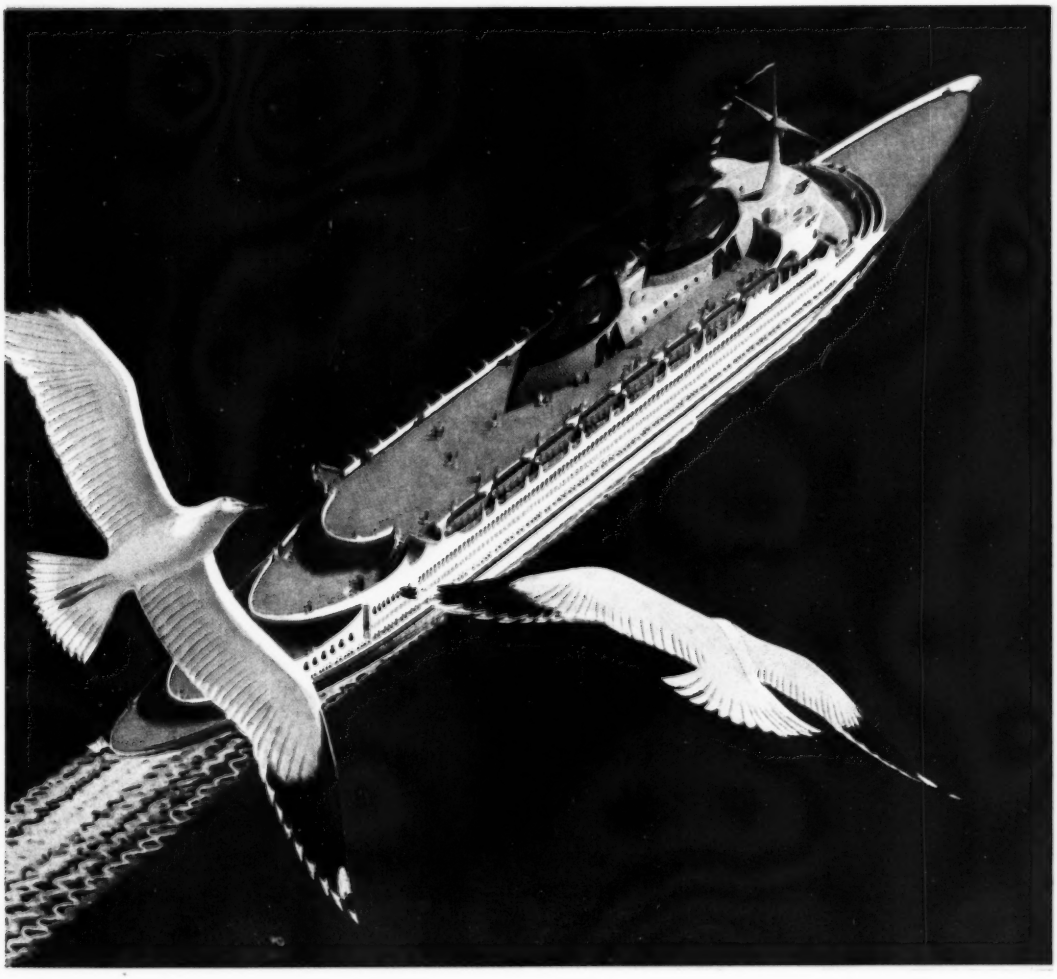
DESTINY

The Magazine of National Life



BREAKERS AHEAD

The World's Climactic Conflict Precedes Peace

[PAGE 229]



METALLURGY, the science and art of extracting metals from their ores, refining them, and preparing them for use has evoked considerable interest as a result of the demands of war — as well as peace; metals being so vital to our needs. The above color photograph by Leon De Vos is of a modern precision electric melting furnace in action at the Bridgeport Brass Company, Bridgeport, Connecticut — but much was known of metallurgy in ancient days also and there is a most interesting record given of it in the Bible. Recently, inquiries have come to DESTINY concerning this little known phase of the Bible's information and so we present "Metallurgy in the Bible" by Andrew B. Buchanan, which begins on page 247.

What America Needs Is Biblical Christianity

OUR nation faces the most critical period in its history. We have defeated Germany while Japan is rapidly being overcome by our military and naval might on land, sea and in the air. But despite all this, domestic problems are becoming acute on the home front and we must find a solution before there can be real peace.

This nation has been called Christian. Actually, that is a misnomer. Though we may be called a religious people, we are not Christian. In order to be *in fact* Christian our nation must keep and observe the Divine laws of national well-being, and individual citizens must recognize the Kingship of Jesus Christ — their Saviour and Lord. As a nation we have utterly failed to consider His laws while the great majority of the citizens of this land give little or no consideration to the things of God in their everyday life.

What would the recognition of the authenticity and truth of the Bible do for this nation if, as individuals *and* a nation, we acted upon its teachings? It would bring individuals to live in conformity with the instruction Jesus gave for the Christian and *it would move our statesmen to insist that this nation keep and observe all of the Divine law.*

Then, and then only, would we become a Christian nation. And if we walked in the ways of righteousness there would be laid a foundation for lasting peace, perpetual prosperity and unending domestic tranquility so that men would say of our nation that we were blessed of the Lord.

It is unfortunate that the Christian Church has failed to catch this vision and, instead, that its leaders are sounding an uncertain and discordant note in a critical attitude towards the infallibility of the Word of God and the accuracy of its record. The "Thus saith the Lord" has little if any real significance to those who question God's instructions and who would discount His laws. Their Christianity is but nominal. Having a form of Godliness, they deny the power thereof. This skepticism on the part of our religious leaders has permeated through the masses until, comparatively speaking, few really believe the Bible to be the Word of God written. How, then, can we be called a Christian nation?

The call has gone out through Isaiah to God's people: "Awake, awake; put on thy strength, O Zion" and the strength of Zion (the Israel government) is the righteousness of the law. Not only must we as a nation heed this call, individually the people must return to the simplicity of the doctrines of Christ and to the faith of our fathers in an implicit belief in the Bible as the Word of God. Only a people and nation can be truly Christian in every sense of the meaning of the word who are thoroughly instructed in all the teachings and doctrines of Scripture. Such information will lay a foundation on which can be built a lasting peace, and through it we shall be able to solve the complex problems that confront our nation today.

National economic problems are pressing for solution, yet there is no solution apart from the operation of the Divine economy which will not be accepted by this nation until our citizens become acquainted with the accuracy of the laws of God.

The war, with its regulations, has brought injustice and foisted upon our people rule by directive rather than by law. The untangling of the complex, often baffling results from the problems involved is to be found in the administration of Divine law. Unless this fact is known by the people it is unlikely statesmen will undertake to give this nation the benefits which would accrue to our country if our leaders would follow the God-given instruction regarding matters of administration.

Profession of Christianity is not enough. There must come a working knowledge of all that is implied in the meaning of the word, for it defines a way of life. That way has both an individual and national aspect, and the Bible sets forth the need of the individual acceptance of Jesus Christ and the national administration of the affairs of state in conformity with the laws of God!

Unfortunately, today, neither the Church nor its leaders recognize the full purport of what God requires of our nation apart from His requirements for the individual. In theological seminaries, public schools and colleges, such instruction is withheld and so America, as a people, is blissfully unaware of what God requires of her and it therefore follows that as a nation she is not truly Christian.

When, as a people and nation, we return to *the fundamental teachings of Scripture* and walk in the paths of righteousness, heeding the instructions of God and those of His Son in order that it may be well with us and that we may possess God's promised prosperity and peace, the result — as we are advised by God through the prophet Isaiah (60: 18–21) — will be: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders. . . . Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

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.

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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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DESTINY

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DESTINY
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THE MARCH OF HISTORY

END OF GENTILE RULE

DANIEL interpreted a most interesting vision in which Nebuchadnezzar was shown an image of a man symbolizing coming world Empires. Daniel informed the King that those empires would begin with Babylon and would be followed by nations which history has revealed to be Medo-Persia, Greece, Imperial Rome and finally, as represented by the feet, the subdivisions of the Roman Empire in Continental Europe.

In vision the King saw a stone cut out of the mountain without hands which smote the image upon its feet breaking, destroying and grinding to powder this image of world empires. Now this Stone Kingdom began to strike the feet of the image when our forces invaded Italy (See "Hitting the Feet of Clay," DESTINY for August, 1943) and with the collapse of Germany the smashing and grinding process was completed, for in the unconditional surrender of the Nazis the Babylonian Succession of Empires ended. *Politically and militarily* Babylon has fallen!

The Times of the Gentiles were fulfilled with the beginning of World War I, and now the judgment of military Babylon has been completed with the destruction of the military power and might of Germany. During this final phase of Gentile activity the Nazis succeeded in taking over most of Europe, spreading out into Africa and to the shores of the Black Sea. This end of the Babylonian Succession of Empires is a terminal of major importance to students of prophecy, for now the way is open for the final Armageddon contest.

The events depicted under the Third Woe of Revelation could not occur while the Babylonian group of Gentile nations held sway, for this is the Red Woe destined to follow the collapse of their power. Soviet Russia could not move against Israel until all vestiges of the power of political Babylon had been swept away. Now, with the passing of Babylonian rule, Soviet Russia is coming in like a flood to dominate the territory recently released from Nazi domination. Thus the Anglo-Saxon world is being challenged by Russia today and the Communists are expecting to take over world leadership and prevent Israel from assuming her God-given task before this Stone Kingdom can grow into a world government as represented in Daniel's symbolism of the mountain phase of Kingdom greatness. Isaiah says of this Kingdom:

"And it shall come to pass in the last days, that the mountain [Kingdom] of the Lord's house shall be established in the top of the mountains [higher than all other governments], and shall be exalted above the hills; and all nations shall flow unto it." (Isa. 2: 2.)

Daniel has informed us that this Stone which smote the image is to grow into a world government after completing the task of destroying the military and political rule of Babylon. This is important for, having now completed the pulverization of the cities of the Gentiles and bringing to an end their political and military power, the way is cleared for the events of the Great and Terrible Day of the Lord.

The little Stone of Daniel is the Kingdom that the God of Heaven set up at Mount Sinai and appointed to administer His laws. After having broken in pieces and consumed all the other kingdoms this House of Jacob (Luke 1: 33) is to have no end. Satan has raised up Soviet Russia to contend with Israel over her inheritance *and God, not Israel, is to deal with this Satanic pretender to Israel's blessings.*

We have pointed out in past issues of DESTINY the many marks identifying the House of Jacob with the Anglo-Saxon-Celtic peoples today. These are the people who completed the smashing of the image and now are but awaiting the moves which will bring about the mountain phase of Kingdom growth in accord with the plans of God. Unknown to themselves, they are destined to take over world leadership and rule, despite the carefully laid plans of the Soviets who are moving to assume that leadership. Nevertheless Russia is going to succeed to the point where it will seem hopeless for the Anglo-Saxon world to contest her position, for Israel, even now in a spirit of appeasement, is enabling Moscow to materially strengthen her world position. Only God can settle this issue for:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

Before Israel was born or the descendants of Abraham had become His Kingdom, God set the boundaries of the nations in accord with the future requirements of Israel and to meet the needs of His people. Not only was this so, but Moses declares:

"For the Lord's portion is his people; Jacob is the lot [or measuring rod] of his inheritance." (Deut. 32: 9.)

But the Psalmist tells us: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24: 1). The earth which is the Lord's is to be given to Israel, for God declares His portion is His people and Israel will inherit the earth, *i.e.*, rulership under Christ, their King, over all nations. Thus the little stone is to grow into the mountain and spread out over the whole earth as Israel comes into her inheritance.

How, then, is God going to settle with Soviet aggression? We have a vivid picture of that settlement in Ezekiel, chapters 38 and 39; and Jeremiah also says:

"I will call for a sword against all the inhabitants of those countries, says the Lord of Hosts. Consequently proclaim to them all these messages and tell them, The Ever-Living will thunder from on high, and from within His sanctuary will utter His voice. He will shout from His station, Charge with a cheer, — overthrow all the inhabitants of the country! The roar will go to the ends of the earth, when the Ever-Living contends with the heathen, to do justice to all men. Give the wicked to the sword, says the Ever-Living. Thus says the Lord of Hosts: Look! Misery goes from nation to nation! and a mighty tempest is roused from the flanks of the earth! And in that time those wounded by the Ever-Living shall lie from one end of the earth to the other end of the earth. They shall not be lamented, nor collected, nor buried; — they shall be dung on the surface of the ground!" (Jer. 25: 30–33, *F. F. Trans.*)

Because God has by decree declared Israel's future as well as her inheritance, Communist Russia can no more stop Israel's growth into the Great Mountain — filling the whole earth — than she can prevent the rivers from flowing into the sea. A titanic struggle is in the making as Satan marshals all his forces for a supreme endeavor to prevent the Coming of the King whose presence is to bring about the mountain phase of Israel's growth. The Russian bear spreads its paws out over all Europe and casts covetous eyes upon Asia as she challenges Anglo-Saxon-Israel's supremacy and moves to dominate the nations so that she may by force deprive Israel of her heritage. They have said:

"Let us break their bands asunder, and cast away their cords from us. [But] He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." (Ps. 2: 3–5.)

Lest we forget, the most sanguinary of all world contests is about to begin. It will involve all nations: the entire world is to be arrayed against Israel alone. These nations, now that the Times of the Gentiles have ended, are girding for the conflict with Gog of the land of Magog as their leader. Humanly speaking, victory will seem to be in the grasp of this great confederacy and Israel will be helpless to prevent it. Thus the passing of the Babylonian Succession is the signal to take crafty counsel against God's people.

"They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent (or heart): they are confederate against thee." (Ps. 83: 3–4.)

The Psalmist informs us that this great confederacy, now in the making, is at war with God. This is borne out in the very attitude of the Soviets towards God and His Son and their action in undertaking to carry out plans which will give them the heritage of Israel. But Jehovah, the God of Israel, is the Lord of Hosts who will move to bring about the defeat of His enemies and the enemies of His Kingdom through supernatural forces (Ps. 83: 13–18; Ez. 38: 21–23). Then will come the fulfillment of Micah's prophecy as the stone grows into a mountain:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." (Micah 4: 1.)

Standing across the path of Israel's greatness, Soviet Russia intends to challenge the right of Israel to her inheritance and will by war seek to destroy her to prevent the Kingdom from possessing its God-given heritage.

The people of this generation will be not only spectators but actors as well in a titanic struggle involving all nations, the outcome of which will decide for all time *world rulership*. No nation, as yet, has attained that coveted prize though some have felt it was within their grasp. Now Russia is laying her plans in a supreme endeavor to secure this coveted position. Through violence and crime the Soviets have attained unto leadership over many peoples which surpasses anything of the past. With millions regimented and prepared for war, it is their hope that the world leadership for which the Gentiles have striven will now become an actuality for the Communists. But the God of Israel has reserved this leadership for His people and Kingdom when Israel turns to Him and His righteousness. It is through them that God is to establish justice, equity and peace in the earth under the administration of the perfect law.

The curtain has fallen on the activities of the Babylonian Succession and is now being raised on the greatest of all dramas, revealing the organization of a confederacy which is moving to challenge God as to world rulership. God has accepted that challenge and the scenes upon the stage of world affairs will be thrilling indeed to watch for those who know the pattern of things to come.

V-E DAY

MEN were relieved when the war in Europe ended in the defeat of Germany. V-E day was celebrated largely in a spirit of thankfulness that the terrible slaughter and death on the Western Front had ceased. Despite such thankfulness, however, what now lies before us will bring an increased need of asking the God of Israel to strengthen our leaders and grant them wisdom. Conditions we shall face will try the very souls of men.

When David was about to die he charged Solomon, his son, to remember the evil ways of certain men, saying that they "had shed the blood of war in peace." He told Solomon he was not to let these men die in peace even though he was unable to execute them because of an oath he had taken before the Lord.

This statement, "had shed the blood of war in peace," can readily apply to Soviet tactics in the nations now under their domination where violence and bloodshed is visited

upon men as though it were a time of war when in reality it should be a day of peace. Peace has come upon the western front, but it is in name only for many European peoples. This is because the Soviet Government continues its rule of war, bringing sorrow and suffering to multitudes of innocent, helpless men and women who have come under their authority and power.

How can V-E day be other than a symbol of the ending of one phase of world struggle to be replaced by the second and more terrible phase of human tyranny and enslavement as Moscow expands its blighting influence and power over the nations of Europe?

The issues made inevitable by Soviet policies will have to be faced. It will take war and bloodshed to end this second phase of world tyranny unless the Soviets mend their ways; but it is unlikely that those accustomed to do evil will do good. Thus, while we have exacted from Germany unconditional surrender for her evil acts, there remains a nation whose policies are as tyrannical and evil as were those of Germany, and with whom we must ultimately come to grips if justice, equity and peace are to be established in the earth today. V-E day is therefore the beginning, and not the ending, of the major problems which will confront the Anglo-Saxon world.

OMINOUS PORTENT

In 1897 Professor C. A. L. Totten published the importance to Russia of the passes through the Caucasus Mountains when the day should come for moving against the land of Israel. The following from the wires of the Associated Press, date-lined Moscow, May 17, is most enlightening to students of prophecy who know the military action Soviet Russia is destined to take in the near future:

"The Red Army has started wide-scale summer field training, it was announced today, while an editorial in the army newspaper *Red Star* warned that the Red Army must be equal to any tasks standing before it. Intensive training has begun in the Lwow area and in the Caucasus where thousands of Red Army officers and soldiers will carry out every kind of operation, study new tactics developed in the war against Germany and perfect new techniques not yet incorporated into the army."

While the rest of the world is dreaming of peace and disarmament, Russia is preparing for war — but against whom? Why, also, has this particular territory been selected for such intensified training?

The answer to all this is clear to those who know that God has warned His people through Ezekiel of the coming of Gog against them, while others of the prophets have explicitly mapped, for our information, the route Russia will follow in the march into Palestine.

The following quotation from "Final Theater of War" (Destiny for September, 1944) clearly depicts the reason for this choice of territory from which to strike south:

"Russia, or Gog, will have the choice of two gates through which she might pass in the move upon Palestine. One would bring her down through Constantinople, Turkey and Syria and direct to Armageddon. But this route would be hazardous as the British in control of the sea could make difficult this highway to Palestine and besides Armageddon and Haifa would be strong and impregnable positions in a direct move against this end of the Israel line of defense. The second gateway would be between the Black and Caspian Seas and by choosing this route through the Caucasus for the main attack the Russian hordes, with their allies, would be sufficiently remote from access from the sea that the British naval power would be of little use against them and could not interfere with their line of march. A study of the map will verify all this and show the tactical strength in a move from this direction against Palestine using Iraq and Iran as the bases of operation. Ezekiel confirms this in declaring Persia (Iran) would be with Gog in this coming great campaign (Ez. 38: 5) and Russia is already in occupation of a large part of this territory."

Professor Totten also wrote in 1897: "We pronounce Russia the enemy of Great Britain and America" and Stalin, in a recent note to Prime Minister Churchill, a copy of which was sent to President Truman, confirms all this. In his note he is reported to have said that he doubted the possibility of coöperation between Russia and the United States and also that the Russians could no longer trust either the British Prime Minister or his Government.

The training of Soviet armies in the Caucasus, with no other objective but preparation for war on a scale eclipsing all other conflicts, is significant at a time when the Anglo-Saxon world is hoping and praying for peace. Great events are in the making and none are so blind as those who refuse to see, or believe God's prophets!

EVERY MONDAY MORNING

For some time readers of the daily news have been confronted each Monday morning with the report of Sunday meetings of Jewish organizations at which an ostensible Christian, usually with a well-publicized name — high in government or elsewhere — has stated approval of Palestine as a National Home for the Jews.

Senator Brewster of Maine, speaking in New York, and Paul McNutt, Chairman of the War Manpower Commission, speaking in Boston, are recent examples of those being used for publicizing the aims of the Zionist organization.

This would not be so if Christian men were informed regarding the story the Bible tells, for God has declared what is to be the ultimate disposal of the land of Palestine. Jewry is not to possess the land, but Christian men have allowed their names to be used in furtherance of the false claims of the Zionists to the land assigned to *Israel* and at present in the possession of Ephraim (Britain).

Sunday after Sunday Jewish-sponsored Christian speakers front for the Zionist cause in supporting their unscriptural claims. In this Christian support the Jew is being encouraged in his opposition to the House of Israel, for Ezekiel declares the Jews would be saying to this House: "You are far away from the Eternal; this land belongs to us." (Ez. 11: 15, *Moffatt Trans.*) The Zionists are saying this to Great Britain today.

Through editorial comment, newspaper publicity and Christian tolerance bordering on stupidity support is being given to a claim that God severely condemns and of those responsible He says: "I will make them suffer for their conduct."

As to the disposition of the land of Israel, the Lord says of the House of Israel (not of the Jews) that He "will give them the land of Israel." (Ez. 11: 17.)

Propaganda pressure groups and Jewish aspirations backed by newspaper publicity will not change the facts and can only contribute to disturb the peace and prevent a clear and accurate approach to the solution of a problem which will only be solved when men recognize the Title Deeds, as set forth in Scripture, which certify the perpetuity of ownership in the House of Israel.

NO ONE MAN

For more than fifteen years Destiny has presented many phases of Scriptural teaching. Because standard works of Bible commentators have, in most cases, failed utterly to point out the national message of the Bible — including the identification of the race of the Book or its place and part in the world today — it has been the duty of those who have known the Kingdom message to do the work of the pioneer. But the time will come, as a result of all the research, work and the publication of so much significant evidence sustaining the truth of the subjects we have presented, that this phase of Bible study will no longer be ignored.

The march of events will shortly compel scholars to recognize the great Israel truths as they pertain to His Kingdom, its establishment, and administration upon earth. Thus, coming Bible commentaries and dictionaries will not only have to contain exhaustive treatises on these subjects, but their authors will be compelled to recognize the *authenticity, reliability and accuracy of the Word of God written* as a result of the revelation and fulfillment of the prophecies pertaining to His Kingdom.

Because we are pioneering in a field in which, for the first time, many marvelous truths are being revealed it is almost impossible for any one man to grasp and present all the detail. Then, too, because a portion of the subject is in a state of flux through progressive discoveries of new information, it tends to confuse the new reader who has not had the opportunity of securing that background which the student of many years has acquired. At times, different writers seem at variance one with another. This is due, naturally, to differences that arise as to detail, just as in the inceptive study of any new subject.

