raiment of His righteousness, that the shame of her nakedness may not appear; gold tried in the fire of faith, that she may be truly rich. But His offers will not be accepted by the vast majority of the Laodiceans; few of them will even hear His voice when He 'stands at the door and knocks' to invite His guests to the bridal supper. Those, however, who in the midst of the universal apathy have persevered in love to the end, will receive the highest honor of all the faithful: they shall sit down with Jesus on His throne.

"The Church of Laodicea is no far-fetched type; it mirrors the Protestant world today, and its distinct presence is not one of the least of the sign-posts that guide the weary pilgrim along his midnight highway."

Our Lord Is Coming

By C. R. DICKEY

MARANATHA is an Aramaic expression which occurs in the English New Testament untranslated. Paul wrote his Corinthian letters in Greek, but when he used the Aramaic "Maranatha" in I Corinthians 16: 22, he did not translate it. Furthermore, it is a most interesting fact that it continues to appear in its original form in all the New Testament translations, even to the latest modern speech versions.

Examine a Latin Testament and you will find that all the other words in Paul's letter are in Latin except this word "Maranatha." Look into German, French and Spanish New Testaments and you will find that the Aramaic "Maranatha" remains unchanged in every one of them. At the beginning of the seventeenth century, King James I appointed a company of learned men to translate the New Testament into English. These pre-eminent scholars gave us the beloved Authorized Version, but they made no change in Paul's "Maranatha." In the city of Rheims in 1582, Roman Catholic scholars translated the New Testament into English and they too translated every word of Paul's Corinthian letter into English except "Maranatha." At the close of the nineteenth century a distinguished group of British and American scholars undertook a new translation of the New Testament into English and, although they changed the reading slightly in many places, they left "Maranatha" unaltered, both in the Revised Version and in the Standard American Edition of the Revised Version.

What about more recent translators who have attempted to answer the demand for translations of the Bible into the language of our own day? One of the best of these modern versions of the New Testament is that of R. F. Weymouth; in it there are many new readings of familiar verses but "Maranatha" remains in its original form. James Moffatt, who ranks among the world's greatest Greek scholars, gave us an excellent version of the New Testament, but even he did not venture to drop the Aramaic term "Maranatha" from Paul's First Letter to the Corinthians.

Just what do we know about the meaning of this strangely significant expression? Through many centuries profound scholars have instinctively sensed its silent warning — "hands off."

From a *Dictionary of the Bible* by John D. Davis, we find that "Maranatha" consists of two Aramaic words that mean "the Lord cometh." He also calls attention to the fact that the Revised Version regards "Maran atha" as a distinct sentence. It is well to state here that "Maran atha" is quite a separate sentence from the word "anathema" which preceded it and is so used in all the translations examined except the Authorized Version.

Young's Concordance defines the phrase as "An emphatic assertion of the Apostle Paul, in Aramaic or Syriac, meaning, 'Our Lord has come' (or "will come")." Moffatt adds this definition in a footnote: "An Aramaic phrase, probably meaning, 'Lord, come!' (see Rev. 22: 20)." The American Standard Version adds the explanation: "That is, *O* (or *Our*) *Lord, come!*" M. Halevy divides it "Marana tha," and translates it, "Our Lord, come!" And in this he is supported by (the Syrian) Archbishop David, of Damascus.

Weymouth's handling of the text is undoubtedly inspired. Note how his version adds emphasis, urgency and anticipation to the declaration: "Maran atha (OUR LORD IS COMING)."

A volume of *Best Sermons, Book Four*, edited by Joseph Fort Newton and published by Harcourt, Brace and Company, contains a sermon which Charles E. Jefferson preached in his famous "skyscraper Church," Broadway Tabernacle, on the theme, "Will Christ Come Again?" For his text, Dr. Jefferson used "Maranatha." In his introduction he calls attention to some of the foregoing facts and then adds the following inspirational comments:

"This word seems to have a charmed life. Nobody, apparently, is willing to touch it. Through all the Christian generations it has been allowed to stand in every one of the versions. With all this history behind me I should not venture to touch it either. . . . Why do you suppose the translators have refused to translate it? Possibly it is because the word is so sacred. It was on the lips of the Apostolic Christians so constantly and so fervently that it seemed sacrilegious to allow the syllables of this word to be lost.

" 'Maranatha' was a common salutation. When one Christian met another Christian he greeted him with 'Maranatha.' He lit up the day by the declaration that the Lord was coming. When a Christian wrote a letter to his friends he often wrote at the end of the last page 'Maranatha.' That was a benediction. He wanted his friends to know that he was still rejoicing in the expectation that the Lord was coming. 'Maranatha' was a slogan which the soldiers of Jesus Christ repeated to one another as they went forth to the conquest of the world. They braced their hearts for the great battle by reminding them that the Lord was coming. 'Maranatha' was a password which Christians in the early times made use of. When they went into their meetings, when they met before day in sequestered places, that was the word which gained them immediate admittance — 'Maranatha.' It was a word which was used at the celebration of the Lord's Supper. We have a volume entitled *The Teaching of the Twelve* which was written not far from the middle of the second century. In that book we are told that it was the custom, in the celebration of the Lord's Supper, to offer a prayer of thanksgiving ending with the word 'Maranatha.' And so the celebration of the Lord's Supper came to have a triumphant tone by the repetition of the word 'Maranatha.' It is not to be wondered at, then, that all the translators have shrunk from tampering with the word. It is the same with this word 'Maranatha' as it is with the Hebrew words repeated by our Lord on the cross — 'Eloi, Eloi, lama sabachthani!' These words occur in the first two Gospels as they were spoken. There was a sanctity, an awfulness attached to them which made the early Christians reluctant to put them into any other tongue. But whether this conjecture is correct or not, the fact remains that all the translators through nineteen hundred years have refused to blot out the word 'Maranatha' and substitute in its place any other word.

"What a difference there is between the Apostolic Church and the Church of our day. . . . There was a spirit of expectancy

in that church which we do not possess. There was a hope then which we have lost. There was a mood of anticipation, to which we are strangers. We do not say to one another, 'Maranatha.' We seldom think of his coming. That will account in large measure for the difference in spirit between the first century church and our own. Their belief in the early coming of Christ gave an intensity to their life which ours does not possess. We are intense about certain things but not about our religion. . . . The Apostolic Church was a radiant church. A distinguished British scholar of Oxford University not long ago wrote a book entitled *The Lost Radiance*. He notes a vivid contrast between the early church and our own. That church was jubilant and ours is not. The face of that church shone. Our face does not shine. One of the reasons why the jubilant tone has vanished is because we have lost the expectancy which the Apostles possessed.

"It is surprising that we should have lost the idea of the early coming of Jesus with the open Bible before us. We claim to be Bible Christians. We boast of our devotion to the Holy Scriptures. We are proud of the fact that we get our doctrines from the Bible and from the Bible alone. It is singular that we do not get from the Bible the doctrine of the early coming of Jesus, for that doctrine appears in our New Testament again and again. . . . The New Testament closes with an expectant note. On the last page of our Bible there is a radiant face with eyes full of glad anticipation. The man whose face it is has heard a voice saying, 'Behold, I come quickly,' and his exclamation is, 'Come, Lord!' How strange it is that with such a Bible open before us we should have discarded the word 'Maranatha' altogether."

This introductory part of Dr. Jefferson's sermon is so convincing that it thrills us with expectancy. Here, at last, is a great preacher who belongs to the blessed "Maran atha" fellowship. Did not our heart burn within us as he opened to us the Scriptures? We turn eagerly to the next page, confidently expecting more light on the great truth. But this is what we find in the very next paragraphs:

"Why have we given up our belief in the coming of Jesus? It is very largely because the Apostles were mistaken about the manner of his coming. They supposed he was coming dramatically, spectacularly, miraculously. They thought he would drop down out of heaven. Not only did one of them think that. They all thought it. Let me read you just two quotations. Luke, about thirty years after our Lord's death, went down into Palestine to get data from which to write his volume of church history. He talked with all the leading Christians he could meet. He got from their lips the important things which they believed. This was one of them: 'Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye behold him going into heaven.' That was what Christians believed throughout Palestine thirty years after the crucifixion. Let us see what Paul believed about the same time. We have his belief recorded in I Thessalonians, fourth chapter, verses 16–18: 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.' That is very clear and very positive. The Lord is coming out of the sky with a shout. An archangel is going to speak. The trumpet of God is going to blow. All the Christians then alive, and Paul will be among the number, will be caught up in the clouds to meet the Lord in the air. That was Paul's joyful belief. Of that he had no doubt. That is the doctrine which he taught his converts. He told them to comfort one another by repeating the words which he had written. But in regard to the manner of the Lord's appearance Paul was mistaken, so were all the Apostles. Every one of them was mistaken. Their mistake is recorded in our New Testament. That mistake cannot be gotten rid of. It was a huge mistake, and it forms a part of the New Testament forever. . . .

