

FIRST EDITION

SEPTEMBER, 1950

**THE
ASSYRIAN**

IN
BIBLE PROPHECY

(ISAIAH)

▼
No. 21

A. J. FERRIS, B.A.

▼
2/6

CONTENTS

	Page
INTRODUCTION	
The principle of type and antitype	3
SECTION I	
Type: The Syria-Israel alliance against Judah and its defeat by the intervention of Assyria; the part-captivity of Israel, and the temporary deliverance of Judah, 741 B.C. Antitype: The Second World War, 1939-45.	11
SECTION II	
Type: The complete captivity of Israel, 721 B.C. Antitype: The conquest of all Continental Europe, 195? A.D.	17
SECTION III	
Type: The invasion and conquest of all Judah, and the advance on Jerusalem, 714-713 B.C. Antitype: The invasion and conquest of all Anglo-Saxondom, and the advance on London, 195? A.D.	25
SECTION IV	
Type: The Assyrian siege of Jerusalem, 713 B.C. Antitype: The coming Russian siege of London, 195? A.D.	33
SECTION V	
Revival and Reformation as typified in 2 Chron. 29, 30, 31; Isaiah 8 : 13 to 22; 9 : 1 to 5	50
SECTION V—continued.	
Revival and Reformation as typified in Isaiah 28 and 29	59
SECTION V—continued.	
Revival and Reformation as typified in Isaiah 30 and 31	76
CONCLUSION	
Deliverance from Russia will be brought about by the second advent of Jesus Christ	87
MAPS	23, 48, 49, 89
Erratum : Page 33, date in heading, 711 B.C., should read 713 B.C.	

INTRODUCTION.

The principle of type and antitype.

IN the eighth century B.C., there arose the great empire of Assyria which carried away captive the ten tribes of the idolatrous kingdom of Israel, and also conquered all the kingdom of Judah except its capital Jerusalem which was delivered by the miraculous intervention of God and the destruction of the army of the Assyrians. It was the prophet Isaiah who lived and prophesied in Jerusalem throughout the generation which witnessed the victorious rise to world dominion of Assyria. Thus we find that the Old Testament book of *Isaiah* consists of a series of prophecies which, often several years ahead, foretold step by step the military career of Assyria—the conquest and deportation of Israel, the invasion of Judah, the siege of Jerusalem, and the sudden reverse of the Assyrians. The prophesying of Isaiah also encouraged Judah in the great religious reformation under king Hezekiah which saved Judah from the final fate of Israel.

The stirring times in which Isaiah lived formed the historical background for all his prophecies. When we examine these we find that there is intermingled throughout his whole book items of prophecy which were never fulfilled in Isaiah's day but which were plainly references to the second advent of the Messiah the King of Israel on the great and terrible day of the wrath of God. Continuously Isaiah passes from the local events of his day to parallel situations on the earth in the last days at the end of the present age. While Isaiah's writings contained many local prophecies which were fulfilled in his own generation within a few years of their utterance, there was a major purpose in the enactment of those events of old. God took them up as pictures of the civilized world and of a similar struggle for world dominion in the days of the establishment of His kingdom on the earth under Christ. This explains why so much historical detail is recorded in *Isaiah* and his fellow prophets. Unless there were some such ulterior purpose in the wisdom of God, all the space given to so much history in the Old Testament would be worthless. The record of those historic events provided a pattern by which it would be possible to interpret a similar set of circumstances in the generation living at the

time of the establishment of the Messianic kingdom on the earth. By that means a code was provided to guide God's people in the latter days as surely as Isaiah's personal prophesying guided them in the days of the Assyrian of old. Many examples could be quoted to illustrate this principle of "type and antitype" which characterizes the writings of all the Old Testament prophets. The following five incidents from *Isaiah* prove that the local and historic events of his day formed a pattern which typified and foreshadowed a corresponding pattern of events in the generation of the coming of Christ in power and glory:—

1. *Isaiah* 7 : 14 to 16: God gave His people Judah a sign of His merciful protection and ultimate deliverance, in that a virgin wife of the prophet would conceive and bear a son who was to be named "Immanuel." This significant name, meaning "*God with us*," was then applied to the land of God's people Judah, at the time the Assyrian army invaded it and was destroyed by God at Jerusalem. Thus Isaiah in faith could rebuke the enemy alliances against Judah, that God would break them in pieces because "*God is with us*."* The Gospel of *Matthew* quoted *Isaiah* 7 : 14 in regard to the virgin birth, and showed that the Messiah would also be born of a virgin, and would also come to be called "Immanuel," and that this Jesus would save His people from their enemies.† This in effect means that there will come a day when, through Christ, God's people and their land will be delivered from another "Assyrian" enemy, by which they will again be able to exclaim through their experience "*God is with us*," through their "Immanuel" Jesus Christ.

2. *Isaiah* 8 : 13, 14, 15 : Here we have the prophet's warning to Judah and Israel to fear God and not their enemies, to trust God and not alliances with Gentile nations, and that then God would be their sanctuary of preservation. Alternatively, if they chose instead to trust in the arm of the flesh, God Himself would become a stone of stumbling through whose judgment on sin they would fall broken. This incident is taken up in the New Testament by the apostles Paul ‡ and Peter § to show that in the last days those nations who

* *Isaiah* 8 : 10. † *Matt.* 1 : 18 to 23. ‡ *Romans* 9 : 32. § *1 Peter* 2 : 5 to 10.

obeyed the Christian Gospel will find that Christ will become their sanctuary from the "Assyrian" and from the wrath of God. Alternatively, to the disobedient idolators, Christ will become a stone of stumbling which will destroy them at His second advent.

3. *Isaiah* 9 : 2 to 7 : Here we read of (1) the revival and reformation of Judah, followed by (2) God's supernatural intervention and deliverance of His people from the Assyrian armies, and (3) the reign of Christ—"of the increase of His government and peace there shall be no end, upon the throne of David." This again shows that at the time of the second advent of Christ, there must be another and modern "Assyrian" from whom Christ will deliver His people, and then reign as their King.

4. *Isaiah* 10 : 28 to 34: These verses describe the advance of the Assyrians on Judah, their siege of Jerusalem, and then the intervention of God in the destruction of the Assyrian army. This is immediately followed in *Isaiah* 11 : 1 to 5 by the description of the reign of the Messiah—"He shall judge the poor, and reprove with equity the meek of the earth : He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked."

5. *Isaiah* 31 : 1 to 9: These verses describe how the Lord would come down to fight for mount Zion and to deliver Jerusalem, when the Assyrian would fall by the sword of the Lord. This is immediately followed, in *Isaiah* 32 : 1, with a description of the reign of the Messiah: "*Behold, a king shall reign in righteousness, and princes shall rule in judgment.*" This again proves that in the latter days God will deliver the "Jerusalem" of His people from a modern "Assyrian," by means of the second advent of Jesus who will then reign as their King.

In the following pages it is proposed to examine the history of the generation 741 to 713 B.C., when Assyria came on to the Biblical scene by her aggressive attitude to all the nations including Israel, Judah and Jerusalem. There will then be suggested a translation of those chief actors and events of old into their modern counterparts. By means of this code, it should be possible to see who the modern "Assyria" is, and how far its prophetic career has already been fulfilled in

the modern pattern, and then to anticipate the events of the next few years relative to Russia, Europe, and Anglo-Saxondom. For the assistance of the reader, the centre pages 48 and 49 of the present volume contain maps illustrating the historic nations and events, and the suggested correlation with their modern equivalents.

The history of the particular generation 741-713 B.C., can be examined in five sections: (1) The Syria-Israel alliance against Judah, and its defeat by the intervention of Assyria; the part-captivity of Israel, in 741 B.C. (2) The captivity of all Israel by Assyria, in 721 B.C. (3) The Assyrian invasion of Judah, 714 B.C. (4) The siege of Jerusalem, and the defeat of Assyria by the supernatural intervention of God, 713 B.C. (5) The religious reformation of Judah under king Hezekiah and Isaiah the prophet.

(1) By the time of the rise of Assyria to power, the twelve tribes of Jacob had been for 230 years divided into two rival and enemy kingdoms, Israel in the north and Judah in the south. The ten-tribed house of Israel which broke away from the throne of David in Jerusalem in 975 B.C., also forsook the pure worship of God for the idols of Baal. In 742, Ahaz came to the throne of David and he led Judah into the same idolatry as Israel, and also copied the worship of the gods of Syria.* The rising power of Assyria was feared by all three nations of Syria, Israel, and Judah. Rezin, king of Syria,

* 2 Chron. 28 : 1, "Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem : but he did not that which was right in the sight of the Lord, like David his father. 2. For he walked in the ways of the kings of Israel, and made also molten images for Baalim. 3. Moreover he burnt incense in the valley of the son of Hinnom, and burnt His children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel. 4. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. 5. Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. 6. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord the God of their fathers."

2 Kings 16 : 5, "Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war : and they besieged Ahaz, but could not overcome him."

entered into a military alliance with Pekah, king of Israel with the object of overthrowing the throne of David and placing over Judah a Syrian who would ally Judah with Syria and Israel against the common enemy Assyria. In the ensuing war, which God allowed as a judgment on Judah for sin, the Syrians carried a great multitude captive to Damascus, while Israel slew 120,000 Judeans and carried captive 200,000. With the war going against Judah, the Edomites and Philistines also joined in the attack on Judah. At that darkest hour, Ahaz called on Assyria to aid him, and paid over to the Assyrians much silver, gold and wealth.* Tilgathpilneser, king of Assyria, came to Judah's aid, slew Rezin king of Syria, and slew Pekah and replaced him by the rebel Hosea as king of Israel. At that time the Assyrians carried away captive the three trans-Jordanic tribes, as well as the tribe of Naphtali from Galilee. Judah and Assyria then entered into a formal alliance which was anything but satisfactory for Judah because Assyria had emerged as a mighty power while Judah was worse off.†

* 2 Chronicles 28 : 16, "At that time did king Ahaz send unto the kings of Assyria to help him. 17 For again the Edomites had come and smitten Judah, and carried away captives. 18. The Philistines also had invaded the cities of the low country, and of the south of Judah. . ."

2 Kings 16 : 7, "So Ahaz sent messengers to Tilgathpilneser king of Assyria, saying, I am thy servant and thy son : come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me."

2 Chronicles 28 : 20, "And Tilgathpilneser king of Assyria came unto him, but strengthened him not. 21 For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not."

† 2 Kings 16 : 9, "And the king of Assyria hearkened unto him : for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin. 10 And king Ahaz went to Damascus to meet Tilgathpilneser king of Assyria."

2 Kings 15 : 29, "In the days of Pekah king of Israel came Tilgathpilneser king of Assyria, and took Ijon . . . Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. 30 And Hosea made a conspiracy against Pekah the son of Remaliah, and smote him, and reigned in his stead. . ."

1 Chronicles 5 : 26, "And the God of Israel stirred up . . . the spirit of Tilgathpilneser, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah. . ."

Sodom?

(2) Hosea who reigned in Samaria over Israel for nine years carried on the idolatries of his predecessors. The result was that God allowed the Assyrians to carry away all Israel captive in 721 B.C. We read that the Lord was very angry with Israel and removed them from His sight and that there was none left but the tribe of Judah. The territory of Israel became an Assyrian province and the whole of the ten-tribed house of Israel were thenceforward the slaves of Assyria. Only Judah was left as God's people. The story of this victory of Assyria over Israel and of the latter's captivity to Halar and Habor by the river of Gozan, and to the cities of the Medes, is told in 2 *Kings* 17 : 1 to 12. Assyria thus emerged as the great world power.

(3) Then came the war between Assyria and Judah. Three times over the eye-witness account of this war is recorded in the Bible, viz., in 2 *Kings* 18 : 13 to 2 *Kings* 19; in 2 *Chron.* 32; and in *Isaiah* 36 and 37. There is no other incident in the Old Testament which is thus trebly recorded, and this shows the very immense importance which the Word of God attaches to this famous historic struggle and all that it typifies in the latter days. It is proposed in the following pages to use the account in *Isaiah* 36 and 37, and in *Isaiah* 10 : 5 to 34, for our study.

Assyria had practically conquered the known world, and only Judah with its strategically important capital city of Jerusalem stood in the way of complete world dominion. The war took place in two phases. Firstly, the Assyrians conquered all the defenced cities of Judah. The detailed advance of the armies of Assyria and of the fall of city after city of Judah is foretold in *Isaiah* 10 : 28 to 32.

(4) Then came the siege of Jerusalem which is described in very great detail in *Isaiah* and the other two historians' records in *Chronicles* and *Kings*. This detail shows the importance attached to that incident as being a type of a similar event in the last days. Deliverance eventually came when the angel of the Lord went forth and slew 185,000 of the army of the Assyrians by which great fame and glory came to the God of Judah, Hezekiah, and Isaiah, among all nations.*

* 2 *Chron.* 32 : 22, 23.

(5) On the death of Ahaz in 727 B.C., there came to the throne of David over Judah king Hezekiah. His reign was famous for the great religious revival and reformation which he accomplished by leading Judah away from idolatry and back to the pure worship of God at the altar and temple in Jerusalem. The Bible pays the highest tributes to Hezekiah that there was no king like him since David. The detailed story of the reformation which Hezekiah accomplished in Judah is told in 2 *Chron.* 29, 30 and 31. There we read that he destroyed the false altars and images of Baal, and restored the one altar of Jehovah. He cleansed the temple of all its accumulated filth and dirt, and reopened it for the worship of God. He restored a cleansed and sanctified priesthood. He restored the true offerings and sacrifices which were to be made by the Law to God. He led the whole nation in the greatest passover since David, and also celebrated a great day of atonement for the sins of God's people. Also he restored the worship of the nation and the Levites in song and praise, which all brought forth great joy in Jerusalem. In this manner God then acknowledged Judah as His people and miraculously delivered them from the stranglehold of the Assyrians.

It is agreed by all schools of thought on Bible prophecy that the generation which commenced in 1914-18 will witness the coming of Christ as King of Israel. We should therefore expect to find many parallels between the present generation and that generation of old when Assyria conquered almost the entire known world. We should see in our day the rise of a modern "Assyria," and expect its career to follow the broad outlines of the original Assyrian of old. We should see a modern "Syria" and "Israel" forming an alliance in order to withstand "Assyria" and also to coerce a modern "Judah and Jerusalem" into subjection in order to strengthen their own alliance against "Assyria." We should see the fall of the kings or leaders of "Syria" and "Israel," and much of their land pass into the hands of "Assyria," and finally all be entirely subjected. Then we should be able to anticipate the final move of "Assyria" to overrun "Judah," and besiege a royal Davidic "Jerusalem." We should also anticipate a national revival and reformation which will save the symbolic

"Judah and Jerusalem" from complete conquest at the hands of the "Assyrians." We should expect to see this miraculous defeat of "Assyria" at the return of Christ in power and glory.

It is now proposed to put forward a suggested identification of these modern antitypical powers, and then to examine the pattern of events in Isaiah's day in order to see how far its modern counterpart has already been fulfilled up to the present year 1950. Then it is proposed to try and anticipate, with the help of the code provided, the future career of the modern nations typified by the nations of Isaiah's day. World civilization has long ago forsaken the ancient Biblical lands and to-day is centred in Europe. It is therefore to Europe that we must turn to locate the antitypical "Assyria, Tyre, Philistia, Israel, Judah, Egypt," etc. Assyria was outside the characteristically Baal-worshipping civilization of Tyre, Philistia, Israel, Judah, Egypt, and Ethiopia. In the conquest of all those lands, Assyria destroyed their gods and images, and was in that sense an atheistic and anti-religious power. This mark identifies the modern "Assyria" as Soviet Russia who has declared as her national policy an atheistic warfare against all religion. It appears that Germany is playing the role of "Syria" and that Latin Europe centred in Italy represents the "Israel" of old. The ancient "Judah and Jerusalem" contained the temple of God, His oracles, and the royal Davidic throne, which features would all point to the Anglo-Saxon world and London as playing that role. When we come to examine world events of the last few years, we shall see confirmation of this suggested identification of the antitypes, and this will encourage us that we can, by applying the same code, anticipate the events of the next few years by tracing out the rest of the parallel between the generation in which Isaiah lived and our own present generation.

SECTION 1.

Type: The Syria-Israel alliance against Judah and its defeat by the intervention of Assyria; the part-captivity of Israel, and the temporary deliverance of Judah, 741 B.C.

Antitype: The Second World War, 1939-45.

Isaiah 7.

1. "And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.
2. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.
3. Then the Lord said unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field.
4. And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.
5. Because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee, saying,
6. Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:
7. Thus saith the Lord God, It shall not stand, neither shall it come to pass.
8. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.
9. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.
10. Moreover the Lord spake unto Ahaz, saying,
11. Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.
12. But Ahaz said, I will not ask, neither will I tempt the Lord.
13. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?
14. Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
15. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.
16. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

IN this chapter let us study the fulfilment of Section 1 from the Introduction. We have already reviewed the history of those days, and now let us go through the prophecies of Isaiah in his chapters which deal with those particular historic

events, and as we study the verses one by one, we shall see the picture reflected in the events of our times. Throughout the following text, the numbers shown in the brackets refer to the particular verses of the Bible under consideration. For example we shall now deal with the verses in *Isaiah 7*. (1) In 742 B.C., Rezin, the king of Syria, joined in alliance with Pekah, king of Israel, and attacked Judah and Jerusalem. (2) The confederation opposed to Judah caused great fear in the whole nation. (3) God's message to Judah through the prophet Isaiah, and as symbolized in the name of Isaiah's son "Shear-jashub," which meant "*a remnant shall return*," was that the conspiracy would fail in its objective. The kingdom of Judah formed the remnant of God's people who were destined to survive. Therefore, in the words the priest was bidden to use when Israel went to war, * Judah was not to fear nor to be feinthearted as regards Rezin and Pekah. The latter were firebrands who had set alight Judah in war, but they were merely tailends and their smoking would soon end in their annihilation. (6) Their plot was to "vex" or wear out Judah and Jerusalem in a long siege, then divide the territory between them and set up a vassal king over the rest, one who would be in alliance with them against the common enemy Assyria. (7, 8, 9). The plan would not succeed for Damascus was the capital of Syria, and Rezin king in Damascus, i.e., a mere man and not God; likewise, as regards Pekah. Ephraim would eventually be broken as a people. Isaiah warned Ahaz king of Judah to believe God so that he would be established and not uprooted.

(11 to 16). If Ahaz did not believe God's word, Isaiah told him to ask of God a sign, either in heaven or in earth, in confirmation of His promises of deliverance. Ahaz hypocritically answered, as if he were keeping God's Law, that he would not so tempt God, quoting *Deut. 6 : 16*, the context of which reveals that Ahaz by his idolatry was in very fact tempting God. Ahaz' true reasons for not accepting this offer of God to encourage him was that he was more confident in the arm of the flesh, such as the Assyrian alliance with which he was toying, than in trusting the supernatural power of God. Ahaz was not willing to repent and to abase himself before others by turning to God: he was not willing to get into the

* *Deut. 20 : 3, 4.*

position where he would have to acknowledge God. The answer to the unbelieving Ahaz was that God would indeed give a sign of His protection and deliverance of the house and throne of David. In spite of the fact that Ahaz wearied the faithful in Judah by his sins, and wearied Isaiah, and now was testing even the patience of God, the Lord would remain faithful to His covenant and promises to David concerning the continuity of his house, throne, and kingdom. The sign God gave of His fidelity was that a son would be born of a virgin, and be named "Immanuel" which means "*God with us*." The lesson was that in spite of the unbelief of Ahaz and his sin in seeking the alliance with a Gentile nation instead of fully trusting in God's promises, God would deliver His people and their royal house because of His promises to David. The conspiracy of Rezin and Pekah to destroy the throne would fail because of the fact of "*God with us*." As we saw in our introduction, Syria carried captive a great multitude of Judah to Damascus, while Israel also carried away many of Judah. To make matters worse, Edom and Philistia joined in the attack on Judah. Then it was at that darkest hour that Ahaz called to the king of Assyria for help. Through the alliance thus formed, Rezin and Pekah lost the war and their lives, Syria and Israel being defeated and parts of their territories becoming Assyrian provinces. The trans-Jordanic tribes of Israel, and the tribe of Naphtali in Galilee, were carried away captive to Assyria by Tilgathpilneser, and Assyria from then onwards exercised a powerful influence over Syria and Israel. The ally Ahaz had called in became a far greater menace to Judah than ever Syria or Israel had been.