The scope of this subject is unlimited. It involves the whole history and destiny of God's dealings with mankind, the family and race whom He has chosen to carry out His purposes, and the prophetic message — which is history prewritten. It includes the entire plan of God regarding His Kingdom, and the redemptive work and Kingship of His Son. And because prophecy has a time factor, the subject of chronology is important and is also being presented in Destiny.

It is our policy to publish the worthwhile findings of different students even though, at times, there may not be full agreement in all details. The basic facts being true, it is our opinion authors should have the freedom of drawing their own conclusions. It would be unfair to readers and authors alike to do otherwise and we are confident the great majority of Destiny readers approve, as this policy furnishes the opportunity of weighing the evidence and securing valuable information in checking with the Bible what is being published.

THE THRONE OF THE LORD

The Bible is clear in its statements that Jesus Christ is to ultimately take over the Throne of His father David and reign over the House of Jacob forever. Actually, there should be no need of explaining what and where His Kingdom is but for the fact that the spiritualizing of Scripture has prevented men from seeing what is so simple that a child should be able to understand its meaning.

Much is written in Scripture about the House of Jacob, its organization at Mount Sinai into His Kingdom, and the Angel's promise to Mary that this is the Kingdom over which her Son would rule. It is impossible to question these facts unless one desires to ignore or reject the Scriptures. Therefore it is the House of Jacob over which Jesus Christ will ultimately reign and the Throne established over this people — even the Throne of David — will be *the Throne of the Lord*. When Solomon was made King, the account states:

> "Then Solomon sat on *the throne of the Lord* as king instead of David his father, and prospered; and all Israel obeyed him." (I Chron. 29: 23.)

Facts so succinctly stated are ignored and the truths which would be revealed by understanding them are made difficult through the speculations of the spiritualizers who, blind to the significance of the national message of the Book, are themselves leaders of the blind.

A GOD-GIVEN TASK

For the first time in the history of warfare Anglo-Saxondom is moving to carry out God's instruction to Israel concerning the leaders of the nations who have warred against her. Israel of old was enjoined to take such leaders who were responsible for aggression against His people and execute them as common criminals. Today our crime commission is listing the leaders of the Axis nations who are to be tried for war guilt and, when convicted, executed for their evil acts.

We are witnessing a most interesting phenomenon. Not only has a whole nation been defeated and its leaders placed under arrest, making impossible a responsible government with whom peace can be made, but some of the enemy leaders not yet taken into custody as well as some who before and after having been thus taken killed themselves rather than meet their judges. It is fittingly so, for the Babylonian Succession of Empires has come to its end. With the end of Babylon, Anglo-Saxon-Israel is again reasserting her God-given task of bringing to judgment the rulers of the nations who have made war against her.

These facts are in themselves startling evidence of the role Anglo-Saxondom is about to assume in world affairs. Destined of God to bring equity, justice and peace to the earth it is essential that in the administration of the affairs of the world our people move to bring to justice the aggressive leaders of those nations who would make war against us. Had Great Britain and the United States insisted that the leaders of Germany be thus dealt with following World War I, there would likely have been no World War II. But the Times of the Gentiles had ended though complete judgment did not come with the signing of the Armistice in 1918. Thus Israel could not assert her authority and power in the court ruled by the Gentiles until Babylonian political and military rule had ended. Now that it has ended we are moving to bring to justice those responsible for making war, for the time has come for Israel to occupy the court of the Gentiles which John was told not to measure and which would be given over to the Gentiles until their time was fulfilled. (See "Study in Revelation," Page 123.)

Israel is now carrying out her God-given task and in bringing to justice the rulers of the Axis nations we have further evidence that the activities of Babylon as a great political and military power came to its end with the defeat of Hitlerite Germany.

Building a Tower of Babel

By HOWARD B. RAND

WHEN men undertake to establish a government or world rule apart from God or when they refuse to recognize Him or consider His laws they are but building a city and tower whose foundation rests upon shifting sands. Such a structure will not long endure. Lacking a foundation which rests upon faith and belief in His Kingdom and its laws, it will collapse when the winds and tempests of adversity undermine that foundation. The administration of men tends toward centralization of government and the regimentation of the people. In such centralization and control, power is placed in the hands of a few who are thus enabled to lord it over their fellow men. Thus man-made centralization of authority becomes the spawning ground of tyranny for, through the concentration of power in the hands of a few men of ambition, there arise those who see in such conditions an opportunity to seize power and assume leadership to the ultimate detriment of the welfare of the people. No man and no group of men are capable of exercising such supreme authority and so God works to decentralize and limit the authority of government, making the home supreme and the government directive. Man would make the home exist to support government but God established governments to protect the home from the evil aggression of both the enemy without and the tyrant within.

The very first evidence of man's desire to centralize authority, making government supreme over the people, came a few years after the Deluge. Following the authorization by God for men to administer law and bring to justice those who violated the Divine commands, men moved to perfect world organization. God had authorized men to administer the law as set forth in the statement: "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9: 6.) The main purpose of such a government was to bring to justice those who violated the laws of peace so that society might be protected from such violence as had afflicted the human race previous to the Deluge. With the organization of government it was not long before men began to recognize the potential possibilities in a super-world organization and the centralization of power. The record states:

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." (Gen. 11: 1–2.)

Here is the record of the beginning of man's attempt to unify mankind under a centralization of authority:

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime [Bitumen] had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

The purpose was to centralize power and bring all mankind under both the civil and religious authority of the city and tower which they proposed to build. The expression "may reach unto heaven" can denote *exceedingly high* or, as a footnote in the Companion Bible states:

"'May reach'. No Ellipsis here. Heb., 'and its top with the heavens', i.e. with the Zodiac depicted on it, as in the ancient temples of Denderah and Esneh in Egypt."

Not only did Nimrod and his followers (for he was the rebel leader) propose to build a great city or government but they also set up the worship of the hosts of heaven in defiance of God in the Tower on which they proposed to depict the Zodiac.

The desire to make a name for themselves manifested an independence of God and of His laws. Ninus, or Nimrod, the most ancient of Assyrian kings, is represented as instigating wars which raised his power to an extraordinary height, bringing the people under subjection to him. He was the first to organize and train young men for war. He no doubt had, with his followers, become accustomed to the toil and dangers of the chase for the Bible states "He was a mighty hunter before the Lord." Thus he was skilled in the use of arms which materially contributed to the establishment of his dominion with Babel or Babylon as the city from whence he ruled.

Because of Nimrod's plans for unification of the human race and who by force of arms intended to regiment and control the world:

"The Lord came down to see the city and tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech."

"Go to, let us go down" is an expression denoting judgment for, unified under the leadership of the rebel Nimrod, there was nothing that Nimrod would be restrained from doing now that he had established himself in power and by the force of arms brought the people into subjection to his authority and rule.

Rev. Alexander Hislop in his book, "The Two Babylons," shows the extent to which Nimrod and his wife became the originators of pagan and corrupt systems of government and worship; in fact, the mythological teachings and evil occultism as well as the doctrine that "might makes right" originated with this couple. God now moved to destroy this unity which would have but one end, the subjection of all people to the evil rule of a tyrant.

"So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

Nimrod became the perfect dictator and did secure complete control and, but for the intervention of God, would have dominated the earth. And from that day to this men have arisen who, through the doctrine of "might makes right," have endeavored to rebuild the city and tower whose foundation Nimrod laid in the plain of Shinar. Here then was the origin of a civilization

which has, throughout the ages, endeavored to repair and rebuild the Nimrod civilization of control by violence and fear.

Babel, or Babylon (from *Bab-ili, Bab-ilani*) means "Gate of God," or "of the gods" but in Hebrew it means *confusion*. Then, as now, when men undertake to build apart from God they may assume their efforts are in the interest of mankind and for the purpose of establishing a Utopia but instead of such an ideal they are in reality building to their own confusion. Thus Babel, "Gate of God" to Nimrod and his followers, was in the sight of God, confusion. Rev. Hislop writes in "Two Babylons":

"Now as the tower-building was the first act of open rebellion after the flood, and Cush, as Bel, was the ringleader in it, he was, of course, the first to whom the name Merodach, 'The great Rebel,' must have been given, and therefore, according to the usual parallelism of the prophetic language, we find both names of the Babylonian god referred to together, when the judgment on Babylon is predicted: 'Bel is confounded: Merodach is broken in pieces' (Jer. 50: 2). The judgment comes upon the Babylonian god according to what he had done. As Bel, he had 'confounded' the whole earth, therefore he is 'confounded.' As Merodach, by the rebellion he had stirred up, he had 'broken' the united world in pieces; therefore he *himself* is broken in pieces."

It has often been pointed out that the Babylonian Succession of Empires with its political system of administration and policy of "might makes right" has continued from the time of Nebuchadnezzar to the present day. Men have not so clearly seen, however, that in Babylon there was laid *the foundation of rebellion against God:* bringing confusion which has been in evidence among nations throughout the ages — a major contributing factor in preventing men from seeing and knowing the truth!

And just as Babylon was founded in a rebellion which resulted in confusion so today as the Babylonian system of governments, with its political and religious activities, comes to judgment confusion is the only word which aptly describes world conditions. Babylon began with the building of a city and tower which was to be the center of a great world organization and the builders refused to take God into consideration. Today the nations are making a supreme effort in an endeavor to rebuild the same city and tower as they gather in conference with the purpose of unifying and establishing a central world government. But just as the builders of Babel refused to take God into consideration, so too the nations are refusing today to recognize Him or His laws: *the only and lasting foundation of an enduring and universal peace.*

* * *

WITH the establishment of the Kingdom of God upon earth, when at Mount Sinai Israel was organized into a kingdom, God set forth the perfect laws of peace which Israel was enjoined to administer. A study of these laws clearly shows that keeping them will bring peace to the individual in his social contacts, to the nation in the handling of domestic affairs, and moreover to all nations when they elect to keep all the provisions of these laws of the Lord. Apart from the strict observance of these laws there can be no peace.

World War I was the beginning of the end of the Babylonian Succession of Empires. The political, religious and economic systems of man began to come to judgment as a result of events set in motion by the world conflict. With this judgment there also came an increase in disorder, and confusion, until the ordinary and orderly pursuits of life became so deranged it is now questionable if men will be able to restore even a semblance of order to the economic structure or prevent the utter collapse of the system itself. The possibility of such a collapse is in line with the severity of judgment as pronounced by Jesus Christ in Revelation upon the entire Babylonian system of commercial activity.*

The European phase of World War II is now over and the nations are desperately trying to organize the postwar period for peace. But the nations are not taking into consideration, in their conferences, the God of Heaven who alone can grant that peace desired by all peoples. No prayers are being offered for guidance in their deliberations, nor are men or nations even mindful of the need of considering His laws. Because the nations are in rebellion to God and His just laws they are undertaking to build a city of peace and a tower of defense that they may make a name for themselves in a peace which men hope will last for generations to come.

Many of the leaders in this movement for "world peace by agreement" are men of Israel who, in their zeal for peace, are entering into covenant relations with the nations around them. Now God has instructed His people as to how peace will come and has warned them against entering into league with other nations:

"Thou shalt make no covenant with them or with their gods" (Ex. 23: 32).

One important prohibition in this statement has been overlooked by most students, for Israel is not only to refrain from entering into covenant relations with the nations but she is to abstain from entering into covenants with their gods. It is important that we know who are their gods. The god of Babylon is a god of force (i.e., of aggression). When we remember that Rea or Cybele, the tower-bearing goddess, was in point of fact a Babylonian goddess there remains no doubt as to the identification of this goddess of fortifications with Babylon. And the Babylonian Succession of Empires has ever worshipped Mars, the god of war. This is borne out by Hislop in his "Two Babylons" from which the following is quoted:

"There is no doubt that Nimrod was a rebel, and that his rebellion was celebrated in ancient myths; but his name in that character was not Nimrod, but Merodach, or, as among the Romans, Mars, 'the rebel'; or among the Oscans of Italy, Mamers (Smith, *sub voce*), 'The causer of rebellion.' That the Roman Mars was really, in his original, the Babylonian god is evident from the name given to the goddess, who was recognized sometimes as his 'sister' and sometimes as his 'wife.'"

Israel was not only to refrain from entering into covenant relationship with the nations around her but she was also to abstain from all military alliances; and she was not to covet in any way the support of the god of force, either in her behalf or in the carrying out of her undertakings. Jehovah, the God of Israel, as the Lord of Hosts (the God of Battles) is and should be Israel's only ally in defense and His people need no other help. God was not and is not willing to share with another the honor of delivering Israel from her enemies.

Abraham recognized this principle when, after rescuing Lot and deliver-

*See "Study in Revelation," chapters fourteen and nineteen. By Howard B. Rand. 384 pages, $3.50 postpaid. Destiny Publishers, Haverhill, Mass.

ing Sodom and Gomorrah from their enemies, the King of Sodom told Abraham to keep the goods but deliver the persons he had rescued from captivity.

"And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich." (Gen. 14: 22–23.)

What a blessing could have come to Anglo-Saxon-Israel today if as a nation we had but exercised the faith of Abraham and refrained from entering into any covenants with the nations or with their gods. Thus instead of seeking military alliances had we but turned to the Lord of Hosts for protection we would not now be in the position of having strengthened Soviet Russia for the attack she is later to make upon us. Military alliance with Moscow is covenanting with the god of aggression for the leaders of that nation today know not God nor do they respect His Name, but they do follow and worship the god of force. Not only have we entered into covenant relation with their gods but we are now contemplating entrance into permanent league or covenant relation with the Soviet Union. We are even planning to make the covenant with their gods more binding in an international control of military forces through some form of super-government which will have the authority and power to enforce the decrees of the expected league. In such covenant arrangements other nations, apart from Israel, will have major voting powers and Israel will have delivered over her God-given heritage of the defense of her people to the god of force.

In thus securing the support of Israel and her leaders to the proposed world government the nations are hoping to repair and rebuild the city and tower of the original world organization set up at Babylon, an organization which is definitely at war with the principles and laws on which rest the Israel government. The nations who refuse to recognize God are thus hoping to make a name for themselves and build an organization which will enable them to seize world control. Thus in the regimentation of peoples and nations they hope to establish themselves in places of authority and power and the men of Israel are failing to recognize that the proposed plans for lasting peace through the establishment of a super-state will make a mockery of real peace.

In all the international conferences which have taken place, climaxing in the gathering at San Francisco, we are witnessing the supreme effort of the nations to duplicate the building of Babel.

But God has already appraised the joint effort of the nations to effect world peace apart from the establishment of His Kingdom and the administration of its laws. He addresses Israel's leaders who are thus endeavoring to help rebuild the city and tower of Gentile and heathen control over the inhabitants of the earth:

"Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing. . . . They have seen vanity and lying divination. . . . Because, even because they have seduced my people, saying, Peace; and there was no peace." (Ez. 13: 3–10.)

Isaiah declares of the wicked and unregenerated men and nations that there will be no peace for them:

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. 57: 20.)

Now the wicked, according to the Bible, are the *transgressors of the law* and so Isaiah designates that men in rebellion to righteousness will have no peace; because sin is the violation of the law, apart from the keeping of the law there can be no peace for men or nations.

Anglo-Saxon-Israel is in covenant relation with the Godless nations and with their gods. Unable to extricate herself from an increasingly difficult situation as the result of the commitments she has made to Soviet Russia the situation is becoming more tense. God ultimately declares:

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand." (Isa. 28: 18.)

In the original endeavor to build the great city and tower the confusion of Babel destroyed the unity of purpose and confusion will also destroy this present Babel men are undertaking to rebuild upon the insecure and shifting foundation of unbelief in God, not knowing the necessity of observing and keeping all His laws.

Following the declaration of the disannulment of the covenant which Israel had made with her enemies God uses an apt simile to describe the entire program of world security through international agreements and the signing of solemn covenants:

"For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." (Isa. 28: 20.)

* * *

How then is peace to come to a troubled world? It will come when He who is the Prince of Peace returns to take over the reins of government and upon the Throne of His father David and upon His Kingdom establishes world peace. John depicts His return:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." (Rev. 19: 11.)

It is in the cause of righteousness and for the purpose of ultimately establishing peace that Jesus Christ makes war against all evil men and aggressors. Isaiah could say of Him who is to come:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9: 6.)

Because of the perpetuity of His government which was organized at Mount Sinai and over which He will reign forever, according to the Angel's annunciation to Mary when He shall receive the Throne of His father David and reign over the House of Jacob forever there will be continued and everlasting growth.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts [the God of battles] will perform this." (Isaiah 9: 7.)

It is in this government that the foundations of peace have been laid, not in the league of nations or through any covenant or agreement with nations that know not God, neither will peace arrive through the functioning of any super-government to act in behalf of all nations in which the military might and power of the confederated nations are pooled to preserve

the *status quo*. Israel must not serve the gods of other nations and when she relies upon their military support she is doing this very thing. Her trust should be in the God of Isreal who said to Abraham, "Fear not, Abram: I am thy shield, and thy exceeding great reward." (Gen. 15: 1.) Moses could say to Israel when she obeyed all His laws:

"There is none like the God of Jeshurun ["the beloved one" Israel as the "upright one" keeping all the law], who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge [abode], and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." (Deut. 33: 26–28.)

The name Israel is here connected with Divine safety and Jacob with earthly substance. Moses now goes on to show the blessing to Israel when as the ideal nation Jeshurun, "the beloved one," she is keeping and administering all His laws:

"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee [shall submit themselves to Israel or be subdued by them]; and thou shalt tread upon their high places."

Israel is trying to make sure of peace in the postwar period by supporting a program of collective security in conjunction with nations who are walking contrary to God and His laws. Because of Israel's failure to keep His laws and her reliance instead upon the good faith of nations for support in defense of peace, nations who should not be trusted, the Anglo-Saxon-Israel people are saying, according to Isaiah:

"We have made a covenant with death, and with hell are we at agreement [God's appraisal of the spirit of the nations with whom Israel is entering into solemn agreement]; when the overflowing scourge shall pass through, it shall not come unto us [i.e., we shall now escape all trouble]: for we have made lies our refuge, and under falsehood have we hid ourselves [the solemn agreement of nations, apart from Israel, are unreliable and false]." (Isa. 28: 15.)

In contrast to such a league with nations that are in opposition to God the Lord has declared the foundation of a lasting peace has been laid, not in the solemn agreements with Godless nations but in the establishment of His Kingdom in righteousness:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28: 16–17.)

This declaration alone is sufficient to condemn the program of undertaking to rebuild the city and tower of the Euphratean civilization which rests upon a foundation of rebellion against God. The present plans for world peace through a confederacy of nations is a duplication of Nimrod's attempt at world control through regimentation. But these solemn agreements and covenants will not stand, for the Lord declares they are a refuge of lies which will be swept away when judgment, justice and righteousness are established under the administration of the coming King when He takes over the Throne in His Kingdom.

When, as Israel, the beloved of the Lord, we should be walking in the light of the noonday sun, because we are blind to our origin and identity with its resulting responsibilities we are walking like the blind and stumbling at noonday as though it were night (Isa. 59: 10). Because we are blind we are snared in the intrigues and lies of the nations that know not God as we try to make peace with those who know no peace. Ezekiel likens this endeavor to build a city and tower to the building of a wall with untempered mortar (Ez. 13: 10) which will not be able to endure the coming great tempest. Its very foundation is laid in confusion and mistrust as the nations endeavor to hold others to binding agreements which will be forgotten when it is to their advantage to break their solemn covenants.

The only sure foundation for lasting peace is in the administration of His commandments, statutes and judgments, the laws which will be operating under the righteousness of the Kingdom. Apart from His Kingdom and the administration of its laws there is no road to peace, regardless of covenants or agreements nations may make with each other for the prevention of war. How foolish, then, for nations to seek peace apart from obeying Israel's laws. God has decreed there is only one people through whom peace will come. It is *Israel* and it will come when David His servant shall be their prince forever. God declares:

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." (Ez. 37: 26.)

How foolish, also, for the Anglo-Saxon world to expect peace by international agreements when it is to come to them as a direct gift from God when they become willing to observe and keep all His laws. Isaiah tells us of a song which will be sung in the land when the Lord saves His people:

"We have a strong city [the city whose builder and maker is God]; salvation will God appoint for walls and bulwarks [Israel's walls are salvation and her gates praise, Isa. 60: 18]. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength [He is the protector of Israel]: For he bringeth down them that dwell on high; the lofty city [Babylon], he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust [the ultimate fate of the city and tower men are undertaking to rebuild today]. The foot shall tread it down, even the feet of the poor, and the steps of the needy [those who have suffered as the result of economic slavery are to be delivered from such oppression]. The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26: 1–9.)

His judgments are in the world today as the economic, religious and political systems of Mammon are being tried and will pass away after which Israel will demonstrate to the whole world the righteousness of His laws. The result for Israel will be:

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60: 3.)

God's Peace Plan

By W. C. NABORS

May 14, 1945

ALL peace plans can be reduced to two categories. God will judge these two and select the one government for the world which will bring His promised peace and security. This is the Judgment of the Nations. The basis of judgment is the treatment these governments have accorded to the least of those of Christ (Matt. 25: 32, 40 & 41). A greater crisis is presented over the decision between these two governments than we have witnessed in World War II. Since the method of selection is war to destruction of the plan to be rejected, the decision will ultimately present us with World War III.

One plan is that of Russia, which has emerged from World War II as the dominant power of Asia and Europe. Russia's plan is a peace by force of the beastly, brutal slavery and servitude of mankind subordinate in every detail to the power of a godless state. The other plan is that of the Anglo-American nations and proposes a state or government as a protective kingdom of the rights and freedoms of mankind, ultimately to be administered in the consciousness of Almighty God, the government to be an instrument through which will be put into effect God's laws, statutes and judgments of righteousness.