"That was the belief of the majority of Protestant Christians fifty years ago, and then the world entered upon a new era. Groups of men began to study the Bible scientifically; that is, they began to search it with scrutinizing eyes. They observed it closely. They compared sentence with sentence. They weighed the sentences. They even pondered the syllables. They studied the New Testament precisely as Herschel studied the stars, and as Charles Darwin studied the plants and the birds. As the result of this scientific study of the Scriptures men saw that the dictated theory of inspiration is not correct. The Bible is not a dictated book for the reason that the Bible has errors in it. Here is one error that nobody can dispute — the opinion that Jesus was going to drop down out of the sky and that Christians were going to meet him in the air, and that this was going to take place in the lifetime of the Apostle Paul. Paul was the most learned of all the Apostles, the ablest of them all, the mightiest of all, but he was mistaken, and all the other Apostles were mistaken with him."

By this time the reader feels let down like a spent tidal wave. Surely many people who listened to that sermon on the Lord's Day experienced a similar reaction at this point and their brief surge of enthusiasm must have ebbed to the last ripple.

Following this presumptuous tirade against the reliability of our Lord's Apostles, the sermonizer limps along with a broken staff, trying to advise his parishioners and his readers what to do with the New Testament now that they know it contains this deplorable error. First of all, he says, acknowledge the error and face the facts without wincing or running:

"It is a fact that there is this error in the New Testament. Why not face it and confess it? Why not let the whole world know that you know it is there?"

It will be difficult for some, he admits, but the only thing to do is to "modify your theory" and make it "wide enough to take in all the facts." He encourages them by citing the case of Paul, who "did not consider himself disgraced or his Gospel discredited," because he was "mistaken in a point so important as the coming of Jesus."

Next we are instructed as to the real manner of Christ's coming:

"Little by little," this modern sage tells us, "the early church sloughed off the mistaken conception of the manner of Jesus' coming. They came to see that he was not coming dramatically or spectacularly or miraculously. He was coming in another manner. That manner is described for us in the Fourth Gospel. The Fourth Gospel is the latest of all the Gospels. It gives us the maturest thought of Apostolic Christianity. There is a passage in the fourteenth chapter of the Gospel according to St. John which you ought to read and mark and digest. There our Lord is represented as saying, 'I will not leave you desolate. I am coming to you. In that day you shall know that I am in my Father and you in me and I in you.' In other words, the coming of Jesus is to be invisible, spiritual, progressive. He is to come and dwell in the hearts of his followers, and through them is to save the world. Therefore it is a mistake to talk about the second coming of Christ. The proper expression is the 'continuous' coming of Christ. He has already come many times. He is coming many times. In the present hour he will come and keep on coming."

Ministers who uphold such untenable doctrines invariably indict themselves by the manifold vagaries and inconsistencies of their interpretations of the Scriptures. If, for example, one knows so positively that all the Apostles were mistaken concerning the manner of Christ's return, how can he be certain enough about any of their other doctrines to preach them with convic-

tion? When a man's personal opinion becomes the final arbiter in matters of Bible doctrine, then, indeed, his faith rests on nothing but shifting sand.

What inexcusable confusion we find in the reference to John's Gospel! The passages quoted are discussed in chapters 14, 15 and 16, and do not refer to the coming of Christ but to the advent of the Comforter, the Spirit of truth. It is incredibly absurd for a Christian preacher or teacher to make no distinction between the coming of the indwelling Spirit in the hearts of believers and the coming of the regnant Christ, who will take the government of the world upon his shoulder when he comes.

"If I go not away," Jesus said, "the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16: 7.)

Truly the Holy Spirit is always coming to as many as desire him; but there are no grounds whatever for confusing that event — precious though it is — with the coming of Christ in power and great glory as King of kings. If Christ should never come to earth except as an invisible Spirit, unknown save in a mystical sense to individual believers, a large portion of the prophecies in both the Old and New Testaments would remain forever unfulfilled.

What does our Lord himself say about the manner of his return, according to the testimony of Matthew, Mark and Luke?

"Then shall they see the Son of man coming in a cloud with power and great glory." (Matt. 24: 30; Mark 13: 26; Luke 21: 27.)

"Behold, he cometh with clouds; and every eye shall see him." (Rev. 1: 7.)

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time* without sin unto salvation." (Heb. 9: 28.)

"Abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." (I John 2: 28.)

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (II Thess. 1: 7–10.)

"When Christ, who is our life, shall appear, than shall ye also appear with him in glory." (Col. 3: 4.)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3: 2.)

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3: 20–21.)

"When Christ shall appear, then shall ye also appear with him in glory. . . . When he shall appear, we shall be like him." That change will come "in a moment, in the twinkling of an eye." Surely no one can honestly say that such transformations have been happening continuously, for during the entire Christian dispensation no man has yet become like Christ instantaneously, nor in a lifetime for that matter. While millions of Christians since the days of the Apostles have experienced the blessed indwelling of the Holy Spirit as Comforter, teacher and guide, not one has ever appeared with him in glory or been changed into the likeness of Christ's resurrected body. That transformation is far removed from the First Advent with its Gethsemane and its Calvary; it takes place at the time of the triumphant, kingly return of Christ.

It is no light thing to charge Paul with making grave errors, for in so doing one levels a barrage at the very foundation of Christianity. This point is clearly revealed in a statement which Paul made in his defense before King Agrippa:

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." (Acts 26: 22.)

Note also how Paul, in II Thessalonians 2: 1–6, refutes the accusation that he was ignorant in regard to the timing of the Second Advent:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: *for that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time."

It is not the purpose of this discussion to consider at length the doctrines involved in Dr. Jefferson's sermon, but rather to give a typical example of the preaching which has caused the church to lose its radiance. Typical also is the fact that after he had removed the substance — the glory of the triumphant return — from "Maran atha," he proceeded to chide his parishioners because they had lost the spirit of Christian radiance and expectancy. He laments:

"You know the Lord is not going to drop from heaven with a shout. You do not believe that the end of the world is at hand. You do not believe that Christ is coming in the manner so vividly pictured by traveling evangelists, and therefore you do not believe he is coming at all. You do not look for him soon or late. There is no expectancy in your eyes. There is no leaping hope in your heart. 'Maranatha' is not in your vocabulary."

The radiance and expectancy of the first century Christians, which the pastor evidently longed to see in his own flock, were the result of their belief in the "huge mistake" which Paul and all the Apostles "recorded in our New Testament" concerning the earthly kingship of Christ. "Maran atha: Our Lord has come" — as a sacrifice, to redeem Israel and to save his people from their sins. "Maran atha: OUR LORD IS COMING" — as King, to fulfill all that the prophets have declared concerning the throne of David and the restoration of the House of Israel. That was the hope with which they cheered and comforted one another. It put a gleam in tired eyes. It quickened the pace of weary feet. It lifted the weight of disappointment, anxiety and sorrow from burdened hearts.

Do you share the "Maran atha" hope with Paul and the other Apostles? If so, you are classified in the sermon as "Men and women of a certain type of mind and of a particular grade of culture" who are "deeply impressed and swept away by what the New Testament says concerning the coming of Christ." Furthermore, we are told that "These advocates of the Second Coming use the Bible with great ability, and hold up the present unhappy

condition of the world as evidence that the last days have come." No doubt you have often felt the sting of being thus branded, even as you have been keenly aware of the condescension and disdain slanted in your direction.

We "Maran atha" friends are a scattered people. We have few contacts with one another; yet we are conscious of a bond that is closer than the kinship of blood. Why do we like to read, month after month, some favorite magazine which proclaims the "Maran atha" truth? Why do we delight in its messages, although we are familiar with the subject matter contained in most of its articles? It is because of the divine fellowship we find in its pages. There between its covers we meet friends whose hearts glow with the same radiance and expectancy as our own.

And now, lest we feel too discouraged because so few gifted pulpit orators declare the glory of the coming of the Lord, let us turn to the testimony of another great and well-known preacher. An article in the *Christian Herald* of April 26, 1928, by Dr. G. Campbell Morgan, under the title, "The Dawn of a Golden Age," concludes as follows:

"May I warn you against spiritualizing this truth. Christ will indeed be King of kings upon the earth. He will be as directly and positively a Ruler as any monarch whose name is upon our lips today; but His sway will be more absolute and powerful. With all my heart and soul I believe that the only effective rule for humanity is an absolute monarchy; but the trouble is that we have never found the Monarch. For a little while the heavens have received Christ, the only One worthy of unlimited rule; but the King of men is coming back, in infinite compassion for the world which drove Him out. For His coming, not only the church but all creation waits. 'The earnest expectation of the creation waiteth for the revealing of the sons of God.' (Romans 8: 19 R. V.) Today the sons of God, as such, are unknown, or despised, and persecuted; but when the Master comes they will be revealed with Him.