Let us now translate these historic incidents into their modern counterparts in the present generation of the coming of Christ the King. We recognize the above types as having had their fulfilment in the Second World War, 1939 to 1945. Nazi Germany under Hitler, and Fascist Italy under Mussolini, bound themselves together in the Axis alliance with the object of meeting the threat of Communist Russia. The common fear of the rising power of Russia bound Germany and Italy together, just as the common dread of Assyria of old brought Syria and Israel together. Hitler and Mussolini declared that enemy Number One was Soviet Russia and would have

liked to enlist Britain in an anti-Communist block. Failing this the alternative was first to replace the government of Britain by one in sympathy with the Nazi-Fascist ideology, i.e., to overthrow the throne of Britain, and then with the aid of Britain to attack Russia. The plan of the Axis was to "vex" or weary Britain by a prolonged siege which was in fact achieved by means of submarine warfare, and by air-raids on our cities. If Britain were to fall, the plan of the Axis was to share out the Empire between Hitler and Mussolini and to place a puppet ruler over Britain who would guide the power of Britain on the side of the Axis against Russia. In 1940 and 1941, at the lowest ebb, the Axis certainly brought fear, paleness of face, and grimness to Britain standing alone bearing the assault of the Axis.

Just as Isaiah proclaimed that Syria and Israel would fail in their object and conspiracy, when it seemed that nothing could stop them, so too the present author in September, 1940, issued his book "*When Russia Bombs Germany*," and showed that Hitler and Mussolini would for certain be defeated through the intervention of Russia, and that the Anglo-Saxon world, as God's elect, were bound to come through the ordeal to victory. The book ran into 130,000 copies and brought comfort to many, as no doubt Isaiah of old encouraged the remnant of faithful in Judah. Isaiah could have used no better figure to describe Hitler and Mussolini than the expression "*The two tails of these smoking firebrands*." The Axis leaders certainly brought the fires of war, bombing, and burning to the cities of Britain. Yet Bible students who looked at Hitler and Mussolini through the eyes of inspired prophecy could see by faith that they were only tailends almost finished, and smoking ready to snuff out in God's time.

The fundamental reason why the Axis failed to conquer Britain was that her throne is none other than the throne of David which God had promised David would endure until the day when the Messiah would be given it. Because of the presence in London and Britain of the royal house of Windsor preserving the continuity of the throne which was promised to Jesus the Christ in *Luke 1 : 32* etc., we experienced the fact of "*God with us*" in the dark days of 1939-45. All God's purposes and plans and the working out of the whole Bible

hinged upon the continuity of the Davidic throne on which the returning Christ is to reign and establish God's rule on the earth. Hence the attack of the Axis was of greater significance than appeared to the majority of people at the time. As an attempt to overthrow the throne of David it was bound to fail, and, no matter how near Britain was to being conquered, God's faithfulness to His promises of old was certain of fulfilment. God was "*with us*" in spite of our sins and unworthiness. At Dunkirk we lost an army captive to Hitler like the army Judah lost to Syria. In North Africa we lost an army captive to Mussolini as Judah lost to Israel of old. And like Ahaz and Judah, we did not have enough confidence to trust God to deliver us. We eagerly seized hold of the Russian alliance on June 22nd, 1941. Had we turned to God in repentance and obedience to His Word, the deliverance from the Axis would have come just as surely, and more spectacularly. But like Ahaz and Judah we were not in that place of faith in God, and we eagerly grasped at the arm of the flesh proffered by Russia. From the day that war broke out between the Axis and Russia we poured out our wealth to Russia in the form of lend-lease, as Judah did to Assyria of old. Victory came to Russia and Anglo-Saxondom. Hitler and Mussolini lost their lives as Rezin and Pekah did of old. Also a large part of Germany and eastern Europe became Russian satellites, and multitudes of the inhabitants were carried away captive to Russia. How very similar this all was to the Assyrian-Judah victory in 741 B.C. Moreover, what is left of Germany and the rest of Europe to-day survives under the great influence and shadow of the might of Soviet Russia, just as Assyria of old loomed up over the then known world. Through the alliance with Assyria, Ahaz gained deliverance from Syria and Israel, while Judah and Jerusalem and the throne of David were temporarily saved from subjection. However, the price of that alliance turned out to be the rise of Assyria to such power that she was tempted then to aspire to world dominion. Judah found herself far worse off. Although her former enemies were reduced to impotence, Assyria became a much more dangerous enemy. Likewise to-day, although Germany and Italy are gone as military powers, the Anglo-Saxon world sees Russia who emerged in

1945 as a great power now moving over the whole earth to gain final dominion.

The following conclusion concerning Ahaz and Judah was stated in 2 Chron. 28 : 20, 21, "And Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not. For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria; but he helped him not." The Commentary by Jamieson, Fausset, and Brown has the following note on the above verses: "... notwithstanding the temporary relief which Tilgathpilneser afforded him by the conquest of Damascus etc., little advantage resulted from it, and the connection formed with the Assyrian King was eventually a source of new and greater calamities and humiliation to the kingdom of Judah." The Assyrians "distressed" Judah, that is, utterly exhausted the kingdom by the wealth Judah sent to Assyria when they came into the war. Likewise by lend-lease to Russia, and by the colossal capital assets used up in the War, Britain to-day is exhausted. Nor is there much likelihood the millions of dollars worth of lend-lease from the United States to Russia will ever be paid back. What an accurate picture we have in the Commentary quoted above of the position of Anglo-Saxondom and Russia from 1945 onwards! On the victory of the "United Nations," there was concluded a peace pact of twenty years' duration, just as Ahaz met the king of Assyria in Damascus of old.* We were deceived as to Russia in 1945 just as much as Judah was deceived in the days of the victory over Syria and Israel. However, the deception did not last long. Just as the Assyrians of old quickly showed that they were bent on nothing less than world dominion, and turned their newly-won provinces into bases for further military aggression,† so too Russia in the post-war years is converting Eastern Germany and Europe into bases for the coming move of final world conquest.‡

* 2 Kings 16 : 10, page 7.

† "The advance of Tilgathpilneser converted Galilee and the adjoining trans-Jordanic district into an Assyrian province, which served as a base for further operations." p. 108, "Bible History," by Edersheim.

‡ "For the price, let it be frankly said, of many millions of killed and wounded and many thousands of homes and hundreds of townships wrecked, the Soviet Union stands athwart not Europe but the world."—"Sunday Pictorial," 'By Watchman,' 10.3.46.

SECTION II.

Type: The complete captivity of Israel, 721 B.C.
Antitype: The conquest of all Continental Europe, 195? A.D.

THE next stage in the rise of Assyria to world power was its complete desolation, conquest, and captivity, of all Israel. The relative prophecies are found in *Isaiah* 7 : 17 to 25, 8 : 1 to 7, 20 to 22, 9 : 1, 8 to 21, and 10 : 1 to 4. Twice in this section *Isaiah* warned that the conquest of Israel would be the last event before the invasion of all Judah and the siege of Jerusalem.

Isaiah 7.

17. "The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah : even the king of Assyria.

18. And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20. In the same day shall the Lord shave with a razor that is hired; namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet : and it shall also consume the beard.

23. And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns."

The cause of the aggression of Assyria would be the alliance which Israel sought with the "fly" of Egypt against the "bee" of Assyria. The fulfilment of this is recorded for us in 2 *Kings* 17 : 4. Hosea the king of Israel conspired with Egypt to form an alliance against Assyria and the result was that the king of Assyria conquered all Israel and deported them far across the Euphrates. This was in 721 B.C. The razor which king Ahaz had hired to save himself from Israel and Syria was this time used of God to complete the work of judgment on idolatrous Israel. Verses 21 to 25 describe the depopulation of the land of Israel and its consequent desolation into a wilderness.

Isaiah 8.

1 "Moreover, the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

2. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord unto me, Call his name Maher-shalal-hash-baz.

4. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5. Then the Lord spake also unto me again, saying.

6. Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7. Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

21. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king, and their God, and look upward.

22. And they shall look unto the earth; and behold trouble, and darkness, dimness of anguish; and they shall be driven to darkness."

Isaiah 9.

1. "For the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations."

In *Isaiah* 8 : 1 to 7, which should run on from *Isaiah* 7 without the chapter break, we read of the birth of another son to *Isaiah*. The name of the son, "*Maher-shalal-hash-baz*" meaning "*they* (i.e., the Assyrians) *hasten to the spoil, they speed to the prey,*" was a symbolic prophecy of the way in which Assyria would despoil the land of Israel. Under their own Ephraimite kings, Israel had for long rebelled against the throne of David which was the throne of the Lord. (6) Instead of the peace and spiritual blessings which would have flowed to them from God's rule in Jerusalem, like the soft waters of Shiloah which supplied Jerusalem, Israel chose their own king and rejoiced in the foreign alliances with such nations as Syria and Egypt. (7) This was why God would allow the Assyrians to cross the Euphrates and overflow all Israel, as if the river itself had overflowed its

banks and inundated them. (20) The people of Israel neither spoke nor acted according to the Law and the Prophets, God's Word, and there was no spiritual light in them. Hence there was no hope for them. (21) The conquerors seized all the cattle and goods for themselves and left the Israelites to go hungry. The Israelites cursed their king Hosea who had conspired with Egypt to form an alliance against Assyria, thereby bringing to pass the very thing they had tried to avoid. They cursed their God whom they had still nominally worshipped in conjunction with the gods of Baal as mediators, and whom they now blamed for their plight at the hands of the Assyrians. (22) No matter in what direction the Israelites looked, they saw nothing but trouble, darkness, and distress, and "in thick darkness are they driven away."* *Isaiah* 9 : 1 should read "*For,*" and not "*Nevertheless*" as in the Authorized Version. † The point was that the darkness of Israel's captivity was now complete, for the whole of the ten-tribed house was in captivity as compared with the lighter affliction by the Assyrians twenty years before, when only the trans-Jordanic tribes and the tribe of Naphtali in Galilee were carried captive.

Let us now translate these Old Testament events into their antitypical fulfilment in our present generation. We have already suggested that Italy which contains the Papacy and Rome, the heart and centre of Roman Catholic Europe, is playing the part that Israel did in the time of *Isaiah*. For many years the author has believed and taught that the "Egypt" of these prophetic types represents France in our day. With Papal support, Italy and France are moving together to-day to stand against the common enemy of Communist Russia. However, the "razor" which rescued Anglo-Saxondom from Germany and Italy, viz., Russia, will yet "shave" the whole of the Continent of Europe by complete conquest. (4) In that day the Russians will hasten to seize the rest of the spoil of Germany and Western Europe. The silver, gold, and jewels, will for one thing be looted from all the churches. (6) For many centuries the Roman Catholic

*According to the *Speakers Commentary* on *Isaiah* 8 : 22.

†"The first verse of Ch. 9 belongs to those before it, in the Hebrew division"—Prof. T. R. Birks, p. 59, "*Commentary on Isaiah.*"

nations have refused the waters of peace which would have flowed to them through obeying the Protestant Gospel of the New Testament Zion, but they have instead rejoiced in their German Emperors and their Holy Fathers the Popes, and finally in Hitler and Mussolini. (7) Therefore at the end of the age God will bring upon them the flood waters of the Red Army which will completely inundate the Continent of Europe. (20) When tested on the "Law and the Prophets," the Word of God, the Roman Catholic nations fail at every point, because there is no spiritual light in them.

(21) When conquered by the Russians, the German and Latin peoples will be reduced to awful conditions of hunger. They will then curse the Papacy which Russian propaganda will truly point to as the prime cause of their abject collapse before Russia, and they will also curse the "God" which the Roman Church has taught them to believe in; for the many mediators to that "God" such as the "Virgin Mary" will have completely failed them. No doubt Russian propaganda will take delight in driving this home. (22) In every direction in which the Continental peoples will look, under the Russian yoke, they will see nothing but blackness, anguish, and complete hopelessness, and they will be carried away into Russian slavery. (1) For the darkness over the European Continent will not be such as when at the first the Russians lightly afflicted them after World War Two, when only Eastern Europe passed behind the Iron Curtain. For then a certain amount of self-government was allowed to be retained and a certain amount of religious liberty for the Church of Rome within narrowing limits. But in the coming total conquest of the Continent by Russia, the darkness will be without a silver lining, for the Roman Catholic civilization will be completely wiped out.

Isaiah 9.

8. "The Lord sent a word into Jacob, and it hath lighted upon Israel.

9. And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart,

10. 'the bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we shall change them into cedars.'

11. Therefore shall the Lord set up the adversaries of Rezin against him, and join his enemies together,

12. the Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this His anger is not turned away, but His hand is stretched out still.

13. For the people turneth not unto Him that smiteth them, neither do they seek the Lord of hosts.

14. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.

15. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

16. For the leaders of this people cause them to err; and they that are led of them are destroyed.

17. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly; For all this His anger is not turned away, but His hand is stretched out still.

18. For wickedness burneth as the fire; it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

19. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm.

21. Manasseh, Ephraim: and Ephraim, Manasseh; and they together shall be against Judah. For all this His anger is not turned away, but His hand is stretched out still."

Isaiah 10.

1. "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

2. to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

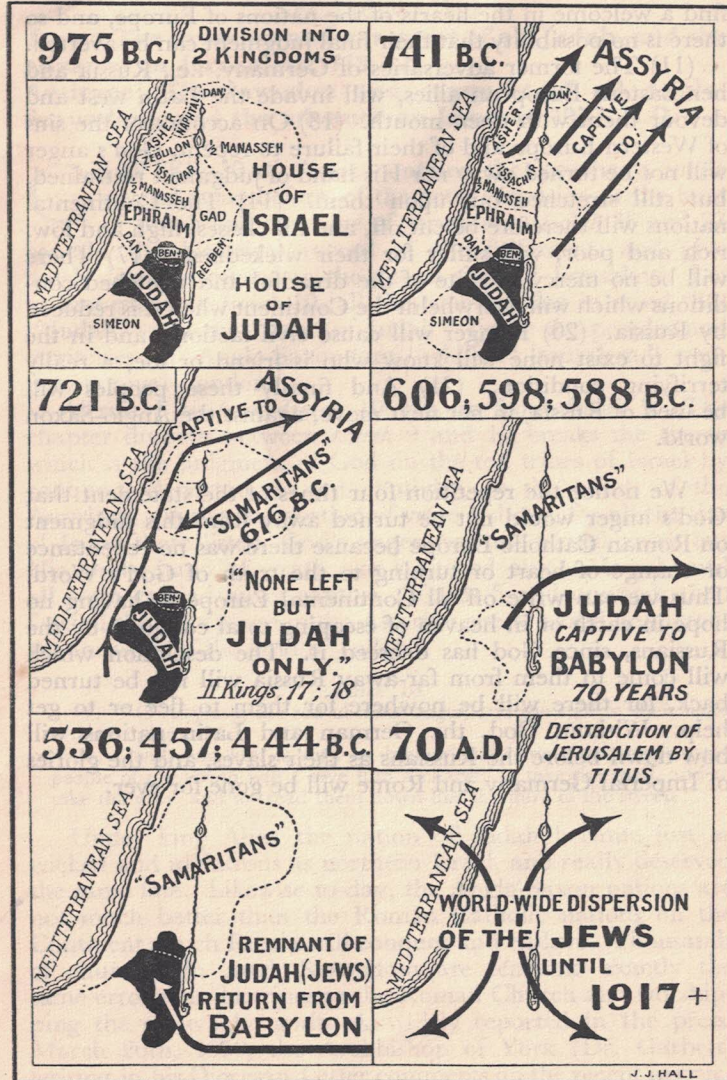
3. And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4. Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this His anger is not turned away, but His hand is stretched out still."

The portion *Isaiah 9 : 8 to 21* describes the final curse on Israel. (8) God's word of judgment was sent forth upon all the twelve tribes of Jacob, and so far it had alighted on Israel, i.e., on the ten tribes. (9) After the first Assyrian invasion in 741, Ephraim and the inhabitants of the capital Samaria had said that they would build better cities, thus showing no sign of repenting or of acknowledging that it was a judg-

ment from God; nor did they realize that a worse fate awaited them at the hands of the Assyrians if they did not turn to God. (11) Because of that attitude which showed no change of heart, God said He would send the enemies of Rezin, i.e., Assyria, against Israel. Moreover Israel's enemies would all be joined together under Assyria, and this great confederation would devour Israel head and tail. Verses 15 to 20 describe the awful judgment of God on Israel at the hands of the Assyrians, how all classes, high and low, rich and poor, would suffer for their sins, and wickedness. (18) The Assyrian onslaught would be like a forest fire in Israel. (19) The political heavens would be darkened as their rulers were overthrown. (20) Hunger would cause civil war among the Israelites, even the brother tribes of Ephraim and Manasseh warring against each other to survive. Misery and death on every side is depicted. Finally, as in verse 21, Israel, conquered by Assyria, would then be added to the great combine against Judah, so that the Assyrian flood would grow in volume adding to its power those nations whom the Assyrians conquered until only Judah and Jerusalem would be left standing in the way of complete world dominion. *Isaiah 10 : 1 to 4* then concludes the story of Israel's sins and consequent desolation under the Assyrians.

(8) In our day the word of God's judgment on all Christendom, which includes Anglo-Saxondom, will alight first on the Roman Catholic section. (10) To-day Germany and Italy are rebuilding their bombed and desolate cities, and boasting in their pride that they will build better cities, better factories, better homes, etc., than before their defeat in World War Two. In other words there is no sign of repentance or of a change of heart but a resurgence of the same philosophy which has cursed the world for 2000 years. Well do we remember Hitler's using this argument to inspire the flagging morale of Germany as her cities were being wiped out toward the end of the war. Like "Israel" of old, the German-Latin nations did not learn the lesson that their affliction and defeat was God's final warning to them that the end of the age was at hand, and that unless they repented and obeyed the Bible, complete conquest by Russia awaited them. There is no hope that the Gospel of Jesus Christ will



find a welcome in the hearts of the nations of Europe, and so there is no possibility that their final judgment can be averted.

(11) The former adversaries of Germany, i.e., Russia and her Eastern European allies, will invade the Latin west and devour them with open mouth. (13) On account of the sins of Western Europe and of their failure to repent, God's anger will not be turned away nor His hand of judgment restrained, but still stretched out upon them. (14) The Continental nations will therefore be cut off, and all classes, high and low, rich and poor, will suffer for their wickedness. (17) There will be no mercy in spite of the dreadful and wretched conditions which will overwhelm the Continent when it is reduced by Russia. (20) Hunger will cause civil factions, and in the fight to exist none will know who is friend or foe, a really terrifying condition. (21) And finally these peoples will be used of Russia, in her next move, against the Anglo-Saxon world.

We notice the repetition four times of the statement that God's anger would not be turned away from this judgment on Roman Catholic Europe because there was no repentance or change of heart or turning to the truth of God's Word. Thus we can write off all Continental Europe as having no hope in earth or in heaven of escaping total conquest by the Russians, since God has decreed it. The desolation which will come to them from far-away Russia will not be turned back, for there will be nowhere for them to flee or to get help. Without God, the German and Latin nations will bow down before the Russians as their slaves, and the glories of Imperial Germany and Rome will be gone for ever.

SECTION III.

Type: The invasion and conquest of all Judah, and the advance on Jerusalem, 713 B.C.

Antitype: The invasion and conquest of all Anglo-Saxondom, and the advance on London, 195?, A.D.

CHAPTER 10 of *Isaiah* contains the prophecy, made several years before, of the actual invasion of the land of Judah and the siege of Jerusalem. *Isaiah* 36 and 37 contain the historical record of the fulfilment and give much detail in regard to the actual siege of Jerusalem. Let us first examine *Isaiah* 10, all the time bearing in mind that "Judah" and the "land of Judah" typify the peoples and territories of Anglo-Saxondom, while "Jerusalem" represents royal London.