We have witnessed the setting up of the German Wicked Army, October 10, 1938, and we have seen it run its course to destruction at the hands of the Stone Kingdom described by the Prophet Daniel. This occurred within the period assigned for the cleansing (2,300 days Solar). We have witnessed the closing 50-day period which followed and recognized it as the *German* climax previously identified to be "a marvelous thing before our eyes." (See Chapter 28 and Chart 21 in "Prophecy on Parade"; * written December 29, 1942, two years in advance of fulfillment.) Never before in the history of the warfare of mankind, except that to which the Bible refers, was there a like 50-day period. From the Rhine, March 4, 1945, to the encirclement of Berlin, April 23, 1945, we saw the destruction of the greatest array of power of modern times with prisoners of war counted in the *millions* and the vaunted fortresses literally pulverized as promised.

The *Whaley-Eaton Service*, called by some the standard authority on foreign affairs, in their Foreign Letter of May 1, 1945 expressed this marvelous thing in the terse paragraph:

"A vast array of power, forged in hate and seemingly invincible, disintegrates before men's eyes. 'The judgments of the Lord are true and righteous altogether.' "

Recall from page 200 of "Prophecy on Parade": "The climax, therefore, is due from April 21, 1945 to April 23, 1945," and note that this was the end of the German battle line against the Russian devouring process; Hitler was cornered in his fortress in Berlin, and Goering testified Hitler said on April 22, 1945 that all was lost. Can you take note of this without recognizing the guiding hand of Providence which brings things to pass on His timetable?

Back in 1942, when the article titled "The Period and Purpose of Global War" (DESTINY for February, 1943) was written, I interpreted Chart 21 with reference to the period March 4, 1945 to April 23, 1945 to *include* the Armageddon climax with events promised to accompany it. I was in error in including the Armageddon climax and these events into the interpretation. This period revealed the destruction of the German Army which was established October 10, 1938. It is now clear that this terminal period, shown by the measure for cleansing, referred to cleaning up *the thing which its beginning date identified*. How plain this now appears. The error, however, is limited to the inclusion of events beyond the meaning of the chart, for most assuredly we have witnessed the fulfillment of those events which this correct interpretation foreshadowed. This same error appears in my interpretation threaded throughout "Prophecy on Parade." This appears to me to have been a purposeful error in order that the watchers would hear the cry, "Behold the bridegroom cometh," because they were expecting while "the bridegroom tarried."

When we see this error and make the necessary corrections, we see both a marvelous fulfillment and confirmation of the guiding hand of Providence and know full well that the Russian cleansing is to transpire within the second half of this period of judgment as was originally suggested in the chart opposite page 36 in "Prophecy on Parade" (which was originally published in DESTINY for November, 1940). When we realize that this Judgment of the Nations is only half over, the magnitude and stupendousness of future development will be so astonishing as to cause us to hope that we are wrong in the interpretation but when we face the facts the interpretation is clear. We see Russia's plan for world domination and read of it at every turn. We witness her moves to dominate organized religion in every land she controls and already recognize the seed she has planted throughout the empire she hopes to build.

We have witnessed fulfillment of the words of the prophet Ezekiel in the figure of the valley of dry bones and now see the revived, restored armies of Israel as they have "stood up upon their feet, an exceeding great army" (37: 10).

We have witnessed the rise of the three unclean spirits of Revelation and we have seen the effect of *their* propaganda to gather *them* to the battle of that Great Day of God Almighty. We have witnessed the fulfillment of the words of the Prophet Esdras as these three heads identified themselves with the power of the beast they represent. We witnessed the advancely-identified middle head "die on his own bed" as Italy fell the victim of the aggression it instituted and we observed that Mussolini: founder of Fascism and symbolic thereof, was murdered *by his own people* in the outskirts of Milan (the birthplace or "bed" of Fascism) and his body exhibited in the city itself in shame.

We have witnessed Germany and

*"Prophecy on Parade" by W. C. Nabors. 40 chapters, 37 charts, page size 6 x 9¼, 292 pages, $3.75 postpaid. Destiny Publishers, Haverhill, Mass.

her satellites as they were devoured by the third and last head of the beast, namely Russia, which now emerges as the dominant power of Europe. But as victory talk spreads we should realize that we are face to face with the greatest crisis of all time. We have witnessed fulfillment of the length of the battle line as it applied to the German Army set up October 10, 1938 in the Sudetenland and have seen the dawn terminal, February 26, 1943, of this period marked by Russia's demand for the Polish area (see Chart 24, page 230, "Prophecy on Parade"). We have witnessed the solar terminal, March 21, 1943, marking the beginning of the loss of Tunisia and the collapse of the Mareth Line two days later (see page 215, "Prophecy on Parade"). We have also witnessed the length of the battle line as it applied to Russia's growth into the dominant power over Germany. It began when Hitler and Molotov conferred in Berlin November 12, 1940 (see Chart 21, Chapter 28, "Prophecy on Parade"). It ended with the Polish question and this same Molotov in Washington, April 23, 1945, in conference with President Truman, Mr. Anthony Eden and others just preceding the opening of the San Francisco Conference on the third day perfected thereafter, which conference is world-wide and has as its objective the drafting of a charter for the peace and security of the world.

V-E day, May 8, 1945, came 1242 (1260 Lunar) plus 2 days (test perfected) from our declaration of war on the German-Italian Axis and 1222½ days (Lunar measure of 1,260 days Solar) from the formation of the United Nations. V-E day, therefore, explains itself by the Bible day measures, the tools of prophetic interpretation, as but the beginning of Israel's test. Who says so? Does not God's Word and the words of the prophets say so? Is this not confirmed by the world problems before us today?

Now that we have the entire history of events covering the cleansing period of the German Wicked Army before us and recognize that the Armageddon climax involving the cleansing of the Russian Great Confederacy is separate and apart from but follows this German phase, a great wealth of light falls across the future.

It is clear that a new Russian phase begins where the German phase ends and it appears that March 4, 1945 is the central date or hinge point. On March 6, 1945 Cologne fell to the American First Army. But March 6, 1945 is the third day perfected from March 4, 1945, and Cologne was the *key* city of German defense. The remaining part of the 50-day period completed the transition.

Realizing that the cleansing of the German Wicked Army reveals the pattern of defense for the Russian cleansing to follow, let us make some observations which Chart 38 may help clarify.

Referring to Chart 38, let us *study* carefully the factors of blessedness as they become operative in the German cleansing period.

The three earlier dates shown, June 19, 1941; July 8, 1941; July 27, 1941, point to the initial steps of the "gathering of Israel" to meet this threat.

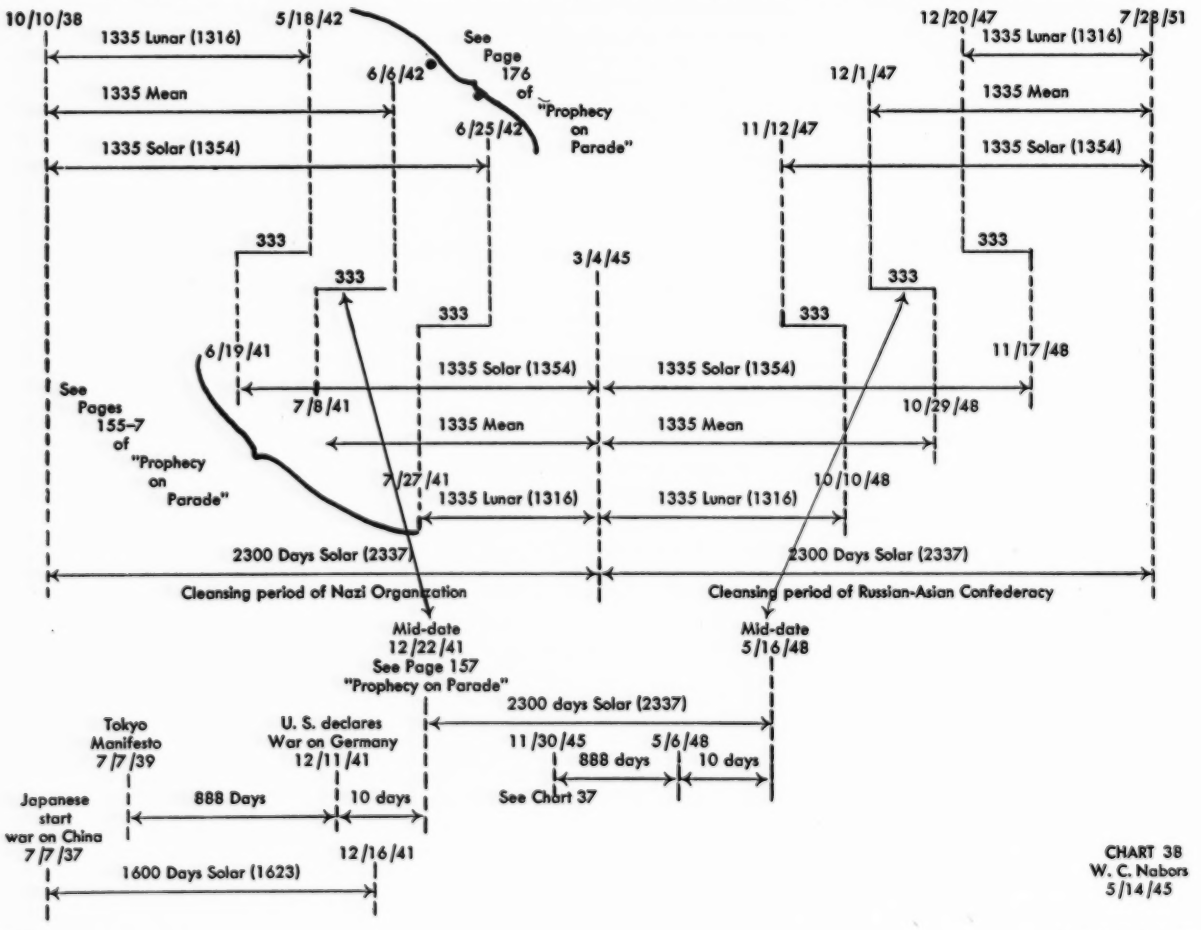


CHART 38
W. C. Nabors
5/14/45

The three latter dates shown, May 18, 1942; June 6, 1942; June 25, 1942, reveal the pattern of defense as it takes form in action under the guidance of Divine Providence according to plan and time.

The central date, December 22, 1941, following Pearl Harbor (December 7, 1941) brought together the two heads of the two tribes of Joseph to lead the defense of Israel and a realization that this war was global in size with the domination of Israel the ultimate objective of the aggressors.

Though Japan is not yet subdued, let us remember that Japan is yet to obey the outcasts of Israel and the dispersed of Judah (Isaiah 10: 10–14). Before this occurs (for it refers to the period when the kingdom is operative) Japan will unite with the final form of government representing and occupying most of Babylon (II Esdras 16: 1).

We should, therefore, conclude that our mistaken interpretation of including Russia in the first or German period of cleansing was a part of God's plan in order to reveal to us now the pattern of this Russian cleansing.

If this is correct, and I believe it is, March 4, 1945 finds us in the same position with respect to the Russian question as we faced on October 10, 1938 with respect to the German question. Stop here and see on Chart 38 the projected Russian period.

No doubt we shall find that many charts and time measures covered in our study of these years shall likewise reveal in advance similar problems and their solutions which we shall soon face on an enlarged scale. These may be altered or improved as we gain knowledge of this final reorganization of our enemies.

Here we should note a new cleansing period is revealed; the period December 22, 1941 to May 16, 1948. Half of this period is in the German period and half extends into the Russian period. Do not overlook this. If the climax of the Russian phase lies in the center of the Russian cleansing period and within the period of the south wall of the open coffer (as did Pearl Harbor in the north wall) it would fall at the terminal of this new cleansing period above revealed. The bisection of *this* evening-morning day of cleansing would be midnight when the bridegroom was expected, but tarried; the hour when the cry of his coming was heard. Does this not suggest the time for the release of this knowledge?

We know that the final Russian onslaught will be sudden, like a storm akin to the Japanese sneak attack on Pearl Harbor, but at the Armageddon climax there also occurs *the great intercession* for Israel's protection!

Let us now check some other events on Chart 38. Japan started war on China July 7, 1937. The solar terminal mark of her battle line (1,623) falls at the bisection of the ten-day period between our declaration of war on Germany and Mr. Churchill's arrival in Washington. Another important observation here is that on the date of Japan's second anniversary of her war on China, July 7, 1939, Tokyo issued a manifesto which said: "Never in history have the Japanese people borne in their hearts such hatred for Britain as exists today." This manifesto was issued just 888 days before God's planned intervention or intercession of the United States to be regathered with Britain, for Pearl Harbor brought the United States into war, not only against Japan, but against her partner in crime. President Roosevelt, addressing Congress on December 11, 1941, said: "The government of Germany, pursuing its course of world conquest, declared war against the United States." On the same day the United States declared war on Germany and ten days later, with the consent of the King, Prime Minister Churchill arrived in Washington on the first such mission in history. Reflect here upon the promises of God to regather Israel under the leadership of Ephraim and Manasseh (the sons of Joseph and possessors of the inheritance) at this time-period in world history. Reflect also upon the significance of this personal, direct representative of the King on the Throne of David to their brothers in Israel and the importance to the world of this uniting in defense of righteousness.

Still further interest arises when we note that from the solar terminal of the Russian battle line, November 30, 1945 shown in Chart 37 herewith there is a like period of 888 days plus 10 days to the end of this evening-morning cleansing day of 2,300 days (solar) divided equally between the German and Russian activities as shown in Chart 38.

Will evidence of a new secret alliance between Japan and Russia come to light to cause the birth of national Isaac December 1, 1945? *The Japanese announced a Greater East Asian organization on April 23, 1945.* Note the chronology of the date on Chart 37.

The crisis of the German-Japanese secret agreement of world conquest came to a focus on Israel after Pearl Harbor, followed by Germany's declaration of war on the United States when the heads of the nations of defense met in conference December 22, 1941.

"Judah was his *sanctuary*, and Israel his *dominion* [host?]." (Psalms 114: 2.)

"The house of Judah shall walk with the house of Israel and . . . they shall come together . . . to the land that I have given for an *inheritance*. . . . A goodly *heritage of the hosts* of nations. (Jeremiah 3: 18–19.)

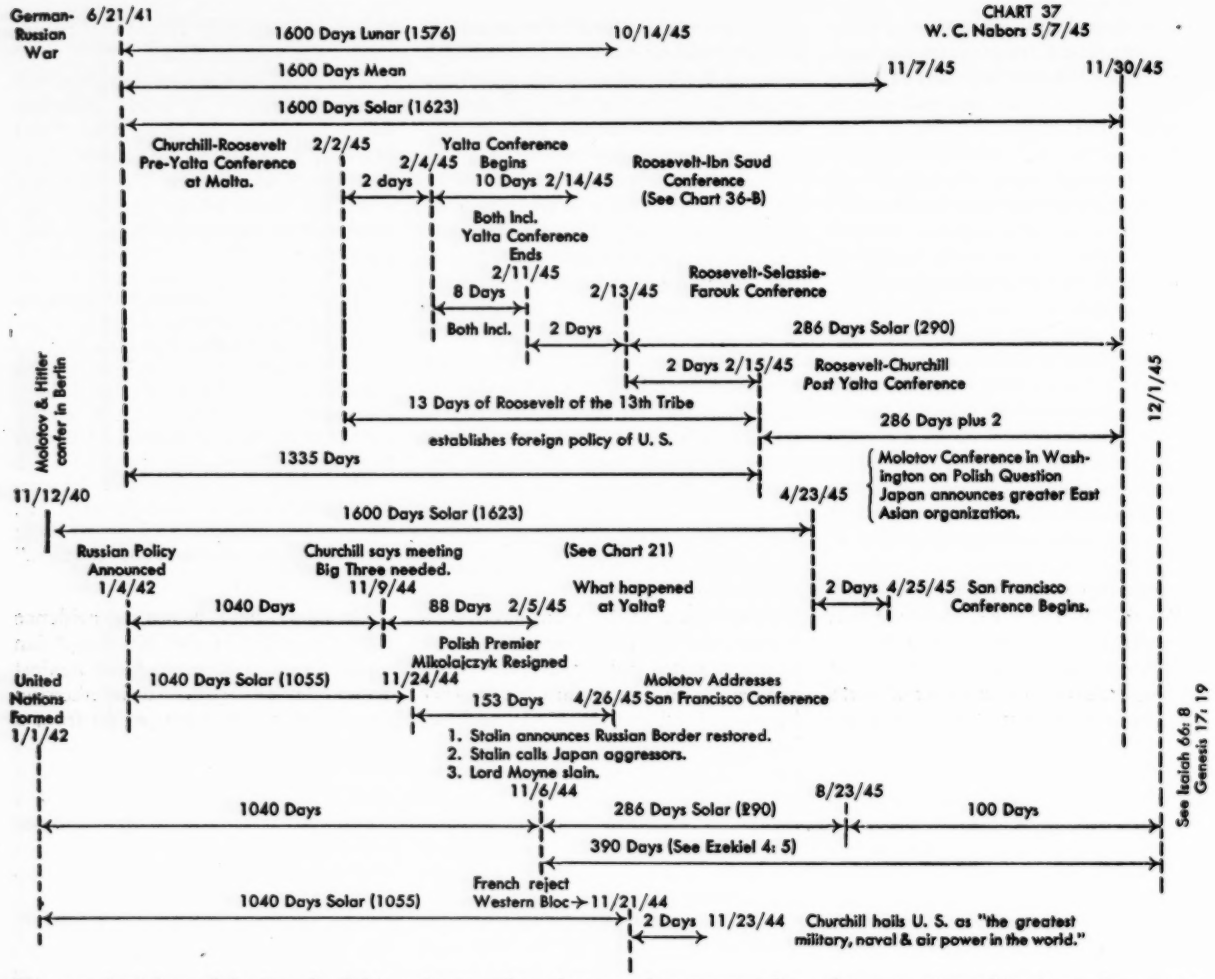
"How long . . . to give *both* the *sanctuary* [Judah?] *and the host* [Israel?]. . . . Unto two thousand three hundred days; then shall the sanctuary be cleansed." (Daniel 8: 13–14.)

Certainly here is strong evidence that the crisis of the Russian-Asian agreement will come to focus against Israel May 18, 1948. Will intercession come within this crisis period from a higher level than through Roosevelt-Churchill? Let us never forget that *God's* Peace Plan calls for *destruction* of those governments which oppose Christ, and that the restored world government shall rest upon the shoulders of Christ.

The ultimate mission of Christ to this earth is to establish a world government of Peace wherein He will reign as King.

Although we can see the development in the world news, we can also prove it and watch developments by observing the chronological pattern. The logical dates and events to mark the development of these two peace plans begin with events which mark the source of each. The point at which the two come to a focus should unfold an important development. Application of the events to God's timetable should assist us in appraising their value.

Let us determine when the Russian battle line *begins as to the use of that power in battle.* When, for our prophetic marker, was Russia's Wicked Army established? The answer is this: The German Wicked Army was established October 10, 1938 in the Sudetenland as has been shown; the Russian Wicked Army was established when it challenged the domination of the German Wicked Army at the beginning of the German-Russian War, June 21, 1941.



The terminal days of the length of this battle line are shown in Chart 37 herewith and will present to the world the power that shall successfully challenge her authority and mark the *beginning* of her end along lines previously described. From the initial date, June 21, 1941, begins a series of events on a schedule to reveal, to those who watch, a further pattern of the fulfillment of His promises. In the article titled "What Happened?" (DESTINY for May, 1945) it should be noted that the terminals of the days marked for the test (1,260) to Israel in each of the three charts shown reveal the development of the world problems which must be solved. The terminals that mark desolation (1,290) point to the Polish and other problems and the meeting of the Big Three at Yalta. The solution for God's plan to bless the world are revealed by the terminals of the measure of blessedness (1,335) indicating that this Russian power will be challenged by the Israel nations as they are forced to regather to meet the coming storm. We have yet to witness the order of the Supreme Command to the goat nations gathered before God in judgment to depart from the scene of world government before the Lord (Matt. 25: 32) and the order to the sheep nations to "inherit the kingdom prepared for you [them] from the foundation of the world." (Matt. 25: 34.)

These orders will *begin* to be executed ar. und the terminal days of the measure of the battle line of Russia's Wicked Army which was established June 21, 1941 and closes on the solar terminal date November 30, 1945.

Chart 37 reveals that the Yalta Conference, which was the culmination of all previous conferences up to that date, is the one to reveal the planned deception of Teheran and serve to displace the Great Confederacy under Russian domination from the United Nations within the displacement period there indicated. At the same time this chart also reveals the plan of blessedness as it is unfolded to Israel in that great conference between our President Roosevelt and King Ibn Saud of Saudi Arabia on February 14, 1945 (see Chart 36B, DESTINY for May, 1945), where Mr. Roosevelt admitted that new plans were revealed to him. This was followed by the Post-Yalta Conference meeting of Mr. Roosevelt and Mr. Churchill on February 15, 1945, the terminal day measure of blessedness from June 21, 1941, in which plans were doubtlessly discussed to meet the coming storm since this date is also the measure of displacement perfected before November 30, 1945. We should recall that after this conference the decision appears to have been made to talk plainly to Russia and face the facts.

We think of the Yalta Conference as if Yalta were the only conference held, but those meetings before and after Yalta are more significant than that of

the Big Three. In the Pre-Yalta and Post-Yalta Conferences of Mr. Churchill and Mr. Roosevelt lie the defense plan which is the hope of the world's future, while those conferences with the heads of Egypt, Ethiopia and Pan Arabia point to Palestine which is the battleground of the next global war.

The festering seeds of World War III are already planted in this area and will be cultivated by Communism as were the three in Spain in 1936 which grew until all Europe was on fire. This time it begins in the area of the Holy Land, will follow a course outlined by the prophets, and end in the world's true Armageddon.

Since we have established the initial source and beginning of the establishment of the Wicked Army of Russia, let us now turn to identify the initial establishment of the power to oppose this confederacy. We find it after Pearl Harbor in the formation of the United Nations, January 1, 1942. As we note the terminal of the cycle of perfection (1,040 days) we find three important news items which indicate *Russia's acknowledgment and challenge* of this perfected power in the following news items of the date, November 6, 1944: *1*) Stalin announced Russian border restored, *2*) Stalin called the Japanese aggressors, and *3*) Lord Moyne was slain.