"Following the end of gentile power, in the destruction of the man of sin, and the sweeping away of all war by the great battle of God Almighty, comes the restoration of God's ancient people Israel to their true position among the nations. I do not say the restoration of the Jew — that is not comprehensive enough; but of the whole Israel of God. The Ten Tribes, lost for centuries, shall be found and restored to their land, for the fulfillment of God's purposes may be thwarted and hindered; but despite all human failure and folly, they must eventually be realized. The ancient prophecies have never been wholly fulfilled; and it cannot be that the inspired Word of the living God should prove a failure."

Hitler: A Prophet?

To attribute to Hitler the power of prophecy may at first thought seem ridiculous. But is it? God at times has used the most ungodly men to declare truths, putting into their mouths words which they have uttered without knowing or comprehending their full significance.

We have an interesting example of such a prophecy by one who sat in judgment upon the Son of God. Blind to the import of what he was saying, Caiaphas the high priest furnishes us with a perfect example of a man used of God to convey the truth though he himself was far from that truth in his desire and activities. He made the statement that it was expedient that one man should die for the people (John 18: 14) thus indicating prophetically the purpose which would be accomplished in the death of Jesus. But he himself was unaware of the significance of what he had said.

As Hitler rode in triumph over Europe he stated in one of his harangues that if Germany lost the war it would change the life of the nation for a thousand years to come. Now his reference to a thousand years might have been one of those wild statements that men at times may make, but it is the length as given in Revelation of the Millennium. This is the thousand-year period of peace when such aggressive nations as Germany, Japan and others will be completely controlled and it is only a matter of a few years now when the Millennium will come and the life of Germany will be changed for a thousand years.

Babylon started world rule at the beginning of a *seven times* period, or 2,520 years, extending from the time Nebuchadnezzar became king of countries to the beginning of World War I. With the beginning of the 1914 conflict the times of the Gentiles began to end. This 2,520 years is also the measuring rod of Israel's period of punishment which began with her great captivity in 721 B.C. and ended with the beginning of the 18th century when history recorded the remarkable expansion of the Anglo-Saxon race.

Now Hitler made a statement that if Communism were to prevail and Germany was to be engulfed by it that it would change the whole history of his people for the next 2,500 years. As Hitler and Nazi Germany exemplifies the Babylonian form of government it is again interesting that he should have referred to the prophetic measuring rod given by God for the duration of this form of government. Hitler's dictatorial rule and wanton cruelty brings to a climax the Babylonian rule established through the power of the sword. Nebuchadnezzar's *seven times* of insanity has its counterpart in Hitler's insane grasp for world rulership, but the King of Babylon acknowledged at the end of the days of his insanity:

"And mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 34–35.)

Hitler is of no mind to make such an acknowledgment. From all reports he goes into spasms of uncontrolled anger as the battle goes against the Germans. And though Hitler is unwilling to acknowledge God or His power, Nazi-led Germany will feel the full force of the hand of the God of Israel upon her for the evil she has committed. It is therefore fitting that Hitler should refer to the years of Israel's punishment as a period of eclipse for the German fatherland.

Yet this is not all. On February 10th German propagandists told their people that if they failed to fight to a finish they could expect armed occupation until the year 2000. Why 2000 A.D.? It is significant that this year should be mentioned, for 2001 is the final date as given in sacred chronology when the Millennial reign of our Lord will have been established over all the earth.

The evil men are doing is being used of God to confirm His Word. Even the utterances of some of the leaders of aggressive nations bear testimony to the plans and purposes of God.

The Word of God

By R. H. SAWYER

So GENERALLY do Christian believers throughout the world speak of the scriptures as the Word of God that any argument in support of this reverent custom would seem unnecessary. But in these times of investigation and research the question mark is being placed upon everything, sacred and secular, and thus it is well to ask ourselves if we are justified in regarding the Bible as the Word of our God.

The Apostle Peter advises a preparation to meet criticism of controversial terms, and thus defend the faith which we may profess:

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you . . . that they may be ashamed that falsely accuse your good conversation in Christ." (I Peter 3: 15–16.)

In accepting the Bible as the Word of God men do not always realize just what that acceptance means, and the unbounded faith in the Divine utterances thus implied.

The prophet Isaiah tells us that God's Word alone is unchanging, unchangeable, eternal, saying:

"All flesh is grass, and all the goodliness thereof is as the flower of the field . . . The grass withereth, the flower fadeth: but the word of our God shall stand forever." (Isa. 40:6–8.)

The Word Eternal

Of all the inspired writers of both the Old Testament and New Testament books, the Apostle John has given the most comprehensive explanation of this strange, most wonderful term — the Word of God. John says:

"In the beginning was the Word, and the Word was with God, and the Word *was* God. The *same* was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1: 1–5.)

Here is a positive statement concerning which no believer in the scriptures as the Word of God can have the least doubt. Jesus of Nazareth was the Word that was with God in the beginning, and this same Jesus *was* God, the creator and ruler of the universe — omnipotent, omniscient, eternal.

The fact that the darkened minds of men nineteen hundred years ago could not comprehend this eternal truth is not an exucse for the ignorance and unbelief of today, a deplorable state of mind which threatens to destroy the nations of the world. And the language of the prophet Hosea might well be considered by all who are seeking a remedy for the world-wide evils of the present, especially the shocking delinquency of the children of all nations. The message is directed to the people of Israel *in the latter days:*

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

"By swearing, and lying, and killing, and stealing, and committing adultery, they break out . . . Therefore shall the land mourn . . . My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee . . . seeing thou hast forgotten the law of thy God, I will also forget thy children . . . therefore the people that doth not understand shall fall." (Hos. 4: 1–14.)

The Word of God, in whatsoever *form* made manifest, is eternal, *and to know that Word is life, for nations, and for individuals.*

The Word Omnipotent

"*All* things were made by him, and without him was not anything made that was made." Here, in a few brief words, the Apostle John gives to us an epitome of all creation, a compendium of history from eternity to eternity; all that is in heaven and on earth; all that has an existence, human or divine — the throne of God in the heavens, and the nations of men on earth — *all* things in the universe were made by Him, and are inseparably associated, and are an essential part of that omnipotent One whom the apostle calls the Word of God.

In the mistaken idea that the power of Jesus Christ was limited to spiritual things the religious leaders have withheld from mankind that abundant life for which they have sought, and which God had prepared for them. Like Israel of old, "They turned back and tempted God, and limited the Holy One of Israel."

A working knowledge of Jesus Christ, not simply as the Saviour of a fear stricken soul, but as the omnipotent One, the maker, ruler and Saviour of the *world*, will usher in that better day so vainly sought by the confused leaders of men in these troublous times.

The hope for a world-wide peace, the freedom from fear, and the development of the latent powers of humankind is dependent upon the discovery of a practical religion which may be successfully applied to all the problems of political, business and social life, and this practical religion is to be found in the Word of God. Jesus Christ was the manifestation of this Word, and in His omnipotence may be found the keynote to the success and happiness of mankind.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and *for* him . . . That in *all* things he might have the preeminence."

The Word is Omniscient and Omnipresent

The Word of God is not only a limitless Power, mightier than all other powers combined, but the Word is omniscient, knowing all things, and omnipresent or capable of being in all places, everywhere at the same time.

These attributes are peculiar to God, therefore he who would understand the Bible as the Word of God must realize that in a very practical sense, *it is God*, a manifestation of that "Word that was with God, and *was* God."

The Psalmist thus describes the attributes of the Lord, or the Living Word:

"O Lord, thou hast searched me and known me.
Thou knowest my down sitting and mine uprising,

Th ou understandest my thought afar off.
Thou compassest my path and my lying down, and art acquainted with all my ways.
For there is not a word in my tongue, but lo,
O Lord, thou knowest it altogether . . .
Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in hell, behold, thou art there.
If I take the wings of the morning, and dwell
In the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

There is absolutely no possibility of man separating himself from the presence and power of God, the omnipotent One whom the apostle describes as the *Word*.

The Living Word

Perhaps men would have a better understanding of the Bible as the written Word of God if they had a clearer comprehension of Jesus Christ, the Living Word. These two manifestations of the love of God for His people Israel reveal the Divine plan for the salvation of the world.

In the introduction to the book of Hebrews, the Apostle Paul tells us of the means used of God in revealing Himself to the people of Israel:

"God, who at sundry times and in divers manners spake in times 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."

In the early years of human history God spoke unto men in "divers manners," but then, as now, even His chosen people were slow to comprehend His meaning. Men had many kinds of worship, seeming to be determined to find a god who would fit into their plan rather than to find God and make their worship fit His plan. Men looked upward to the heavens, or downward to the subterranean depths according to the teaching of their fathers; they worshipped the sun, the moon, or the stars, or bowed before their idols of gold, silver, wood or stone; they could not comprehend what or where this strange God was, therefore they had many gods.

To overcome this confusion, God made Himself known — He revealed Himself, or spoke to His people Israel by His Son.

If I seem to emphasize the statement that God revealed Himself to His people only, it is because that fact is plainly indicated in the quotation used from the first chapter of the Hebrew letter. The reference to "the fathers" is undoubtedly to the fathers of Israel to whom the prophets were sent, and "in these last days spoken unto us by his Son" could mean only that it was to the descendants of the same Israelite fathers that the Son was sent. Our Lord Himself emphasized this important point as He said: "I am not sent but unto the lost sheep of the house of Israel."