Verses 1 to 4 of *Isaiah* 10 run on from *Isaiah* 9. The chapter division between *Isaiah* 9 and 10 breaks the theme which is the judgment of God on the ten tribes of Israel by conquest, deportation, and captivity, at the hands of the Assyrians. As the last portion of verse 4 shows, for all the sins of Israel there listed, God's anger was not turned away but His heavy hand of wrath was stretched out on Israel until all were carried away captive. Verses 5 and onwards then foretell the next phase in the Assyrian rise to world dominion, the invasion of the land of Judah.

Isaiah 10.

5. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."

Under king Ahaz the nation of Judah became just as wicked and idolatrous as northern Israel, and really deserved the same fate. Likewise to-day, the Anglo-Saxon nations are not much better than the Roman Catholic nations on the Continent which Russia will conquer and enslave. Thousands of churches in Anglo-Saxondom are teaching exactly the same erroneous doctrines as the Roman Church and worshipping the same false gods. As widely reported in the press, March 26th, 1950, the Archbishop of York (Dr. Garbett) writing in his Diocesan Letter comments on the recent instruc-

tions from Rome concerning co-operation between Roman Catholics and Protestants, gives the following evidence as to the similarity between the Church of Rome and other Churches:—"Whether the Roman Catholics like it or not, we are all members of one Catholic Church, possessing the same Scriptures, the same Creeds, the same Sacraments, and the same Apostolic ministry. We differ from Rome mainly because, with the ancient Churches of the East, we reject the papal claims." Moreover the Anglo-Saxon nations deserve greater punishment because they have been given the advantage of blessings from God such as an open Bible and liberty of conscience, yet have not availed themselves of such. Instead they have in effect despised their blood-bought and God-given privileges. The Anglo-Saxon nations are hypocritical because they nominally claim to be Christian and God-fearing, while at the same time they break every single law of God and completely reject the Bible in practical living. Like Judah of old, they have had wonderful opportunities to put God's Word into operation, but instead have chosen the laws and the beliefs of the Gentiles, and so despised God. Therefore God will use Russia as His rod and staff, as a wise parent chastises his son for his good. Russia will be able to conquer all Anglo-Saxondom and to seize its wealth as a spoil and a prey and to tread the people down like mire in the streets. The once proud who used to sing lustily that Britain never would be slaves, and that America was the land of the free, will come very close indeed to being enslaved by Russia.

7. "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."

The Assyrians of old never realized that they were fulfilling God's purposes, in their bid for world dominion, and were impelled on by their own lust for power which God turned to His own uses. Likewise when the Russians invade our lands, they will be quite unconscious of the fact that they are fulfilling God's purpose as His instrument to chastise His people. Since the Russians are a godless atheistic power, any such idea that they were performing a Divine mission would be farthest from their thoughts. Instead, as the above verse states, the Russians will invade Anglo-Saxondom to satisfy their lust for conquest of the

whole world. They will fall to the temptation to use their great power and numerical superiority to plunder Anglo-Saxon wealth. It is God's prerogative and sovereign glory, as an all-wise omnipotent Creator, to use the evil lust of Russia as an instrument to visit just chastisement on Anglo-Saxondom. The marvel and wonder of God's goodness is that He has an ultimate objective, to turn His people from their sins to obey His good laws in order that He might justly deliver them from all such tyrants as Russia. An exactly parallel situation was seen when God allowed Pharaoh of old to burden Israel so that Israel might turn to God and obtain His miraculous deliverance from the bondage.

8. "For he saith, 'Are not my princes altogether kings?"

9. Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?"

10. As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11. Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?"

12. Wherefore it shall come to pass, that when the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13. For he saith, 'By the strength of my hand have I done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

14. And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.'

15. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod shall shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood?"

(9) Of all the cities the Assyrians conquered—Calno on the Tigris, Carchemish on the Euphrates, Hamath and Arpad in Syria, Samaria in Israel—not one was able to withstand their victorious progress. (10) And the aggressor would reason that since he had overcome all these kingdoms whose idols excelled the gods of Jerusalem, and also conquered the kindred kingdom of Samaria and her idols, could he not likewise conquer Jerusalem and her God? (13) Moreover, the Assyrian king would gloat in pride at his victories, that he had gained them by his own strength, wisdom, and pru-

dence. Also he would boast of his great power by pointing to the way in which he had changed the national boundaries of the nations, as it suited him; of his power to subject those nations, and to rob them of their treasures. (14) The Assyrian would boast that it was as simple as taking eggs from a bird's nest in the absence of the parent birds from whom there had not even been the resistance of flapping wings or the faintest chirp. By the time the Assyrian would come to invade Judah and besiege Jerusalem, he would be absolutely confident that nothing now could stop him from world dominion.

Likewise Russia will conquer all the Continent of Europe with the greatest ease, when all the great Roman Catholic cities with their innumerable holy shrines will fall without resistance— Berlin, Vienna, Rome, Paris, and Madrid. The Russians will boast that as the Roman Church on the Continent was far more powerful politically etc., than the diluted Protestantism of Anglo-Saxondom, that once they reach the English Channel there will be very little resistance in the Anglo-Saxon world to the triumphant advance of atheistic Communism (13) The enemy will think that he has overrun the Continent of Europe by his own wisdom and ability, not realizing that God had used his armies as His rod of judgment on the Roman Catholic world. The Russians will be so sure of themselves that they will then invade all the Anglo-Saxon lands and finally advance to lay siege to London. (12) When Russia as God's instrument will have brought to pass in Anglo-Saxondom and in royal London the desired change of heart, God will then punish Russia for her boasting at the success of her evil designs. (15) Russia's true position in the sight of God Almighty will be that her armies will have been merely His axe, saw, rod, or staff, in His hand to accomplish His purposes of judgment on Roman Catholic Europe, and of chastisement of the Anglo-Saxon nations to induce them to repentance. As soon as this is achieved, the power of God will in one day destroy the Russian armies, like a fire sweeping through and utterly consuming a parched forest.

Verses 7 to 15 show that although the enemy will perform a function as God's rod of chastisement, God will punish him for his evil motives, just as surely as He will have punished His own people for their sins. The Russians will not invade Anglo-

Saxondom because they love God and wish in that manner to serve Him, but their aim will be to seize our wealth. God here unveils the real motive of the enemy aggressor, and thus justifies His final destruction of their armies. Sennacherib and the Assyrian army were completely unaware that their previous successes in conquering all the nations outside Judah were due to the fact that they were God's instrument. They thought their own abilities had won them their conquests. Likewise Russia will think that her brilliant successes, in conquering Continental Europe, are due to her own prowess and will fail to realize that, without God's purpose that she would do this, she would have failed.

16. "Therefore shall the Lord, the Lord of Hosts, send among his fat ones leanness; and under his glory He shall kindle a burning like the burning of a fire.

17. And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day.

18. And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth.

19. And the rest of the trees of his forest shall be few, that a child may write them."

The vast army of the Russians, with its generals and officers made fat by its conquests and spoil, and the millions of common soliders who like thorns and briers will have oppressed Anglo-Saxondom in the period of Russian occupation, will all be utterly consumed "soul and body" as in a forest fire, or when the standard-bearer faints and the whole army is dissolved. Those who survive this Divine holocaust will be so few that a child could count them.

20. "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

21. The remnant shall return, even the remnant of Jacob, unto the mighty God.

22. For though thy people Israel be as the sand of the sea, a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land."

24. "Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25. For yet a very little while, and the indignation shall cease, and mine anger, in their destruction.

26. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as His rod was upon the sea, so shall He lift it up after the manner of Egypt.

27. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing."

(20) In that day of the supernatural destruction of the armies of Assyria besieging Jerusalem, the remnant of the twelve tribes of Jacob-Israel, i.e., the kingdom of Judah, would no longer trust in alliances with such Gentile nations as Assyria who broke their treaties and smote Judah, but would completely trust their God who would honour His gracious promises. (21) The kingdom of Judah, only a remnant of the twelve tribes, would return in complete obedience to God who would have so manifested His mighty power on their behalf to deliver them as soon as they repented. (22) Although God's peoples of the twelve tribes of Israel were numerically all told a great multitude, only a remnant—the kingdom of Judah—who escaped the Assyrian captivity would remain as His people. (23) The visitation of God's judgment had been long decreed by God to overflow all the twelve tribes for their idolatries and transgressions of His laws. God had long determined upon a complete destruction throughout all the lands of His peoples, and a consumption of all the unrighteous. (24) Therefore, in Isaiah's day, God's message to His people of Judah when overrun by the Assyrian, and to royal Jerusalem, the centre of Zion, of God's government on earth, was not to be afraid of the Assyrian. (25) For the enemy was merely God's tool to inflict His judgment on Judah for a very little while, just long enough to make them repent and turn from their sins to obey God, and then God's wrath on them would cease; for the Assyrian would be destroyed. (27) In that day God Himself would lift the burden and the yoke of the Assyrian armies of occupation, because of the anointing Spirit of righteousness which Judah would have received through turning back in obedience to God. Judah's experience of

being temporarily overrun and trodden under foot of the Assyrians would be like the story of Israel's slavery in Egypt of old. When Moses and Aaron caused Israel to carry out the sacrifice of the passover, God miraculously delivered His people from their bondage in Egypt, and slew the armies of Pharaoh in the Red Sea. It would also be like the overrunning of Israel by the multitudes of the Midianites in the times of the *Judges** when the armies of occupation plundered the possessions of Israel and ate all their food. The light which shone from Gideon and his little band was the means by which God supernaturally destroyed the armies of the Midianites and thus delivered His people from the invader.

In like manner, when God supernaturally destroys the armies of the Russians occupying all Anglo-Saxondom and besieging London, this remnant of Christendom will never again trust in alliances with Gentile nations who break their treaties and dishonour their word, but will completely trust their mighty God who will have proved His fidelity by the miraculous deliverance. Although the peoples who to-day are nominally God's people, i.e., Christendom, number hundreds of millions, only the remnant—Anglo-Saxondom—will escape destruction. For God has decreed in the Bible that in the present generation the great and terrible day of His wrath on all sin and unrighteousness will come upon Christendom. God has determined unalterably to destroy all in Europe who have not the anointing of His righteousness through Christ. Therefore God's message to Anglo-Saxondom, when overrun by the Russians and when royal London is besieged, is not to be afraid of them, but to fear God and the awful day of wrath about to come. That will be something far more terrible than Russian occupation. After all, the Russians will only be God's tool to afflict Anglo-Saxondom for a very little while, just long enough to induce us to repent and turn from sin to obedience to Him through the Gospel of Jesus Christ. Then when the whole of Anglo-Saxondom has become righteous in God's sight, He will end the chastisement by destroying the Russian armies whose yoke and burden on us will then be removed in a day. It will be another Egyptian passover experience, and a Red Sea escape for Anglo-Saxondom.

* *Judges* 6 and 7.

28. "He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29. They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30. Lift up thy voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth.

31. Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32. As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem."

These verses foretold the route by which the army of the Assyrians under Sennacherib invaded Judah, and the fall one by one of the defenced cities of Judah in the advance to Jerusalem. So too the Russian armies will invade all the territories of Anglo-Saxondom—Canada, the United States, South Africa, Australia and New Zealand. The ten million or so inhabitants of London will hear the reports from all over the world of the victorious advance of the Red Army, and of the fall of our great cities such as Vancouver, Toronto, Quebec, Chicago, New York, Washington, Los Angeles, Johannesburg, Sydney, Melbourne, Auckland, Wellington, Belfast, Dublin, Glasgow, Edinburgh, Liverpool, and so on, until the Russians reach the outskirts of London and then lay siege to the great capital city which is latter-day Zion containing the throne of David.

33. "Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34. And He shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one."

At that time there will come God's intervention, thus far and no further. The mighty God the Jehovah of hosts, indwelling His myriads of angels of fire, will spread terror among the high-ranking officers and in the masses of the of the Red Army consuming them like a fire crackling through a dry forest. The iron axe of God's spiritual power will fell the trees of the Russian armies. Thus at the very height of their glory and on the eve of the crowning victory, the great prize will be taken from their grasp and all Russia's previous gains be wiped out in a day. The haughty shall indeed be humbled.

SECTION IV.

Type: The Assyrian siege of Jerusalem, 711 B.C.

Antitype: The Coming Russian siege of London, 195? A.D.

CHAPTERS 36 and 37 of *Isaiah* are the historical record of the prophet who was an eye-witness of the Assyrian siege of Jerusalem, and who played such a big part in obtaining God's intervention. These two chapters thus record the fulfilment of many of the prophecies Isaiah had previously made regarding the climax of the Assyrian bid for world dominion. The details of the siege of Jerusalem in these chapters present the experiences and the viewpoint of king Hezekiah, the prophet Isaiah, and of the inhabitants of Jerusalem. This means that there will be very much in these chapters which will typify the experiences of the inhabitants of London when besieged by the armies of Russia in the final stage of her move for world dominion. The matter here will therefore be of particular interest to the people of London who, in the days to come, will eagerly scan these very verses as they see the types and shadows of the past being re-enacted in their own experience. It will be a thrill and a privilege in that day to be a citizen of the only city in the world which could not be conquered by the Russians.

Isaiah 36.

1. "Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder."

(1) Here we have the fact stated that Assyria had conquered all the defenced cities of Judah, only Jerusalem now remaining to be taken. In the antitypical fulfilment, this one verse sums up the conquest of all Anglo-Saxondom by Russia, and brings us to the final stage, the siege of London.
(2) The modern Biblical Commentaries declare that Rabshakeh was a renegade Jew who had gone over to the Assyrians

and thus was used by them as their chief agent of propaganda. There were plenty of examples of this kind of thing in World War Two, and no doubt we shall again hear the voices of British and American traitors on the enemy's radio endeavouring to undermine the morale of the besieged people of London.

4 "And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherewith thou trustest?"

5. I say, sayest thou, (but they are but vain words) 'I have counsel and strength for war:' now on whom dost thou trust, that thou rebellest against me?"

6. Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it; so is Pharaoh king of Egypt to all that trust in him.

8. Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?"

It is very plain from these verses and the subsequent scenes that the Assyrians of old did not wish to destroy Jerusalem by a direct assault. They preferred to weaken the confidence of its inhabitants by such arguments as the above, and to await its surrender. (6) Judah had trusted in her ally Egypt to provide the horses and horsemen, but Egypt had proved as weak as the reeds which grew on the banks of her river Nile, and which if leaned upon would immediately break and their sharp points wound the one who had leaned on them. (8) The Assyrian taunted Hezekiah that he could not even provide 2000 skilled horsemen let alone the horses, so that how could he possibly meet even the smallest division of the Assyrian army in conflict?

Likewise in the coming siege of London, Russia will be so sure of the prize that she will prefer to await the outcome of the siege rather than make a direct assault on London which would destroy much of its vast wealth. As already intimated, the author believes that the "Egypt" of these prophetic types represents the France of to-day. The core of Anglo-Saxon military strategy to-day is to build up the French army to between 30 and 40 divisions as the main hope of holding the Russian advance westwards. To this end Britain and the United States are supplying France with

hundreds of millions of pounds worth of military equipment. When Russia advances, France will suddenly collapse. The broken reed will hurt us for we shall lose all the equipment poured into France and find the Russians take it and use it against us. The Russians will be able to drive home, and make much capital out of, the bitter lesson that Britain and America will have learnt over their dependence upon France. Verses 8 and 9 also suggest that there will survive for the defence of London very few armoured divisions compared with the Russian multitudes.

11. "Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian tongue; for we understand it: and speak not unto us in the Jews' language, in the ears of the people that are on the wall.

12. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?"

13. Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria."

Hezekiah's envoys realized the powerful effect of the arguments of the Assyrians on the people shut inside Jerusalem. The latter saw no hope of avoiding famine and the dire straits pictured in indecent language by Rabshakeh. Likewise in the coming siege of London there is no doubt that the Russians will use the wireless, and loudspeaker hailers which will be set up around the outer defences of London, to pour their propaganda direct to the city. And the Russians will not be above using the same coarse language as Rabshakeh used. Knowing that once London was surrounded it would only be a matter of a few weeks or at the most months before complete famine forced the city to surrender, Russia will prefer to wait that outcome rather than destroy the spoil by direct assault. Hence the use of propaganda to hasten the capitulation. In verses 7 and 10, and 14 to 20, we have examples of the kind of "Ministry of Information" the Assyrians of old used, and which will have its parallel in the struggle between London and the Russians.

7. "But if thou say to me, 'We trust in the Lord our God:' is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, 'Ye shall worship before this altar?'"

10. And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land, and destroy it."

The second line of attack by Rabshakeh was against the faith that Judah had in the deliverance promised by God. (7) The Assyrians argued that if the people of Judah were trusting God to deliver them, had not Hezekiah their king destroyed their God when he broke down the altars (of Baal) and caused the people to worship at only one altar? This revealed that Rabshakeh was acquainted with the reformation which Hezekiah had brought about when he restored Judah from the idolatrous practices of his father Ahaz. The Assyrians mistook this reformation for an atheistic revolution, and when they heard that Hezekiah had destroyed the very same idols and groves as they themselves had destroyed in their conquests of Syria, Israel, etc., the Assyrians then thought that Judah had also become atheistic. Hence their reasoning in their propaganda, why trust the God whose images Judah had themselves destroyed? This shows that the Assyrians made no distinction between Jehovah and the gods of Baal, and classified all the religions of the lands they had conquered as being of the same nature. The Assyrians did not realize that, in the reformation brought to pass by Hezekiah, Judah had restored the pure worship of the one God Jehovah, and had abandoned the idolatry of the surrounding Gentile nations.

(10) Rabshakeh then used a further argument to weaken the resistance of the inhabitants of Jerusalem. Had not the Assyrians conquered all nations without the aid or the cooperation of God? Logically, then, Jerusalem would be no exception, and was bound to fall. He then used a further argument which showed great cunning. Rabshakeh had heard, either personally, or through other apostate Jews who had gone over to the enemy camp, the prophecies of Isaiah that God was about to judge Judah through the instrumentality of Assyria. Rabshakeh used this to entice the people to surrender. If it were God's will that the Assyrians should invade their land and conquer them, then why go on resisting and starving to death? This shows of course that the Assyrians had no real understanding of the Bible prophecies but were making the most of any argument which might undermine the determined stand of the people of Jerusalem.

(7) When we come to translate this episode into its modern application, we can well visualize that when the

Anglo-Saxon world turns to God and destroys all its Roman Catholic statues of Mary, of Christ, of saints and of angels, more completely than in the sixteenth century, then the Russians will think that the Anglo-Saxons have also accepted the atheistic philosophy of Communism. To all outward appearances there will be not much difference between the bonfires the Russians will make of the statues and images throughout the Continent, and the bonfires the Anglo-Saxons will make of their Romish church furniture. The Russians will fail to see that the two revolutions will be inspired by very opposite motives. The Anglo-Saxons will have returned to the pure worship of God "in Spirit and in truth," in which no idols of Baal will be needed. (10) In their pride at their vast conquests the Russians will also boast that they did it without God's aid or opposition, and that therefore nothing of a supernatural nature could save London from their grasp. Also no doubt the Russians will hear something about the facts of Bible prophecy which by that time will be the one topic of conversation in all Anglo-Saxondom. The Russians will try to make the most of this also, and will argue rather weakly that if the Bible foretold that Russia would conquer Anglo-Saxondom, why resist? The Londoners will know of course that the Bible foretold that London would never be conquered by Russia or anyone else, and so will hang on.

14. "Thus saith the king, Let not Hezekiah deceive you : for he shall not be able to deliver you.

15. Neither let Hezekiah make you trust in the Lord, saying, 'The Lord will surely deliver us : this city shall not be delivered unto the hand of the king of Assyria.'

16. Hearken not to Hezekiah : for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me : and eat ye every one of his vine, and every one of his fig tree, and drink ye every one of the waters of his own cistern ;

17. Until I come and take you away to a land like your own, a land of corn and wine, a land of bread and vineyards.

18. Beware lest Hezekiah persuade you, saying, 'The Lord will deliver us.' Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19. Where are the gods of Hamath and Arphad? where are the gods of Sepharvim? and have they delivered Samaria out of my hand?