Here is indicated the thought that Russia has successfully challenged and overcome the German war machine and challenges not only Japan, but there is a suggestion that the British authority in the Palestine area will also be challenged. Perfection of the United Nations calls for the displacement of all the goat nations therefrom.

We should note that this date, November 6, 1944, is 390 days (the number assigned for the House of Israel to bear its iniquity — Ez. 4: 5) to the terminal day of this period, December 1, 1945, one day after the terminal day of the solar measure of Russia's battle line. This 390 days is also the solar measure of displacement (290 days) plus 100 days. Upon reference to the Bible we find this 100-day measure one of great importance which appears applicable to this period of the world's history in connection with the birth of the nation of promise, national Isaac, paralleling the story of the birth of the child of promise (Genesis 17:17, upon the promise of Isaac, Abraham "said in his heart, Shall a child be born unto him that is an hundred years old?" Genesis 21: 5, "Abraham was an hundred years old, when his son Isaac was born." See also Romans 4: 19, Genesis 33: 19 and Joshua 24: 32). We have witnessed the period in the world's history of the rebirth of the national seed of Abraham called into service on a day and date coinciding with the Teheran Conference (see Chart 24 and Chapter 32). Although many now have little faith that any nation on earth or a combination of nations can withstand the gathering cloud of aggression from the Great Confederacy under Russia; yet, we hold the promise of national Isaac and shall most certainly witness events to prove the fulfillment of this unconditional promise of God that a nation and company of nations identified as the seed of Abraham, Isaac and Jacob are the chief nations of Matthew 25 to "inherit the kingdom prepared for you [them] from the foundation of the world." No other combination of nations can bring peace and in this company of nations Russia has no place, hence the separation of the United Nations from the Great Confederacy, now in process, must be completed and there will follow the 100 days and its terminal — marked by the birth of national Isaac (see Galatians 3: 19). This birthdate is the *beginning* of the struggle for life against death. Later this national Isaac, like the son of promise, will be offered on an altar to God.

THE QUESTION: "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" (Isaiah 66: 8.)

THE ANSWER: "And God said, Sarah thy wife shall bear thee a son indeed: And thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and with his seed after him.*" (Genesis 17: 19.)

It *appears* that within the period of the Judgment of the Nations, which is September 16, 1936 to August 20, 1953, the *economic* war dominates the stage from September 16, 1936 to June 25, 1941; the military phase involving Israel dominates during the period indicated by the open coffer of the Great Pyramid which is June 25, 1941 to November 10, 1948, followed by the economic rehabilitation on kingdom lines November 10, 1948 to August 20, 1953. The period June 25, 1941 to the center, March 4, 1945, reflects the Axis phase of warfare while the last half, March 4, 1945 to November 10, 1948, reflects the Russian phase. These must be considered in general terms and to involve the merging transition periods.

Continued watching of the application of the other Bible day-measures will reveal God's handiwork as we witness completion of the greatest story ever told.

God's Peace Plan provides for as complete destruction of the Communist government of Russia and the idolatrous fanaticism of Japan as we have just witnessed of Nazi Germany and Fascist Italy. This will bring world peace and, until we witness their destruction, there will be no peace.

The *destruction* of the unrighteous kingdom makes possible *the installation of the righteous kingdom!* Destruction must precede this installation, and conferences and agreements cannot be substituted for destruction. Thus the fire of World War III (world war *perfected*) which will destroy the unrighteous kingdom is the same fire which will refine Israel to the acceptance, and the institution, of righteousness in government. The effect of righteousness is Peace.

God's Peace Plan, therefore, calls for the destruction of all unrighteous governments and the installation of His foretold righteous government *made world-wide!*

Concerning China

WHEN the suggestion was made in DESTINY in an Editorial, "Friend or Foe" — [February 1942] that China, as Moab, would ultimately be joined with our enemies, many readers were unwilling to believe she would be lost to our cause. Now, three years later, there has come wide-circulation confirmation and a fearless detailing of factors which make China's position one of precariousness to Israel's aims. "The Fate of the World Is at Stake in China," by Max Eastman and J. B. Powell, published in the June *Reader's Digest*, should be read by everyone wishing to be conversant with the Chinese situation, the aims and strategy of the Communist Party there, and the possibilities concerning China's imminent future!

Passing Events and the Future

By HAROLD A. STEPHENS

PEOPLE everywhere are thinking about the future. There is much discussion of the future in halls of state, in the crowded market place and in the country store at the crossroads. Many and varied are the ideas expressed. Many and varied too are the questions and wistful longings which are not expressed. But in the midst of all the wondering and uncertainty, there is one absorbing question in the background of every mind and heart: *What is the inevitable course of events in relation to the immediate future?*

President Truman and Prime Minister Churchill, acknowledged Anglo-Saxon leaders, and their co-workers at home and abroad are busy making plans for the future. They are planning the future conduct of the war, the future of Europe and a large part of Asia after the war. Their plans are world-wide in scope. They deal with the future well-being of a great majority of the human race and the trend of world civilization.

Consider the immensity of some of the jobs our national leaders face now: for example, the necessity of destroying forever, as far as humanly possible, the forces of evil and aggression, a work that is foremost and well on its way; the necessity of evolving a system which will be productive of an enduring peace; the division of European and Asiatic territories; and formulating policies best adapted to affairs in liberated and conquered nations. All these and many more important matters are being studied intensely and constantly. These are urgent problems that create a Herculean task for the wisest and most courageous men.

Now what forms the basis of these plans? What will determine the decisions? Doubtless past history, especially relative to the ending of the war in 1918, will have its influence. Certainly the results of the San Francisco Conference will influence final agreements on momentous issues. And so will the reactions of civilians in occupied areas.

But will the most important factor of all be considered in these deliberations of statesmen in the United States and Great Britian? That supreme factor is the message of the Bible, which culminates in a divine plan and purpose in human history, known as the Gospel of the Kingdom of God on earth.

The final fulfillment of that plan and purpose involves the actual functioning of the Kingdom of God (or the Kingdom of Heaven) on the earth, under the direct and personal administration of Jesus Christ our Lord. The human agent selected by God for service in relation to that purpose is *Israel*, represented today by the Anglo-Saxon-Celtic peoples of the world. And the only way to relate events to the future is to study them from the viewpoint of the clear, prophetic truths in the Bible, the one source of authoritative information on the real meaning of things as they are. This global conflict, now entering upon the sixth year of its second phase and the thirty-first of its duration, is a definite indication of the rapid approach of the consummation of the divine purpose that will end with "the battle of that great day of God Almighty." Have these supreme facts — Bible facts — come under consideration at the San Francisco Conference? Do they enter into the deliberations of congressional and senatorial committees? If they have not — and as long as they do not — all the planning undertaken by national and international conferences will be abortive as far as the final result is concerned.

As in all previous conferences, the San Francisco Conference began without prayer for divine guidance, in deference to the atheism of one of the Big Four powers. This is an ominous fact that will rise up to condemn us in the near future.

My mind goes back to another leader in Israel who had great campaigns to plan and the division of territory to direct. Joshua, the successor to Moses, was charged with the conquest of Canaan and the destruction of those heathen peoples who by their excessive immorality — to use the word in its widest possible sense — had called down upon them the wrathful condemnation of Almighty God; as indeed their modern descendants have done in our day, and as we modern Anglo-Saxon Israelites are in grave danger of doing.

Joshua was a man of prayer. As he began his arduous task, the Lord God instructed him as follows:

"Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:6–8).

At this present time of upheaval, many Anglo-Saxon state leaders and chief officers in the armed forces have considerable knowledge of the Bible and believe it to be God's Word. Some of them have even repudiated the modernistic teaching which stultifies its truth. Most of all, however, they need the courage of Joshua to act in accordance with what they know.

During the Quebec Conference, the following telegram was sent to Prime Minister Churchill and the late President Roosevelt:

"May God direct and bless you in all your planning and make you remember that Anglo-Saxondom is modern Israel, the agent and servant of the divine purpose which you have recognized. The future of Europe and of the world will be in accordance with that purpose. The highest interests of Anglo-Saxondom can only be served by obedience to Divine directions outlined in the Bible. See Joshua 1:8, and remember that Ezekiel 38 and 39 will inevitably be fulfilled in the not distant future."

This telegram was sent to our leaders at Quebec because until our leaders and people recognize the fact of the divine plan and purpose, and realize the active participation of God now as always in human history, nothing but failure will attend all our planning.

The quotation from Joshua 1:8, brought to the attention of the prime minister and the late president these words: "For then shalt thou make thy way prosperous, and thou shalt have good success." Ezekiel, chapters 38 and 39, promises the restoration of Israel's kingdom under Christ after the hordes of Gog and Magog, assembled with the Gentile nations, come from the north countries against the armies of Israel in the Near East to fight the world's last battle.

So then, once again national leaders have had their attention called to their identity, to their responsibility and to events due to transpire in the near future.

We, among numbers of other Anglo-Saxons, realize that we are Israel, the people of whom the prophet Isaiah wrote in 11: 11–13:

"And it shall come to pass in that day, that the Lord shall set his hand the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Notice the similarity between Israel's recovery the first time and our recovery today — for we are that same people. In the first recovery of the Israelites from the land of Egypt, they had two leaders; today we, English-speaking Israelites, have two leaders. At the time the Israelites were rescued from Egypt. they were broken economically and in slavery; but as they came out of Egypt, they borrowed from the Egyptians their gold, silver and jewelry. During the past thirty years Israel once more has been in bondage to the world group of international financiers, who through cartels, the control of gold and the control of governments have exploited all peoples and made them pawns on the world's chess board. But in the past ten or twelve years, Israel (that is, Britain and America) has been wresting control of the world's gold from this group and from the nations they control, so that today Anglo-Saxondom dictates world economy.

The taskmasters of Egypt pursued our forefathers. In our time, we are being pursued by the nations over which the international group of financiers still hold control. Our forefathers passed through the Red Sea to salvation. Today we seem destined to pass through the Red Sea of Communism before we are ready to call upon the Lord to separate us and save us by the administration of his righteous government.

This is brought forcibly to our attention in David Davidson's recent book, *Through World Chaos to Cosmic Christ*, where he quotes this arresting statement from the historian MacMurray:

"The separation of Communism and Christianity into conscious antagonism means that the Kingdom of Heaven is at hand."

Our forefathers had to give themselves wholly into the hands of God for sustenance, or for life itself; so we shortly will have to do the same thing if we remain a free people. Again quoting MacMurray: "Anglo-Saxondom will be faced with the paradox, that the religion which had lost its faith in God, must be overwhelmed by a faith [Communism] which had rejected religion." In 1928, Davidson made a truly prophetic statement:

"This is the beginning of the days, and we are living in the days in which no constitution will survive, except by having Jesus Christ as the acknowledged head and counselor in state deliberations and decisions."

Finally, we today like Israel of old will arrive at Sinai where we will meet our King. Then we will embrace the laws, statutes and judgments given to our forefathers, making them our own, and in truth becoming that people around whom a Theocracy will be built, which will eventually include the whole world. Plato realized this when he said:

"The true city will be called after God, who verily ruleth over men of understanding. . . . Human nature could in no wise be left with sole authority in the administration of all things human and yet not become a vessel filled with solvency and injustice."

This caused Davidson to observe:

"Here, four centuries before our Lord, we have the false world city of human exploitation contrasted with the true world city of God's Providence. Human administration is the sociological disease from which humanity suffers and under which all minor ills of man are blended into one gross whole. For human administration without God means displacement from God, and displacement organized and prolonged means degeneration, decay and extinction of humanity as a consequence of dissociation of physical and spiritual being. So God, perforce, has had to 'interfere' in the course of human history to remedy the effects of maladministration — 'a Guiding influence,' says Winston Churchill, 'interfering in our affairs' in every vital crisis. To put it crudely, humanity is constantly 'blowing the fuses,' which God has to restore.

"*Displacement* from God necessarily means *displacement* from God's Law, and the Maker of Law knew from the beginning all that would happen in sequence, following *displacement* from His Law on the earth."

The present conflict is the final phase in the age-old struggle between good and evil, God and anti-God, Christ and anti-Christ. The protagonists are still Israel and Babylon, represented on the one hand by united Anglo-Saxondom and on the other by the Totalitarian States. As we have said before, the Anglo-Saxon-Celtic peoples of the world are Israel, the larger sections of which are those represented by the people of Anglo-Saxon stock in the British Commonwealth of Nations and the United States of America. The war's greatest event has been the unification of these peoples and nations in a unity of effort and a unanimity of purpose in the coöperative resolution to bring about the destruction of the evil forces aiming at world domination and the destruction of all those freedoms for which a united Christendom is battling in the greatest crusade of all history.

If permanent peace is to be established, the British Empire and the United States must continue in the closest possible relationship. Winston Churchill recognized this when, more than a year ago, he said:

"Whatever form your system of world security may take, however the nations are grouped and ranged, whatever derogations are made from national sovereignty for the sake of the larger thesis, nothing will work soundly or for long without the united efforts of the British and American peoples. If we are together nothing is impossible; if we are divided all will fail. I therefore preach continually the doctrine of the fraternal association of our two peoples, not for any purpose of gaining indigenous material advantages for either of them, nor for territorial aggrandisement, or the vain pomp of earthly domination, but for the

sake of service to mankind and for the honor that comes to those who faithfully serve great causes."

There (at Harvard) the Prime Minister spoke with a true vision of the mission of united Anglo-Saxondom. The keynote of that mission is service. Service was the divinely appointed rôle of Israel, of whom God declares:

"This people have I formed for myself; they shall show forth my praise." And again in Isaiah 41:8–9: "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away."

A recent editorial in a national magazine makes this statement:

"It is impossible to look closely into our social and religious life without being seriously disturbed and deeply concerned. The masses of our people take no part in public worship, but are engrossed in material pursuits and secular pleasures. Religious teachers have mostly embraced German theology and have ceased to believe and preach the fundamental, apostolic doctrines of Christianity. Selfish and sensual pleasures are corrupting our people; immorality is increasing; indulgence in degrading habits is common; while from these and other sinful practices many are content to derive large financial gains. Truly 'all we like sheep have gone astray.'"

A great cleansing process will have to be undertaken and *it will be!* God declares He will cleanse us and give us a new heart. Meanwhile let us remember that all planning, such as at San Francisco and elsewhere, is subject to the maxim:

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

No man-made plans for the removal of world chaos and the preservation of peace and stability can possibly succeed unless they are in direct harmony with the will and purpose of God. The time for human government has passed. God's will, God's plan alone will work. We must recognize that fact and conform our conduct to it. God's indictment against us still stands, "The statutes of Omri are kept and all the works of the House of Ahab, and ye walk in their counsels."

"The time of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" is drawing very near. In the assumption of power by our Lord Jesus Christ as King of kings lies our only hope of peace, order, and good government. So "Prepare to meet thy God, O Israel!"

Riding Upon Horses

One of the interesting marks of identification, which should not be overlooked when reading what are known as the "Russian Chapters" of Ezekiel (38 & 39), is in the prophet's statement:

"And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army." (Ez. 38: 15.)

Only one nation on the face of the earth is thus geographically located in the north, of whom it can be said that horses and horsemen and horse-drawn vehicles are preponderantly in evidence in their armies. It is Russia.

The following is taken from a report published at U. S. First Army Headquarters directly after the meeting between Lt. Gen. Bradley, Commander of the Twelfth United States army group, and Marshal Konev, Commander of the First Ukranian front or group of armies. Referring to the Russian armies:

"Trucks represented about half the army's transport. The remainder consisted of horse-drawn vehicles of every nature, as well as saddle horses for the cavalry. The large number of horses in the Red army appeared startling."

In this day of mechanized armies, when men thought the horse would cease to be of further use, Ezekiel's description of the armies of Gog remains explicitly true. In addition to declaring that Gog would come forth, all of his armies, horses and horsemen, the prophet also states they will be clothed in all sorts of armor. This would cover the modern equipment Ezekiel saw in vision, though unable to describe it through lack of a knowledge of modern terminology.

The accuracy of the prophets, in their descriptions of coming events, is well illustrated in Ezekiel's prediction of the horses and horsemen of Gog. This description applies to none other than the Russian armies. Rev. W. M. H. Milner in "The Russian Chapters of Ezekiel" has this to say regarding the horses and horsemen of Gog:

"On the steppes of inner Russia between and beyond the Caspian and Aral Seas are reared multitudes of horses. The Kirghiz who roam the steppes are said to devote themselves entirely to the care of their horses. When it comes to riding they are indefatigable, and will go hundreds of miles without seeming tired. Their small hardy animals are capable of enduring extremes of cold and heat, and of going long distances without fatigue. For short distances their speed is very fast. 'The main instrument,' writes Vambery, 'the one to which the Turcoman gives the preference over all others in his forays is beyond all question his horse. . . . Like the Turcomans, the other Cossacks are ever ready for war and, swift horsemen on horseback from their youth, they are all warriors. . . .'"

It is indeed interesting to watch those significant current events in the light of prophecy as the predicted moves of nations, foretold so long ago, take place in accord with Divine foreknowledge even in all of the detail. Thus history is verifying the truth of the prophetic word, as well as designating the time of fulfillment.

Subversion Within Anglo-Saxondom

By REV. E. J. SPRINGETT

Toronto, Canada

ANGLO-SAXONDOM, which is *Israel*, is the protagonist of God — the instrument in His hands for the final overthrow of the forces of evil. Of Israel God has said, and His Word still stands:

"Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations and with thee will I destroy kingdoms."

Although Anglo-Saxondom has not yet recognized that as Israel she is charged with the responsibility of filling the rôle of Israel, and in fact has been performing it so far, the truth is that in relation both to the war, and with regard to the future, Anglo-Saxondom, as the agent of the Divine purpose will be the human instrument which will be used of God and by God to bring about the ultimate defeat of the evil forces which, despite the overthrow of Fascism and Nazism, will continue their efforts at world domination.

But for Anglo-Saxondom to perform her task faithfully and carry out her responsibility it is necessary that she should be thoroughly alive to the reality of her high destiny and at the same time ever on the alert to withstand the insidious attempts constantly being made to undermine the basic principles of faith and law, which comprise the foundation of her civilization.

These efforts are not confined to the enemies of Anglo-Saxondom recognized as such. They come from within, and are made by those who are regarded as leaders in the Christian social order. An example is in the report of a sermon recently preached in the Community Church of New York by one Dr. John Haynes Holmes, published in the *Jewish Post* of April 27 which makes the boast that this is the third time the sermon has been reprinted and that some 200,000 copies have been distributed.

The sermon is titled "Christianity's Debt to Judaism, Why Not Acknowledge It?" and proceeds to do its best to disprove and destroy the facts of the Christian faith. First it attacks by inference the truth that Joseph of Nazareth was not the father of Jesus and declares that the genealogies of the New Testament regarding the human descent of Jesus are valueless. It makes the statement that Mary, the mother of Jesus, was a Jewess, which is false; and also declares that Jesus was a Jew, which is also false. It denies the truth of the Virgin Birth and declares of Jesus: "that his rightful place in history is that of the last and greatest of the Jewish prophets." If this is all, and there was no Virgin Birth, then the New Testament statements are false and there was no atonement wrought upon Calvary.

The sermon goes on to declare that the Bible is a Jewish Book, both as regards the Old Testament and the New, another statement demonstrably untrue; and in the same vein states that for the Christian Church and the Christian Sunday we are indebted to the Jews. By inference the suggestion is made that the resurrection was not a fact, the statement being: "The Christian Sunday . . . is the first day of the week so celebrated because it was on this first day that Jesus is supposed to have risen from the dead."

"*Supposed to have risen.*" What has this Christian [*sic*] Minister to say to the stirring declaration of St. Paul?

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept."

The fact — not the supposition; the *fact* of the resurrection of Jesus Christ is the keystone in the arch of Christianity, without which the Christian religion sinks to the level of other religious systems; because of it, however, it is the faith once delivered to the saints and stands head and shoulders above all other systems of morals and codes of ethics.

The Holmes sermon goes on and on in the same strain, stating that Jesus was not original in His teaching, that He was more Jew than Christian; and, listen to this: "All that was distinctively Christian came later and was unknown to the Nazarene."

Now because I have referred to this infamous presentation of ultra-modernistic teaching and have quoted from the *Jewish Post* I shall probably be dubbed once more "anti-Semitic." Let it be so. I would rather be so named than be found among the ranks of the anti-Christ!

Another example of the very definite attempts being made to subvert the principles of faith and law is instanced in a report in this morning's newspaper headlined: "Soviet May Shape Future Religion, Clergymen Told." The story begins: "Presbyterian clergymen of the Toronto and Kingston synod yesterday accepted without dissent a report praising Communism." The report, among other statements, contains the following:

"The battle front will shift one of these days from that between nations to that between classes. . . . Some of these ideologies are state control, free enterprise, socialism, and communism. The last named is certain to become a world force. In our generation communism may emerge as a new proletarian religion. There is no denying the fact that the social ideals of communism bear striking resemblance

to the social emphasis of the Christian Gospel."

As the report continues, it is evident that the speaker was idealizing Communism as found in the principles advocated and practiced in the Soviet Republic.

Well, the truth is that Communism of that kind and Christianity can never live together in peace, and instead of, as the speaker suggests, there being a war between classes as he visualizes classes, the final struggle in our social order — as in the world at large — will be and indeed is *Communism versus the Kingdom of God*, and the Kingdom of God will win! Make no mistake about that.

The Kingdom of God will function here on earth!

It will be administered here on earth under the personal sovereignty of Jesus Christ, Who is not Jesus the Nazarene (as He is so contemptuously called by those who in fact deny His Divinity) but Jesus, *the Christ of God;* Jesus, *the Saviour of the World and Redeemer of Israel;* Jesus, *the King of kings and Lord of lords*, the blessed and only Potentate and *the coming World Dictator* under whose benevolent rule the nations of the world shall beat their swords into ploughshares and their spears into pruning hooks, that men may live "under their vine and under their fig tree, none making them afraid, for the mouth of the Lord hath spoken it" — and the Word of the Lord is stronger than the words of men!

The God of Battle

CHRISTIAN men and women have been so prone to think of God as a God of Peace that they have all but forgotten He is also the Lord of Hosts and, as such, goes forth to battle to protect His Kingdom from evil aggression. Zechariah refers to the gathering of all nations against Jerusalem to battle and of that time declares:

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14: 3.)