The Virgin mother, speaking of the infant Christ, said:

"He hath helped his servant Israel, in remembrance of his mercy: as he spake to our fathers, to Abraham, and to his seed forever."

In the same first chapter of Luke, and in speaking of the same divine event, Zacharias said:

"Blessed be the Lord God *of Israel*; for he hath *visited* and redeemed *his people* . . . as he spake by the mouth of his holy prophets."

Here we are told that God came to the earth, visiting His people, and if we will give this statement the intelligent consideration to which it is entitled and associate with it the inspired language of the apostle John in his description of Jesus Christ as the Living Word, we ought to know, and revere our Bible, the written Word, as never before.

God came to earth! The Word came to earth in the person of Jesus Christ. Hear John say:

"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

And this same Word that came to earth was with God in the beginning, and this same Word *was* God.

How slow, and dull, and even stupid seem those people of Palestine that they denied the Holy One of Israel, failing to recognize in the person of Jesus of Nazareth, the Living Word, the Infinite God who had come "to visit" his people, and to save the world!

Are we not slower to recognize the Word of God, or to speak yet more plainly, are we not exceedingly slow to recognize God in the world today — to see Him in the manner he has chosen in order to reveal Himself to us?

Our Lord explained it all so clearly to His followers that there would seem to be little excuse for their dullness of comprehension.

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, 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." (John 14: 7–9.)

Could it not be said of men today, "You are slow to understand your God. He has been present with you for centuries, and yet you have not known him"?

Men are asking today, as they did in the days of Philip, Who is this Jesus, and where is the God of whom He taught?

Jesus was the Word made flesh, sent to earth as a man that men might *see* God; He was Emmanuel — *God is with us*. Men saw God in the person of Jesus of Nazareth. God revealed Himself to men in a manner that man could understand, yet men are slow to understand it, and many refuse to believe it even though it is plainly taught in the Bible which they profess to believe as the Word of God.

"In the beginning was the Word, and the Word *was* God . . . And the Word was made flesh and dwelt among us, and we beheld his glory."

How Can These Things Be?

Wiser men than we of today have asked the question: "How could God be in heaven as the Father, and at the same time be on earth as the Son, yet being God?" Since the statement is made by the inspired writer, John, we would not question its accuracy. Let us therefore seek an explanation of it and also seek to make the terms of that explanation so plain that a child may understand.

A word is the means used to express an idea, to make ourselves known to each other — to reveal ourselves as we are, especially to correct a wrong impression as to what men may think we are.

"God so loved the world" . . . The world of men did not know of God's love — they had the wrong impression of what God was, and what His attitude was toward them; so God uttered the Word, thereby revealing His love; the Word was made flesh, became like

a man, and men saw God, for by the utterance of His Word God literally came and "dwelt among us, and we beheld his glory," and those who understood this apparent mystery said, Jesus the Christ is that Word which was with God in the beginning — the Word that *was* God then *is* God now, and ever shall be God.

The fleshly form of Jesus was simply one of the means used by our Heavenly Father in giving expression to His idea of love for mankind.

Every human being may be described as a thought, the expression of an idea — a thought clothed in fleshly form. Byron said, "Yonder in the past, O man, whate'er thy birth, thou wert a beautiful thought that softly bodied forth."

We need to think of Jesus of Nazareth as the expression of the Divine Thought; that He was the Word uttered by the Father, and as that Word He was as the Father Himself. Jesus was the spoken Word — Emmanuel, God is with us.

The Written Word

It will probably be more difficult for some to accept the statement that God used *and is using* other means by which He reveals Himself and *visits His people* on earth. "The Word made flesh" remained on earth some thirty-three years, and then we believe that Christ ascended into heaven as the incident is recorded in Acts 1: 8–11.

Immediately preceding the ascension our Lord had instructed His disciples to:

"Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I AM WITH YOU alway, even unto the end of the world." (Matt. 28: 19–20.)

Here is an all important truth that does not receive the emphasis by modern teachers to which it is entitled, for it is one of the most startling and most essential truths presented to man. The world did not believe that Jesus Christ was Emmanuel — "God Is With Us" — nor does the world believe today that Christ, the Word, has fulfilled His promise that He is with His people in these perilous times.

Again we are apt to say, How can these things be? If Christ the Word ascended into heaven, how can He be on earth with His people, as He promised? The words of our Lord, as He prepared His disciples for His departure will aid us in understanding this otherwise difficult problem:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment . . . when he, the Spirit of truth, is come, he will guide you into all truth . . ." (John 16: 7–13.)

In the first epistle of John we read: "It is the Spirit that beareth witness because the Spirit is truth." And Jesus said: "I am the Truth."

How shall we harmonize these statements, the Spirit is Truth, and the Christ is Truth? The answer:

"There are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one." (I John 5: 7.)

Let us keep in mind this all important truth: *God, the Word, and the Holy Spirit are ONE.*

God Governs

When the delegates to the Constitutional Convention went to Philadelphia most of them traveled by stagecoach, some rode horseback and many had to walk part way.

For five weeks they worked hard — studying, suggesting and discussing — without a word of the Constitution being written.

The crisis came on the last morning of the fifth week in a very heated discussion. The convention was ready to adjourn and admit failure.

Washington, who had taken little part in the discussions, looked despairingly at Benjamin Franklin. Franklin, seeing the tragedy written on Washington's face, rose and addressed the chair:

"In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarcely able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Light to illuminate our understanding?

"I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can arise without His aid?

"We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

And let us consider the sacred volume called the Bible. This Book is not an expression of the thoughts of men — is not of human origin:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3: 16–17.)

The Word came from God, was God, and *is* God. The Bible therefore should be accepted by Israel, to whom it was sent, just as Jesus was accepted, as *the Word, Emmanuel, God is with us.* Thus the Bible is the written Word, by means of which God dwells among His people today.

Christians of today who are inclined to underestimate the value of the writings of the prophets as recorded in the Old Testament should seriously consider the emphatic language of the Apostle Peter as he exalts the "word of prophecy" as the most convincing of scriptures. Hear him say:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty, For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven *we heard*, when we were with him in the holy mount."

Peter says, we *saw* him — we were eye witnesses of his majesty — we heard the voice of God from heaven. Could anything be more convincing than this? The apostle says there *was* something yet more positive, more certain than the audible voice, and that this evidence remains for the assurance of the believer today. Listen:

"We have also a *more sure* word of prophecy; whereunto ye do well that ye take heed." (II Peter 1: 16–19.)

The written Word reveals the past, present, and future: amplifying God's description of Himself:

"I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand . . . I will also bring it to pass." (Isa. 46: 9–11.)

Of this written Word it is being said to Israel and the world: "Whereunto ye do well that ye take heed."

Valley of the Shadow of Death

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

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

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

In early life, as a young lad, it was compulsory — along with all the members of our family — to attend church services, including the old fashioned prayer meeting. The testimonies given by some of the elders of the church at the prayer meeting were very puzzling. One particular expression often used and the cause of much bewilderment was the testimony from many that they *longed to go to be with the Lord*. Now, death was continually presented as the doorway but death was something to fear and very abhorrent. The wonderment increased in my mind when a saintly old man, who had for years expressed a desire to be with the Lord, was taken sick. The mind of a young lad unhampered by years of theological teaching queried the logic of this godly man's stand who now hired specialists and doctors as he fought desperately

EVER since the publication of *When the Boy Falls in Battle* (DESTINY for July, 1943) we have had inquiries concerning the earlier-published article mentioned therein and titled *Valley of the Shadow of Death* (DESTINY for June, 1941). Due to constantly increasing circulation of the former article in reprint form,* and the understandable heightening of interest in this question at the present time, we again publish *Valley of the Shadow of Death* so that readers of the reprint may possess the entire study. — ED.

to live. My parents must have been surprised and shocked when they were asked why this elderly gentleman fought so hard to keep from going to be with the Lord now that the opportunity to do so had been presented to him. It just didn't make sense. Another question bothersome at that time to my immature mind was the subject of the resurrection. I just could not reconcile the need of a resurrection if at death one entered upon a glorious existence beyond the grave. What was the need of leaving such a state of perfection to be brought back to earth again? There seemed to be no one who could give a satisfactory answer to this second query.