20. Who are they among all the gods of these lands, that have delivered their lands out of my hand, that the Lord should deliver Jerusalem out of my hand?

21. But they held their peace, and answered him not a word : for the king's commandment was, saying, 'Answer him not.'

(14) The next line of psychological attack had the object of undermining the confidence of the people of Judah in the leadership of Hezekiah and in his injunctions supported by the prophet Isaiah to trust God to fulfil His promises that He would deliver them by destroying the enemy. The Assyrians suggested that Hezekiah was deceiving the people, and so it must have appeared from the angle of the atheistic enemy who scoffed at the very idea of any miraculous intervention against them. The reasoning of the Assyrians seemed logical. (18) Had any of the gods of the nations they had conquered been able to prevent their conquest? (19) Where were the gods of the great cities of Damascus, Samaria, etc., but destroyed by the Assyrians? Why then should Jerusalem and her God be any exception? Rather would it not be the wisest course for Judah to make peace with Assyria, (which was what the phrase in verse 16 meant) and then they would have ample food instead of dying by starvation inside Jerusalem? (17) Even if deported to Assyria, as was the established practice, they would go to a land of plenty like their own.

Thus too in the coming siege of London, the Russians will no doubt try and work on the masses of the people to undermine their confidence in their leaders who will have brought the reformation to them and who will have encouraged the people of Anglo-Saxondom to believe the many promises in the Bible that God would never allow the enemy to take royal Davidic London. No doubt the Russians will get hold of books on Bible prophecy and will hear these themes many times on the radio by our leaders from London encouraging all Anglo-Saxondom that London can never be taken. God is bound by His word, oath, and fidelity to intervene and to deliver us. The force of the Russian argument will be lost on the people of London who will know that the gods the Russians will have destroyed when they conquer Rome, Vienna, Paris, Madrid—the statues of the “Virgin,” etc.—were no gods at all but only vessels of clay. In contrast Jehovah whose Word we shall be trusting is the all powerful one and only God. The ignorance of the Russians, in their atheism, coupled with their great success in overthrowing all the Roman Catholic nations, will cause them to make a very grave mistake in assuming that the Jehovah the Anglo-

Saxons will be trusting is the same as the gods of wood and stone of Roman Catholicism. The people of London will know why the gods of Continental Europe could not stop the Russian advance, because they were no gods at all; and they will also know that the Jehovah they worship is the one and true living God who controls the whole universe including the Russians. This means that Russia's propaganda, while sounding reasonable from her ignorant point of view, will be completely wasted as regards Anglo-Saxondom in general who by that time will have no doubt as to the coming supernatural revelation of the mighty God. (21) Like Judah of old, the people of London and their leaders will be able to hold their peace and answer not a word, and there will be no need to enter into any controversy with the enemy.

22. “Then came Eliakim, the son of Hilkiyah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah, with their clothes rent, and told him the words of Rabshakeh.”

Isaiah 37.

1. “And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to birth, and there is not strength to bring forth.”

At this juncture, the nation of Judah and her leaders turned to God for His answer; they went to God's house, and to His prophet, in the attitude of humiliation and repentance, and in sackcloth. It was certainly a time of trouble of the gravest nature for Judah and Jerusalem, a day of rebuke on God's people who were suffering the penalty of their sins, and a day when their enemies were blaspheming the name of their God. It was a time when in the language of the proverb, Judah was in a condition of abject weakness and helplessness. There was no human hope of avoiding either death by famine or surrendering to slavery under the Assyrians. The only hope now was that God would fulfil His Word, and in that direction the leaders of Judah then looked. Likewise in the coming siege, Anglo-Saxondom and London will be brought to the same impasse, of absolute hopelessness and helplessness, from the human standpoint. In God alone will be our hope.

4. "It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard : wherefore lift up thy prayer for the remnant that is left.

5. So the servants of Hezekiah came to Isaiah.

6. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."

The answer of God through the prophet Isaiah, given to comfort, and to sustain the faith of Judah, was that the Assyrians had indeed reproached and blasphemed the name of the God of Judah, and that His people were not to be fearful of the threats of the Assyrians whom God would blast out of existence at the appropriate moment. No doubt also in the coming siege of London, God will have another Isaiah who will speak similar words of encouragement to the people to hang on to the inevitable end when God will undertake for us. The next effort of propaganda by the Assyrians went the further and final stage of challenging the inhabitants of Jerusalem that it was God Himself who was deceiving the people, and that their hopes that He would fulfil His word and deliver them would be proved in vain.

10. "Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, 'Jerusalem shall not be given unto the hand of the king of Assyria.'

11. Behold, thou has heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12. Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

13. Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena and Ivah?"

Having failed to destroy the confidence of the masses of the people in the leadership of king Hezekiah and the prophet Isaiah, the Assyrians then got at Hezekiah himself and tried to convince him that God had deceived him regarding the promise that He would save Jerusalem from conquest. In support of his argument the Assyrian envoy pointed to the facts that the kings of Assyria had completely conquered all the nations around Judah in the known world, and that

the gods of those nations had been absolutely powerless to stop the advance of the might of Assyria—Mesopotamia, Syria, Babylon, Israel, Tyre, Philistia, Egypt, and Ethiopia—all of whose gods and kings had been overthrown. How then could Hezekiah and his God escape a similar fate? Likewise in the coming siege of London, the Russians will endeavour to persuade our rulers and leaders that the Bible prophecies of God's deliverance of London and Anglo-Saxondom are not to be trusted, that we have been deceived by our God. The Russians will be able to point to the facts that the gods of Germany, France, Italy, Spain, etc., were powerless to save them from the Russian arms, so what hope was there of the escape of the throne of Britain and London from the same fate?

14. "And Hezekiah received the letter from the hand of the messengers, and read it : and Hezekiah went up unto the house of the Lord, and spread it before the Lord.

15. And Hezekiah prayed unto the Lord, saying;

16. O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth : thou hast made heaven and earth.

17. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see : and hear all the words of Sennacherib, which hath sent to reproach the living God.

18. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries.

19. And have cast their gods into the fire : for they were no gods, but the work of men's hands, wood and stone : therefore they have destroyed them.

20. Now therefore, O Lord, our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

The accusation that Hezekiah and his people were being deceived by their God filled up the cup of the wickedness of the Assyrians. Either now God had to answer by showing His power in defence of His people, or the taunts of the Assyrians would be proved true that He was no more a god than the wood and stone images which the Assyrians had already destroyed in their conquests. (16) Hezekiah's hope of God's intervention was now based on the premise that the God of Israel was the one and only God who had created all nations. (17) He must now see and hear the reproaches and blasphemies poured out by the Assyrians, for His own holy name's sake. (18) In his prayer for God's

intervention, Hezekiah confessed that much of what the Assyrians had claimed was true, (19) that the Gentile gods they had burnt by fire were no gods at all, but merely images of wood and stone. (20) If however Jerusalem were to fall to the Assyrians, the nations of the earth would never know that there was one living God, and would classify Jehovah as being on the same level or even inferior to the gods of the heathen. This impasse in which God would be forced to come forth and manifest His mighty power on behalf of Judah was the exact position which God had planned would arise. Anticipating the soon-coming intervention, the prophet Isaiah answered Hezekiah with the revelation of God's attitude to the Assyrians.

Likewise at the close of the siege of London, the leaders and people of London, joined by the millions of Anglo-Saxondom, will seek God in prayer and supplication, full of confidence that now God will ride forth in the majesty of His power and through the angelic hosts destroy the Russians and thus declare that He is the only living God, that all the false gods of Rome were dead and impotent. The answer of God through Isaiah to His people and to the Assyrians is contained in verses 21 to 29:

21. "Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22. This is the word which the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

24. By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.

25. I have digged and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

26. Hast thou not heard long ago how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

27. Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, and as the grass on the housetops, and as corn blasted before it be grown up.

28. But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29. Because of thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

(22) God's message to His own people of Judah in answer to their prayer was that since they had now become spiritually a "virgin," that is, cleansed of all their sins through the great Hezekiah reformation, they could be so certain of God's deliverance that they could now despise and laugh to scorn the taunts of their enemies besieging them. God's message to the Assyrians was that they had reproached, blasphemed, and boasted themselves against the Holy One of Israel. (24) They had claimed all the glory of their vast military successes for the multitude of their chariots which had burst their way through the forests of all opposition. (25) The Assyrians had boasted that not even lack of water in foreign lands had stopped their armies, and even the rivers which normally make defensive barriers, had all been crossed by their military might. (26) The truth was that the Assyrian successes were not due to their own vast numbers of soldiers and military equipment, but to the sole fact that God had long predestined that the Assyrians would carry out this work of judgment on idolatry in His purposes and counsel. (27) This then was the basic reason why the Assyrians found the nations collapsing in front of their advance. It was God who gave the Assyrians their victories over the nations who were as weak and helpless as the grass of the fields. The very idolatry of the nations caused their morale to be low. The Assyrians deluded themselves that all their successes were due to their own prowess, whereas they could have done nothing without the permissive will of the Almighty. (28) God knew their every thought, and all their motives. He could therefore condemn them for their rage against Him, and justly punish them, even though they had unknowingly performed a ministry for Him. It was when the Assyrians classified Jehovah with the false gods of the heathen, and then accused Him of deceiving His people that they filled up the cup of their iniquity, and so had to learn the bitter lesson the nations they had themselves conquered had learnt. (29) Just as the Assyrians had led away their captives with hooks and rings in their lips, so too God would put a hook

into the nose of the Assyrian and lead him forth to certain destruction, as surely as the Assyrian had carried out the purposes of God hitherto.

Likewise in the antitypical fulfilment the people of London and of all Anglo-Saxondom in general will by this time have experienced the great spiritual awakening and will have been cleansed of all their iniquities. They will be as a "virgin" in the sight of God, and worthy of Him as His people. As regards the coming Russian drive to world conquest, the blasphemies of the Russians against the God of the Anglo-Saxon nations will bring down His wrath on them. The Russians will boast of the magnitude of their victories, and of the vastness of their numerical strength, and how nothing could stand in their way—forest, river, or mountain. They will be entirely ignorant of the fact that God has predestinated them to fulfil this judgment on Christendom for its sins. In fact there is in the Bible a direct prophecy made about 2536 years ago where Russia is forenamed and foretold as invading the Anglo-Saxon lands and there meeting her doom. It will be only because the sins of the nations are ripe for judgment that Russia will be able to conquer them so easily. Instead of Russia's victories being gained by her own military power and abilities, the truth of the matter will be that the formerly idolatrous nations of the Continent will have no backbone because of their moral decadence which is the effect of centuries of the Roman Catholic religion. And far from Russia's achieving her victories by her own power and wisdom, God knows all about the Russians, every detail of their ambitions. The Iron Curtain to-day keeps out of Russia and her sphere of influence, all other people, and she jealously guards her secrets behind that Curtain. There are however no secrets Russia can keep from God. Not only does He know her armaments, but He knows the thoughts of the minds of her leaders, exactly what they plan and aim to do to conquer the world under the guise of a benevolent Communism. Thus the blasphemous words Russia uses and will continue to use about the God of Anglo-Saxondom will not fall on deaf ears, and the Almighty will vindicate His own holy name in the way His wisdom has chosen. He who is the Creator in whom all creatures have their life will at the predicted moment put His hook into the Russian bear's

jaws and destroy the final attempt to over-throw the throne of David in London. We notice that verse 29 above contains a similar feature to *Ezekiel 38 : 4 ** which shows that the war and the opposing nations **typified in Isaiah**, are forenamed and foretold by **direct prophecy in Ezekiel**.

30. "And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward.

32. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this."

The Commentary by *Jamieson, Fausset, and Brown*, has the following notes on verse 30: "Addressed to Hezekiah: *this shall be a sign*—a token which, when fulfilled, would assure him of the truth of the whole prophecy as to the enemy's overthrow. *Ye shall eat this year, etc.*, The two years, in which they were sustained by the spontaneous growth of the earth, were (according to *Rosenmuller*) the two in which Judea had been already ravaged by Sennacherib. Thus translate, 'Ye did eat the first year such as groweth of itself, and in the second year that which springeth of the same, but in this third year sow ye' etc., for in this year the land shall be delivered of the foe. The fact that Sennacherib moved away his camp immediately after, so that the Jews would have nothing to prevent their sowing that year, in this view shows that the first two years refer to the past, not to the future." The war between Assyria and Judah lasted two years, and ended in time for Judah to sow the seed of her crops for the next and third year in peace. If the parallel in the antitype holds fast in these details, it will mean that after Russia has overrun the Continent, the war with Anglo-Saxondom will take two full years, and that it will end in time to sow the crops for the third year in peace. It would seem that the greater part of the two years of the warfare would be taken in the invasion and conquest by Russia of Canada, the United States, the

* *Ezekiel 38 : 3*, "I am against thee O Gog, the prince of Rosh, Mesbech and Tubal. 4. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army . . . 17. Art thou not he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?"

British Dominions, and in the advance on London. By that time there will be very little food left to supply besieged London which could not hold out for long.

The above verses again repeat that it would be the house of Judah alone, in contrast with the ten-tribed house of Israel which would be delivered from the Assyrians and again be established as God's kingdom upon the earth. The zeal of the Lord of hosts would bring this to pass. The promises to David concerning the continuity of the royal house and throne meant that deliverance must come through God. Likewise in our day the royal house of Britain is the latter-day house of David, and the throne of David is in London. The Anglo-Saxon nations are to-day God's people, and they alone out of all nominal Christendom will escape captivity at the hands of the Russians and emerge to take root downwards as God's kingdom upon the earth, and to bring forth fruit upwards to God in the establishment of His righteous laws on the earth and in the preaching of the Gospel of Jesus Christ. The zeal of the Lord of hosts will surely perform this in the maintenance of his own faithfulness to His written Word.

33. "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city—nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

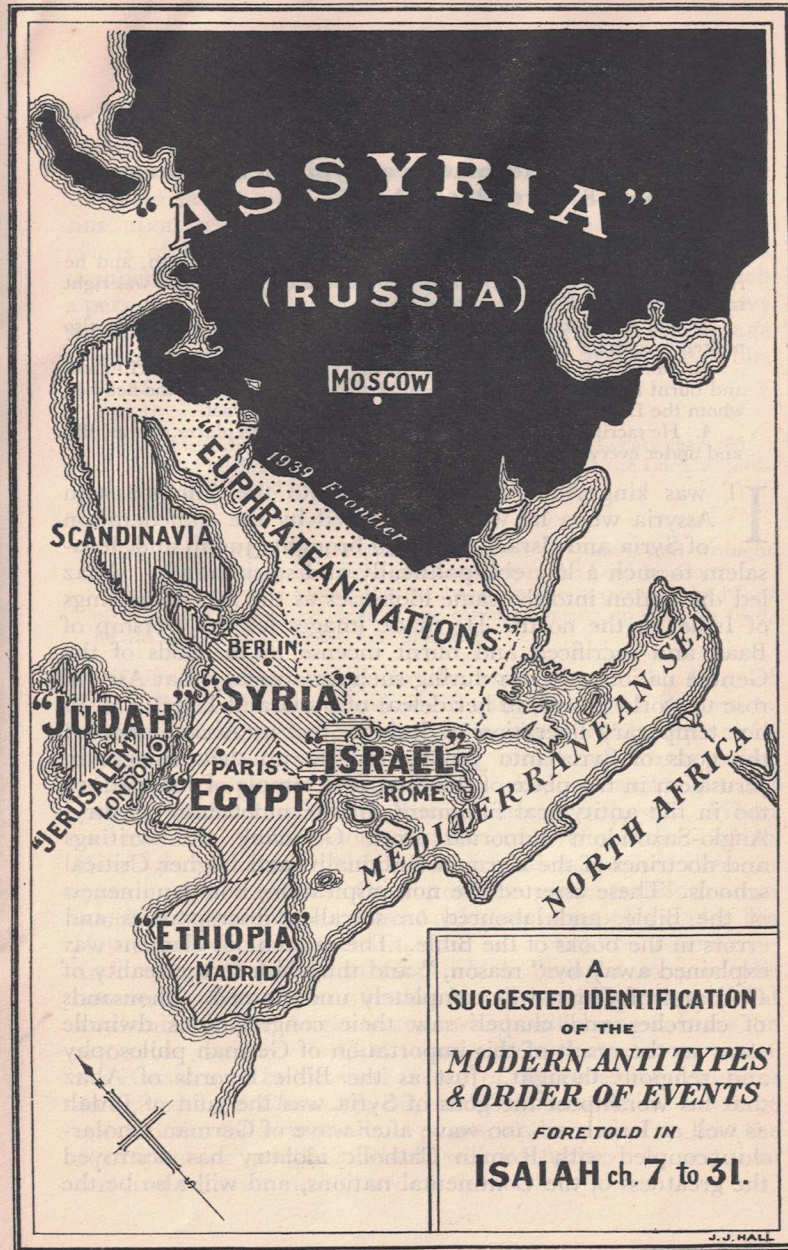
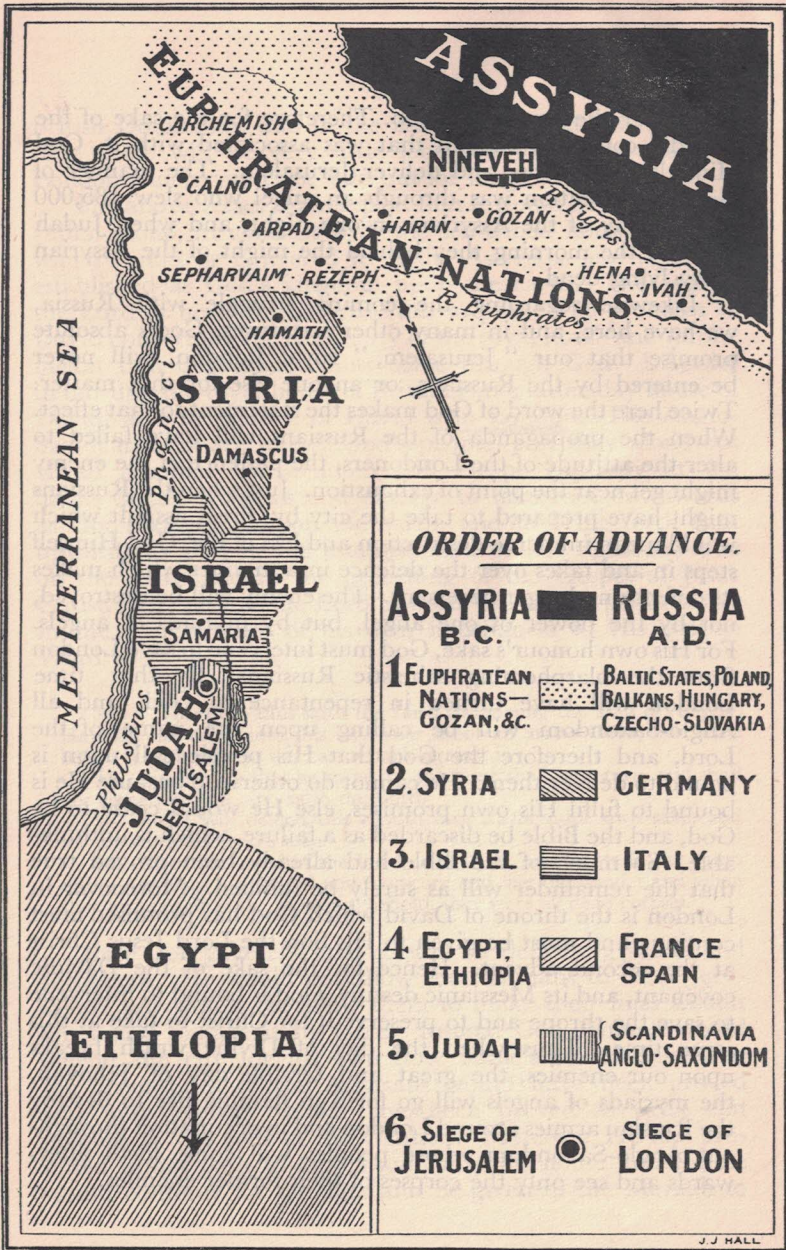
35. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

36. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand : and when they arose early in the morning, behold, they were all dead corpses."