Zechariah thus portrays God's intervention in behalf of His people when the nations of the world combine for the purpose of destroying Israel.

It was the Lord of Hosts who met Joshua with a drawn sword after Israel had crossed the Jordan and entered the Promised Land. Israel had a task ahead and the Captain of the Host of the Lord was present, sword in hand, to assist His people in their conquests. Prior to this, the Lord of Hosts had accomplished the defeat of the Egyptians and enabled Israel to defeat Amalek when Israel was attacked in the wilderness. In the Bible many occasions are recorded when the Lord fought for His people, and the prophet has reference to God *again* fighting as He fought in those days of battle!

An interesting incident is recorded in II Chronicles 20. Moab and Ammon, and others confederated with them, came against Jehoshaphat who in fear sought the protection of the Lord of Hosts. He reminded God of His promises and cited a part of Solomon's prayer:

"If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help." (II Chron. 20: 9.)

The King then set before the Lord the facts, for God had forbidden Israel when she came out of Egypt to molest either Moab or Ammon, but these people had now come against Israel to destroy her. Jehoshaphat then prayed:

"O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." (II Chron. 20: 12.)

All the men stood before the Lord with their wives and children. And in answer to this supplication for help a prophet of the Lord appeared and said:

"Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." (II Chron. 20: 15.)

This man of God then informed the King and the people that they would not need to fight in this battle. They were to *stand still and see the salvation of the Lord*. The people and King were admonished: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

The description of the destruction of the armies which had gathered against His people on that occasion is of more than passing interest today. As God went forth to battle against Israel's enemies in ancient times, the prophets declare He will likewise go forth and fight again, but this time *against the modern enemies of Israel who will attack in these closing days of the present age*. Jehoshaphat's invocation for God's protection will yet find its parallel in what modern Israel will have to do before she will be delivered from her ultimate enemies. When Anglo-Saxon-Israel repents and turns from her evil ways and petitions God to help, He will hear her cry and go forth to battle as of old and the enemies of His people will be destroyed!

Health and Common Sense

By C. R. DICKEY

An American Bible Society pamphlet by Daniel A. Poling is titled, "*What is the Bible?*" Dr. Poling begins his answer to the question by saying:

"What is the Bible? It is inspired common sense. The humblest man reads it because it meets his various needs; it appeals to his sound judgment; it is reasonable.

"What is the Bible? It is common sense adapted to every walk of life. . . . And in all particulars its effectiveness has not diminished since its first edition came from the press. Human publications have their days and become obsolete; but God's Word is like Himself, 'the same yesterday, today and forever.' "

Does the Bible — this potent, unchanging volume of "inspired common sense" — have anything to say on the subject of health, which sooner or later becomes a matter of deep concern to every family? Indeed it has something to say about healing and health; it has much to say, in fact, and says it with finality.

From the Bible we learn the incontrovertible source of health. It is announced clearly and emphatically in Exodus 15: 26:

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: *for I am the Lord that healeth thee.*"

David, Israel's beloved psalmist and king, states the source of healing and vitality in Psalm 103: 2–5:

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

There are scores of such informative statements on the subject of health from the writings of Moses and the prophets and the apostles. God's concern for the physical welfare of His people may well be measured by the amount of time His Son, Christ Jesus, spent in healing diseases during the short span of his ministry. His healing activities, as recorded in the Four Gospels, absorbed him so completely at times as to overshadow temporarily other phases of his great work. By his never-failing compassion for the infirmities and sufferings of humanity, Jesus demonstrated the divine source of man's health and general well-being.

While most Christians agree that God is the ultimate source of health, there is much honest disagreement as to His methods of healing. Some devout believers hold that all healing must come through the direct intervention of God in the manner which was used by Jesus and his disciples; and they feel that it dishonors God to seek help from any other source, even when it is used as a supplement to one's faith. Others, equally sincere, feel justified in using the professional services of men and women who have developed their natural gifts of healing.

How can we know who is right? How may we determine the method, or methods, God uses to restore health?

From the way different Christian sects have wrangled, often bitterly, over this question, it may seem that authoritative information on the subject has never been available. On the contrary, such information is not only at hand now, but it has been silently awaiting recognition since long before the Christian era began. The answer is found in the Old Testament Apocrypha, literature which was familiar reading to Jesus, his disciples and the early Christians. It was formerly included in all our English Bibles. Since its removal from our Old Testament, numerous cults have arisen to plague Christians throughout the world with strife, schisms and an abundance of false teaching regarding the matter of health. The book is Ecclesiasticus, from which we quote the first 14 verses of chapter 38:

"Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. For of the most High cometh healing, and he shall receive honour of the king. The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. The Lord hath created medicines out of the earth; and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be known? And he hath given men skill, that he might be honoured in his marvelous works. With such doth he heal [men], and taketh away their pains. Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

"My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being. Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. There is a time when in their hands there is good success. For they [the physicians] shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life."

How can the question of God's method of healing be answered more completely? Where else can one find "inspired common sense" expressed with more clarity and simplicity? All the necessary elements are there — not implied but explicitly declared. There is no room for misunderstanding and argument. Wayfaring men, though fools, can read and comprehend the simple instructions which promise freedom from pain and the prolongation of life.

Only the Lord himself knows how much suffering and how many untimely deaths might have been averted if these fourteen sentences had remained in our Bibles and had been frequently called to the attention of the people by consecrated ministers. Most clergymen and a few laymen now have copies of the Apocrypha. Some Protestant councils have advised ministers in their fellowship to use the Apocryphal books in their preaching. But this has been done rarely, if at all; thus only a comparatively few Christians ever hear of Ecclesiasticus 38: 1–14.

Study the foregoing formula and note these eight factors involved in the process of healing: *1*) the power of God from whom all healing comes; *2*) the skill of the physician; *3*) medicines out of the earth; *4*) the skill of the apothecary; *5*) prayer on the part of the patient; *6*) prayer on the part of the physician; *7*) leave off sin and practice clean living; and *8*) express gratitude in a memorial offering.

While recognizing the Most High as the Great Physician, we must also consider the fact that He utilizes physicians and medicines as coöperative agents in the process of healing. Many adherents of faith healing sects will not agree with this statement. They remind us that Jesus and his disciples went about curing all manner of diseases without physicians and medicines. In all sincerity they feel that we dishonor God by our lack of faith when we use any material means or human agencies. They ask, are we not promised that the prayer of faith shall save the sick?

On the other hand, it is well to remember that the work Jesus did in curing diseases and raising the dead formed a major part of the signs and wonders which necessarily accompanied his ministry in order to prove his Messiahship and to inaugurate the great Christian movement. In so doing Jesus used invisible forces still unknown to men. When some emergency arises prayer can bring these same forces into operation again, as it has done on many occasions in the past and is still doing today. Missionaries in our generation have reported thrilling instances of healing and protection when they were overtaken by disease in some lonely spot far from medical aid. Our service men in the present war have already sent back many stories of divine intervention when they were injured and stranded at sea or on barren islands — and the half of such remarkable testimonies have not yet been reported.

It is acknowledged by all reasonable thinkers that God can heal diseases fully and instantaneously with no visible means; it is further acknowledged that He has done so in the past and continues to do so now when necessity demands it, or when such demonstration serves His holy purpose. The question is, should Christian believers dispense with all the natural means of health at their disposal and expect the Lord to perform some special miracle of healing on their behalf? There is a principle expressed in the temptation of Jesus which seems to answer this question.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God" (Matt. 4: 5-7).

Note in this example how Satan misapplied a scriptural promise of protection in his effort to goad Jesus into committing a rash act. According to Jesus' answer, one should not challenge God to uphold his wilful disregard and violation of natural laws. Therefore, it seems that the man who demands instant and miraculous healing may be guilty of tempting God. Jesus knew that if he cast himself down from the pinnacle of the Temple in defiance of the law of gravity, merely to please the devil, he would suffer the consequences. And so it is with a sick man who spurns all divinely appointed aids for his recovery, meanwhile dictating to God the manner of his healing. God seldom works by the spectacular method of signs and wonders; more often He uses the slower processes of revealed laws and their operations in familiar, normal channels.

The one great hindrance to good health on a national scale is the personal equation, consisting of the indeterminate foibles, idiosyncrasies and pet aversions of each and every one of us, doctors of all kinds included. First, we ignore the fundamental principles of health for the nation as a whole; second, we pay no attention to the dietary regulations prescribed in the Bible; and third, we neglect contacting God, through Christ, in daily devotion and prayer.

Read Leviticus 26 and Deuteronomy 28 to learn the basic principles of health. Speaking to the newly formed Israel nation — not Jews, mind you, but the whole House of Jacob-Israel — the Lord God said:

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

"I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.

"But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it."

Specific rules regarding diet are recorded in Leviticus 11 and Deuteronomy 14. Other suggestions will be found in various passages from the Pentateuch. For instance, Aaron was instructed to burn animal fats. We soak fried foods in lard and suet, leave fats in gravy and actually eat the fat portions along with the lean meat. Surely we have no right to expect God to perform miracles of healing for us when we violate His rules of health, either wilfully or ignorantly. Yet people as a whole are stubborn beyond all reason when it comes to changing life-long eating habits.

Modern physicians also have much to learn about these fundamental principles of health. They too are required to seek counsel of God in prayer. Because of their failure to do this, many secrets of healing have not yet been revealed to them. Furthermore, they are not giving due consideration to the Bible as a source of health knowledge; consequently, they often prescribe for their patients food that is forbidden in the Biblical regimen. Doctors, like preachers, are slow to investigate anything that is not endorsed by the school in which they received their training. The heavenly Father does not confine all wisdom within the narrow limits of any particular school. Men should ever be on the alert for new revelation wherever it may be found.

Nutritionists have pioneered ahead of the medical profession in the science of foods in relation to health. They have rendered notable service in the matter of better balanced menus. Some

among them, however, are obsessed with the idea that their method is the infallible cure-all for every known disease. Without discrimination and knowledge of conditions, each one unhesitatingly recommends his theory as the answer to Ponce de Leon's desire for eternal youth and vigor. Sometimes it is an exclusive diet of fruit juices for days at a time between fasts; or it may be raw vegetables that will turn the tide in the battle for health. While all these things are good in moderation when balanced with other essential foods, they may be positively harmful if used alone or to excess. Many people are allergic to raw foods and to certain fruits. But these extremists have one formula for all, without reckoning with the old adage, "One man's meat is another man's poison."

There is another important question the sick man must consider if he wants the Lord's help; namely, what use does he intend to make of his strength? Will he use the gift of health for selfish ends only, or will he dedicate his renewed strength to whatever work will best serve the Lord and his fellow men? Any honest man's labor becomes hallowed when his purpose is to honor God and do His will. But he will miss if his motives are self-centered. "You ask, and receive not, because you ask amiss, that you may consume it upon your pleasures." (James 4: 3.)

An essential question faces the physician also. He must ask himself, why do I want power over disease? Do I want it in order that I may coöperate with God in alleviating human suffering and prolonging life? Or do I want it primarily to accumulate a great fortune for myself, as many of my colleagues have done? A physician's calling is too sacred to be guided by mercenary motives.

Medical science was practically undeveloped in Jesus' day and what little was known at that time was inaccessible to the poor. So Jesus and his disciples graciously healed all who sought their help. Masses of people then were afflicted with diseases which modern surgery and medicines now eliminate readily. Yet unfortunately, at the present time, there is an increasing tendency to set a prohibitive price on all branches of medical service. It is felt most keenly by average middle class people, who are not eligible for the free service in county hospitals and would not accept charity in any case. Physicians must see that proper care is within reach of all classes of citizens. It is a responsibility they cannot escape.

There remains one last fact to be taken into account: "It is appointed unto man once to die." That verdict must be considered at some time in every life. Again, there are times when one may serve God's purpose better in affliction than in health. We do not know to this day why Paul's "thorn in the flesh" was not removed. But we do know why he had to be imprisoned. It was for the purpose of writing his imperishable Epistles to the churches. His freedom to travel and preach had to be removed before he would take time to record his teachings for posterity. So in praying for restored health, remember always that even our Lord Jesus added these submissive words to his prayer in Gethsemane: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

In Ecclesiasticus are many statements worth remembering. The following are little commentaries on life, health and death, expressed in the philosophy of common sense:

"Let the counsel of thine own heart stand: for there is no man more faithful unto thee than it. For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower. And above all this pray to the most High, that he will direct thy way in truth. Let reason go before every enterprise, and counsel before every action.

"My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it. For all things are not profitable for all men, neither hath every soul pleasure in everything. Be not unsatiable in any dainty thing, nor too greedy upon meats: for excess of meats bringeth sickness, and surfeiting will turn into choler. By surfeiting [immoderate indulgence] have many perished; but he that taketh heed prolongeth his life.

"O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat! O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience! Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh."

Thus death was the sentence over all flesh when man renounced his allegiance to his Creator. Even so, there is a reason why the inspired writer could say, "Fear not the sentence of death." Long after his work was done, a Man came from God and gave himself a ransom to break the bond of death. The prophet Hosea foretold his coming in these dramatic words:

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

Paul, in his first letter to Timothy, registered the fulfillment of Hosea's prophecy:

"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

The Christian hope will not acquiesce in a sentence of death, because Christ brought life and immortality to light through the Gospel. We look for the day he promised, when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." In that day we shall see "the tree of life, which bare twelve manner of fruits, yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Who Is Gog?

DESTINY has consistently pointed out the identity of the Gog of Ezekiel as modern Soviet Russia. Dr. C. I. Scofield, editor of *The Scofield Reference Bible*, footnoted Ezekiel 38:

"That the primary reference is to the northern (European) powers, headed up by Russia, all agree . . . 'Gog' is the prince, 'Magog,' his land. The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification."

To this can be added evidence in Bible atlases and on maps in some Bibles showing the ancient world. On these maps one finds Magog designating the land now occupied by Russia. Tubal, Meshech and Togarmah are also shown in the same territory. Thus the names used by Ezekiel have for centuries been associated with Russian geography. Added to the other marks of identification, all confirm the coming Russian fulfillment of the rôle Ezekiel has ascribed to Gog of the land of Magog.

Our Heritage from the Lord

By REV. DOYLE D. WARNER

As the written Word of God, the Bible is today affording the only certain way of life for the so-called Christian nations or freedom-loving peoples now engaged in a life and death struggle with the forces of evil and aggression.

The purposes of God regarding this conflict of the ages are not well known, however, even by the Christian people themselves, yet they are clearly revealed and were foretold by the prophets of God, including Jesus Christ. And these world events of our generation are verifying the promises and plans of Almighty God concerning our long-awaited *deliverance* and *salvation* of which Paul speaks when he says:

"For the earnest expectation of the creation waiteth for the manifestation [revealing–*R.V.*] of the sons of God, because creation itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth together until now . . . Even we ourselves, groan within ourselves, waiting for the adoption [sonship], to wit, the redemption of our body." (Rom. 8: 21–23.)

This is the great mystery of which Paul speaks as he draws this discourse to a conclusion in the eleventh chapter, verses 25–27:

"I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so *all* Israel shall be saved: as it is written, *There shall come out of Sion the Deliverer* . . . for this is my covenant unto them, when I shall take away their sins."

This is one of the most profound revelations of truth found in all the Scripture, most glorious in its meaning when fully understood, but like many Scriptures, is almost completely unnoticed.

Jesus declared that the times of the Gentiles would end with the deliverance of Jerusalem and that then all would be fulfilled before that generation (a period of forty years) would pass. This great event of events was accomplished in 1917 — on schedule, exactly as the prophets had written — when God poured out His vengeance upon Edom (the Turks) by the hand of His people Israel (Ezek. 25:14). God used, as you remember, the armies and Royal Air Force of Great Britain under the magnificent leadership of General Allenby. Since then the Gentile nations are coming into their full judgment for misrule of the world for their allotted period of 2,520 years, beginning with Nebuchadnezzar in 604 B.C. when he began his conquest against Jerusalem.

Therefore we, according to revelation may soon expect the return of the Deliverer. The Deliverer out of Sion is none other than the Lord Himself who will come to redeem His people unto Himself and establish His Kingdom on the earth as a means of blessing all the other families of the world. This will require one thousand years, during which time Christ will rule the nations with a rod of iron, and during this same time "the government shall be upon His shoulders" and "the nations shall learn war no more." This is originally stated in the promise to Abraham at the time God called him out of Babylon, saying:

"I will make of thee a great nation [later called a nation of nations], and I will bless thee . . . and in thee shall all the families of the earth be blessed." (Gen. 12: 1–3.)

Because of Abraham's obedience, in that he believed God, a covenant was made with him which includes the promise of a seed (which Paul says is Christ) in whom all the nations of the earth shall be blessed (Gen. 22: 16–18). In order to fulfill this plan God will "send Jesus Christ, whom the heaven must receive until the times of the restitution of all things," as written in Acts 3: 19–21, to blot out all our sins in the time of refreshing. This family of Abraham (*chosen for service*, however, not by way of special favor), including all Gentile believers, will constitute the Kingdom of God on earth whereby the above blessing and salvation will come to the Gentiles. Paul says that salvation will come to "every man in his own order." When God has allowed us to learn that man alone can no longer establish and maintain peace on the earth, He will cause us to enquire of Him to do it for us, and then "the zeal of the Lord of Hosts will perform it."

To know the reason for God's plan, we must first understand that two different civilizations are to be found in our world, one centering at Babylon, the other at Jerusalem. Jesus said; "Blessed are the peacemakers, for *they* shall be called *the children of God*." The Bible carefully divides between two classes of men: the peacemakers *and* the warmakers; men of good will *and* men of ill will; the righteous *and* the wicked; the children of God *and* the children of Satan, or the Canaanites; the wheat *and* the tares; the commonwealth of Israel *and* the heathen and Gentile nations. Today we divide the world into the freedom and peace-loving nations *and* the heathen or dictator nations. The former are defending the Christian banner for freedom and liberty, for the just rights of man including the Biblical right to the private ownership of property, for the sanctity of the home and all that is finest in life.

Jesus also said, "Blessed are the merciful." These are the nations which show mercy to those in distress or disaster in peacetime and in war. In contrast, the aggressor nations are always challenging the Christian way of life. They, like Esau (being descendants of Esau) despise the things of God and worship Mammon. They are largely atheistic in their attitude toward Jesus Christ and His Gospel, and are "those who obey not the Gospel of our Lord Jesus Christ, whom He will destroy with flaming fire when the Lord Jesus shall be revealed from heaven with his mighty angels." (II Thess. 1:6–10.)

When Paul said that wicked men "shall wax worse and worse," he referred to the wicked, not to the righteous; to the warmakers, not to the peacemakers. And so the present controversy between the two is destined to decide who is to rule the world for the next one thousand years. Yet before the issue is settled, the peace-

loving nations, now comprised chiefly of the Anglo-Saxon and kindred nations, shall be in extreme peril of their Christian way of life. There is decreed, however, a most wonderful deliverance and victory for us *when we humble ourselves in the time of trouble just before us* and call upon God who is able and willing to deliver!

With the defeat of Nazism and Fascism now accomplished, we shall soon be face to face with a greater menace which shall take their places and is even now threatening to envelop all of Europe, Asia, and the Anglo-Saxon world. *A world divided against itself cannot stand.* Only a *world government*, therefore, *under the righteous administration of the Lord Himself*, can solve all the perplexities of the present and give us lasting peace.

Our coming deliverance is typified by the deliverance of our forefathers from Egypt. Moses, their deliverer, was a type of Christ. The exodus was from economic bondage of the Pharaohs who knew not Joseph; it was by way of miracles and a passover, when all Israel was led through the Red Sea. Following the receiving of the law and the schooling in the wilderness, they entered into the promised land flowing with milk and honey. And the Canaanites had to be removed because their cup of iniquity was full. So again God will bring us, the descendants of Joseph and his brethren, through the "red sea" now threatening our progress and way of life by means of a passover.

We, being the descendants of Jacob-Israel, today are sealed unto redemption by the blood of the passover Lamb shed on Calvary. The Kingdom shall be ours because of the birthright; that is, the blessings of the Kingdom shall be ours because of the right of birth, in that we are members of the family of God and mothered by Jerusalem. The Kingdom of God *is* our inheritance. The will of God or the new covenant in Christ's blood provides that we are to have eternal life in this eternal Kingdom by means of resurrection from the dead and the pouring out of the Spirit upon the living, when we shall all be changed into His likeness.

And every Gentile who believes in Christ during the day of grace also receives his heritage in the Kingdom by right of adoption through faith in Christ! This heritage is received at the time of His coming and constitutes our deliverance and redemption. This is the redemption of which Jesus spoke when He said:

"And when these things begin to come to pass, then look up, and lift up your heads; for your *redemption* draweth nigh . . . so likewise . . . know ye that the Kingdom of God is nigh at hand." (Luke 21: 28–31.)

With the same thought in mind, Paul says:

"We shall all be changed . . . for this corruptible *must* put on incorruption, and this mortal *must* put on immortality. . . . Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God." (I Cor. 15: 50–53.)

Jesus said to Nicodemus:

"Except a man be born of water *and* of the Spirit, he cannot enter into the Kingdom of God. Marvel not that I said unto thee, Ye must be born again." (John 3: 5–7.)

Again, the same is found in the words of Isaiah the prophet:

"Who hath heard such a thing? . . . shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. . . . Rejoice ye with Jerusalem. . . . Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." (Isa. 66: 8–12.)

Thus, *firstly*, our deliverance is from the Adamic curse, or from the law of sin and death. We may better express it as deliverance from the Adamic nature, or the earthy body, *to* the Christ nature, or resurrection body, like unto that of Christ's immortal body after He was raised from the dead and appeared unto the disciples and many others for forty days; and then ascended unto the Father in glory, from whence He shall come in the glory of the Father, at which time God will give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end. It is then that we shall be like Him, and shall see Him face to face, for no mortal man can see God's face and live. In this redemption, namely, that of the body, we shall receive Sonship with God, being heirs of God and joint heirs with Jesus Christ. So as Jesus is now the express image and exact likeness of God, then we too shall be like God and possess eternal life.