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

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

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

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

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

Another passage often used to designate life after death is the parable of the rich man and Lazarus (Luke 16: 19–31). But have we a right to literalize a parable? If we do, then we must literalize all in it, for to do otherwise would be to do violence to logic. But if we undertake to make literal the bosom of Abraham we have a grotesque picture of a future state when all good men will be sitting in Abraham's bosom. If we read the context

* *When the Boy Falls in Battle*, four-page reprint, 10¢ postpaid; in quantities for distribution: 15 for $1.00; 50 for $2.00. Destiny Publishers, Haverhill, Mass.

it will be seen that Jesus was speaking of His generation and they so understood. The rich man was the Jews of His time, and Lazarus castaway Israel. As time passes the rich man (Jewry) dies to the blessings of the Kingdom in the rejection of Jesus, and Lazarus (Israel) accepts the Christ with the result that Israel comes into the bosom or blessings of Abraham, while the Jew is in torment. Between the two is a great gulf as Jewry refused to accept or believe in their Messiah. The fact that the rich man says he has five brethren is further evidence that the rich man is Judah. His five brethren (all sons of Leah, his mother) are Reuben, Simeon, Levi, Issachar and Zebulun. The statement is made that if they will not hear Moses and the prophets, which Judah the rich man had refused to do, neither will they be persuaded, though one rose from the dead. Jesus arose from the dead and this fact was known to the leaders in Jewry, yet they still refused to believe.

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

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

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

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

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

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

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

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

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

Because the Biblical presentation of the state of the dead is not accepted nor generally recognized it has enabled

Satan to perpetrate upon men ancient heresies as they follow doctrines of devils in their dealings with familiar spirits who impersonate the departed dead and by this means are deceiving many. The Bible has much to say about such dealings, and declares such manifestations to which their devotees testify to be true, but warning His people against this deception of devils.

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

There are many references in the Old Testament of the coming of a Redeemer to save the righteous from the power of the grave and to the effect that the death of the wicked is far worse than that of the righteous. The righteous through the Redeemer would come forth at the resurrection to life everlasting, but the wicked at a later time for judgment to be followed by the second death.

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

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

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

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

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

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

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

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

— HOWARD B. RAND

They Do Not Want the Kingdom

THERE is no use to assume that all men want the kingdom of heaven here on earth. When they hear what it will be like, *many do not want it*. They like the jungle life better. Some men find the zest of life in the very things which the kingdom of heaven will pile upon the cosmic rubbish heaps. How can they enter the kingdom, unless they first acquire the kingdom mind? How can God *give* the kingdom to anyone unable to *receive* it?

Establish it tomorrow by divine fiat in the United States, and as soon as a session of Congress could be held tomorrow night, disestablishment would commence. Only kingdom people want the kingdom.

The Post-Captivity Names of Israel

By WM. PASCOE GOARD, LL.D.

CHAPTER VII

EVIDENCES are now in hand to satisfy every reasonable demand, as to the names which Israel bore after going out into Captivity.

The ancient records are not very full as we moderns estimate these things; neither are they continuous. The records, however, are *astonishingly full in proportion* to such records covering the time involved. The inscriptions which have come down to us, and the items of information collected and transmitted by the earliest historians are as full as any to be found in regard to any historic matter of that period. The Bible statements are confirmed by inscriptions, as to the actual carrying away of the people, and as to the names under which these people were carried away, and which they bore thereafter.

Enriched by these records we find the following names in use to denote Israel, or portions of the Israel people:

ISRAEL, used by the Prophets in *narratives of contemporary* events — such as the visit of the *Elders of Israel* to Ezekiel — and in prophecies concerning future events, on to the end of time.

HOUSE OF ISAAC — SAKAI or SACAE, etc., used to denote *Israel colonies* before the Captivities, used to denote *Israel at home* before the Captivity — vide Amos 7 — and used as a *synonym for "Israel"* after the Captivity.

HOUSE OF OMRI — BIT KUMRI — CIMMIRI, GIMMIRI, etc., before and after the Captivity.

SCYTHIAN, synonymous with Cimmerian, etc. — Scythian is a geographical name. Aboriginal Scythians dwelt in the land before the great Israel trek. The name is therefore not exclusively used of Israel. It is, however, as generally used of Israel as "American" is used of that great branch of Celto-Saxon people in our time.

These and other synonyms are used to denote the Israel people before and after the captivities; at home; in early colonies; and in captivity.

There is also *the whole cluster of names* by which the Greeks were known in early colonies, and later history.

The generic name was DANAOI. This is a patronymic name from Dan.

A separate name for every division of the Greek people in Greece and elsewhere on the European side, and a similar cluster of names to denote the divisions of the Greeks on the Asiatic side, and in the Ionian Isles, were well known to literature.

When we take these names and read anew the ancient histories, and turn to the earlier inscriptions up to the time of the close of the Bible narrative, we find that it is easy to follow the general outline of the movements of the Israel peoples after their captivity.

Let us tabulate some of these things:

Israel was carried away in *the last century of the Assyrian power.*

Within comparatively few years Israel had formed a separate state in the north, and had set up local government. Their city was Arya. This is at once an adoption of "Ariel, the City where David Dwelt" — *i.e.*, Jerusalem — and is the fountain head of the so-called "Aryan" race.

Next, we note that Israel carried through their national trek to the Ukraine, the new country called Arsareth, as we have seen in former chapters.

A Scythian military expedition on the largest scale swept out from the northern mountains and carried their power over northern Assyria, which country they ruled over for twenty years. They marched through the old home land of Israel to Egypt in the time of Psammaticus. Returning, a part of the expedition settled in "the ancient lands of Manasseh," founding the city of *Scythopolis*. The remainder of these Scythians finally joined with the Israel-Greek population of Lydia, where they were received with open arms.

Settlements of the people were found to the south of the Caucasus mountains, even as far south as Babylonia. These, under the name of Sacae, joined with Cyrus in the conquest of the city of Babylon at the end of the Nebuchadnezzar dynasty.

Settled in Scythia, they undertook *wide enterprises of colonization*, which they carried eastward to Lake Baikal, and even to China. Herodotus describes the Massagetæ section of them as "a great and powerful nation, whose territories extend beyond the river Araxes, TO THE EXTREME PART OF THE EAST."

The last act of Cyrus was to attempt to extend the authority of Persia over the Scythians in Southern Europe. But he was met by the Massagetæ branch of the people under Queen Tomyris at the river Araxes, between the Black and Caspian Seas.

CYRUS refused to keep the peace in spite of the very moderate appeal of Queen Tomyris, who sent him the following message:

> "Sovereign of the Medes, uncertain as you must be of the event we advise you to desist from your present purpose. Be satisfied with the dominion of your own kingdom, and let us alone, seeing how we govern our subjects. You will not, however, listen to this salutary council, loving anything rather than peace. If, then, you are really impatient to encounter the Massagetae, give up your present labor of constructing a bridge. We will retire three days' march into our country, and you shall pass over at your leisure. Or if you had rather receive us in your own territory, do you as much for us." [1]

On hearing this Cyrus called a council of his principal officers . . . Herodotus, B'k. I (Clio), par 206.

A battle was fought on the Araxes river, west of the

[1] The Massagetæ. Concerning the Massagetæ, William Beloe, the translator, whose version is herein used, has the following footnote:

"Herodotus, as Major Rennell observes, does not seem to have been decided in his opinion, whether or not the Massagetæ were to be regarded as a Scythian nation. But subsequent writers have almost universally reckoned them so; so that the proper Scythians of Herodotus were of the Euxine, and those of the succeeding writers on the Caspian or rather Araxes and Jaxartes."

Caspian sea, on the southern frontier of Scythia, in which the army of Cyrus was routed, and Cyrus himself was killed. Thus the Persian power was beaten back by one section only of the Scythian forces, from the southern border of Scythia.

DARIUS was unwise enough to try to overrun the Scythians. He approached through the Grecian states which lie *to the west of Scythia*. The Greeks accompanied him *to the river Danube*, and undertook to defend the bridge against the Scythians should they attempt an eruption for a period of sixty days.

The Scythians employed their usual tactics. They constantly outmarched, and retired before Darius and his forces, keeping ever one day's march ahead. They led Darius a chase through countries which had refused to bear arms to oppose his invasion of Scythia.

At last, wearied out, Darius sent messages to the King of the Scythians, demanding to know why he did not stand and fight, or make peace by surrender. The Scythian leader replied that such was not his purpose. He did not retreat because of fear, but to wear out his enemy. But he sent to him an emissary bearing *a bird, a mouse, a frog, a bunch of arrows*. This was interpreted to mean that unless the armies of Darius *took to the air like a bird, tunnelled into the ground like a mouse, or leaped into the water like a frog, they would never escape the arrows of the Scythians*. They had no cities to defend; no wealth to lose, and no obstacle to a wearing-out conflict, which would destroy the armies of Darius.

So evidently true were these warnings, and so sad the plight of the Persian army, that, leaving his feeble and sick behind, Darius and his army stole away from their camp at night, leaving the fires burning and the asses braying at the loneliness to which they were left. Favored by this start, and by aid of the Greeks, Darius and his army escaped across the Danube.

The Persian Dynasty passed.