Here God gave His final reasons for delivering Judah and Jerusalem. He would not allow the Assyrians to enter Jerusalem, nor would He allow them to make their final assault on it and to take it by force. Instead God Himself would defend the city for his own holy name's sake. Otherwise the accusations of the Assyrians would have been proved true and Jehovah would have been proved as weak and helpless as the gods of the Gentiles. Moreover He had promised under oath to king David that his house and throne would continue for the ages and be given to the Messiah to

reign over the house of Jacob. Therefore for the sake of the Davidic covenant and all that was associated with it, God Himself would arise and deliver Jerusalem. The manner of God's intervention was through an angel who slew 185,000 of the army of the Assyrians in one night, and when Judah arose in the morning they beheld the might of the Assyrian army lying dead.

Likewise regarding the coming struggle with Russia, we have here, and in many other scriptures, God's absolute promise that our "Jerusalem," royal London, will never be entered by the Russians, or anyone else for that matter. Twice here the word of God makes the statement to that effect. When the propaganda of the Russians will have failed to alter the attitude of the Londoners, the patience of the enemy might get near the point of exhaustion. Just when the Russians might have prepared to take the city by direct assault which would mean immense destruction and loss of life, God Himself steps in and takes over the defence in a manner which makes its defence no longer necessary. The enemy will be destroyed, not by the power of one angel, but by myriads of angels. For His own honour's sake, God must intervene to save London from the blaspheming atheistic Russians. By that time London will have turned in repentance to God, and all Anglo-Saxondom will be calling upon the name of the Lord, and therefore the God that His people call upon is bound to deliver them. He cannot do otherwise because He is bound to fulfil His own promises, else He would cease to be God, and the Bible be discarded as a failure, which is unthinkable. So much of the Bible had already been proved true that the remainder will as surely be fulfilled. Moreover in London is the throne of David which God has promised must continue and must be given to His Son the Lord Jesus Christ at the second advent. Hence for the sake of the Davidic covenant, and its Messianic destiny, God is bound to intervene to save the throne and to preserve it for Christ to take at this same time. Thus when the day of Divine wrath breaks upon our enemies, the great and terrible day of Jehovah, the myriads of angels will go forth in flaming fire to destroy the Russian armies around London and in occupation throughout Anglo-Saxondom whose peoples will come forth afterwards and see only the corpses of their former enemies.



SECTION V.

Revival and Reformation as typified in 2 Chron. 29, 30, 31; Isaiah 8 : 13 to 22; 9 : 1 to 5.

2 Chron. 28.

1. "Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem : but he did not that which was right in the sight of the Lord, like David his father.
2. For he walked in the ways of the kings of Israel, and made also molten images for Baalim.
3. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.
4. He sacrificed also and burnt incense in the high places, on the hills, and under every green tree."

IT was king Ahaz who entered into the alliance with Assyria when he was sore pressed by the confederation of Syria and Israel, and who brought Judah and Jerusalem to such a low ebb politically and spiritually. Ahaz led the nation into the same idolatries as the rebellious kings of Israel in the north. He made images for the worship of Baal, and sacrificed and burnt incense to the gods of the Gentile nations. It was during such an apostasy that Assyria rose to world power, in her defeat of Syria and Israel, and in her temporary liberation of Judah. Just as Ahaz imported the gods of Syria into Judah, and set up their images in Jerusalem in the place of the altar and temple of Jehovah, so too in the antitypical fulfilment, in the nineteenth century, Anglo-Saxondom imported from Germany the writings and doctrines of the German Rationalist and Higher Critical schools. These asserted the non-inspiration, non-genuineness of the Bible, and laboured on so-called discrepancies and errors in the books of the Bible. The miraculous element was explained away by "reason," and thus faith in the reality of God and of Christ was completely undermined. Thousands of churches and chapels saw their congregations dwindle away as the result of this importation of German philosophy and religious thought. Just as the Bible records of Ahaz that his worship of the gods of Syria was the ruin of Judah as well as Israel, so too wave after wave of German scholarship coupled with Roman Catholic idolatry has destroyed the greatness of the Continental nations, and will also be the

undoing of the Anglo-Saxon world when Russia moves. Apart from our social and economic troubles which are grievous enough at the present time, we shall learn how far we have fallen away from the truth when God visits our sins upon us through the Russian invasion. As the law-courts of juvenile crime reveal to-day in Britain, countless numbers of children do not know that there ever was such a person as Jesus Christ. As the statistics of the Royal Navy showed in World War Two, an amazingly high percentage of recruits did not know the simplest facts about the Bible, such as the Lord's prayer.

2 Chron. 29.

1. "Hezekiah began to reign when he was five and twenty years old. . .
2. And he did that which was right in the sight of the Lord, according to all that David his father had done."

2 Chron. 31.

20. "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God.
21. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

This complete change in the character of the king of Judah, from Ahaz to Hezekiah, during the rise of Assyria to world dominion, typified the change which will take place in the Anglo-Saxon world from an idolatrous transgressing rebellious people to a God-fearing obedient and righteous nation, in the days of the Russian march to power. When we examine the religious revival and reformation which Hezekiah brought to Judah and Jerusalem, we see there in types under the Law Covenant the great transformation which will take place in the Anglo-Saxon peoples under the New or Christian Covenant. Just as it was the repentance and return of Judah to God which brought to pass His intervention, so too in our day it will be the great spiritual awakening of the Anglo-Saxons which will bring to pass the answer to their cry to God to save them from slavery under the Russians. The detailed record of the Hezekiah revival is contained in 2 Chron. 29, 30, and 31, from which we have selected the following salient points, and we also suggest the corresponding parallels which will be fulfilled in our own day and generation.

1. Hezekiah cleansed and restored the temple of God. This means that in our day we shall see the true temple or church which is the "body of Christ" emerge in the midst of the nation, cleansed of errors and worthy to be the meeting-place of the nation and their God. (2 *Chron.* 29 : 3 to 9, 16 to 19).

2. He restored the priesthood and the Levites, that tribe which was dedicated out of all Israel to serve God and to serve the nation. So too we shall see emerge in Anglo-Saxondom the true shepherds of the flock, who are in practice priests unto God and on behalf of the people. (2 *Chron.* 29 : 5; 31 : 2).

3. He made atonement for all the sins of Judah. In our day the true temple and priesthood of the New Covenant will likewise bring the merits of Christ's death, resurrection, and ascension, to the people, and cleanse them from their sins. (2 *Chron.* 29 : 20 to 24).

4. He broke down and destroyed the false altars, images, and idols of Baal, and restored the one altar of Jehovah. So too in our day the people once enlightened will cleanse their churches of all images, statues, and crucifixes, and destroy all church furniture which is used in this idolatry. In their place there will be restored the one altar of God, the man Christ Jesus who is the High-priest of the New Covenant, the one and only mediator between God and man. (2 *Chron.* 30 : 14; 32 : 12).

5. He celebrated the greatest passover since the days of Solomon. So too in our day the Anglo-Saxon nations will experience the greatest passover deliverance ever to be recorded. On that day we shall seek the shelter of our homes, feasting on Christ spiritually, while the angels of wrath will go forth and destroy the Russian armies besieging London and occupying the rest of our lands. (2 *Chron.* 30 : 1 to 5 etc.).

It is now proposed to study some of the messages of the Lord through the ministry of Isaiah concerning the revival which under the Law Covenant saved Judah and Jerusalem from the Assyrians. Let us then translate these messages into the language of the New Covenant of Christ which is the ground for the restoration of Anglo-Saxondom to-day to God and thence deliverance from Russia and from the wrath of God on the day of His terrible manifestation.

Isaiah 8.

13. "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. 14. And He shall be for a sanctuary but (otherwise) for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. 15. And many of them shall stumble, and fall, and be broken, and be snared, and be taken."

This injunction was made when both the kingdoms of Israel and Judah were still in the land, on the eve of the total captivity of Israel by Assyria, and some years before the invasion of Judah. Both Israel and Judah were under the Mosaic Law Covenant. Both nations had turned their backs on the Law of God and were transgressing it in every detail. Although mutual enemies, both Israel and Judah feared the rising power of Assyria, and were looking around for allies to save them. (13) God's message was that if they feared Him, instead of any human powers, He would become their sanctuary which would preserve them. In fact the judgments of God were more to be feared than any earthly enemies. (14) If they did not sanctify God by returning in obedience to His laws according to the Covenant they had entered with God through Moses, then instead of a sanctuary, God would become a stone of stumbling and a rock of offence to both Israel and Judah. Also God would even judge Jerusalem, where, as He had promised, His glory would eventually rest. (15) The very laws Israel and Judah had agreed to keep would curse them and entrap them by judgment of their transgressions of it, and many of them would be broken and carried away captive for their sins. In 721 B.C., the whole house of Israel were taken into captivity from whence they never returned. Judah in the south did not learn the lesson of Israel's fate, and so the weapons of God's indignation then moved to invade Judah, and only then when all seemed lost did Judah and Jerusalem sanctify God by returning in obedience to His laws.

Likewise Roman Catholic Europe has claimed the benefits of the New Covenant, as also the Protestant Anglo-Saxon world. Yet in practice neither Romanism nor Protestantism is keeping the Covenant, but transgressing it by substituting false mediators, false priests, and false gospels, for the truth of the New Testament. The Continental nations like Israel

of old will not sanctify the Lord, and so the Christ of the New Covenant will become to them a stone of stumbling and a rock of offence, and not only will Russia totally conquer all the Continent, but also the Roman Catholic world will be destroyed on the day of wrath. Once Russia reaches the English Channel, no possibility will be left for the Gospel to penetrate behind the Iron Curtain which will then cover all Continental Europe. Freedom will survive only in Anglo-Saxondom, and that not for long, but just long enough for the Gospel to be heard and obeyed. We find that the New Testament itself explains to us the corresponding "stone of stumbling and rock of offence" in the New Covenant as being the person of Jesus Christ.* The only hope of deliverance from Russia and from the wrath of God for Anglo-Saxondom is that we sanctify God by accepting Jesus as Him whom God has made Lord and Christ, our hiding-place. Only in Christ is there salvation from the Russians and preservation from the wrath of God.

* Romans 9 : 32, "... for they (the Jews) stumbled at that stumbling-stone;

33. As it is written, 'Behold, I lay in Zion a stumblingstone and rock of offence : and whosoever believeth on Him shall not be ashamed.'

1. Peter 2 : 2. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby :

3. If so be ye have tasted that the Lord is gracious.

4. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5. Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the scripture, 'Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.'

7. Unto you therefore which believe, He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

16. "Bind up the testimony, seal the law among my disciples,

17. and I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him.

18. Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? *idols*

20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Through their carnality both Israel and Judah were blinded to the truth of God's Word and to the inspired utterances of Isaiah. (17) God had, as it were, withdrawn His grace from all His peoples, except Isaiah and his band of disciples. Although Isaiah was thus despised, he knew that the prophecies were sure of fulfilment. In the meantime he would devote his attention to establishing his followers in the "Law and the Prophets;" he would look to God to justify His servants and to fulfil His judgments in His own time. (18) Isaiah was certain of his calling, that his own name meaning "the salvation of God," and the names of his children whom God had given to him for this purpose—"Shear-jashub" ("the remnant shall return,") "Immanuel" ("God with us,") and "Maher-shalal-hash-baz" ("they hasten to the spoil, they speed to the prey,")—were God's own signs and wonders to His peoples as to the certain fulfilment of His prophetic warnings. The God who dwelt in Mount Zion, i.e., in Jerusalem, the temple, and the throne of David, would be certain to bring to pass the salvation of Judah who would then be the remnant saved out of all twelve-tribed Jacob. (19) While waiting for God's prophesied judgments to be fulfilled, Isaiah and his band stood out as the exceptions, and found themselves against the stream of unbelief in the nation. (20) Their witness to the people who sought guidance from their false gods, images and demons, was that if the people did not speak and act according to the Law and the Prophets, the whole Word of God, it proved there was no spiritual light in them. Although unpopular, Isaiah and his disciples' message was that if the people claimed that God was their God, and they His people, should they not then seek the one and only living God, instead of dead inanimate idols?

When we come to translate this type into its counterpart in the New Covenant, we find that Isaiah, his band of disciples, and his own children, represented Jesus the Messiah and His "little flock" of brethren. The writer of *Hebrews* quotes the type from *Isaiah* 8 : 17, 18, and applies it directly to Jesus and His followers.*

The message of the New Covenant has been rejected by the whole civilized world. Although Christendom throughout the past centuries has claimed to accept the New Covenant, we know in practice that both the Roman Catholic and Protestant sections have sought false mediators instead of the living God. We know that the whole of Christendom, when tested by the New Testament, fails lamentably because there is no spiritual light in them. (16) Thus during the last 1900 years Christ the High-priest has through the Holy Spirit taught His own little flock of disciples, (17) and He has waited on God looking to Him and knowing confidently that all the prophecies of the destruction of Roman Europe at the end of the age were absolutely certain of fulfilment. Christ has known all this time that the throne of David preserved in Britain, and the Anglo-Saxon peoples, would be the remnant of European civilization which would at the end of the age be saved through Him. (18) The name "Jesus," akin to "Isaiah," means "*Jehovah the Saviour*." This very name has always been a sign to Christendom that the day would come when He would "*save His people from their sins*,"† i.e., the Anglo-Saxon remnant of Christendom, and at the same time judge and destroy the Roman world. Moreover, through the revelation of the New Testament scriptures, which Jesus and His brethren gave to the world, Jesus and His disciples have ever since been for signs and wonders to the Roman world by foretelling and warning of the coming of the great day of wrath. For example, in *Revelation* 16 : 12, it is foretold that a modern "Assyria," described as the "*kings of the east*," will sweep across the symbolic "*Euphrates*," or south-eastern Europe, and utterly destroy Roman civilization, and that only God's people who separate themselves from the idolatries of "*Babylon*" will be saved.‡

* *Hebrews* 2 : 9 to 11, † *Matt.* 1 : 21. ‡ *Revelation* 18 : 4.

21. "And they shall pass through it, hardly bestead and hungry : and it shall come to pass, that when they shall be hungry, they shall fret themselves and curse their king, and their God, and look upward.

22. And they shall look unto the earth, and behold, trouble, and darkness, dimness of anguish : and they shall be driven to darkness.

Gross darkness

Isaiah 9.

1. "FOR the darkness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2. THE PEOPLE THAT WALKED IN DARKNESS HAVE SEEN A GREAT LIGHT : THEY THAT DWELL IN THE LAND OF THE SHADOW OF DEATH, UPON THEM HATH THE LIGHT SHINED.

3. Thou hast multiplied the nation and increased the joy : they joy before thee according to the joy in the harvest, and as men rejoice when they divide the spoil.

4. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the days of Midian.

5. For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire."

The kingdom of Judah in the south alone escaped captivity, yet they walked in the shadow of the might of Assyria hanging over them and of the same awful death which had swallowed up Israel. At that time, when the king Hezekiah and the nation turned back to God, the message of Isaiah and his little flock became a great light which illumined the path ahead for Judah midst the surrounding darkness of Assyria. The ensuing reformation brought God's intervention on their behalf, and the yoke of the Assyrian was broken from off Judah as in the days of God's deliverance of Israel from the Midianites. The battles of human beings were fought with confused din and bloodshed, but the angel of the Lord fought with spiritual power which was like fire. After that mighty deliverance the people of Judah rejoiced like men gathering the harvest, and they spoiled the Assyrians who had previously spoiled them.

(2) In our day, after Russia conquers the Continent, only the Anglo-Saxon world will remain retaining the freedoms of democracy. In the gross darkness which will cover the earth, suddenly the peoples and lands of Anglo-Saxondom will be illumined by the light of Christ through His little flock.

Their message will then be eagerly received by the whole nation as the last and only hope of survival from the yoke of Russia. As the darkness spreads with Russia's successful aggression, so too Anglo-Saxondom will more and more hearken to the message of Christ's brethren and turn to God for help. The light which will shine, through the outpouring of the Holy Spirit, will bring such an understanding of the Bible to the Anglo-Saxons that they will then see the path ahead of them in spite of the surrounding Russian darkness. In that day Christ as the High-priest of the New Covenant in heaven, and His brethren on earth who will by then be established in the Word of God, will be for mighty signs and wonders to Anglo-Saxondom. The power of God will confirm their message of salvation to the nation with great miracles of healing by which the people will know that these are the true servants of God and will accept their guidance, just as Judah of old at the last accepted the leadership of Hezekiah and Isaiah. Then God will be "*with us*" through Christ, and Anglo-Saxondom will become the remnant of European civilization which will be saved from the Russian stranglehold and delivered from God's wrath on the terrible day of His visitation. (3) The Anglo-Saxon world will find itself multiplied to become the "*multitude of nations*" God had promised His people would become,* and the joy which we shall experience will be truly like men gathering the harvest after the long weary times of hard work. We shall spoil the Russians who had formerly spoiled us. This incident links the Assyrian type with the prophecy in *Ezekiel* 39 : 10 that when God would have destroyed the armies of the Russians on the "*mountains of Israel*," God's people will "*spoil those that spoiled them, and rob those that robbed them.*" (4) God's intervention will be as in the days of the deliverance of Israel from the Midianites when the light which shone from Gideon and his band illuminated the darkness of the Midianite armies, and brought to pass the intervention of the angelic hosts which brought confusion and destruction to the enemy.† (5) While human battles are with confusion, shouting of warriors, and bloodshed, this battle of God will be fought with the fiery power of His Spirit.

* *Genesis* 17 : 5. † *Judges* 6 and 7.

SECTION V—*continued.*

Revival and Reformation as typified in Isaiah 28 and 29.

Isaiah 28.

1. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!"
2. Behold, the Lord hath a mighty and strong one, which, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.
3. The crown of pride, the drunkards of Ephraim, shall be trodden under feet.
4. And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand, he eateth it up."

THE name "Ephraim" of the leading tribe is here used for the whole ten-tribed kingdom of Israel whose "crown of pride" was their royal city of Samaria and the idolatrous dynasty of Hosea. Samaria stood on a hill in the midst of a rich and fruitful valley, hence the imagery Isaiah uses. At the time of this prophecy the Assyrians had already carried away the north-eastern tribes, and the power of Assyria was overshadowing Israel now fast declining in international prestige. While it was true that the Israelites were literally drunkards, the reference above is to the condition Israel had got into through her idolatrous worship of the gods of Baal, and of Astarte, "Queen of Heaven." The moral character of the nation had fallen to such a low ebb by the copying of Gentile religions that its stamina was sapped away so that it fell an easy prey to the Assyrians. Israel, who had been God's people enjoying blessings in the material and spiritual realms unique in world history, were now like a fading garland of once beautiful flowers. The minds and hearts of the people were in a drunken stupor through absorbing the degenerate ways of the surrounding nations.† For these sins God would send against them a mighty people, whose armies would come like a storm of wind and hail, like an overwhelming flood which would engulf all before it, and consume the glory of Samaria. In fulfilment, in 721 B.C., the armies of Shalmaneser, king of Assyria, swept over all Israel, utterly destroying their capital city, ransacking the land of its wealth, and deporting the inhabitants into

captivity. Samaria fell to the Assyrians and was consumed by them as quickly as an early fig drops from the tree when shaken.

Likewise in our day and generation, the glories of the city of "eternal" Rome, the crown and pride of the Roman Empire, Pagan and Papal, are like a wreath of fading flowers. As the result of two world wars, the life is fast ebbing out of European civilization after ruling the earth for 2000 years. In addition, as atheistic Communism spreads across Europe, the glories and wealth of Papal Rome are fading away. The great power of Russia is prepared as God's weapons of war which will completely overflow Rome and cast down the last vestiges of imperial greatness. Rome will fall and her wealth be consumed by Russia as easily as an early fig falls from the tree at the slightest shake. Rome Papal will be trodden under foot of the Russians with far less restraint than they are now using in Eastern Europe where the Church of Rome is dying by political pressure rather than by military action. The false doctrines of the Church of Rome are like intoxicating wine in that they have befuddled the thinking of the masses of her people so that they are morally corrupt, without the backbone to stand up against Russian Communism. The Latin nations will fall before Russia like drunken men unable either to see straight, or to walk, or run, and will fall an easy prey.

5. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people,

6. and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7. But they have also erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they err in vision, they stumble in judgment.

8. For all tables are full of vomit and filthiness, so that there is no place clean."

The prophet now turns to the residue or remnant of God's people of twelve-tribed Jacob—the kingdom of Judah and their royal city Jerusalem—with a gracious promise of deliverance. The Lord Himself will become the fountain of their glory and beauty which will endure for the ages in contrast with the fading beauty of Samaria. (6) God Himself will give wisdom and strength to Hezekiah, Isaiah and the little flock of disciples, to bring the whole nation through

to victory. Although Judah was destined to survive, yet they had also perpetrated like sins to Samaria and so would suffer chastisement of God until they turned to Him in righteousness. (7) For Judah erred through the same intoxicating "wine" which was the cause of the downfall of Israel, i.e., the wine of "Babylon,"* the false doctrines and idolatries of the Gentiles which had been imported especially by king Ahaz.

Instead of being filled with the wine of the Spirit of God, the priests, the prophets, and the whole nation staggered and reeled from the path of truth and righteousness through the false wine of heathen beliefs. The priests had turned away from God's altar in the temple, and were offering sacrifices to Baal which could never bring remission of sins. The prophets, other than Isaiah and his followers, erred in vision because they were not inspired of God, and failed in their duty to warn the nation of the impending judgments of God through the Assyrian. The priests and prophets who should have taught the nation the laws and commandments of God, by which the nation would have walked the straight and narrow way which led to life, health, and victory over their enemies, instead stumbled in their judgments. There was no leadership from those who claimed the honour and position of such, but through the errors of heathenism, there was only faltering and bumbling. It was a case of the blind leading the blind and both falling into the ditch. (8) The tables of their feasts were full of the sickness of drunken vomit and uncleanness. The priests and prophets did not sit at the table of the Lord, and hence they brought no healing or cleansing to the nation.

Translating the type into the present day, we are sure from many Bible prophecies that God is going to deliver the Anglo-Saxon world which will be the residue of Christendom saved from the Russian stranglehold. In those days God will give His own anointed leaders in the nation His wisdom. In that day of miraculous revelation of the power of God, the Lord Himself will be the crown of glory and beauty in Anglo-Saxondom, who will realize that in the pre-Armageddon years they erred through the same false doctrines of Romanism which brought Continental Europe to her degenerate position

* Revelation 17 : 1 to 6; 18 : 2, 3, 4.

and to God's awful judgment on her. We shall all see in those days that we were side-tracked from the path of truth by the errors which the Church of Rome had taught and also infiltrated into all our Protestant churches. We shall realize how the priests or the clergy of our national churches were also caught up in the false doctrines of Rome and had failed to bring remission of sins to the nation, failed in their primary duty as priests. Also we shall see that those who claimed the position of God's prophets, our leaders in religious thought, had failed to bring any practical application of the Bible to modern affairs. We shall realize that all the stumbling and bumbling of our political parties and their leaders, and of the whole Anglo-Saxon world, from the year 1945 onwards, was due to the fact that God and the Bible were ignored and only human remedies attempted.

There is nothing to-day but moral sickness and uncleanness in the Anglo-Saxon world. The realization of how awful the situation is will not burst upon the mass of the people until God cleanses them from their sins in the great reformation which is coming. Then they will indeed contrast their cleansed condition with the filth of their past lives and shudder that they ever lived in such unclean separation from God. Today the people do not realize the extent of their depravity because there is no contrast with the moral and physical health which God is going to bring. The wine of the false doctrines of Gentile religions has so dulled and stupefied all that they are unaware of the desperately low condition to which they have sunk compared with what God has in store for them when they obey Him. Our physical ills which National Insurance has brought into such prominence are but reflections of the spiritual ills of the whole nation.

9. "Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10. For precept has been upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

11. For with stammering lips and another tongue will He speak to this people,

12. to whom He said, 'This is the rest wherewith ye may cause the weary to rest; and this is the refreshing,' yet they would not hear.

13. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little, that they might go, and fall backward, and be broken, and snared, and taken."

Verses 9 to 13 show that right to the days of the Assyrian menace the northern kingdom of Israel remained as babes as regards the Law of God. They never grew up in their knowledge of the Word of God whereby they could have partaken of the meat and drink of the depths of the wisdom and knowledge of God. The repetition of the phrases in verses 9 and 13, "*precept upon precept,*" "*line upon line,*" demonstrates how the Israelites were like babes repeating meaningless phrases of the letter of the Law, but never reaching the stage where they could intelligently grasp and practise the Law of God. Through the strange tongue of the far-off Assyrian who carried away captive the north-eastern tribes in 741 B.C., God spoke to Israel what should have been an object lesson but which fell on deaf ears. The Israelites were weary through warfare with the adjacent nations. The first Assyrian invasion should have stirred up Israel to realize that they were suffering in that way as the penalty for their transgressions. At the time of the giving of the Law to Israel, God had warned repeatedly in such scriptures as *Lev. 26 : 25* — "*And I will bring a sword upon you, that shall avenge the quarrel of my covenant, and ye shall be delivered into the hand of the enemy.*" The partial captivity in 741 should have brought home to Israel that her only hope of rest and refreshing, and of God's merciful protection and deliverance, was in returning in obedience to Him. The psalmist showed that if Israel had obeyed the laws of God they would have entered into His rest and peace.* But they would not hear. They hardened their hearts, and the inevitable result was that, drunken with the idolatries of the Gentiles, they fell backward, were broken as a nation, snared and taken captive by the Assyrians in 721 B.C. Only Judah remained.

Likewise to-day, as regards Continental Europe, the peoples are but babes in their knowledge of the New Covenant. Roman Catholics repeat meaningless phrases separated from the context in the Bible, and so never come to the place where they can receive and digest the meat of the Word of God. Like Israel of old who clung to idolatry until the bitter end, so too the Church of Rome has clung steadfastly to her worship of saints, angels and martyrs, and to her false doctrines, so that only meaningless phrases of scriptures

* *Psalm 95 : 8, 11.*

are learnt and repeated by her people who never grow up spiritually. In the Russian advance into Europe from 1943 onwards, God has given a warning to the Roman Catholic nations that the war-weariness they are suffering from is due to their failure to lay hold of the New Covenant in Christ. Further, unless the Continental nations enter that Covenant of the remission of sins in reality, the Russians as God's rod of judgment will entirely conquer them. The very fact that Russia is an atheistic power which has come from afar off, speaking a strange language, and that she is militarily successful against Europe, should have warned the Roman world that it was a judgment of God. The only hope of rest from war and of God's refreshing is by turning in obedience to the Word of God, which the Church of Rome will not do. Therefore there is no way of averting the total over-running of the Continent by Russia whenever she chooses to move. The moment the Russians strike westwards the Roman Catholic nations will fall back like drunken men, be broken completely, captured, snared and taken.

Back in the days of Isaiah, when only Judah was left unconquered by Assyria, God's message to Judah was to learn the lesson which Israel had failed to learn:

X 14. "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

15. Because ye have said, 'We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves;'

16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17. 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.

18. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

20. 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.

+ 21. For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.

22. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

Thus, the kingdom of Judah had two warnings of impending judgment, the first Assyrian captivity of part of Israel in 741, and the complete captivity of the rest of Israel in 721. The priests and prophets who had ruled Judah from the temple in Jerusalem had despised the Law of God and led the nation in transgressions and iniquities. Instead of fulfilling their Covenant with God by keeping His laws and thus receiving from Him life and heaven's blessings, they had entered into alliances with Assyria and Egypt, which they trusted would provide a hiding-place from any future war. (15) By thus breaking God's law which forbade treaties and alliances with Gentiles, they were in fact making a covenant with death and hell, and trusting the lying promises of the Gentiles who were sure to break their word. God's message to Judah was that He would lay in Judah a foundation-stone which had been tried and tested, and which would be the chief corner-stone on which He demanded that Judah build her national and individual life. (17) From that corner-stone would hang the plumb-line of God's Law. If Judah built according to the Law of God as it extended from the foundation-stone, then righteousness would flow over the nation bringing God's blessings which included deliverance from their enemies. If Judah did not build on that foundation, God's judgment would be visited upon them, as it had been upon Israel, in conquest and captivity. The foundation-stone God provided in royal Zion was the good king Hezekiah, a tried servant of God and precious in His sight. We have already quoted on page 51 the Biblical testimonies to the character of Hezekiah. From the king came the example and leadership commending Judah to obey the plumb-line of the Law of God. As a nation Judah did not repent to the extent demanded for turning back the Assyrian who invaded Judah in 713 B.C. (18) The hail and the flood of the Assyrian made nonsense of the refuge and the hiding-place which Judah had hoped her treaties with Assyria and Egypt would provide. As soon as Assyria moved it was obvious that Judah had been trusting in the bad faith of the Gentiles, and so their treaties were merely scraps of paper as far as Assyria

and Egypt were concerned. The overflowing scourge of Assyria, far from being held back or avoided, completely deluged the land of Judah, and only Jerusalem remained unconquered. (19) Nothing but reports of defeat after defeat reached Jerusalem. It was certainly a vexation merely to hear the reports of the Assyrian advance all along the line. Judah was in a desperate position for all their sources of confidence had failed them and all was hopeless perplexity in their affairs, according to the proverb, "*the bed is shorter etc.*"

(21) In thus sending His weapons of war, the Assyrians, against His own people, God was doing a strange work, because it seemed that He was taking the side of their enemies. He was in fact breaking their agreement with the Gentiles in order that He might turn His people back to enter into covenant with Himself, to be their God. It was strange too, to the uninitiated, that God should use the Assyrians as His rod of war to afflict His people for their sins, and then that He should rise up and destroy the Assyrians, as David's enemies were suddenly destroyed of old,* or when God gave Joshua victory over Israel's enemies by sending down great hailstones from heaven at Gibeon.† Therefore, reasoned Isaiah, let not the leaders and people of Judah mock at God's Word, lest the bondage of the Assyrians grow worse instead of being broken. (22) For Isaiah had had revealed to him that God was going to visit the known world in a day of wrath which would utterly consume the armies of the Assyrians and their allies, and only those whose lives were built on the foundation of the Law of God and His righteousness would survive the fiery flood.

Let us now translate the historic type into the present generation. When Russia does sweep over the Continent, the Anglo-Saxon world will then have had two warnings from God that unless we radically alter our way of life we too shall be conquered by Russia. The religious and political leaders of Anglo-Saxondom to-day scoff at any suggestion that the Bible has anything to do with the present international situation. We continue to be professedly a Christian people and at the same time believe in doctrines utterly opposed to the New Testament, and we break all the laws of the Old Testament. (15) Adding to these sins we have entered into

* 1 Chron. 14 : 11; † Joshua 10 : 10.

a twenty-years' pact of alliance with Russia, and also we have committed ourselves to alliances with France and Italy in Western Union and the Atlantic Pact. We are trusting these treaties to provide a refuge and a hiding place from any storm of war. Just as all our Continental enemies in the past have broken their treaties when it suited them, so they will again. The prophecy that Israel's "*enemies shall be found liars unto thee,*"* will again be fulfilled. (16) The tried and precious foundation-stone which God has laid in New Covenant Christian Zion is the Davidic Messiah, the Lord Jesus Christ. The quotations from *Isaiah 28 : 16* in *Romans 9 : 33*, and *1 Peter 2 : 6*, prove this.† The resurrected exalted High-priest, Jesus Christ, is the chief corner-stone of the New Covenant Zion. (17) The plumb-line, which is Christ's standard of righteousness, is the Law of God.

The Anglo-Saxon world shows no sign whatever of turning to God and of rebuilding her national and individual life on the foundation of Christ and the Word of God. Therefore Russia, as God's rod against a sinful nation, is bound to invade us and will reach the outskirts of London. The hail and the flood of the Russian invasion will sweep away to the winds our twenty-years' pact of alliance with Russia, and will smash our dependence on Western Union and on France in particular. (18) Thus Russia will break and destroy our reliance on our treaties with the Gentiles as a refuge and hiding-place from war, and instead of avoiding war, the Russian scourge on us will tread us down. Day by day as in 1939 etc., the airforces of the enemy will pass over us. The reports of Russia's victories over Canada, the United States, and the far-flung Dominions will be a vexation to those in London, the mother city of the Commonwealth. We shall have our backs to the wall, and be face to face with sure and certain conquest at the hands of enemies who truly hate us. (20) There will be no restful bed for us, nor any covering which might hide us. God only will be our refuge and our strength, and then only when we have obeyed Him by building our lives on the foundation of Christ and His Word. If we believe in Jesus as the chief corner-stone, i.e., in Him whom God has made Lord and Christ, then we shall not "*make haste,*" or, as in the Septuagint Version, "*be*

* Deut. 33 : 29. † Quoted on page 54.

ashamed or confounded." The righteousness which the Spirit of Christ will give us as we call on Him, will give us faith to wait and to possess our souls in confidence that God is going to save us. We shall not be ashamed of our past transgressions, for they will be forgiven, and we shall be rejoicing in the reality of sins forgiven in Christ. We shall not be confounded, but with a clear vision of the reality of God and of Christ, wait for the terrible end of Russia, and for our glorious deliverance.

(21) For the Lord our God will rise up to save us as He saved the throne of David of old, and as He saved Israel of old many times by His supernatural power exercised by the angelic hosts. Only by allowing Russia almost to conquer us, will God turn us from sin to righteousness, so that in the day of wrath He can justly bless us instead of destroying us. Thus what will seem to be a strange act and a strange work that we Anglo-Saxons, who alone contain a remnant of true Christians, should be allowed to go down before Russia, will in the end be for our own good, and for the glory of God. There is no other way. Also what may seem strange that God should use Russia as His rod and then destroy her armies, will not be so strange once we realize that God is sovereign, that it is His wisdom and royal prerogative as Creator to exercise His righteous Law in punishing both His people and their enemies. In the end it will be for His glory, that He might establish once and for all the glory of His holy name, and mighty power, and thence bless all the nations of the earth. (22) Therefore let us not despise the Word of God which foretells the coming Russian struggle,* and not mock at what God says we must do to obtain His deliverance. If we do not make God our refuge and hiding-place, then the Russian bands on us will grow only stronger. When we do take the Bible seriously and realize that we can absolutely trust every word in it, we shall then enter into covenant with God who does not lie and never breaks His treaties, with God who will bring us, not death and hell, but life everlasting and heaven on earth. For we are now at the end of the age, at the end of the "times of the Gentiles," on the eve of the great and terrible day of God's wrath about which so much is foretold and forewarned in the Bible. God determined before the world

* Ezekiel 38 and 39.

began that He would bring to pass this great flood of judgment on the civilized world, and that only His own covenanted people in the Ark of Christ would go through the flood of wrath to emerge and establish His kingdom upon the earth.

23. "Give ye ear, and hear my voice; hearken, and hear my speech.

24. Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25. When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley, and the rie in their place?

26. For his God doth instruct him to discretion and doth teach

29. THIS ALSO cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working."

As in the parable in verses 23 to 29, the 1914-18 generation is the harvest time, the day of the establishment of His kingdom on earth for which God has been preparing the soil and sowing the seed for thousands of years; and as mankind cultivates the natural soil with wisdom over the various seasons, so too (we shall realize) God is wonderful in counsel and excellent in working—in His ordered plan of the ages for mankind.

Isaiah 29

1. "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.
2. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.
3. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.
4. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.
5. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant, suddenly.
6. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.
7. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.
8. It shall be even as when a hungry man dreameth, and, behold, he eateth: but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh: but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."

"Ariel" is Jerusalem, the city where the throne of David was located. The name in Hebrew means "lion of God," and signified that Jerusalem contained the throne of the Lord on the earth, destined to be given to the Messiah, the Lion of Judah. As regards the phrases "add ye year to year" and "let them kill sacrifices," the Commentary by Jamieson, Faussett, and Brown, has the following explanation:—"The prophet is hereby marking the limit within which the invasion by Sennacherib will take place—viz., in one year added upon a second, i.e., in two years. . . . The Hebrew of "let them kill sacrifices" may also mean "let the feasts of another year go round,"—i.e., within the completion of two years I will distress Ariel." (2) This showed that the Assyrian-Judah war would last two years at the close of which there would take place the siege of Jerusalem. Through His weapons of war, the Assyrian army and their allies, God would then distress Jerusalem, and cause it heaviness and sorrow. Yet the city would be to God as "Ariel," as the "lion of God," which meant that it would ultimately emerge from its dangers unvanquished. (3) Through His instruments of war God would camp around Jerusalem, lay siege to it with mounts and forts, and so bring its inhabitants to a place of humility. (4) Four times over we read that the inhabitants of Jerusalem would speak from the ground or dust, and that they would in that manner be like a spiritist whose trance voices seem to come up from the ground. (5) At that time the great Assyrian combine of nations besieging Jerusalem would be suddenly reduced to dust and be blown away like chaff when the Lord of the angelic hosts would visit them with thunder, earthquake, and fire. (7) The memory of the victorious advance and siege of the Assyrians would be then only as a dream. The mighty Assyrian hosts hungering and thirsting for the spoil of world dominion would suddenly find in the supernatural destruction of their armies that it was all as a dream in the night, and their vast spoil taken out of their very hands and mouths. The fulfilment of Isaiah's prophecy relative to the original Jerusalem is very clear. The angel of the Lord went forth and destroyed the army of the Assyrians numbering 185,000 men, and thus God, as a lion, came down and saved Jerusalem, plucking the spoil from the Assyrians in an instant of time.

Two years

As regards the antitypical fulfilment, London to-day is our "Ariel," the royal city of the latter-day Davidic throne, which is due to be besieged by Russia, the weapons of God's indignation. It would appear that the war will last two years, at the close of which the last phrase will be the siege of London whose inhabitants will be brought very low indeed. Then suddenly the miraculous deliverance will come when the angelic hosts will ride forth in mighty power which will shake the very heavens and the earth to destroy the enemy. At that time Russia will be astride the whole world, and only London be left standing between Russia and complete enjoyment of the vast wealth of the Anglo-Saxon world. Suddenly the supernatural destruction of the Russian armies will make all their victorious march to power only a dream in the night. The armies of Russia will be broken to dust as they fall on London, the capital of the "stone kingdom" and will become like the chaff of the summer threshing floor, blown away by the wind of God's wrath and judgment.*

9. "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink.

10. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered.

11. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'Read this, I pray thee;' and he saith, 'I cannot: for it is sealed.'

12. And the book is delivered to him that is unlearned, saying, 'Read this, I pray thee;' and he saith, 'I am not learned.'

13. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14. Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder." *isa 28-21.*

(9) Isaiah's prophecies were looked at by the nation of Judah with amazed incredulity, and the people cried out against them. Isaiah's answer was that when his prophecies were fulfilled in the Assyrian onslaught, they would then have something to be amazed at and to cry out at. Likewise to-day the Anglo-Saxon world as a whole regards anything relative to Bible prophecy, especially when it deals directly with themselves, with unbelieving astonishment, and the propounders with pity. They object strongly to such forecasts

* Matt. 21 : 44; Dan. 2 : 35, 44, 45; Zech. 12 : 2, 3.

as the coming Russian aggression on Britain and America. The answer, like Isaiah's, is that our people will indeed have something to cry about when Russia does get on with the fulfilment by invading our lands. The Anglo-Saxon peoples, except a remnant of genuine believers, are so full of worldly wisdom, and ignorance of the Bible plan, that as regards the truth, they are like drunken people unable to think or see clearly. This state of blindness to what God is doing to-day in the world in fulfilment of the Bible has resulted in the muddled thinking of the Anglo-Saxon peoples who are making so many costly mistakes. The masses of the people are not altogether to blame, for their political and religious leaders are just as blind and ignorant regarding the Bible, and the masses take their cue from their leaders.