Secondly, our deliverance is one from the economic bondage to Babylon. Our people are now burdened with a national debt of staggering proportions, only to be cancelled by "the law of the Lord's release." We are also burdened with interest, mortgages, foreclosures and many constant demands for money. The Christian nations in Rev. 18:4 are commanded to forsake this system of wantonness and misery in the following quotation:

"Come out of her, My people, that ye be not partaker of her sins, and that ye receive not of her plagues."

The Divine law of economy *guarantees* our inheritance and security *from time of birth.* In that day, therefore, every man shall sit under his own vine and fig tree and none shall make him afraid. This is private right to ownership of our homes and property protected by the new Christ-centered government of equity and justice. May we not mistake the counterfeit system now promising to remove the evils of our present bondage to capitalism wherein the government owns or controls property, industry, jobs, and even one's family and home. Many are turning to Communism today only to find their rights of freedom and individual responsibility destroyed and thus their latter state worse than their first. This system is typified by the scarlet colored beast (Rev. 17:3) which must also be judged and destroyed in order that God may give the kingdom, the dominion and the rule unto the saints of the Most High — whose kingdom shall be an everlasting kingdom which shall never be destroyed.

This Kingdom is to be our inheritance when our sins shall have been taken away and we shall have been cleansed from all our iniquities by the new creation, promised by God through the prophet Isaiah:

"Behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. Be ye glad and rejoice . . . for I create Jerusalem a rejoicing, and her people a joy . . . the voice of weeping shall no more be heard in her, nor the voice of crying. They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . they shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. They shall not hurt nor destroy in all my holy mountain [or kingdom], saith the Lord." (Isa. 65: 17–25.)

Finally, our deliverance will be one of deliverance from our enemies when

the heathen shall counsel together against the Lord and His anointed. Here are the words of revelation:

"Lo, Thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones [hidden ones here refers to the kingdom in the natural or present state likened by Jesus to a treasure hidden in the field, or world, meaning that it is not yet identified or recognized as the kingdom]. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against Thee." (Psalm 83: 2–5.)

Because of this confederacy, God says:

"Why do the heathen rage, and the people imagine a vain thing? . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (Psalm 2:1–4.)

God has revealed that we shall sound an alarm and call a solemn assembly and shall pray these words:

"Spare Thy people, O Lord, and give not thine heritage unto reproach, that the heathen should rule over them. . . . Then will the Lord be jealous for his land, and pity his people. . . . And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance." (Joel 2: 17, 18, 32.)

Also, the Lord has said: "Offer unto God thanksgiving, and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Psalm 50: 14–15.)

Notice that our deliverance will come *from the Lord and not from our own efforts*. It will come as a result of national repentance in a time of trouble! I quote:

"Lord, in trouble have they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen." (Isa. 26: 16–18.)

With such a destiny for us as Christian peoples — with such an inheritance provided in the will of the Father — with such an estate providing everlasting habitations, nothing less than *the Kingdom of Heaven on earth* for which we hope and walk by faith, ought we not to repent of our own foolish attempts to build our own estates that are merely founded on the sand?

Instead of selfishly slaving our lives away for the perishing things of this crumbling order, let us heed our Lord's injunction to lay up treasures in heaven where moth or rust doth not currupt and where thieves do not break through and steal; and heed too Paul's exhortation that whatsoever we do, whether we eat or drink, do it to the glory of God — not ourselves. Let us, like Abraham, *as children of Abraham*, look for a city which hath foundations, *whose builder and maker is God*.

A Food Shortage Factor

God's laws require that men secure a return for their labor. Isaiah, envisaging the coming Kingdom age, declared: "They shall not labor in vain [*i.e.*, without profit]." Profit does not of course always mean money or things; it can be represented by intangibles such as position or power, but at least there must be an incentive to labor.

Included in "The Bible Speaks to America" * is an article titled "The Bible Perspective of the Profit Motive" (Destiny for September, 1943) in which the matter of profit is discussed in part as follows:

"Men will not labor for long and produce without profit, nor will they take kindly to working for a superstate in return for a right to participate in a glorified form of charity through governmental handouts of the needs and necessities of life. Liberty, freedom, independence and a right to the fruits of one's labor are the four pillars of a perfect social order. These four pillars can only be acquired in a complete acceptance of the Divine Law and its administration. So, along with the human desire for life, liberty, and freedom, there is the burning desire for independence and an undisputed ownership of property and possessions. This right of ownership supplies the incentive to labor and work and increase one's holdings.

"Can these human characteristics be changed so that men will not desire liberty, freedom and independence? History proves otherwise. Yet meddling economic planners seem not to know the hope of profit is as deeply rooted in human nature as the desire for liberty and freedom."

We are today reaping some of the results of the ignoring of the profit motive by bureaucrats. Shortages have developed in essential foods which are directly traceable to the failure to provide a profit motive for its production.

It has been possible, for a time, to ignore the profit motive and the factor of supply and demand — but not for long, for the law eventually asserts itself. In the refusal to permit profit, production ceases; and in the ignoring of supply and demand black markets are caused to come into operation. Thus we pay for the refusal to recognize laws as fundamental in our economy as is the law of gravity in physics. And ignorance of the law does not prevent the suffering which ensues from the violation of a fundamental principle of sound economic operation.

* 25¢ postpaid. Destiny Publishers, Haverhill, Mass.

War Against God

THE editorial titled "End of Gentile Rule" in this issue (page 221) may come as a surprise to some because so many have failed to recognize that there are two distinct groups of enemy nations in the world today. The final enemy who is to come against Israel cannot be reckoned as a part of the Babylonian Succession of Empires, for Amalek — a son of Esau — is among them.

Long before Nebuchadnezzar came to power, and thus preceding the birth of the Babylonian Succession of Empires, the Amalekites attacked Israel and are designated in the Bible as the first nation to make war in a treacherous attack against God's people. That attack is described by Moses as an attack upon the Throne of God, while Balaam declares that because of their unprovoked hostility their end will be destruction.

It is essential, therefore, that we recognize the distinction between the two groups of enemy nations: *1*) the Babylonian Succession of Empires and *2*) the Great Confederacy under the leadership of Gog (the latter moving against Israel after the image of Gentile military and political power is destroyed) if we would understand the full meaning of events today. Now that the military and political might of Babylon has come to its end, Amalek (Gog) is organizing the great confederacy to repeat the earlier and treacherous attack as they move today to challenge Israel in the final phase of world conflict. Just as Amalek was the first to attack Israel after she had despoiled the Egyptians, so now Gog is planning to attack her after she has destroyed the power of Babylon.

Because this distinction cannot be too strongly stated, and because the essentialness of its recognition must not be overlooked by the keen student of prophecy, the following is presented from "Study in Revelation" * (pp. 159 to 164) and should be of help in this respect:

Two Groups of Enemy Nations

The Bible clearly records two antagonistic groups of enemy nations who, throughout the ages, fight against His Kingdom people. It is as important to distinguish between these two groups, in order not to be confused regarding events as well as the cause of their occurrence, as it is necessary to distinguish the difference between Israel and Judah in order to recognize God's dealings with His people.

The Babylonian Succession

The Babylonian succession of empires is one enemy group. Their desire is world domination and rule. Beginning with ancient Babylon and continuing to include continental European nations, this succession of Gentile Empires has carried on in conformity with Daniel's interpretation of the meaning of the image which King Nebuchadnezzar saw in his dream. For centuries the Kingdom people have been in opposition to the aggressive policy of this succession of empires as Gentiles strove for world rule.

God's Enemies

There is another line of enemy nations (the Heathen) who are not content to contend for world rule alone. Their desire is the complete annihilation of God's people Israel. The final end of this combination of enemy nations is to be brought about by the intervention of God Himself in behalf of His people Israel. Because this is so John is more concerned with the spiritual awakening in Israel that enables God to come to her rescue than he is with the movements of the enemy during this Third Woe.

The Ancient Enemy

The final phase of this struggle against Israel is recorded in Ezekiel, chapters 38 and 39. But that this combination of nations is old is little understood by the average prophetic student. The account states, "Thus saith the Lord God; ART thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?" (Ezek. 38: 17.)

Here is a remarkable statement calling our attention to a long list of prophecies against this final combination of nations who, in this latter day, seek the destruction of His people Israel. In the eighty-third Psalm we have a most remarkable prayer offered for protection against just such a combination of enemy nations whose purpose is to annihilate Israel. This prayer closes with a request that God destroy them with His tempest and storm. This is exactly what God declares He will do to the combination of nations spoken of by Ezekiel.

But who are these whom the Psalmist declared hate God and have lifted up the head against Him and of whom the prophets prophesied during many years that they would come against Israel with the purpose of destroying her? The history of Israel reveals such an enemy who made an unprovoked military attack upon her in the wilderness.

Moses' Account

Moses records the fact of that attack and reminds Israel of her attitude towards this enemy, "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee *even* all that *were* feeble behind thee, when thou *was* faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*." (Deut. 25: 17–19.)

This war was to continue down through the ages as shown by Moses, for he said, "Because the Lord hath sworn *that* the Lord *will have* war with Amalek from generation to generation." The marginal rendering is, "Because the hand of Amalek is against the throne of the Lord, therefore the Lord [this is God's controversy] will have war with Amalek from generation to generation." (Exo. 17: 16.)

Balaam's Testimony

Amalek was called by Balaam the first of the Goyim (heathen) to attack Israel, "And when he looked on Amalek, he took up this parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for

*By Howard B. Rand. 384 pages, $3.50 postpaid.

ever." (Num. 24: 20.) Thus in the last days he shall be, as rendered in the margin, "even to destruction."

History of the Conflict

Throughout Israel's early history we find her at war with the Amalekites, these wars being recorded in Judges, in I and II Samuel, in the Book of Kings and the Chronicles. The Psalmist includes them in his prayer as one of those confederated against God and His people Israel. That prayer is prophetically answered through Ezekiel as God details their latter-day gathering and final overthrow.

Outside of the mention of Haman's descent in Esther, the Amalekites are not again referred to by name. It is well to note that Haman's desire was the annihilation of God's people.

The failure to find the Amalekites again mentioned by name has led some to assume that they had perished, but God's prophetic Word speaks otherwise. Of no other people than the Amalekites do we find God Himself from His Throne, and for His Kingdom Israel, declaring He would wage war against them from generation to generation. Beginning with Moses, on through the prophets, there is prophesied the final overthrow of a people whose hand is against the Throne of God. Modern Gog and Magog (Russia) with their confederates have turned against God and are making war upon Him. They are the heathen who are to be active in the closing scenes of this Third Woe.

Prophetic Prediction

Amalek made a treacherous attack upon Israel as she journeyed through the wilderness. Balaam prophesied that in the latter day their end would be destruction. The Psalmist prays against a confederacy formed to destroy Israel, naming Amalek among them, and God answers, through Ezekiel, that when in the latter days His people are again attacked in a treacherous move by the descendants of these confederated nations God will go forth and fight as He fought in the day of battle.

The Psalmist says that Amalek and the confederacy are to perish by God's tempest and storm. Ezekiel tells us this is the manner of Gog's destruction. John, in describing the events under the Third Woe, depicts such a storm and tempest as the age comes to its close. Ezekiel says, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face. . . . And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire, and brimstone." (Ez. 38: 18–22.)

Treacherous Attack

The first attack against Israel, when she was about to become a nation, was born of treachery. As the age closes she will again be subjected to a similar treacherous attack when she is on the verge of awakening to spiritual values. The Psalmist records laughter from Heaven that will be far from pleasant to the ears of those who are in the ranks of the enemy. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (Ps. 2: 4.) The reason for this derision is clear, for as the time for Israel's deliverance draws near there comes the resurrection and God then moves to destroy the enemies of His people.

— Howard B. Rand

She Had Him

Sunday's meeting (May 6) of Birmingham Zionists, part of a $30 million U. S. fund-raising campaign, experienced a mild sensation when non-Jewish sympathizers with the movement to break Britain's Palestine immigration ban met with them for luncheon.

Beauteous Mrs. Don Davis posed a stickler for Memphis attorney Abe D. Waldauer, who had stated Zionist claims to Palestine on the grounds that God gave the land to Abraham's descendants (Gen. 12). Her query: Was not Israel's birthright passed from Abraham to Isaac and his son Jacob, and then given not to Judah — the Jews — but to the two sons of Joseph? (They headed Israel's rebellious Ten Tribes, whose fate has been lost to history.)

"Lady, you got me," the lawyer said and sat down. When the audience showed it wanted an answer, he admitted knowing more about Tennessee law than about the Old Testament. Emboldened, Mrs. Davis rose with another scriptural challenge to Zionist claims, voiced it at audience insistence over objections of the presiding Episcopal minister, who then closed the meeting.

Admirers of Mrs. Davis's Bible knowledge flocked around her after the meeting. One Jew, overhearing her claim kinship with Judah by being Joseph-descended herself, wanted her to meet his Rabbi.

That night Florida's swart Senator Claude Pepper, substituting as banquet speaker for Kentucky's Alben Barkley, skirted Scripture and emphasized the campaign's humanitarian theme: "The Jews of the world have suffered unspeakable atrocities. . . . We must see to it that the barriers to the return of the Jew to his ancient land are every one swept away. . . ."

— *Alabama News Magazine*

Metallurgy in The Bible

By ANDREW B. BUCHANAN

I

LET us add something to the literature of a subject little understood and rarely seen as an important aspect of Scriptural revelation and authenticity: a revelation so clear to the trained mind that it gives, in epitome, practically all that is contained in modern metallurgy. The present writer does not profess to be an expert metallurgical engineer; he has, however, seen the great truths of the technical accuracy of the Scriptures in dealing with the subject, and presents them as such.

Metallurgy is the science of dealing with and finding out all about metals. The subject is divided into three heads: *1*) Precious metals: gold, silver, platinum; *2*) Non-ferrous metals: brasses, bronzes; *3*) Ferrous metals: iron and steel.

The foundry and the forge both deal with 2 and 3. The Scriptures clearly indicate the same classification. The golden vessels are kept separate from the silver vessels and the silver from the brass. The image of Daniel 2 shows this in a remarkable degree:

The Head	Fine Gold
The Breast and Arms	Silver
The Belly and Thigh	Brass
The Legs	Iron
The Feet	Iron and Clay

The image shown thus presents some striking aspects of metallurgical and engineering significance which are, perhaps, without the scope of these articles. The Tabernacle and Temple also show this classification of the metals.

Biblical metallurgy goes back to very early times. We read in Genesis 2 of the ". . . land of Havilah, where there is gold; and the gold of that land is good: . . ." In Genesis 4 we are introduced to Tubal-cain as one who was ". . . an instructor of every artificer in brass and iron: . . ." Genesis 13 informs us that ". . . Abram was very rich in cattle, in *silver*, and in gold."

I Kings 7 refers us to mighty castings of brass, and (v. 46) the foundry workshop. Isaiah 44 takes us into the forge and shows us, "The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: . . ." The Psalmist (Psalm 52) directs our attention to the tool-room of a modern engineering work when he speaks of the "sharp razor . . ."

And so the Scriptures take us through the whole range of metallurgy as we know it in these modern days. The science — as such — is not presented to us, but the finished product is given in such a manner that an intimate knowledge of fundamentals is revealed. Razors are quoted several times in the Scriptures, and are presented to us as an instrument of common use. The Psalmist, however, gives us the key to the science in the use of the word "sharp." The sharp edge of the razor could only be obtained by having knowledge of the composition of the metal and the necessary "heat treatment" to give this edge. "Heat treatment" is one of the fine arts of modern metallurgy. A similar instance of this *implied* science is given in Isaiah 44: 13: ". . . he fitteth it with planes . . ." The practical man knows that before the plane will work properly, the tool "fitted" must have a sharp edge.

Iron

We have seen that iron comes into Biblical history at a very early stage. From whence came this iron? Pure iron — we use this phrase advisedly — does not exist in the earth's crust as such. True; we have what is known as meteoritic iron, the use of which was known in ancient times. But this meteoritic iron is not sufficiently plentiful to be used commercially.

Iron is reduced to a metallic state from ore. We might be inclined to think that, in the earlier stages of history — Adam to the Exodus — some form of meteoritic iron was used but for the fact that Moses tells us (Deut. 4: 20) of the "iron furnace." This furnace which Moses speaks of may have been for melting iron, such as a foundry cupola, or a blast furnace for reducing iron from iron ore.

Ore

An iron ore is composed of a variety of substances of which iron is the chief constituent. The value of an iron ore consists largely in the percentage of iron which it contains. The ore may be mined or quarried from the hillside, and a large amount of work is expended upon it before it is transferred to the blast furnace.

Professor Turner states: "We can only conjecture as to the period in which iron was first extracted from its ores and applied to the use of man."

Does the Bible throw any light upon the subject of ores? If so, it must stand out as a text-book of the first order. We turn to Deut. 8, where Moses informs Israel that God will bring them into a good land, into " . . . a land whose *stones are iron* and out of whose hills thou mayest dig brass" (v. 9). Why should Moses refer to *iron stones* and to differentiate them from the brass? Moses was a trained metallurgist who knew the value of the iron stones as ore and could impart his knowledge to Israel. Israel likewise must have been familiar with the use of the iron ore and with the extraction of its iron by a furnace, else why was their attention drawn to these stones and their servitude likened unto an iron furnace? Otherwise, what use were stones of iron to Israel? We hope to develop this in a later part of the subject.

Let the reader ponder over these things, for Moses was not speaking in similitude or poetical imagery, but in *hard matter-of-fact technical phrases*. We wonder at this knowledge of Moses with regard to the stones of iron when we remember that the famous Blackband Ironstone of Scotland was thrown aside onto the rubbish heap as useless and termed "wild coal," until David Mushet in 1801 discovered in it a valuable iron ore.

II

Furnaces

In modern metallurgy there are many types of furnaces. Of the many, four have been selected for consideration. The diagrams are not technically accurate and have been purposely prepared so; the pictorial rather than the purely technical form has been adopted. This is necessary in dealing with the non-technical readers, so that they may be impelled to grasp the essential features presented. The descriptive text is, however, strictly accurate.

We would specially direct attention to the following special features in the diagrams and text: *1*) the position of the charging platform, *2*) the hottest area, *3*) the position of the slag, *4*) the position of the tapping hole, *5*) the use of the word "tapping," the significance of which will be dealt with later, *6*) the pipe which admits air into the furnace.

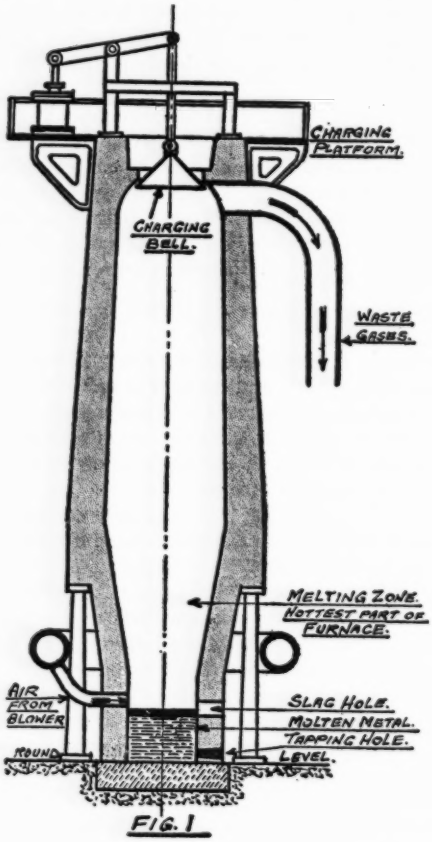


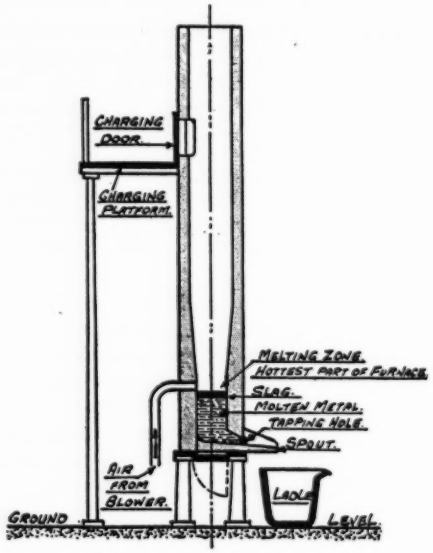
FIG. 1

Blast Furnace

Fig. 1 shows the interior of a modern blast furnace. It should be noted that the primary purpose of such a furnace is to produce *iron* out of the *ore*.

The interior stonework is encased in an outer shell of steel. At the bottom is the hearth which receives the molten metal as it descends from the upper layers. Above the molten iron is the slag (impurities of the ore) and above the slag the *charge*, consisting of alternate layers of coke or coal, ore and limestone. This is continued to within about 10 ft. of the charging bell, at the right of which is a pipe for the escape of the waste gases. Above the charging bell is the charging platform. At the extreme bottom is the tapping hole for withdrawing the molten metal, and at the slag level is an open hole for running off the slag. Near the slag hole is the pipe where *air is blown* into the furnace, and above this pipe the melting zone, or hottest part of the furnace. The older type of furnace had no outer casing and was open at the top, from which large volumes of flame could be seen for miles around.

These furnaces vary in height from about 60 ft. in Scotland to 100 ft. in England, and produce from hot blast (heated air) about 350 tons to about 1,000 tons of pig-iron per week respectively. From cold blast the output is about 50 tons per week. The hearths, when full, may hold about 25 tons of molten metal, and are then tapped. The products of the blast furnace are various grades of pig-iron. The metal drawn from such a furnace is not always homogeneous, even when *running* for a particular grade. When homogeneous metal is required the contents of several furnaces may be run into a metal mixer which may hold 200 to about 600 tons of molten metal. When working, the inside of a blast furnace is *never* seen.



SECTION OF CUPOLA.

FIG. 2.

Cupola Furnace

Fig. 2 shows the interior of a modern cupola furnace which is used in an iron foundry. It looks like a miniature blast furnace, but its purpose is entirely different. The cupola is used for melting the pig-iron which comes from the blast furnace. It will be seen that the furnace structure rests upon pillars, at the top of which is a hinged door, which drops and allows the furnace to be cleaned out when the casting is over for the day. Then comes the molten metal, above which is the slag. Above the slag, right up to the charging platform, there are alternate layers of coke, pig-iron, scrap and limestone, and above the charging platform the charging door. Issuing from the door and the open top is the blue flame, which must be familiar to many readers. At the bottom of the molten metal is the tapping hole which allows the metal to run into the ladle,

and above the slag the opening for the pipe which admits the blown air.