ALEXANDER THE GREAT also sought to invade the Scythians by the Jaxartes river, which flows in from the *east of the Caspian Sea*. To him Elders of the Scythians came. They chided him for his ambitions; and pointed out that they could carry out the same tactics until his army should be destroyed. They besought him to modify his ambition and to leave them in peace, who had no desire for war. A synopsis of the Scythian address is quoted here from Rollin's "Ancient History," Book XV, sect. 13:

"As everything was ready for the passage of the river, several Scythian ambassadors arrived, to the number of twenty, according to the custom of their country, who rode through the camp, desiring to speak with the king. Alexander, having sent for them into his tent, desired them to sit down. They gazed attentively upon him a long time, without speaking a single word, probably being surprised (as they formed a judgment of men from their air and stature) to find that his did not answer the high idea they entertained of him from his fame. The oldest of the ambassadors addressed him in a speech, which, as Quintus Curtius relates it, is pretty long; however, as it is very curious, I shall present my readers with the greatest part of it.

" 'Had the gods given thee a body proportionable to thy ambition, the whole universe would have been too little for thee. With one hand thou wouldst touch the east, and with the other the west; and not satisfied with this, thou wouldst follow the sun, and know where he hides himself. Such as thou art, thou yet aspirest after what it will be impossible for thee to attain. Thou crossest over from Europe into Asia; and when thou shalt have subdued all the race of men, then thou wilt make war against rivers, forests, and wild beasts. Dost thou not know, that tall trees are many years agrowing, but may be torn up in an hour's time; that the lion serves sometimes for food to the smallest birds; that iron, though so hard, is consumed by rust; in a word, that there is nothing so strong, which may not be destroyed by the weakest thing?

" 'What have we to do with thee? We never set foot in thy country. May not those who inhabit woods be allowed to live, without knowing who thou art, and whence thou comest? We will neither command over, nor submit to, any man. And that thou mayest be sensible what kind of people the Scythians are, know, that we received from heaven, as a rich present, a yoke of oxen, a ploughshare, an arrow, a javelin, and a cup. These we make use of, both with our friends, and against our enemies. To our friends we give corn, which we procure by the labor of our oxen; with them we offer wine to the gods in our cup; and with regard to our enemies, we combat them at a distance with our arrows, and near at hand with our javelins. It is with these we formerly conquered the most warlike nations, subdued the most powerful kings, laid waste all Asia, and opened ourselves a way into the heart of Egypt.

" 'But thou, who boastest thy coming to extirpate robbers, thou thyself art the greatest robber upon earth. Thou hast plundered all the nations that thou hast overcome. Thou hast possessed thyself of Lydia, invaded Syria, Persia, and Bactriana; thou art forming a design to march as far as India, and now thou comest hither to seize upon our herds of cattle. The great possessions thou hast, only make thee covet more eagerly what thou hast not. Dost thou not see how long the Bactrians have checked thy progress? Whilst thou art subduing these, the Sogdians revolt, and victory is to thee only the occasion of war.

" 'Pass but the Jaxartes, and thou wilt behold the great extent of our plains. It will be in vain for thee to pursue the Scythians; and I defy thee ever to overtake them. Our poverty will be more active than thy army, laden with the spoils of so many nations; and, when thou shalt fancy us at a great distance, thou wilt see us rush suddenly on thy camp; for we pursue, and fly from our enemies with equal speed. I am informed that the Greeks speak jestingly of the Scythian solitudes, and that they are even become a proverb; but we are fruitful plains. Let me observe to thee, that fortune is slippery; hold her fast, therefore, for fear she should escape thee. Put a curb to thy felicity, if thou desirest to continue in possession of it.

" 'If thou art a god, thou oughtest to do good to mortals, and not deprive them of their possessions: if thou art a mere man, reflect always on what thou art. They whom thou shalt not molest, will be thy true friends; the strongest friendships being contracted between equals; and they are esteemed equals, who have not tried their strength against each other: but do not imagine, that those whom thou conquerest can love thee; for there is no such thing as friendship between a master and his slave, and a forced peace is soon followed by a war.

" 'To conclude, do not fancy that the Scythians will take an oath in their concluding an alliance. The only oath among them is to keep their word without swearing. Such cautions as these do indeed become Greeks, who sign their treaties, and call upon the gods to witness them; but, with regard to us, our religion consists in being sincere, and in keeping the promises we have made. That man who is not ashamed to break his word with men is not afraid of deceiving the gods; and of what use could friends be to thee whom thou couldst not trust? Consider that we will guard both Europe and Asia for thee. We extend as far as Thrace, and we are told that Thrace is contiguous to Macedonia. The river Jaxartes alone divides us from the Bactrians. Thus we are thy neighbors on both sides. Consider, therefore, whether thou wilt have us for friends, or enemies.' "

Alexander made a sudden dash across the river, fought a border skirmish, which, because of surprise, he won; and

then thought it well to make peace with this virile people. He released the few men who had been taken prisoners, and retired to other parts of his domains.

Thus we see that these people were attacked by three of the world's greatest military leaders — Cyrus, Darius and Alexander. Cyrus attacked by the Caucasus route, Darius from the west, Alexander in the east. All failed because the simple people, tied to no cities, having no fortresses, simply outmarched their heavy armed foes.

Pushing their development work in a country almost as large as America, and under similar conditions, the Scythians dwelt in their land until the third century A.D. Then the eruption of the Huns from the east sent them pell-mell over the Danube into the Roman Empire as Goths, Ostrogoths and Visigoths. From this point all the standard historians, such as Gibbon in his *Decline and Fall of the Roman Empire*, take up the story of their exploits and progress.

There we may leave that branch of the Israel people to travel as they did across Europe, into the British Isles, and the lands adjacent thereto.

Danaoi

In the meantime we go back and pick up the story of the Danaoi. They had before then made history in the Trojan war.

Crœsus led Asiatic Greeks, stiffened by Egyptians, against Cyrus. Crœsus lost the battle which cost him his Empire, and made him the prisoner of Cyrus.

After the fall of Lydia, the other Grecian states in Asia submitted to Cyrus. So the Asiatic Greek States became part of the Persian Empire.

So matters stood until the later Emperors of Persia invaded European Greece.

Then the Danaoi showed their mettle, at Marathon on land, and at Salamis on the sea, and in the general conduct of the campaign which brought the destruction of the Persian power.

Then came the invasion of Persia by Alexander the Great and his Danaan forces, and we are off on the full tide of history.

* * *

As to the constant infiltration of Europe and Britain by the migrations of Israel peoples, or the peoples whom we have in this study identified as being of Israel stock, we may turn to such books as Du Chaillu's *Viking Age*. This furnishes a veritable treasure house recovered by ten years or more of expert research into the archaeology of Scandinavia, of Denmark, of Britain, etc. The costly two volumes of this set will well repay the student the price. Or the public libraries will furnish them to their readers.

Bruce Hannay will furnish a bibliography with hundreds of references. He, in spite of himself, was driven to the conclusion that the peoples of whom we have been writing were the scattered peoples of Israel.

Sharon Turner's *History of the Anglo-Saxon Peoples*, published in many editions, from two to ten volumes each, will tell the same story.

If we would pick up the various threads of this story from the time when Israel was uprooted from that vast region over which the Huns swept, driving the Scythians before them, the libraries of the world will furnish the facts. Gibbon, among them, will tell of their crossing the Danube from the East into the Roman Empire. He will show their *forty years* of wandering and fighting as Goths, etc., in European Rome, and of their crossing into Britain as Saxons, Jutes, Danes, etc., — descendants of the ancient Scythians, Sakai and Dan.

Thus, reading backwards against the stream of history, we find that modern history is conjoined to mediaeval and ancient history. This in turn is dependent upon the inscriptions; and finally we come to the Bible story, which carries us back to the Joshua campaign — the Exodus; the birth of Israel, and Isaac, and the call of Abraham. All these combine to make a chain of data worthy of the careful study of the best informed and most capable minds of the age.

In closing this study we now turn to the New Testament, and see how the Lord uses this people as the basis of the spread of the Gospel in the Christian age.

* * *

Jesus came "to His own." He declared, "I am not sent save unto the lost sheep of the House of Israel."

As a well known matter of history, Jesus confined the scope of His personal Ministry to the geographical boundaries of Palestine. Once we find Him going into the region of Tyre and Sidon. There came to Him a Syrophenician woman beseeching Him and crying "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." His disciples came to Him and said, "Send her away; for she crieth after us." Jesus replied, "I am not sent but unto the lost sheep of the house of Israel." Still she persisted and Jesus said to her, "It is not meet to take the children's bread and to cast it to dogs." With great humility the woman assented, saying, "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table." Jesus responded with: "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

Jesus then hastened to return within the boundaries of Israel. There they brought all the sick of the neighborhood to Him and He healed them all.

As a rule His direct contact was with Israel and Judah only.

How great were the privileges of Judea and Galilee in having enjoyed the direct ministry of Jesus.

Concerning that Ministry we have the four Gospels, which have indeed *immortalized the land.*

Jesus sent a direct message to the Greeks in Asia of whom we have been writing, as will be seen by turning to the second chapter of Revelation. There was a message to each of the seven churches.

Let us take a map of the time, and find the following centers: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. These were capital cities of the Greek communities of Asia Minor.