(11) The lack of vision of all the Anglo-Saxon nations, their leaders and peoples, is well illustrated in Isaiah's two examples in verses 11 and 12. The educated section of the public confesses that the Bible is to them a sealed book, written almost in another language. The uneducated complain that they have not got the necessary learning to understand the Bible. These are the two popular excuses of the great majority of the people to-day when accosted with the challenge that the Bible has a vital message for us right now. (13) The truth of the matter is that in the religious life of Anglo-Saxondom to-day, the people have not got their hearts in it, but only honour God with their lips. If the people really desired to search after God and truth with all their heart, they would find that the Bible was not a sealed book and that it needed no education or learning to understand it. God's Spirit which inspired its authors is here to-day to make it simple and plain to the least intelligent in the land. Instead, the masses of the people are quite content to repeat parrot-fashion the set prayers in the national churches and to sing pious hymns, which religion is only skin-deep, and does not come from their hearts which are still of the world, and in the world. Religion is made a very secondary matter, and in fact the least important in the lives of the majority. The fear of God is totally absent because the teaching given to the people by their political and religious leaders does not reveal God as being directly concerned with earthly matters. There is no fear that the end of the age is at hand, that the

day of wrath is fast bursting upon us when all sinners will perish; hence there is no fear of God. Ignorance is bliss!

(14) Therefore God Himself will proceed to save His people by doing in their midst a marvellous work which will astound them and awaken them from their lethargy and lukewarmness. The preliminary step will be when God sends His own army of Russia to conquer all our lands and besiege London. That will bring us to the place where we begin to think about God and to look to Him as the last hope of avoiding slavery. The details of the marvellous work God will do to save us are given in the next verses:

14. "For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15. Woe unto them that seek deep to hide their counsel from the Lord and their works are in the dark, and they say, 'Who seeth us? and who knoweth us?'

16. Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, 'He made me not?' or shall the thing framed say of him that framed it, 'He had no understanding?'

17. Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

20. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off,

21. that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

The wonderful work God will do in Anglo-Saxondom will be to bring to pass the great revival and reformation by raising up and enduring with miraculous power His true servants whose message will be received by the nation. The carnal wisdom of our leaders to-day will bring us down to disaster after disaster until the people lose all confidence in their abilities. Then God's own Spirit-filled leaders will show the people that the Bible had foretold the situation with Russia, and that God's Word is absolutely true and can be relied upon, and that we shall be saved from Russia and from His wrath if we obey Him. (15) That means of course that the great light of truth which will burst upon the whole nation will expose those who have in the past acted crookedly. The truth of the Bible when once understood by the masses of the people will expose to shame those in the nation who

through the prevailing ignorance have been able to make gain by dark works and crafty dealings. (16) In our religious, political, and economic life, we have turned things upside down. Although God has made us, and is in that sense our Father and Creator, we have as the clay put the Potter under our feet by despising God's laws and substituting our own man-made laws. The way of life of Anglo-Saxondom is to-day the very opposite to what the Bible declares is God's Law. In effect we are declaring that God did not make us at all, otherwise we would put His Word into operation. We are in effect admitting that God does exist, and at the same time despising His Word, which is hypocrisy. No wonder that God Himself takes a hand! In a very little while, from the time the Russians attack us to our deliverance, God's power through His servants will completely transpose the whole situation.

(17) The forests of "Lebanon" will be turned into fruitful fields, and the fruitful fields into the forests; i.e., God will turn our whole national and individual life upside down. To-day, sin, error, and ignorance rule our lands; in that day righteousness, truth, and Divine wisdom will rule. The Bible will no longer be looked upon as a sealed book, or only for the educated. (18) The ears and the eyes of the people will be opened to understand the Bible through the light which will shine on it as the Spirit of God is poured on the nation. The light will banish the darkness and ignorance which abounds to-day. (19) Then the remnant of genuine Christians who have in the past been the meek and the poor, as far as this world was concerned, will rejoice in what the holy God of Israel will have done. He will have justified their former beliefs which had been despised by the majority of people. In that day God will be known as the God of Israel, because He will have saved the Anglo-Saxons and thereby unveiled their racial identity as none other than His people of Bible promise and prophecy. (20) On the great day of His wrath, God will not only destroy the terrible Russian army, but consume the scorners and the scoffers from our nations, and cut off out of the land of the living all those who have made iniquity their sole reason for living. There will thus be a casting down of the wicked from their positions of power and authority in the nation. (21) There will be an excision of those who have misused our

legal system, based on Rome instead of on God's Law, to win law-cases against men merely over words.* There will be an end to the practice of those who have, by their legal abilities, been able to determine the decisions of our law-courts often against the righteous and the just.

22. "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face wax pale.

23. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24. They also that erred in spirit shall come to understanding and they that murmured shall learn doctrine."

In that day of the great religious awakening of the Anglo-Saxon nations, they will realize that they have been saved because they are the seed of Abraham, and of Jacob whose name was changed to Israel when he prevailed with God. In the crisis of the Russian aggression, the Anglo-Saxon peoples will wrestle with God for His forgiveness and blessing, as their physical father Jacob wrestled at the brook of Jabok. Like Jacob our people will have their natures changed to become born-again sons of God, "Israelites indeed." Ever since the tribes of Jacob multiplied in Egypt, and moved up into Canaan, they have rebelled against God's righteous laws, and have not shown the godly character of their fathers. Down through the centuries Jacob has as it were looked down upon his descendants with shame, for they have grievously failed as God's people. If Jacob were alive on earth, he would be ashamed to own the Anglo-Saxons as his children, because they do not exhibit his faith in God. (23) After Armageddon, however, when God Himself will have wrought His own marvellous work on His people, Jacob will be proud of his descendants. Also the holy name of God as the "God of Israel" will be sanctified in all the earth, for the nations will see that Anglo-Saxondom is none other than lost Israel, the people God had taken for Himself, and concerning whom He had made all his Biblical plans. In that day God will not be a far-off deity who has no concern for this earth, but His presence will be manifested.

* Those who "reproved in the gate" in Isaiah's day were the judges who sat in the law-courts at the city gates. (Commentary by Jamieson, Fausset, and Brown, on Isaiah 29 : 21).

Revival and Reformation as typified in Isaiah 30 and 31.*Isaiah 30.*

1. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin,
2. That walk to go down to Egypt, and have not asked at my mouth: to strengthen themselves in the strength of Pharaoh and to trust in the shadow of Egypt.
3. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.
4. For his princes were at Zoan, and his ambassadors came to Hanes.
5. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.
6. The burden of the beasts of the south; into the land of trouble and anguish, from whence come the young and old lion, the viper and the flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.
7. For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this, Their strength is to sit still."

(1) The nation of Judah rebelled from their God by disobeying His laws. They took counsel on how to meet the Assyrian threat, and sought for a hiding-place the alliance with Egypt. (2) Judah's ambassadors went down to the cities of Egypt to make a military pact whereby the Egyptian forces were relied upon to withstand the Assyrians. (3) Isaiah forewarned that Judah would find that the strength of Egypt was a mere shadow, of which later they would be ashamed, and which would bring about confusion. Instead of trusting in the Spirit of God to defend them, Judah preferred to continue transgressing God's laws, and added to their sins the making of alliances with Gentile nations. They had not asked counsel of God's prophet, because that would have necessitated repentance and reformation by Judah. (6) Instead Judah sent her wealth down to Egypt on her beasts of burden for the purpose of strengthening the alliance. Isaiah prophesied that all the help that Judah sent down to the land of trouble would be lost, and in vain; they would come to be ashamed of Egypt when the crucial test of war with Assyria came. Egypt would crumple up and be useless, so that all Judah's trust in her would be betrayed. (7) Isaiah cried out that the strength of Egypt was no strength at all,

that when the Assyrian war came, the Egyptians would just sit still!*

As regards the modern application, it does seem that France is the anti-typical "Egypt" which Anglo-Saxondom will lean on as the mainstay against the coming Russian move to the west. France is the only Continental nation in Western Union which could form an army big enough to make some show of meeting the Russian advance. Many conferences have been held in Paris between the Anglo-Saxon and French military planners. Also Britain and the United States are sending to France immense quantities of military equipment, and also wealth in the form of gifts or lend-lease, in order to bolster up the Atlantic Pact and Western Union. Instead of trusting the miraculous power of God to protect us, as we shall be forced to eventually, our leaders are taking counsel with France. There is not the slightest idea in the minds of any of the military leaders of Anglo-Saxondom that they can obtain sure and truthful counsel from the Bible. Any such suggestion would be laughed at with scorn. One reason why our leaders do not take at all seriously any idea of acting according to God's counsel is that they instinctively know that this would require on their part a religious regeneration. And the plain truth is that neither our leaders nor our people, as a whole, are willing to forsake their sins and to obey God. We would rather spend our wealth and energies on armaments and in entering foreign alliances with degenerate nations who hate God, than trust in God to deliver us. Yet eventually when we have tried the arm of the flesh and found it a failure we shall have to go God's way. We shall certainly live to see the day when we are ashamed of France and of her weak collapse before Russia which will cause us trouble and anguish. Any help France might give us will be in vain. In fact we shall lose all the equipment we are now sending into France to help build up her army. More grimly still is the certainty that the thousands of millions of dollars worth of military equipment the United States will have poured into France will be taken over by Russia and used for the invasion of Britain and America. In Isaiah's day the nation of Judah rejected God's counsel, and so God com-

* "She who boasted of the help she would give, when it came to the test, sat still!" (Commentary by Jamieson, Fausset, and Brown).

manded Isaiah to write it down in a book so that the people of Judah could never say that He had not forewarned His people accurately. The message Isaiah wrote down is recorded in verses 8 and onwards:

8. "Now, go, write it before them in a tablet, and note it in a book, that it may be for the time to come, for ever and ever."

9. That this is a rebellious people, lying children, children that will not hear the law of the Lord:

10. Which say to the seers, 'See not'; and to the prophets, 'Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

11. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.'

12. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13. Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14. And he shall break it as the breaking of the potter's vessel that is broken in pieces; He shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

15. For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16. But ye said, 'No; for we will flee, upon horses; therefore shall ye flee; and, 'We will ride upon the swift; therefore shall they that pursue you be swift.

17. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of the mountain, and as an ensign on an hill."

(8) Neither will the Anglo-Saxon peoples be able to say that God's Word was not very clear to them at this time. The Russian chapters of *Ezekiel* 38 and 39 so clearly forename Russia as the aggressor and Anglo-Saxondom as the attacked.

(9) We are indeed destined to be God's children, and nationally claim that God is our Father, and that we are a Christian community. But the truth is that we are rebellious against God as evidenced by our breaking all His laws, and by our practical rejection of the Christian faith. We are in fact lying children when we claim to be God's people as in our national church services, for we do not obey the Law of the Lord. In practice, when interpreters of Bible prophecy point out the unpleasant events just ahead, the majority of the people are horrified and refuse either to listen to, or to read, any such interpretations of the Bible. To those few who

preach the truth of the Bible, the masses answer back that they don't want the truth if it is unpleasant. (10) They want only soothing syrup which will not disturb them. They are not prepared to face the future if it holds suffering and the necessity to get down to realities in their lives. The majority are thus in effect asking God's servants to preach error and deceitful interpretations of the Bible. Many clergy of course do give the people what they want, not what they need, and "my people love to have it so."* (11) Anyone who proclaims the unpleasant truth is told by most people to get out of the way. That is the position, and it reveals a ghastly situation in our nation, that we are not willing to face up to our sins and to get right with God. When a preacher to-day teaches the truth about the Holy One of Israel, the people do not want anything to do with holiness; nor do they want to know anything about the God of "Israel," or that they themselves are racially "Israel." They are not willing to shoulder the responsibilities which such an acknowledgment would bring.

(12) God's answer to the nation is that they will yet have to listen to the Holy One of Israel. (13) Because we despise God's Word, and instead trust in our own wisdom which is leading us into alliances with Gentile nations, therefore God says that we shall find that this sin will cause a breach in our defences which will suddenly give way, and we shall be left alone without any allies to face the whole might of Soviet Russia. (14) Just as when a high wall has a swelling in it, and suddenly gives way bringing down the whole wall, so too the French Army will be the swelling in the wall of defence of the nations of Western Union. France will collapse just as she did in World War Two, and there will not be a fragment as big as a "sherd" survive to take fire from a hearth or water from a well. In other words, all the equipment we shall have poured into France, and the whole of the French Army on which we had pinned our hopes, will be lost. When the French front is broken, that means in effect that the whole of the Continent will be lost. (17) Britain and the United States, shorn of their former allies, will be left isolated like a beacon or an ensign alone on the hill top. It does not appear that this time there will be any miracle of

* *Jeremiah* 5 : 31. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."

Dunkirk. The collapse will be so sudden that the chances of the Anglo-Saxon Expeditionary Forces' getting away will be small. That will be the price which we shall pay because we have not trusted God. In this manner the Holy One of Israel will make quite certain that His voice and His counsel will be heard and sought.

(15) God's advice was, and still will be, that if we return to Him in obedience to His Word, and enter into the "rest" that He has provided for us, the Gospel of Jesus Christ,* then we shall be saved from the Russians and from His wrath on the great day. Instead of spending all our energies on alliances with unprofitable allies and on armaments all to no purpose, we could wait in quietness and confidence for God to come and deliver us by His own mighty power. (16) Instead we shall do the very opposite and say to God a very decided NO. We are quite determined that we shall flee with speed and ride with swiftness in alliance with the mechanised army of France against the Russians. God says that we shall indeed flee, but away from the Russians who will swiftly pursue us when the next "Maginot Line" proves as ineffective as the last. (17) The picture in this verse is of an instantaneous collapse and flight of large sections of the defence forces of Western Union. This will be due to the inferior morale of the main body, the French army, caused by its Roman Catholic religion and general atheism. Thus Western Union will cease to be of any value and all our pacts and alliances covering the various areas of Europe will be null and void. Contrary to God's command we shall have made many confederacies to withstand the Russian confederacy, and we shall see our confederacies broken and smashed at the opening of the Russian attack westwards on the Continent.† Britain and America will then be left alone.

18. "And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you : for the Lord is a God of judgment : blessed are all they that wait for Him.

19. For the people shall dwell at Zion at Jerusalem; thou shalt weep no more : He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee.

* Hebrews 3 and 4.

† See Isaiah 8 : 13, 14, 15, page 4.

20. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold; thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23. Then shall He give the rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous : in that day shall thy cattle feed in large pastures.

24. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter when the towers fall.

26. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound."

(18) When Anglo-Saxondom is thus forsaken of all allies, and when Russia commences her successful invasion and over-running of all our lands, God will wait and not immediately usher in His day of wrath, for that would destroy His own people as well as the Russian armies. The Almighty will wait until that time when He can justly be merciful to us and deliver us while at the same time He destroys our enemies. God will wait until He is exalted by the Anglo-Saxon nations to that place of worship, honour and obedience worthy of Him as their God, in order that He might have mercy upon them. For He is a God of judgment and justice, and His law is unalterable. Only when His people have availed themselves of the remission of their sins through the Gospel of Jesus Christ, will God be able in compatibility with His Law, to deliver His people from the Russians and from His wrath. The period of waiting for Divine deliverance will be a time of trial and patience for those in the nation who believe His prophetic Word and are awaiting for the sure end. These, however, will have a special blessing. The whole of Anglo-Saxondom will have to come to that place where they see God's purpose and His plans, and to possess their souls in patience awaiting the sure end of victory through Him. (19) For we shall not be able to do anything else about

the matter, and God's promise is sure that once we turn to Him we shall be saved from captivity at the hands of the Russians, and will yet dwell in peace throughout our beloved lands. The day will come when we shall weep no more, for God will be very gracious when we cry to Him from regenerate hearts, and He will answer speedily. (20) Although God will first send us adversity and affliction through the Russians, and we may be reduced temporarily to bread and water, it will have the blessed effect of bringing to the leadership of the nation those who are God's appointed teachers with the truth to save us. Until that day, God's true servants who understand and can teach the Bible are hidden away in corners, unnoticed and unwanted by the nation. When our worldly leaders fail in their wisdom and prudence, and the whole nation loses its confidence in them, then it will come to pass that those who will have correctly diagnosed the situation from the point of view of the Bible, and can expound it, will, by popular demand, be called to lead the nation. In that day those who are truly God's servants with the ability to lead the nation in the paths of righteousness will no longer be hidden away, but will be seen by the whole nation. (21) In that day the people will have God-given shepherds, teachers and guides; and there will be clear, bold and courageous leadership, because the Bible will take its rightful place as the word of God and therefore the plumb-line and rule. The people will find that they have a perfect system of law etc., laid down in the Bible; and, in the presence of those inspired to expound it, they will receive a truthful answer which will satisfy every request for guidance.

(22) In that day also there will be a great reformation in the national churches. Just as Judah of old had forsaken the worship of God at His altar in the temple, so too Anglo-Saxondom as a whole has forsaken the worship of God "*in Spirit and in truth,*" in favour of images and idols, both literal and metaphorical. Thousands of our churches have gone back on the Protestant Reformation of the 16th century, and, although still assuming the name of Protestant, have reintroduced statues and images of Christ and the Virgin, crucifixes, the worship of saints and angels, and the bread-god. In the coming revival the 16th century Reformation will be repeated, but this time thoroughly. When the Bible is under-

stood by the people and they see that there is only one God, and one mediator the exalted glorified Jesus Christ, and that the Bible forbids the making and the worship of any other so-called mediators, they will abandon the useless substitutes. When the people come to know by their spiritual experience that God is a Spirit and must be worshipped in Spirit and in truth, they will destroy the images, statues, holy medals, crucifixes, holy relics, etc., which have defiled the religious life of Anglo-Saxondom. Just as a menstruous cloth is finished with, and no longer of any use, and is cast away as a distasteful object, so too will the people cast away all the religious paraphernalia associated with worship to-day.

Verses 23 to 26 are poetical descriptions often used in the Bible, and well understood as regards their figurative sense by the Old Testament peoples, to show that then God will pour out the rain of His Spirit with all its accompanying blessings on the nation. There will be healing for body, mind, and soul, in the second and this time national Pentecost which will be brought about by the turning back of Anglo-Saxondom to God. Then will come the great and terrible day of Divine intervention, when the wrath of God will be poured out through the angelic hosts on the Russian armies and the peoples of Continental Europe. It will be a day of great slaughter, and all the Russian fortified positions will fall to the ground. From that day and onwards there will take place the increase unto perfection of the spiritual light of God to the nation, as represented by the image of the sun and the moon etc. For Christ who is the Light of the world will have returned, and under His wise leadership all Anglo-Saxondom and eventually all nations will be brought out of the darkness of ignorance into the light of the truth of God. Thus God will bind up and heal the wound which He afflicted on His people when He allowed the Russians to invade them. Instead of suffering for years afterwards the evil effects of such an invasion and war, God will restore to His people all that they lost and suffered. Further, He will give them of His unlimited bounty and blessings in the material and spiritual realms which will flow unceasingly from His gracious heart of love to His people then righteous in Christ, and worthy of representing Him upon the earth.

Isaiah 30—continued

27. "Behold, the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy; His lips are full of indignation, and His tongue as a devouring fire:

28. And His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people causing them to err.

29. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.

30. And the Lord shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempests and hailstones.

31. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.

32. And in every place where the ground staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps; and in battles of shaking will He fight with it.

33. For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

Just as the Russians will have overflowed all Anglo-Saxondom, reaching to the neck and head, London, so too the fiery power of God will overflow the Russian armies and the nations allied with them, burning them up like chaff. The "sieve of vanity" is the winnowing fan of destruction.* God will put a hook in the jaws of the Russian bear causing them to fail entirely in their objective, and robbing them of their crowning victory. This will make valueless all their previous successes. We notice again in the above verses the cross-reference to the Russian chapters of *Ezekiel*, 38 and 39, which contain the promise of God that He would put hooks into their jaws and turn them back. Assyrian monuments show how their kings led their captives away with hooks in their lips. Likewise God will entirely conquer the modern "Assyrians" and lead them away captive as it were. (29) In contrast, the Anglo-Saxon peoples will sing the "song of Moses and the song of the Lamb"† as they go through this second great national passover experience. In that night of all nights never to be forgotten, we shall be rejoicing in the confidence that the "blood of the Lamb" protects us from the destroying angels of wrath which will sweep over the world

* Commentary by Jamieson, Fausset and Brown.