Such furnaces vary considerably in size, and may be about 18 to 20 ft. above the ground to the charging platform. A good furnace should melt about 12 to 15 tons of iron per hour. Like the blast furnace, the interior working of a cupola is never seen, and the metal is not always homogeneous.

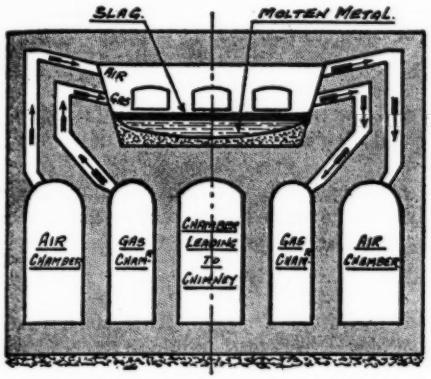


FIG. 3.

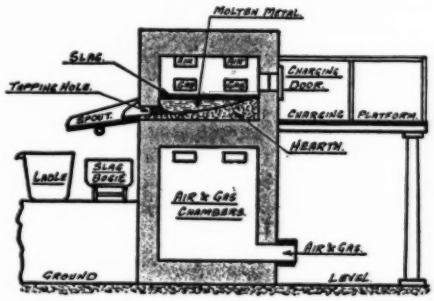


FIG. 4.

Siemens Regenerative Furnace

Figs. 3 and 4 show interior views of a modern Siemens regenerative furnace which is used for the manufacture of steel. Fig. 3 shows what the inside of the furnace would be like if we stood underneath the charging platform and imagined the whole front of the furnace cut away. Similarly, if we imagined the whole of the left-hand side of the furnace cut away, then Fig. 4 would show its interior appearance, with the charging platform in front and the tapping hole and ladle at the back.

Starting from the left of Fig. 3 it will be seen that air and gas pass, as shown by arrow heads, into the furnace where ignition takes place. Upon the hearth lies the charge, consisting of pig-iron, scrap and ore, which is melted by the fierce heat of the gas as it passes on its way to the chimney, through the air and gas chambers on the right, which are heated to a very high temperature during the process. Suitable valves (not shown) are operated at the end of every hour, and the whole process described above is reversed.

Fig. 4 shows the charging platform, which is considerably above the floor level, and also the charging door. At the left hand are seen the tapping hole, ladle, spout and slag bogie. Both 3 and 4 show the molten metal and the slag.

In tapping the furnace, the molten metal runs by way of the spout into the ladle, but as soon as the slag comes, this is diverted into the slag bogie by tipping the spout. *On no account must the slag pass into the ladle, or the whole charge will require to be re-melted.* Particular attention is directed to this statement, for God's dealing with Israel is given in this technical form. Such furnaces, capable of melting 80 tons of metal at one time, have dimensions at the hearth of over 30 ft. in length, 12 ft. in breadth and 6 ft. in height at the center. The metal may be inspected during the process of working, the whole charge can be made homogeneous, and the temperature generally is well under control.

Fig. 5 shows the interior of a reverberatory or air furnace which is used for melting iron or brass.

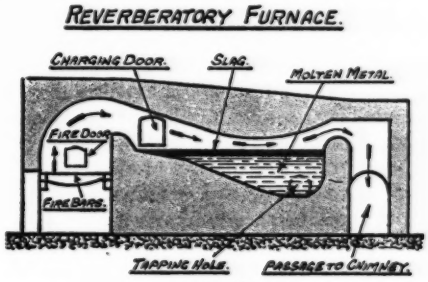


FIG. 5.

The fire door, charging door and tapping hole are at the front of the furnace, and the fire-bars, slag and molten metal are clearly seen. The gas from the fuel on the fire-bars passes — as shown by arrow heads — along the roof to the chimney, and on its way is deflected on to the charge which is thereby melted. Air is admitted either by suction from the chimney (natural draught) or by being blown in (forced draught). Such furnaces are capable of melting 12 to 25 tons of metal at one time. The metal can be inspected during the process of working, homogeneous metal is obtained, and the temperature is under control.

Crucibles

The crucible, as being capable of melting only small quantities of metal at one time, falls outside the scope of this article. This is not to say that crucibles were unknown in Biblical times.

The reader may think that, in attempting to place the above upon a Biblical basis, we have entered into the speculative. This is not the case, however, as the Bible is quite clear and specific upon its own technical teaching. The reader must not under any circumstances take the furnaces which we have described as the actual furnaces of Biblical times. We can only point out the characteristic features which the Scriptures present, and note the corresponding features in the modern furnaces. *Beyond this we do not go.*

Let us examine the Scriptures step by step.

The Furnace

We have already seen that Moses speaks of the iron furnace and informs us about the iron ore. Job 28: 1–2, gives us further information regarding ore:

"Surely there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone."

The blast furnace must have been in existence at the time of Moses.

In Judges 4: 13 we are informed that Sisera had 900 chariots of iron. I Chron. 22: 3 states that David ". . . *prepared* iron in abundance. . . ." I Chron. 29: 6–7 states:

"The chief of the fathers and princes of the tribes of Israel . . . gave for the service of the house of God . . . one hundred thousand talents of iron."

Yet this iron could only be prepared by passing through: *a*) the blast furnace, to produce iron from ore; *b*) the cupola, for cast iron; *c*) a modified form of the reverberatory furnace, for wrought iron.

Ezekiel 22: 18 and 20 speaks of the furnace for melting brass, which points to the reverberatory furnace. Daniel 3 speaks of the burning fiery furnace. Commandment was given that this furnace should be heated *seven times above its wont*. Three men were ". . . *cast into the midst* of and *fell down bound* into the midst of the burning fiery furnace." And Nebuchadnezzar saw: ". . . four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God."

Please refer to Figs. 3 and 4 and it will be seen that Nebuchadnezzar's furnace conforms to the Siemens type of furnace. Note the size of the hearth and the height of the furnace at the middle, and we can understand "four men" walking therein. As this type of furnace has the temperature under control, we realize what Nebuchadnezzar's commandment meant.

Is this poetical or pictorial imagery?

Fuel

We know that wood was largely used for fire in Scripture. In the olden days, pig-iron, of a very superior grade, was made from charcoal as fuel and the use of "cold blast" (cold air) in the blast furnace. But wood was not the only fuel used. The passage in Isaiah previously quoted (44: 12) refers to the smith who ". . . worketh in the coals . . ." Isaiah 54: 16 says: "Behold, I have created the smith that bloweth the coals in the fire . . ." And lest we should misconstrue the word coals, Lamentations 4: 8 informs us that ". . . their visage is blacker than a coal . . ."

Before pursuing this study further, let the reader now take the Bible and carefully read Ezekiel 22: 17–22. What an enigma this is, and yet how wonderfully clear! *This is the Bible text-book upon metallurgy*. These six verses contain, in condensed form, practically all that is known of metallurgy. Please keep your Bibles open as we proceed.

The Slag

" . . . the house of Israel is to me become *dross* . . ." (v. 18). Dross, in this instance, does not mean coal. It is a purely metallurgical term, and is known in our day as slag.

When we watch the making of jam or jelly, we notice that a pink frothy substance, known as scum, rises to the top of the fruit. The scum represents the impurities of the fruit. In like manner, in dealing with molten metal, all the impurities rise to the top of the metal, and must be skimmed off. What the housewife knows as "scum," God speaks of as "dross," and the metallurgist as "slag." Please refer to all the furnaces now and note the place of the "slag," the "dross" of the Bible.

The Charge

". . . all they are brass, and tin, and iron, and lead, in the midst of the furnace . . ." (v. 18).

"As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace . . ." (v. 20).

In the blast furnace we have a charge of ore; in the cupola a charge of pig-iron and scrap; in the reverberatory furnace the charge is such as is given in the two passages quoted above. Such a charge goes to make up the composition of brass castings.

The Air

". . . to blow the fire upon it . . ." (v. 20).

". . . and blow upon you in the fire of my wrath . . ." (v. 21).

Please examine all the diagrams and note where the air is *blown* into the furnaces, and remember that this blown air is "forced draught."

The Molten Metal

". . . to melt it . . ." (v. 20). This refers to the melting of the silver, brass, iron, lead and tin at the beginning of the verse. All the diagrams show the molten metal.

The Tapping and the Ladle

It is essential that the reader should thoroughly understand the tapping of a furnace and the use of the ladle. For this purpose take two empty tins and mark them No. 1 and No. 2 respectively. Take No. 1 tin and fill it with water, then take an awl and bore a hole near the bottom, and let the water run into No. 2 tin. This is exactly what happens when a furnace is *tapped*. Now take No. 2 tin, and pour out the water as you would pour out a glass of milk. No. 2 tin is the "ladle," and the emptying of the water represents the *pouring out of the metal*. The reader should now have a clear understanding of the difference between "tapping" and "pouring." Fig. 1 shows tapping only. Figs. 2 and 4 show the tapping into the ladle which is then ready for pouring.

Turn now to verse 22 ". . . and ye shall know that I the Lord have *poured out* my fury upon you." We should hesitate to use this "pouring out" as a metallurgical term had it not been used in the setting contained in the context. We take from this verse that ladles had possibly been used in Biblical times. It was consideration of all this which led the writer to refer to "ladles." We would point out, however, that at no time have we ever made the categorical statement that *ladles were used*, or that these were of 10 tons' capacity.

III

The Temple Castings

In the consideration of this article certain assumptions will be made. The reader is warned *against* taking these assumptions and *converting them into statements of actual facts*. This warning is essential. Where an assumption is made, the basis of the assumption will be given, so that the *critic* may apply his own data and draw his own conclusions, without entering the field of controversy. The writer regrets that he is compelled to present some calculations. This is unavoidable if we are to understand the nature of the subject being dealt with.

Having discussed the ore, the furnace, the composition of

the metal, the molten metal and the *apparent* use of the ladle, let us turn our attention to the foundry and certain castings.

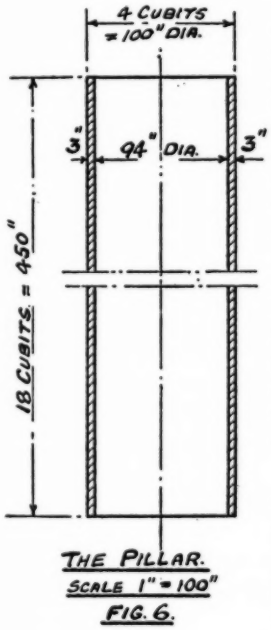
The Foundry

In making castings it is necessary to have a foundry and suitable soil for making the moulds. This soil must be of sufficient depth to enable the moulds to be formed for large castings. The description of the foundry and its soil is given in I Kings and II Chronicles.

I Kings 7: 46: "In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan." The marginal reading of the Bible gives the actual Hebrew meaning of the phrase "clay ground" as "in the thickness of the ground." When we consider that, in making the mould for the great sea, a hole over 10 feet in depth was required, we see the strict technical accuracy of the Hebrew rendering. How marvelous that so much is revealed in those six words!

Castings

The massive castings of the Bible are described in I Kings, II Kings, II Chronicles, and Jeremiah. Of these, the approximate weight of the pillars has been deduced as not less than 55 tons each, and the weight of the great sea as not less than 72¼ tons.



THE PILLAR.
SCALE 1" = 100"
FIG. 6.

In Figs. 6 and 7 we reproduce the diagrams from which these weights were calculated. In addition we append the following data: Ornamentation not taken into account; one sacred cubit taken as 25 B. inches; four fingers taken as 3 inches; the handbreadth taken as 4 inches.

The Pillars

The description of the Pillars in Kings and Chronicles is not complete. Jeremiah, however, gives the full specification from which we are enabled to construct Fig. 6.

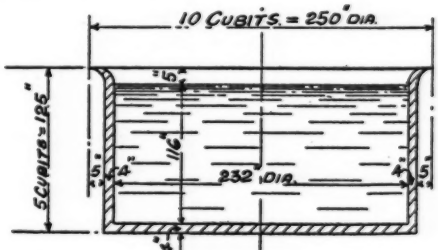
"And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow." (Jer. 52: 21.)

This passage goes much further than merely stating the dimensions; it indicates quite clearly that each pillar was cast in one piece. Note the construction of the verse: The height of *one* pillar; twelve cubits did compass *it;* the thickness thereof; *it* was hollow.

The Great Sea

The specification of the great sea is complete in I Kings and II Chronicles:

"And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about." (I Kings 7: 23.) "And under the brim of it round about there were knops [similitude of oxen, Chron.] compassing it, ten in a cubit, compassing the sea round about: the knops [oxen, Chron.] were cast in two rows, when it was cast." (v. 24.) "And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths." (v. 26.)



THE GREAT SEA.
SCALE 1" = 100"
FIG. 7.

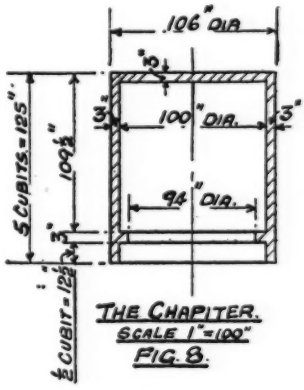
The data given here enable us to construct Fig. 7. The indications as to the Sea being cast in one piece are even more emphatic than in those of the Pillars: the knops were cast in two rows when *it* was cast. Verse 45 informs us that the castings were of "bright brass" or, as given in the margin, "scoured bright." Now this means that the color of the brass would be apparent and should therefore be uniform throughout the whole casting.

In passing through the brass shop of a modern engineering work, it is surprising to see the marked difference in the color of the various brasses, as used in different kinds of work. To produce an even color throughout, the metal would require to be homogeneous, and we have directed attention to this matter in the description of the furnaces in part II. Such metal requires to be melted at one time and in one furnace. To produce castings of the size of the pillars and great sea would therefore require a large furnace of the Siemens type, Figs. 4 and 5.

The Chapiters

I Kings 7: 16 gives the description of the chapiters thus:

"And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits."



THE CHAPITER.
SCALE 1" = 100"
FIG. 8.

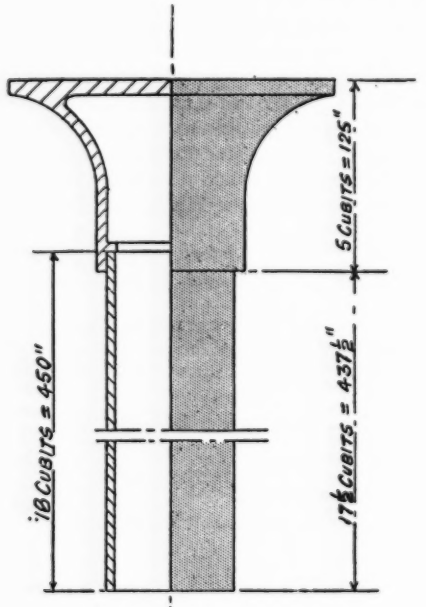
From this description we have prepared Fig. 8. It will be seen that we have not attempted to *speculate* upon the ornamentation of the chapiters. Our purpose at present is,

if possible, to estimate their weight. We have accordingly carried the chapiters straight up, instead of bulging them out, as in Fig. 9. This will have the effect of at least giving the *minimum* weight. We have taken the thickness as four fingers, the same as for the Pillars.

	sq. ins.	cu. ins.
Area of 106 ins. dia.....	= 8,825	
Area of 100 ins. dia.....	= 7,854	
Net area.....	= 971	
Volume of the outer portion.	= 971 x 125..	= 121,375
Area of 100 ins. dia.....	= 7,854	
Volume of the top.....	= 7,854 x 3....	= 23,562
Area of 100 ins. dia.....	= 7,854	
Area of 94 ins. dia.....	= 6,940	
Net area.....	= 914	
Volume of the inner portion.	= 914 x 3....	= 2,742
Total volume.....	....	= 147,679

Taking one cubic inch of brass = 0.3 lb.,
then the weight would be:
147,679 x 0.3..... .... = 44,304 lbs.
= 19¾ tons

Each chapiter would therefore weigh approximately 20 tons.



CHAPITER AND PILLAR.
SCALE 1" = 100"
FIG. 9.

In II Chron. 3: 15, the height of the two Pillars is given as 35 cubits. This has led to some criticism as to inaccuracies in the Scriptures. The present writer puts forward Fig. 9 as a possible solution to the problem. It will be seen that the chapiters are let down into the pillars to a depth of half a cubit. This would be sound engineering practice and at the same time preserve the architectural feature necessary, in forming the projection, separating the chapiter from the pillar. Verse 16 of I Kings 7 would seem to bear this out in the words: ". . . to set upon the tops of the pillars."

Referring to Fig. 9, it will be observed that the full height of the pillar is 18 cubits, but as seen from the outside only 17½ cubits; it will also be observed that Fig. 9 supplies the shape for Fig. 8.

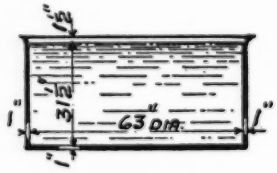
The Lavers

The only reference as to the size of the lavers is given in I Kings 7: 38, where it states: ". . . one laver contained forty baths . . ." The same chapter gives the great sea as containing 2,000 baths. The laver, therefore, had a capacity equal to one-fiftieth of the great sea. From this we can proportion the laver to the sea. This proportion will not be affected by the 3,000 baths of II Chron.

Refer now to Fig. 6, and take the water volume as shown.

	sq. ins.	cu. ins.
Area of 232 ins. dia.....	= 42,273	
Volume of the water.....	= 42,273 x 116.....	= 4,903,668
Let this be the volume of 2,000 baths.		
Then one-fiftieth or 40 baths.....		= 98,073

Which gives the laver as:
63 ins. dia. x 31½ ins. in height to the top of the water.



LAVER.
SCALE 1" = 50"
FIG. 10.

Such laver would require at least one inch in thickness for the casting, and from Fig. 10 we can estimate its approximate weight.

	sq. ins.	cu ins.
Area of 65 ins. dia.....	= 3,318	
Area of 63 ins. dia.....	= 3,117	
Net area.....	= 201	
Volume of the outer portion...	= 201 x 34...	= 6,834
Area of 63 ins. dia.....	= 3,117	
Volume of the bottom.....	= 3,117 x 1....	= 3,117
Total volume.....		= 9,951
Weight = 9,951 by 0.3.....		= 2,985 lbs.
		= 1⅓ tons

Each of the ten lavers would therefore weigh about 1⅓ tons.

In our effort to keep clear of speculation, we must consider the residue of the Temple Castings as having an unknown weight. Summarizing what we have been discussing in relation to these castings, we can at least approximate to the minimum amount of brass which was carried to Babylon.

Castings of unknown weight:
12 — Brazen bulls.
10 — Bases for the Lavers.
40 — Wheels for the Bases.
Castings which we have been discussing:

	tons
2 — Pillars of 55 tons each	110
2 — Chapiters of 20 tons each	40
1 — Great Sea	72
10 — Lavers of 1⅓ tons each	13
Total	235

IV

The Temple Castings and Nebuchadnezzar's Image
Two Hundred and Thirty-five Tons of Brass!

WHAT a record! What an achievement! Were those mighty castings made in our own day, the leading engineering and metallurgical journals would be devoting special articles to their description and to the whole process of their manufacture. Yet the Scriptures pass them over in such an unassuming manner that many fail to see the wonderful revelation given of Israel's ancient glory.

What became of all this array of Brass? We learn from Scripture that it was carried to Babylon.

"And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon." (II Kings 25: 13.)

"And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Bablyon." (II Chron. 36: 18.)

We direct attention to the structure of this verse: All the *vessels* . . . *great* and *small*, the *treasures* of the house of the Lord.

"Also the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon." (Jer. 52: 17.)

Where Is All the Brass Now?

The opinion is held in some quarters that the brass came back to Jerusalem under Ezra. We are quite certain, however, that the brass *did not return to Jerusalem under Ezra.*

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;" (Ezra 1: 7) "And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." (v. 9–11.)

Here, then, we have the inventory of the material returned from Babylon. We have also the information as to these vessels being kept apart from secular use in Babylon, for Nebuchadnezzar ". . . had put them in the house of his gods." We must also remember that Ezra felt the need of an escort (8: 22). What, then, would his plight have been with a burden of over 250 tons of brass on the long trail of over four months' duration? (7: 9.)

The Brass Is Still in Babylon

"For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city," (Jer. 27: 19) "Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem:" (v. 20) "Yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem;" (v. 21) "They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place."

In the passages of Scripture quoted, it will be observed that there are two *apparent* interpretations: *1*) the brass was all broken to pieces and as such carried to Babylon; *2*) the various pieces were preserved intact: as such they were carried to Babylon and are still there. The study is thus one of extreme complexity. No. 2 appealed very strongly to us in that it seemed to point to God using those castings to show forth His glory; that He would produce them in His own good time as *witnesses* to the truth of the Bible when the age had become materialistic; also that, through them, there would be preserved for all time the measures of length and of capacity. No. 1, however, was a powerful weapon in the hands of the critic and remained a vital force to be reckoned with. So in 1924 we presented our problem to a Hebrew scholar who pointed out that "to break in pieces" did not necessarily mean in the Hebrew *to smash to bits;* but could be taken as "to take to pieces or to separate the pieces." This interpretation would seem to be in line with II Kings 16: 17:

"And King Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon the pavement of stone."

It is always dangerous to formulate a theory upon a single premise, it was therefore necessary for us to investigate the "break in pieces" aspect. For this purpose we submitted the following questions to various Hebrew scholars:

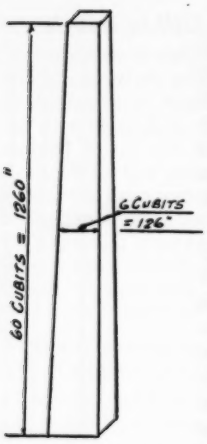
What is the exact Hebrew sense of the phrase: "Break in pieces"? Does it mean to smash to bits? Does it mean to take to pieces or to separate the pieces? In every case the answer came back: The Hebrew sense is, *to smash to bits.* Let us then accept this finding.

The brass therefore went to Babylon as scrap, and according to Jeremiah it must be kept in Babylon.