Now take the writings of the Apostle Paul and see how he writes to the Ephesians. He passes on eastward to the Galatians; and to Collosse. He turns to Greece in Europe and writes to the Corinthians, the Thessalonians, the Philippians; all peoples of Hellenistic stock.

He writes further west to *the strangers* at Rome, but not to the Romans. We find by the list appended that the "strangers" at Rome were Israel peoples.

From Rome the Apostle sent his message of greeting to Timothy on behalf of *himself* and of *the Royal family of Britain; Pudens, Linus*, and *Claudia:* the son, daughter, and son-in-law of King Caradoc, renamed Caractacus, of Britain.

The General Epistles are to *the Hebrews*, to the twelve tribes scattered abroad, and *the strangers scattered abroad*.

As we have seen, the Apocalypse was addressed to the seven churches in Grecian Asia.

So, like the Old Testament, we find that the New Testament is produced by, and written to, the Israel peoples.

How strangely it will appear to some that the Bible, Old Testament and New Testament, should be thus addressed to the Israel peoples almost exclusively. But is it strange, or is it a part of the unchanging Divine plan that "IN THEE AND IN THY SEED SHALL ALL THE FAMILIES OF THE WORLD BE BLESSED."

Is it not in pursuance of the same plan that our Lord declared, "I AM NOT SENT BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL." But He also said, "As the Father hath sent Me [to Israel] so send I you [to the world]. Go ye into all the world and preach the gospel unto every creature."

He gave the Gospels through His homeland people.

He sent the written Revelation of Jesus Christ to the Asiatic Greeks. He sent the Gospel to the British Isles, straight from Jerusalem, within ten years of the Resurrection. It was there long before it was carried to Rome.

Then He sent Israel from Scythia to Britain, where they "returned and sought the Lord and David their King." They found the Lord manifested in Jesus Christ their Savior; and they found David their King in the ruling House of Britain. So the great plan marches on. It is now nearing fulfillment when the Gospel shall be known in all lands; and the Kingdom of God shall embrace all peoples.

Forbidden to Teach the Bible

JESUS instituted the Lord's Supper as a memorial, "For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (I Cor. 11:26.)

Modern Christianity does not believe any more in His coming again, the teaching of which great truth of New Testament doctrine is completely neglected. While many accept the first phase of His mission, as set forth in the first part of the Angel's annunciation to Mary, yet they are refusing to believe it is necessary for Him to return to fulfill the final phase of that annunciation when He shall take over the throne of His father David and reign over the House of Jacob forever. This refusal to believe is in face of Jesus' own declaration that He is coming again. Not only are ecclesiastical leaders *refusing to teach that coming* but they are forbidding others to teach it also.

Our attention was called recently to the disciplinary measures taken by a certain church against a teacher who in Sunday School classes was giving instruction in the hope of Jesus' future coming. Now there is something definitely wrong in the spirituality of a church and its leaders who are offended in the declaration of a message which the early church taught as the hope of all believers. By what authority do ecclesiastical leaders set themselves up as a board of censors to delete from the Bible the clearly declared facts regarding the second coming?

Men, whether in or out of the church, who do not believe in His coming are not even in the class of the five foolish virgins. These five foolish ones at least believed He was coming, else they would not have prepared to meet Him. Those who disbelieve are of the evil servant class and, because of their attitude, Jesus said of such who in their hearts were saying He is not coming:

"And shall begin to smite his fellowservants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Matt. 24: 49–51.)

A hypocrite is one who acts or pretends to be what he is not, having a false assumption of the appearance of virtue or religion: one who pretended to believe in the Lord Jesus and yet doubted Him in some of His teachings. Thus those who purport to be teachers in the church and do not believe His statements regarding His second coming are to be classed with the hypocrites. They should have known the signs of the times and have prepared His people for that event, but because of their failure to do this they are to be cut off from among His people.

It would be well if modernist teachers and preachers who are so ready to discredit the Bible would give serious consideration to the curse Jesus has pronounced upon those who persist in denying His coming and following in the worldly ways. To purport to believe or teach the Book in which one does not fully believe and to declare themselves followers of Him when they cannot accept all of His statements is hypocritical.

The very gospel itself is predicated upon the return of Jesus Christ at the end of the Gospel Age:

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. *But ye, brethren, are not in darkness, that that day should overtake you as a thief.*" (I Thess. 5: 1–4.)

We are told to comfort each other with these thoughts. The hope of the believer is in the return of the Lord and we are even admonished not to mourn as do others:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

This is followed by the promise of the living accompanying those who have risen to meet the Lord, and then: "Wherefore comfort one another with these words." (I Thess. 4: 13–18.) Even in the funeral services of those who have departed the modernists have no such comfort for the bereaved, for a coming resurrection means little to them and the return of the Lord means less.

We are certainly living in the great apostasy as the church departs from a belief in the great spiritual doctrines of Scripture which enabled men to suffer the martyr's death. Now, as a natural result of Biblical unbelief on the part of leaders of the present Laodicean Church, many Christians do not believe the following words of our Lord, else they would be alert and watching:

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24: 44.)

The American Pulpit

(*Continued from Inside Front Cover*)
Moses, the lawgiver of Israel. And in the very midst of their lives was the American pulpit. It continued so for years, then gradually gave way to what we see today. Now one is amazed to see the American pulpit whipsawed back and forth between all sorts of conflicting cries. It has lost its gospel, and its pathetic search for a substitute discovers none that will serve for more than a little while.

The term "gospel" in the above paragraph is not intended to designate a theory or theology of the gospel which used to be preached with some effect but which began to lose its power about fifty years ago. That so-called gospel consisted in a repetition of certain religious expressions which once had a meaning but which became empty of life, as a hatched egg became empty of life, and survives amongst earnest persons who still think a magic potency exudes from certain words spoken in a certain tone and context.

It was found, however, about fifty years ago, that the gospel had departed from that formula. The great gospel preachers of the period died with a strange sense of frustration. Their formula no longer brought results. The preachers themselves reacted to the change in several ways, but it did not occur to many of them that the Holy Spirit who alone gives power to preaching had simply withdrawn from that way of working. To apply the figure used above, that egg had hatched.

The figure is an excellent one. It is not used in disapproval of the former method of Gospel preaching; indeed, it could not be so used, for *only good eggs hatch.* In order to hatch into another life, the old method *must have been good.* Only life can hatch. But at the same time a hatched egg is but a *shell* — the life has emerged into another form.

The obvious and loyal thing to do under such a dispensation was to follow the Gospel whither it went. But the natural course was to berate the people for their indifference or unbelief and to persist in the old formula as if that indeed were the life. It was also natural for a later generation of preachers to forget the gospel altogether and go over to the philosophy of the good life and current problems and causes for the material of their preaching.

As preaching stands today, that part of it which goes beyond mere moralistic counsel with a Biblical tinge, or inspirational pep talks, or Sunday lectures on a variety of topics, it holds a position between that lost gospel and a group of propagandist movements which avidly snap at ministers' attention.

Pacifism is one of these movements. You will recall that it relied for its first reception on the known good-will of the American people, especially the American woman. It had an immense advantage in our national inclination to peace and our utter abhorrence of war. The preacher felt he had a ground in us on which to stand when he urged peace.

But he had been urging peace so insistently upon us by every possible means of propaganda, that he aroused our curiosity. Why should the most peaceable people on earth be singled out for such unremitting exhortation in this matter? And all those accessories — expensive publications, traveling speakers, conventions, resolutions, invasions of churches and colleges, binding the youth by oath never to defend their homes — who paid for them? And why was our minister so heated over it? Who was starting a war? If he felt such deep conviction on the matter, why did he not betake himself to those countries whence wars arise, and be a missionary there? Of course, they would have arrested him, but that would merely prove that his protest was needed.

This turning over of the American pulpit not to the preaching of Peace but to quite a different thing — the propaganda of pacifism — went so far that laymen long ago began to smell a mouse. It is now known that the motive behind the whole movement was not the peace of the world but the softening of America. It is well known that the same forces which were preparing war elsewhere were preparing pacifism here. And finally our ministers belatedly saw that opposite the Christ of Peace was the dark counterfeit of the anti-Christ of Pacifism, so nearly alike as to deceive the very elect.

We recall this pattern of pacifism at this time because it is again beginning to rear its head as the nation contemplates future protection against her enemies by training the youth militarily. And no heed has yet been paid the Divine law in this respect. One would think Scriptural direction to the nation on this matter would emanate from the American pulpit, but alas, in this Laodicean condition of the church the pulpit is silent, for the most part, in proclaiming *the great national laws from the Bible.*

Another harm being currently done is the abandonment of Christian principles in a consideration of Communism; nor are the prophets' warnings taken into consideration here. True, there was a time when a great many militant preachers warned against Communism — now, however, to a large degree this has given way to the glorification of Russia. Another whipsaw. There is no holding rigidly to the Book as the authoritative guide on such questions.