What Became of It in Babylon?

This leads us to consideration of *Nebuchadnezzar's Image.*

The first thing that the reader must get is a clear conception of the shape of the image as given in Daniel 3. The specification gives it as 60 cubits in height and 6 cubits in breadth, and as no width is given we have assumed that this is the same as the breadth, *i.e.*, 6 cubits. Now there are three cubits mentioned in Scripture: *1*) the cubit of a man (Deut. 3: 11); *2*) the cubit as given in the Tabernacle and Temple measurements; *3*) the cubit and an handbreadth of Ezekiel 40. Let us take the cubit of the image to be the cubit of a man; let it be the Egyptian cubit of 20.63 B inches as given by David Davidson, and since we are dealing in these articles with round numbers only, let the image cubit be taken as 21 B inches.



NEBUCHADNEZZAR'S IMAGE.
SCALE 1" = 400"
FIG 11.

From the data given we get Fig. 11. A glance at the diagram will reveal at once that it cannot under any circumstances be converted into the image of the human form. The ratio of height to breadth is 10–1. Imagine a human figure 6 ft. in height and only 7½ inches in breadth. Now since the image is not that of the human figure, the worship was not that due to personal homage, but worship due to some system. This we think should be perfectly clear.

Our next objective is to find out if the image could absorb all the brass taken to Babylon by Nebuchadnezzar. Let us assume that the image pedestal was hollow, and that the thickness was 3 inches, the same as the pillars of the Temple.

Fig. 12 will show what we mean.

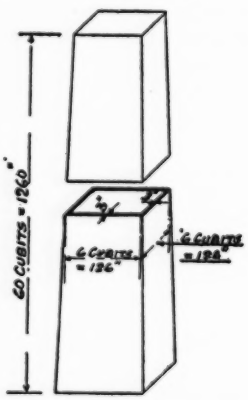
Volume of back and front:
2 x 1,260 x 126 x 3 ..... = 952,560 cu. ins.
Volume of the two sides:
2 x 1,260 x 120 x 3 ..... = 907,200 cu. ins.
Assuming the taper to be 4 ft., then vol. of top:
96 x 96 x 3 ..... = 27,648 cu. ins.

Total volume ..... = 1,887,408 cu. ins.

Weight = 1,887,408 x 0.3 ..... = 566,222 lbs.
= 253 tons.

It will thus be seen that the pedestal of Nebuchadnezzar's image could absorb all the brass of the Temple castings.

We do not suggest that a pedestal of such a height (105 ft.) could be cast in one piece. The engineering and practical difficulties involved are to the present writer insurmountable. The pedestal could, however, have been cast in three pieces each 35 ft. in length, somewhat less than the pillars of the Temple. Each part of the pedestal could therefore have been 84 tons in weight, and for such castings a large furnace would be required.



NEBUCHADNEZZAR'S IMAGE.
SCALE 1" = 200"
FIG 12.

It is remarkable that a furnace should be mentioned in this chapter of Daniel. That the furnace was large admits of no doubt. *The presence of the furnace* admits also of no doubt. Let the reader now revert to the Siemens furnace, Figs. 3 and 4, and again go over the description. Should there be difficulty in visualizing the size of the furnace at the hearth, then measure the largest room in your house and judge accordingly. In our description of the furnaces we directed attention to the height of the charging platform. We omitted to state that the heat at the charging platform is so great no one can stand near this type of furnace. Look now at Fig. 4 and note the Biblical significance.

". . . that they should heat the furnace *one seven times more* than it was wont to be heated [Daniel 3: 19] . . . and to *cast them into* the burning fiery furnace. [v. 20] . . . Then these men . . . were *cast into the midst of* the burning fiery furnace. [v. 21] . . . and the furnace *exceeding hot, the flame of the fire slew those men* . . . those men *that took up* Shadrach, Meshach and Abednego. [v. 22]. . . . Lo, I see four men loose, walking in the midst of the fire . . . [v. 25]."

What a record! What a description! Only those who have been through a modern steelwork can realize the wonderful spectacle presented to us in this veritable inferno.

Let the modernist beware! Let the theologian scoffer pause and consider these things! This Scripture is dealing with veritable facts which no metallurgist would set aside as myth or pictorial imagery.

V

Tin

In engineering work it often happens that a large amount of work is expended upon castings before they are found out to be defective. The defects are due to a variety of causes: dirt getting into the mould, porous metal, carelessness due to the moulder, and sometimes causes which are without the immediate control of those concerned. Should the defect be due to the metal, the chemist is at once called in to investigate the cause of the failure. There is usually nothing else for it but to break up such defective castings and remelt them.

In the manufacture of steel, it is imperative that the slag should not enter into the molten metal. Please refer again to Fig. 4. Should anything go wrong with the spout when tapping the furnace, and it should fail to tilt up when the slag comes, then the slag would enter the molten metal in the ladle and the whole charge would require to be remelted.

Slag

In general, it may be taken that the slag is not inherent in the metal itself, it is something extraneous to the metal. With these remarks in view, let us return to Ezekiel 22:

"Son of man, the house of Israel is to me become dross. . . ." (v. 18.)

Moses had likened Israel's servitude in Egypt unto the iron furnace, here we have Israel likened unto slag. The pure metal of God's working had developed into "dross," into slag. Israel had taken unto itself the idolatrous practices of other nations, it had come into contact with *extraneous* substances and in the process had become contaminated. So Israel had developed into dross, into scum, into slag, and hence for Israel there remained nothing but the furnace again and remelting.

Remelting

In such manner does Scripture unfold the story.

"Therefore thus saith the Lord God; Because ye are all become

dross, behold, therefore I will gather you into the midst of Jerusalem. [v. 19] . . . so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. [v. 20] . . . and ye shall be melted in the midst thereof. [v. 21] . . . so shall ye be melted in the midst thereof; and *ye shall know* that I the Lord have *poured out my fury* upon you." (v. 22.)

So the melting process is going on and most assuredly God *has poured out* His fury upon Israel. Israel, as the nation Israel, passes out of sacred history when it leaves Palestine. The prophets, however, prefigure its future history. Is it not remarkable that the metallurgical story is the same, it is all in wondrous harmony? The passages just quoted show that Israel was left as *molten metal* in Jerusalem. We shall see shortly that the melting process has an end and Israel will again come forth.

Alloys

In modern metallurgy pure metals are rarely used; all metals are usually in the form of alloys. An alloy is a composition of two or more metals. So we have alloys of the precious metals, the brasses, the irons and the steels. The whole resources of the metallurgical chemist are being taxed to the utmost at the present time to supply alloys to satisfy the exacting demands of modern engineering. Special metals are required for Diesel engines, airplanes, motor cars and other branches of engineering; and the chemist has answered the call made upon him.

The Scriptures, conforming to the strict metallurgical laws, give us its own alloy.

". . . all they are brass, and tin, and iron, and lead, in the midst of the furnace; [Ezekiel 22: 18] As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace." (v. 20.)

Here we have what is known as a brass alloy, in which several metals go to make up the composition. Now iron does not usually occur in the composition of brass, but Messrs. McWilliam and Longmuir * show compositions in which iron is present and refer to its effect upon the alloy. It is remarkable that the Scriptural alloy should contain iron as one of the constituents. It would appear that silver was also used as one of the constituents of the alloy. We need not be surprised at this, for in the time of Solomon silver was accounted as nothing. (I Kings 10: 21.)

The Constituent

In making up an alloy the chemist must know the effect of each individual constituent upon the metal as a whole. *Adding to or taking from the metal completely alters its structure.* It is not our purpose to go into the effect of each constituent as mentioned in Ezekiel. Our purpose will be served by the consideration of one:

Tin

Now the effect of the tin upon a brass composition is to make the metal hard. If we add too much tin to the composition it would make the metal so hard that it could not be filed and hence would be useless for engineering purposes. If the metal should be too hard, then the chemist puts something into the metal to take out the excessive tin. Try to understand this, for it is vital to our study. In early Biblical times had they knowledge of the effect of each constituent upon the alloy? Was the Great Chemist at work? Turn to Isaiah 1: 25:

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin."

Read right on to the end of the chapter and remember that Israel is referred to (v. 3). What a strange verse this is. What an enigma!

The modernist or theologian scoffer would take this passage as a powerful weapon against Anglo-Saxon-Israel teaching. They would state that here was the evidence of the loss of Israel's commercial activity; the loss of coal, the loss of all their tin. How derisively they would point to "the decline and fall of the Israel Empire!" It is the Great Chemist, however, who is speaking in this Isaiah passage. It is a metallurgical passage.

When the molten metal is nearly ready for tapping, it is an anxious time for the chemist. Samples are taken frequently and tested; then the command is given: tap the furnace and remove the slag. So, in this passage, the time has arrived when Israel is come forth from the remelting process. The slag is to be drawn off: ". . . and purely purge away thy dross . . ." and this can only be done when the metal is "tapped." But before the slag is drawn off, one of the constituents is to be removed: ". . . and take away all thy tin." We have seen that tin hardens the metal, so in Israel the hardness of Israel's heart — the tin — must be removed. Ezekiel expresses it in another form: ". . . and I will take away the stony heart out of your flesh . . ." (36: 26). Read the emergence of Israel from the melting process, verses 16 to 38.

We have seen that when a constituent is to be taken out of a metal something must be put in to remove it. The tin, the hardness of Israel's heart, had been the cause of their idolatry (the slag) and hence it must be taken away, so God says: "A new heart also will I give you, and a new spirit will I put within you . . ." (Ezekiel 36: 26). Expressed in Old Testament language it is the New Covenant of Jer. 31. Expressed in New Testament language it is the New Covenant of Hebrews 8: 10:

". . . and I will be to them a God, and they shall be to me a people."

So this little verse of Isaiah stands out in a setting all its own. It is a little gem sparkling with brilliancy. How clear it all becomes in the light of the metallurgical technology of the Bible! What a wonderful story is here unfolded! The metallurgical science is in perfect harmony with the connected history of Israel running throughout the Scriptures; the knowledge also that Israel was familiar with the effects of the different constituents upon metal. Are we then so very modern?

In articles III and IV we discussed the Temple castings, and these castings were of *brass*, the alloy which we have just been considering. Were these castings symbolic of Israel's regeneration? The Temple was destroyed and nothing left of Israel's ancient glory but a name. So in the great ornaments and vessels of brass we have the symbology that before Israel should ultimately emerge forth fitted to be vessels of the Lord they must be broken up and remelted. *Then will Israel take up and finish the work which was given to them on Sinai.*

How often do we hear from the modern pulpit that the prophets had to come down to the level of the intelligence of the people. They were so "primitive" that knowledge had to be imparted to them in "pictorial imagery." So says the modernist. Poor, *ignorant* Israel! Yes, the prophet

* "General Foundry Practice," page 319.

speaks in the language of the people, but it is the language of the technical specialist. *It is a language which the modernist does not understand.*

What a sorry mess has been made of the *destructive* criticism of the Bible! We see the evidence of this in the terrible apathy of the church today. The call has gone out from church and press; "What is wrong with the Churches?" The present writer has followed this with much interest, and noted the various projected remedies.

In all these remedies the one thing essential is excluded; that one thing is, we must come back to the Bible. Our Lord said:

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39.)

Some of us are privileged to sit under men who preach the Bible as it stands. What a privilege this is!

Two outstanding utterances were given by the writer's present minister: "There will be no real revival in the church until the church, *nationally and politically*, returns to Christ. . . . There will be no progress made in the church until the church realizes the tremendous forces for evil that are opposed against it." To each of these statements every Anglo-Saxon-Israelite will say AMEN! and AMEN! But the church will not rise upon the ashes of a mutilated Bible. Students of prophecy know that the church dispensation is running out. Will the church only realize its tremendous responsibilities *when it is too late?*

Yes, let us get back to the Bible! It rears its head above all the critics, ringing out the old truths and revealing to us knowledge which modern metallurgists are groping after. The story we have tried to unfold was given in prophetic form to ancient metallurgical Israel. What of the modern metallurgist? Will he heed the call of the Scriptures that *veritable* things are taken hold of and the message thrust home? Will he read the remelting process of Israel and, as he sees the molten metal pouring out from his own furnaces, take to heart the lesson of the return of a purified Israel?

VI

The Trail of the Metallurgist

WHEN Israel came out of the land of Egypt there were 603,550 men of twenty years old and upward. This number was exclusive of the Levites. With such a large body of men it was essential that they should be kept fully employed, otherwise there was bound to be mischief. We have evidence of this mischief during the early part of the sojourn in the wilderness, one particular instance being when Moses termed them rebels (Numbers 20: 10). It would appear that this particular malignant trait in Israel's character disappeared to a large extent in the later period of the wilderness experience. We suggest that the manhood of Israel was under training both from the military and educational standpoints. We know that Israel was trained in: worship, organization, law, health and workmanship.

We would ask the reader to go over very carefully the workmanship of the Tabernacle as recorded in Exodus 36 to 39. A superficial reading will not do, it is only by the closest concentration that we can understand what the workmanship of the Tabernacle meant in the education of Israel.

We cannot take up the whole Tabernacle, but we refer to two aspects: *1*) ". . . with cherubims of cunning work made he them." (Exodus 36: 8.) This suggests intricate work of a very high order. Whence came the training for this special work? *2*) We are told that 100 talents of silver were set aside for 100 silver sockets and that each socket contained exactly one talent. (38: 27.) This meant that the sockets had to be designed to contain no less and no more than one talent. How did Israel accomplish this? The modern engineer knows the large amount of labor involved in designing any piece of machinery which will not exceed a given weight.

Here is a further example of the *implied* science of Scriptural revelation. But the people (women and men) were taught workmanship. "And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair." (Exodus 35: 25 and 26.)

Notice the words "wisehearted," "wisdom" and compare with 31: 6: ". . . and in the hearts of all that are wise hearted *I have put wisdom.*"

The Teachers of Israel

"And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; And to devise curious works, to work in gold, and in silver, and in brass, And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Then hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." (Exodus 35: 30–35.)

What a wealth of information is contained in these six verses! Taking them in their order we find that:

30: The Lord taught Bezaleel, hence Israel's education did *not come through Egypt.*

31: Bezaleel's education included knowledge and workmanship.

32: It included metallurgy, ". . . to work in gold, and in silver, and in brass."

33: The workmanship included *any manner* of cunning work.

34: The teachers appointed to educate Israel were Bezaleel and Aholiab.

35: The wisdom given to the teachers covered all the arts and crafts.

Here then we have the Scriptural evidence of the training of Israel in workmanship.

But did this training include the making of castings?

". . . and thou shalt cast five sockets of brass for them." (Exodus 26: 37) ". . . and he cast for them four sockets of silver." (36: 36).

It will be observed that the two teachers of workmanship were of the tribes of Judah and Dan. But Hiram, the chief organizer and metallurgist of the Temple was: "The son of a woman of the daughters of Dan. . . ." (II Chron. 2: 14.)

Now Hiram came from Tyre, and Tyre was associated with the sea. (II Chron. 2: 16.) We know, however, that part of the tribe of Dan was also associated with the sea, for we read: ". . . and why did Dan remain in ships?" (Judges 5: 17.) We know also that Solomon had a navy, which took three years to cover one voyage (II Chron. 9: 21). Connecting up our metallurgy therefore, we can trace Dan through Aholiab, Hiram, Tyre and Solomon's navy. Where did this navy go to and what did it bring of a metallurgical nature?

The Rev. Commander Roberts,[1] quoting the Rev. A. L. Green (*Jewish Chronicle*, May 28, 1875), gives us the following information:

"Our forefathers in their happiest times, in the golden age of the nation's glory, were indeed the public carriers of their day, travellers for commercial enterprise to all the then known countries near and far. The ships of Solomon rivalled the Phœnician navy. The ports of Elath and Eiongeber were filled with the ships of Tarshish, which sailed down the Ælantic Gulf of the Red Sea to the Indian Ocean, to Ophir, to Sheba, to Arabia Felix, to India and Ceylon, and through the Pillars of Hercules; brought home copper from Cyprus, and tin from Spain and possibly from Cornwall."

In this quotation we notice that: the ships of Solomon *rivalled the Phoenician navy;* two metallurgical elements (copper and tin) formed part of the merchandise; the tin came from Spain and possibly Cornwall.

The subject is opened out further by the next quotation which Rev. Commander Roberts [2] makes from Sir Edward Creasy's "History of England" (vol. I, page 18):

"There can be no reasonable doubt that Britain furnished them [the Phœnicians] with their chief stores of this important metal [tin] which the unrivalled artificers of Tyre and Sidon, 'men cunning to work in gold, and in silver, and in bronze [mixture of copper and tin], and in iron,' blended with the just alloy from the rich copper mines possessed by the Phœnicians in Cyprus, and then wrought into innumerable forms and instruments of ornament, utility and power. The neighbouring, and even the remote nations, obtained from the princes and the merchants of the Tyrian and Sidonian commonwealths these products of the mineral wealth of our island. The British tin mines mainly supplied the glorious adornment of Solomon's Temple; [3] and hence also came the chief material of the armour of the kings and chieftains of heroic Greece."

Here again we have the metallurgical element, tin, with a definite statement that the tin for the Temple came from Britain. Now we have already discussed the Scriptural evidence regarding tin as an essential element in the alloy of brass. The seafaring part of the tribe of Dan must therefore have been familiar with the use of tin, and tin must have been extensively used in Britain at a period considerably earlier than the time of Solomon, otherwise how were its properties known? Further, the fact that tin was used in the Temple shows that the Israelites were trained as metallurgical chemists. See part V. Realization of this brings us back to a true understanding of Hiram's character as revealed by Scripture: ". . . and he was filled with wisdom, and understanding, and cunning to work *all works in brass.* . . ." (I Kings 7: 14.) Then follows a description of his mighty works in brass which we have discussed in part III.

[1] "The Origin of the Supremacy of the Sea," page 7.

[2] "The Origin of the Supremacy of the Sea," page 8.

[3] It is a mistake to speak of the Temple as Solomon's Temple. The Temple was the house of the Lord. — A.B.B.

What we are driving at is that the Israelites had a metallurgical training in the wilderness and that they carried their metallurgical activities right across the sea into Britain.

Now let us examine this from the land standpoint. We notice that the last part of Sir Edward Creasy's statement already quoted reads: ". . . and hence also came the chief material of the armour of the kings and chieftains of heroic Greece." Now the Rev. Commander Roberts [4] in his origin of the Danai has shown that part of the tribe of Dan was in Greece 148 years before the Exodus, and Mr. E. O. Gordon [5] has shown the connection between the Trojans and Britain. Here then we seem to have an Israel metallurgical connection between Britain and Greece.

But let us examine other evidence, our authority being Professor Turner, from whose work [6] we cull the following:

"At the same time, there are specimens of iron extant which are of antiquity equal to, or even greater than, the most ancient bronzes known. Thus a small hollow 'bronze' cylinder in the British Museum, inscribed with the name and titles of Pepi I, 3233 B.C., is, if contemporary, probably one of the oldest bronze objects. But in a case in the same room is to be seen what is probably one of the oldest pieces of iron known, and which is believed to date from 3733 B.C. This specimen was found in one of the air passages of the Great Pyramid at Gizeh . . ." [7]

Now this brings us back to the early Genesis period, the metallurgical significance of which we referred to in part I. What a triumph for the Scriptures!

". . . in the lake village of Glastonbury also articles of stone, bronze, iron and lead occurred together. Sir C. Lyell points out that the stone, bronze and iron ages are not definite periods in the history of the human race as a whole, *but stages in the development* of particular tribes or nations." [8] Now Glastonbury is associated with the Druids (see "Prehistoric London") and a period of twenty years was required to cover the curriculum of the Druidical Colleges. It would appear from the presence of the bronze, iron and lead, in Glastonbury that the Druids were familiar with metallurgy. The last part of the quotation is particularly striking.

"W. Ridgeway states that Hallstatt in Austria is the only place where articles of bronze are found being gradually replaced by those of the same kind in iron. From this centre the use of iron spread into Italy, Switzerland, Gaul, Spain, Greece and Eastern Germany." [9] Here again we have a startling statement, for the Western migration of Israel was through the same route.

"Montelius, who has made a special study of the early history of iron, suggests that its first use in Greece was about 1400 B.C. and in Central Italy about 1100 B.C.

"It would appear that the iron age opened at about the same time in Central and Western Europe, and though a precise chronology is impracticable, 1000 B.C. may be taken as an approximate date for the close of the exclusive bronze culture in classical lands." [10]

Now 1000 B.C. was the closing period of the building of the Temple and we have already seen that one part of Dan was actively engaged at sea, in metallurgical enterprise between Britain and Tyre. The other part of Dan was, we know, pushing its way across Europe. These correlated facts seem to us to be too striking to be ignored.

"It is interesting to note that when Caesar invaded Britain

[4] "British History traced from Egypt and Palestine."

[5] "Prehistoric London," chapter 3.

[6] "Metallurgy of Iron."

[7] Ibid., page 3.

[8] Ibid., page 2.

[9] Ibid., page 2.

[10] Ibid., page 4.

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he found, used for purposes of trade, not only gold and copper coins, but also bars of iron of definite weights." [11]

"The ancient Britons were acquainted with the use, and probably also *with the production of iron* some centuries before the Roman invasion under Julius Caesar, in 55 B.C. . . ." [12]

Here again we seem to see the activities of Metallurgical Israel in Britain. We wonder how the last quotation fits in with the painted savage theory of the inhabitants of ancient Britain!

Consideration of all that we have discussed in this article led the present writer some considerable time ago to the conclusion that Israel were the pioneers of metallurgy.

The blaze of the trail is too clear to be set aside. In an article of this kind it has only been possible to point out the main features and possible lines of research. Research of such a nature would most certainly occupy a considerable amount of time. In bringing this article to a close, we trust that we have opened up the subject and brought a new interest into the reading and understanding of the Scriptures, in their revelation and authenticity. We trust that we have also opened out the Scriptures in the metallurgical aspect of the manner in which the *great metallurgist has dealt and is still dealing with Israel*. Looking over the whole aspect of the subject we can realize the significance of the Revelation: "Great and marvellous are thy works, Lord God Almighty. . . ."

[11] Ibid., page 5.
[12] Ibid., page 6.

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