Still another harm is this: The minister or the patriot, in order to avoid pacifism, has often sought to identify Christianity or patriotism with an oppressive form of capitalism, and that will never do. Patriotism and national self-criticism, which is a form of national repentance, are not incompatible. Patriotism is not smug national self-complacency. It is not an indiscriminate defense of the present order. The present order, in its injustice, indifference and oppression, is distinctly not God's order, and cannot be defended as such. So that it is a terrible thing for the church, in the interest of good order, to be regarded as the apologist for the present system of things. It is equally terrible that we are stopped from wholesale criticism of our social and economic setup for fear we shall be accused of encouraging a foreign "ism."

It is not suggested here that ministers avoid the questions of Peace and Communism. As watchmen on the tower they should give faithful warning. To abjure pacifism is not to be blind to diabolic attacks on our Peace. To be patriotic is not to abandon the principles of Peace. As to Communism, the same principle holds. The strategy

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of this cult in first enlisting Christian good-will by arousing our social sympathy and our righteous indignation, is the simple old strategy of baiting a hook and skillfully concealing the barb. Many seemingly excellent proposals on behalf of our fellow men, when followed under Communist guidance, lead directly to repudiation of the American ideal. By pleas for humanity, they seek to lead us into the most inhuman system on earth. The worst that capitalism does is to neglect the individual, but Communism utterly destroys him. It is the minister's duty to warn of this perversion of human sympathy. And if he will pursue a course of social reformation, let him preach the Economic Law of the Lord, of which Communism is the anti-Christ's version. He will discover as he studies the Economic Law of the Lord and the Kingdom of Heaven, that Communism is but a pale imitation of revolutionary force, and that the real revolution is in the Word of God.

Let us recover our gospel, Christ's Gospel. Go you and find what it is, especially you who are a teacher in Israel. Our Lord came preaching the Kingdom of Heaven. Have you never felt a desire to discover what that is? It is the only Gospel Jesus ever preached, before His crucifixion, and after His resurrection. But we have neglected it. We preach only a part of the Gospel and we no longer do even that, for the Good News has been wrested from its place in the Great Gospel.

Rely upon it, what you do not preach with a thrilling sense of *telling* Good News and what is not received with a vivid sense of *hearing* Good News, is not the Gospel.

Every utterance of the Gospel of the Kingdom as we have it in the Four Memoirs of Jesus, is vibrant with the spirit of Good News. It was this Gospel of the Kingdom which gave point and meaning to the Gospel of personal salvation. The great word "Ye must be born again" was spoken in conversation about the Kingdom. And the Kingdom of Heaven is an earthly society ruled by the Government of God.

Because the American pulpit is oblivious to this Gospel which our Lord preached, it lost what little Gospel it had, and became the prey of every wandering propaganda. There is no question relating to life — material, social or spiritual — that the Gospel of the Kingdom does not touch. Knowledge of this, and preaching it, would have saved us from many snares and every form of empty narrowness and equally empty breadth.

When we lost the Gospel of the Kingdom, the Gospel of personal salvation suffered also so far as preaching is concerned — hence the pathetic procession of pulpit substitutes which have each had its little day and departed, depriving the church of the edification which makes for unity, strength and purpose. We must get back to the Gospel.

And may we say, there never was a time in which Gospel could be preached, with a clearer field for its explanations than now. The Gospel of God's purpose through Israel, the Gospel of the Kingdom, the Gospel of Salvation, each of which is a part of the great Gospel of the Grace of God in Jesus Christ — this, in its very terms, is the Good News which this generation must be told.

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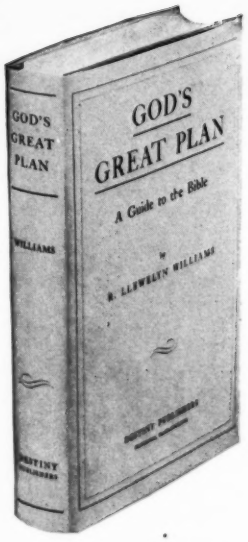
It has been said that *no copy of* DESTINY *ever grows old* and the truth of this is becoming more and more apparent as issue upon issue further unfolds the pattern of things to come.

Unlike other journals of purely topical interest, DESTINY takes on added value in retrospect. The publishers accordingly bind a quantity each year for those who wish to possess the copies in their own libraries in the most convenient way — all in one book, beautifully and durably bound, and indexed.

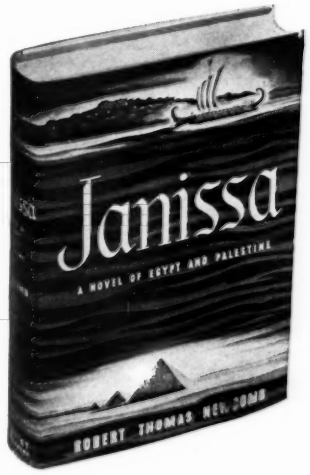
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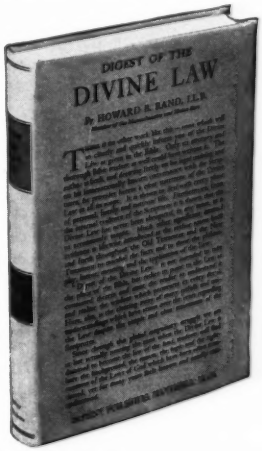
DESTINY PUBLISHERS is an entire publishing house devoted to literature which unfolds the national message of the Bible. Illustrated are three among many available books. Selections will be sent *postage paid* the day your order reaches Destiny Publishers, Haverhill, Mass.



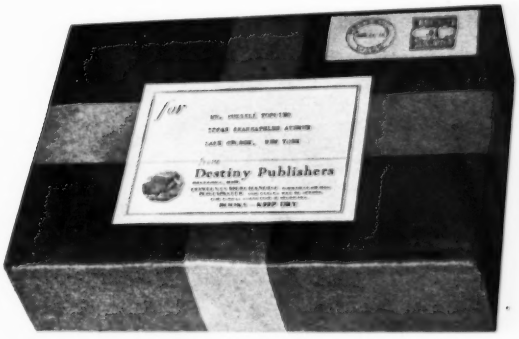
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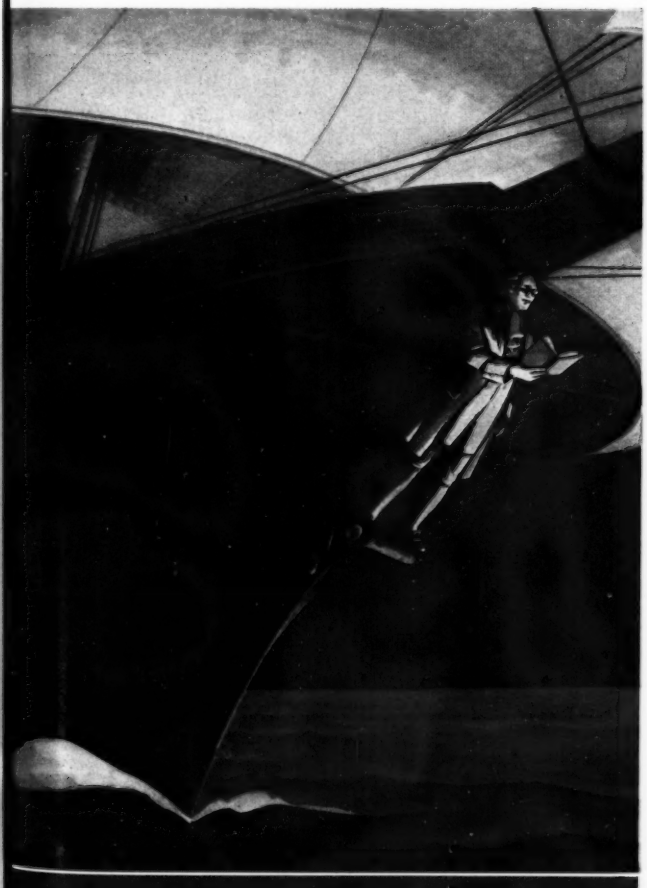
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Thanks *for* Helping

IN THE TASK of informing America concerning the national message of the Bible, DESTINY is constantly aware of the many subscribers who have appointed themselves ambassadors of good will and who so regularly introduce this magazine to their friends. It is the major manner by which the readership steadily enlarges; and as we continue on into the year, fraught as it will be with momentous happenings now on the agenda, the friends of so great and grand a cause as the opening of the Bibles of America to their complete national phase are urged to *continue to tell others*.

This light shed upon the Bible by the knowledge of the identity of Israel and Anglo-Saxondom cannot be unwelcome in these days of overclouded faith. Indeed, beneath its glare the mists roll off, and the strengthened eye can peer into the future, fearless of what intervenes.

To bear evidence of this light, and to point it out, DESTINY is issued. It is, for truth's sake, being published in direct competition with organized error; and that explains briefly how important the task is of those who already know the truth — for theirs is the job of adequately meeting the honest spirit of inquiry which demands the truth and recognizes it when presented.

We are grateful for such assistance, for the work is endless and the field is large. To all the loyal friends of DESTINY we pause to say, "Thanks for helping!"

— The Editors