† Revelation 15 : 3.

in their work of deliverance by destruction. The Anglo-Saxon peoples will be rejoicing in song as in the days of old when the Israelites went up to Jerusalem and the temple in the annual feasts to meet God and to receive His blessing. For they will know that they are about to meet their God in His mighty and supernatural manifestation which will bless them instead of destroying them. Also they will be filled with the joyful and rapturous expectation that they are about to see with their own eyes the Christ and to crown Him King of Kings.

(30) In that day, while the Anglo-Saxons are safe in the Ark provided through the ministry of the Christ, they will hear the flood waters of the wrath of God destroying their enemies around. The Russians who will have smitten us with carnal weapons will be smitten down by the voice of the Lord, that is, by spiritual power. There will be no need for God to use any physical armies to accomplish this work of judgment, but His angels of Spirit and fire will fulfil His Word. (32) In every part of Anglo-Saxondom where there will be Russian armies of occupation, there the rod of the Almighty, sure and grounded, will pass; at the same time the liberated Anglo-Saxons will sing for joy at their deliverance. God will fight our enemies with battles of shaking, as the greatest earthquake ever will move the earth. (33) Just as Tophet or the valley of Hinnom in Jerusalem of old was kept for burning the refuse as a dump heap, so too the Russian armies are ordained to be destroyed as refuse through the mighty power of God.

Isaiah 31. U.S.A.

1. "Woe to them that go down to Egypt for help; and stay upon horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!

2. Yet He also is wise, and will bring evil, and will not call back His words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

3. Now the Egyptians are men, and not God: and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4. For thus hath the Lord spoken unto me, LIKE as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them : SO shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

5. As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it.

6. Turn ye unto Him from whom the children of Israel have deeply revolted.

7. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

9. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem."

(1) To-day the emissaries of Britain and the United States are travelling to and from France to establish the alliance of Western Union and the Atlantic Pact. France is looked to as the chief power to supply the "horses and chariots" to withstand the Russian advance. We are not trusting God to deliver us, (2) yet He too is wise, so much so that He will not deviate from His coming judgment on France, (3) so that we shall both fall together when Russia moves. The French army consists only of fleshly men and material equipment, whereas God is Spirit before which the material is as nothing. (4) God Himself is going to deliver Anglo-Saxondom and London, as a lion roaring on his prey and undeterred by the shouts of the shepherds. (5) The Russians will have conquered all the other nations as easily as taking eggs from an undefended nest. London, however, will be the one exception, for God Himself will become the parent bird to defend the nest of London and its treasures, hovering over London, and preserving its inhabitants. (6) Therefore the sooner we turn to God the better, (7) for our idols will be useless to save us. (8) After our reformation, the Russians will fall, not by the sword of man, but by God's power, and their armies be "discomfited" or "wasted away." (9) In that day Russia will abandon her objective of the world Communist State, and retire to within her own borders. When God destroys the Russian armies, all nations will see that God has unfurled his banner over London, thereby declaring unmistakably that the Anglo-Saxons are His people.

CONCLUSION.

Deliverance from Russia will be brought about by the second advent of Jesus Christ.

JUST as it was the prerogative of Jesus, because He was the Messiah, to proclaim the day of grace by preaching the Gospel, so too it will be His ministry as the Messiah to close that day of grace by returning at the head of the angelic hosts in flaming fire, and thus ushering in the day of wrath on the Russian armies and on apostate Christendom. This is clearly brought out by the prophecy in *Isaiah* 61 which foretold this dual ministry of the Messiah:

1. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2. To proclaim the acceptable year of the Lord, AND THE DAY OF VENGEANCE OF OUR GOD: to comfort all that mourn. 3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.

4. And they shall build the old wastes, and they shall raise up the former desolations, and they shall repair the waste cities, the desolation: of many generations. 6. . . . ye shall be named the Priests of the Lord: men shall call you the Ministers of our God. . . ."

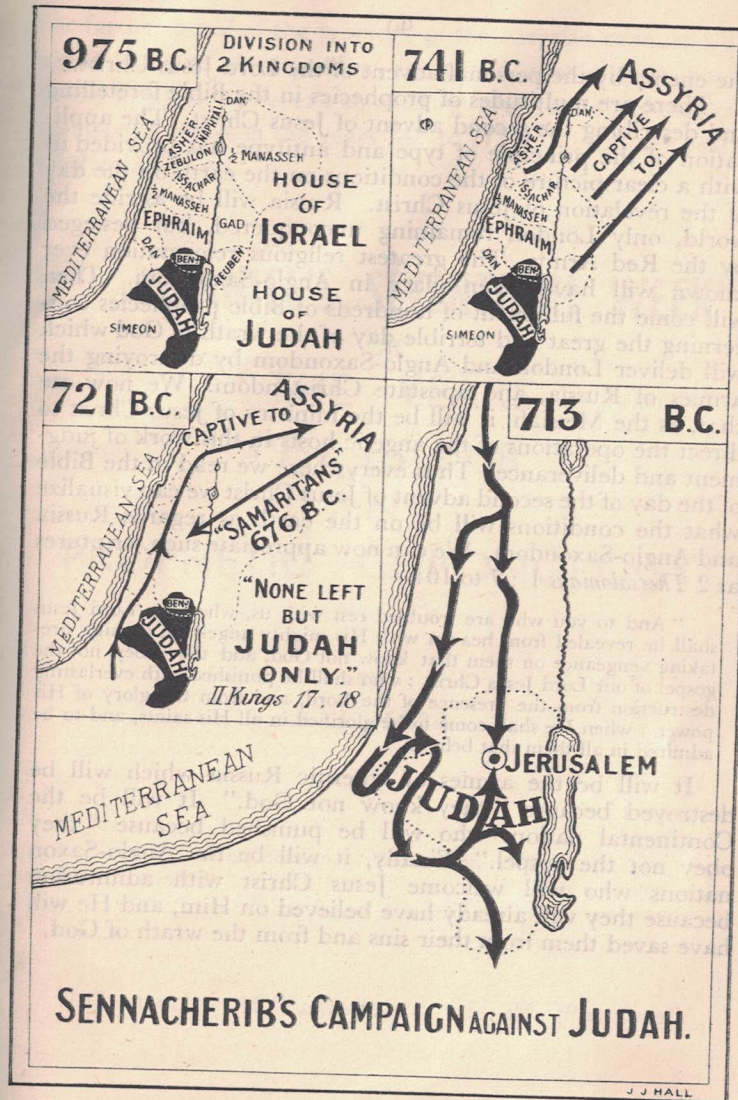
At the commencement of His ministry at His first advent, Jesus went into the synagogue in His own native city of Nazareth, and on the sabbath He read the lesson from *Isaiah* 61. He quoted verse 1, and the first half of verse 2, stopped at the comma, and then sat down, saying to the assembly that that day the scripture He had read was fulfilled before them. *Luke* 4:

16. "And Jesus came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read. 17. And there was delivered unto Him the book of the prophet *Isaiah*. And when He had opened the book, He found the place where it was written. 18. 'The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. 19. To preach the acceptable year of the Lord.' 20. And He closed the book, and He began to say unto them, 'This day is this scripture fulfilled in your ears.'"

We can now see the reason why Jesus stopped reading half-way through verse 2 of *Isaiah* 61, for the day of vengeance had not come. The fact that Jesus applied these scriptures to Himself showed that He claimed to be the Messiah. It therefore follows that it is also His destiny to proclaim the great and terrible day of the wrath of God, which He will do by returning at the head of the angelic hosts who will destroy the Russian armies besieging London etc. There are many confirmations from *Isaiah* that the day of our deliverance from the Russians will be the day of the second advent of Jesus Christ, as we have already studied on our pages 4 and 5. We propose to close with one further proof from *Isaiah's* fellow prophet *Micah*.

In *Micah* 5 : 2, we have the famous prophecy of the birth of the Messiah in Bethlehem: "*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel: whose goings forth have been from old, from everlasting.*" We know that this prophecy was fulfilled over 700 years later in the birth of Jesus. At that time Herod the Roman Governor demanded of the priests and scribes where the Messiah was to be born, and they answered "Bethlehem," and then quoted to him the above prophecy from *Micah* 5 : 2.* Now the very same chapter 5 of *Micah* describes how the day would come when "THIS MAN," i.e., the Messiah born in Bethlehem, would be the instrument who would bring peace to God's people when the "Assyrian" invaded their land: 5 "*And THIS MAN shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces . . . 6 . . . thus shall He deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.*" These scriptures absolutely prove that there will be an "Assyrian" power arise in the Christian dispensation and endeavour to conquer God's people, and that it will be the Messiah who will deliver His people from their enemies. As every single mark of God's birthright and chosen people is seen in the Anglo-Saxon and kindred nations, it therefore follows that the latter-day "Assyrian" will invade the lands of the Anglo-Saxon-Scandinavian peoples, lay siege to our "Jerusalem," which is royal London, and that we shall be miraculously saved from

* *Matt.* 2 : 1 to 6.



The Old Testament "Type" of Armageddon.

the enemy by the personal advent of the Lord Jesus Christ.

There are multitudes of prophecies in the Bible foretelling and describing the second advent of Jesus Christ. The application of the principle of type and antitype has provided us with a clear picture of the conditions on the earth on the day of the revelation of Jesus Christ. Russia will be astride the world, only London remaining unconquered, but besieged by the Red Army. The greatest religious reformation ever known will have taken place in Anglo-Saxondom. Then will come the fulfilment of hundreds of Bible prophecies concerning the great and terrible day of the wrath of God which will deliver London and Anglo-Saxondom by destroying the armies of Russia, and apostate Christendom. We now see that, as the Messiah, it will be the ministry of Jesus Christ to direct the operations of the angelic hosts in this work of judgment and deliverance. Thus everywhere we read in the Bible of the day of the second advent of Jesus Christ we can visualize what the conditions will be on the earth as regards Russia and Anglo-Saxondom. We can now appreciate such scriptures as 2 *Thessalonians* 1 : 7 to 10:—

“ And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power : when He shall come to be glorified in all His saints, and to be admired in all them that believe.”

It will be the armies of atheistic Russia which will be destroyed because “ they know not God.” It will be the Continental nations who will be punished because “ they obey not the gospel.” Finally, it will be the Anglo-Saxon nations who will welcome Jesus Christ with admiration because they will already have believed on Him, and He will have saved them from their sins and from the wrath of God.

For further proof of the typology of the Assyrian conquests of old relative to Armageddon, see the Author's latest book below in which he reveals an amazing prophetic chronological connection between the years 742 to 713 B.C., and the years 1929 to 1958, A.D.

(22) **“ DANIEL'S SEVENTIETH WEEK ”**
OR
“ THE YEARS
1951 to 1958
IN
PROPHETIC CHRONOLOGY ”

By
A. J. FERRIS

First Edition — September, 1950.

192 pages. 16 Illustrations. 5s. 0d. (Post free)

By the Same Author

Reference numbers

1. "GREAT BRITAIN AND THE U.S.A. REVEALED AS ISRAEL THE NEW ORDER."
64 pages. 16 illustrations. Eighth edition. 41,000th. (1933).
3. "THE THRONE OF DAVID FOUND IN BRITAIN."
96 pages. 27 illustrations. Sixth edition. 44,000th. (1935).
5. "THE SECOND ADVENT."
88 pages. 30 illustrations. Fourth edition. 34,000th. (1935).
6. "THE BOOK OF REVELATION, PART I."
88 pages. 26 illustrations. Third edition. 21,000th. (1936).
7. "THE BOOK OF REVELATION, PART II."
96 pages. 20 illustrations. Third edition. 21,000th. (1936).
8. "THE BRITISH COMMONWEALTH AND THE UNITED STATES FORETOLD IN THE BIBLE."
96 pages. 35 illustrations. Fifth edition. 21,000th. (1937).
10. "WHEN RUSSIA BOMBS GERMANY."
48 pages. 10 illustrations. Seventh edition. 130,000th. (1940).
11. "THE GREAT TRIBULATION."
72 pages. 30 illustrations. 22,000th. (1941).
12. "GERMANY'S DOOM FORETOLD."
48 pages. 6 illustrations. Fourth edition. 113,000th. (1942).
13. "THE THREE-HEADED EAGLE."
100 pages. 15 illustrations. Second edition. 8,000th. (1944).
15. "PALESTINE, FOR JEW OR ARAB ?"
64 pages. 11 illustrations. Second edition. 11,000th. (1946).
19. "DELIVERANCE FROM RUSSIA, HOW IT WILL COME."
96 pages. 11 illustrations. First edition. 25,000th. (1947).
20. "THE TWO JERUSALEMS IN BIBLE PROPHECY."
64 pages. First edition. 15,000th. (1948).

ALL THE ABOVE 1s. 6d. each, (post 2d.)

A. J. FERRIS,

15, POND ROAD, BLACKHEATH,
LONDON, S.E.3.

FURTHER PUBLICATIONS

(13) "The Three-Headed Eagle" (1944)

By A. J. FERRIS

A verse by verse interpretation of the whole of the famous Eagle vision of 2 Esdras xi and xii, harmonized with the prophecies of Daniel and Revelation. The prophetic history of the Roman Empire, Pagan and Papal, and of the component nations of Italy, France and Germany. The rise and fall of the Nazi-Fascist Axis, the destiny of the Anglo-Saxon nations, and the purging fire of Communism. A message for our day and generation.

100 pages. Second edition, 1s. 6d. (post 2d.).

(14) "The Fulness of the Nations" (1898)

By Dr. H. ALDERSMITH, M.B., Lond., F.R.C.S.

Readers will recall that in my "Armageddon is at the Doors" I quoted the amazing prophecy of Dr. Aldersmith from his book "The Fulness of the Nations," printed in 1898, namely, that in 1917 Britain would deliver Jerusalem, drive the Turks from Palestine, and repatriate the Jews. Some readers challenged the existence of such a remarkable forecast, and others wrote for copies of this book. I am pleased to announce that the 1898 edition of Dr. Aldersmith's book has now been reprinted. I consider that "The Fulness of the Nations" is the best all-round book on British-Israel that I have ever read. The inspiring fulfilment of the author's interpretation made 19 years before 1917, correct to the very year, has provided us with a most powerful weapon to convince the public of the soundness of the Israel message. Also his forecast that Russia would come to dominate the whole of the Continent and then clash with Anglo-Saxondom is grimly taking shape—A. J. Ferris.

Cloth boards, 192 pages. Third Edition, 5s. 0d. (post 3d.).

(15) "Palestine, for Jew or Arab?" (1946)

By A. J. FERRIS

Palestine is in the news, and everyone is interested in the solution of the rival claims of the Jew and the Arab. This book is written primarily to make use of that interest to introduce to the general public the truth and reality of the Bible programme. Some special features of the book are a double-page genealogical chart of Noah's descendants to the present day: an index of all the scripture references quoted in full at the end of the book for the convenience of those with and without Bibles: an attractive three-colour cover.

64 pages. Second Edition, 1s. 6d. (post 2d.).

(16) "The Reasonableness of Christianity"

By JOHN LOCKE (1632—1704). Edited by A. J. FERRIS

John Locke is probably our greatest Christian philosopher. He describes how he read and re-read the Bible to find out just exactly what had to be believed to make a person a Christian. His discoveries brought such illumination to the narratives of the life of Jesus that his book constitutes a unique and essential contribution to Christian thought. No clergyman, preacher or evangelist can fully understand and teach the Gospel story without the same revelation which Locke gives us so clearly in his essay. Although wholly occupied in studying the Bible for many years, I never understood or appreciated the conflict between Jesus and the Jews until I read this book. Locke brought light on so many passages which were hitherto meaningless to me that I felt an edition of his essay would be of immense value to-day—A. J. Ferris. Cloth boards. 96 pages. 3s. 6d. (post 3d.).

(17) "What is Wrong with the Churches—
and the Remedy?" (1946)

By A. J. FERRIS

The author here traces the one root cause of all troubles among Christians, that of divisions and sects in the Christian flock. This is the one great sin which the New Testament warns will bar both individuals and churches from inheriting the Kingdom of God. Here is a life and death end-of-the-age warning to every believer. This book traces the historical development of the Christian churches from the beginning to the present day. In this survey, the author shows the origin of all the causes which divide Christians—priestcraft, creeds, forms of church government, and State-control. He then shows how reunion will come and the primitive unity be restored: also how all false religion is to be exposed and destroyed. Here is the key to revival. Board covers. 128 pages. 2s. 6d. (post 2d.).

(18) "The Conflict of Science and
Religion" (1946)

By A. J. FERRIS

Up to within the last 100 years the Christian Church taught that the Adam of about 4000 B.C. was the first man, and that the earth was also made in six days of twenty-four hours each. Then came the discoveries of geology which proved that the earth was millions of years in formation and that man was on the earth millenniums before Adam. The failure of the Church to answer the challenge caused a great wave of unbelief to sweep over the thinking classes of society. Into the gap stepped the theory of evolution as an explanation of the origin of species. The general acceptance of this theory in turn caused an abandonment of belief in a Creator. As one brought up in the scientific school, the author sets out in the above book an explanation which harmonises the challenge of science and the Biblical account of creation, the flood, etc. Board covers. 64 pages. 2s. 6d. (post 2d.).

(19) "DELIVERANCE

from

RUSSIA

HOW IT WILL COME"

CONTENTS

CHAPTER	PAGE
I The Third World War. Russia will be the Aggressor ...	3
II The Attacked will be Anglo-Saxondom, about to be unveiled as the lost tribes of Israel ...	10
III The Battleground is to be the "land of Israel." This means that the Battleground will be the lands of Anglo-Saxondom ...	21
IV How Russia will Invade Anglo-Saxondom. By Air and Land. Strategy Points to the United States as Number One Objective ...	37
V How much Anglo-Saxon Territory will the Russians Conquer before being Checked? How and when Deliverance will come ...	50
VI The Effect of the Call of Anglo-Saxondom to God—on the Russians, on the Nations of the World and on the Anglo-Saxons themselves ...	60
APPENDICES:	
(A) The Armageddon chapters of <i>Ezekiel</i> , 38 and 39 ...	74
(B) "Cush and Put" ...	78
(C) How Anglo-Saxondom (Israel) is a modern "Sheba-and-Dedan-and-merchants-of-Tarshish" power ...	79
(D) The Jews are not Israel ...	86
(E) Palestine is not the battleground of Armageddon ...	87
(F) Report of the Royal Commission on espionage in Canada ...	89
MAPS, CHARTS, AND DIAGRAMS:	
Map of the migrations of Japheth's descendants ...	7
Cartoons, "The Young Lions Thereof" ...	11
World map showing Anglo-Saxon possessions ...	13
Chart of the descendants of Noah's sons ...	15
Maps of the captivities of Israel and Judah ...	19
The regathering of lost Israel in the British Isles ...	27
Genealogical chart of James VI ...	29
The British Royal Coat of Arms as used in Scotland ...	31
The "Unite" struck by James I in 1604 ...	33
Map of the North Polar Regions ...	43
Map illustrating how "Judah shall walk to Israel" ...	71
Trade and Commerce East and West to Tyre of old ...	81

(20) "THE TWO JERUSALEMS

in

BIBLE PROPHECY"

(With a verse by verse commentary on Zechariah chapters 12 to 14.)

CONTENTS

CHAPTER	PAGE
I The Kingdom of God taken from Judah and to be given to Israel	3
II The End of the Old Covenant Age, A.D. 26-30. The Kingdom of God taken from Judah, A.D. 66-70	13
III How lost Israel will bring forth the "fruits thereof" which will bring about her Deliverance	25
IV The Deliverance of Royal Israel and her besieged "Jerusalem"	34
V The career of the remnant of Judah in this end-of-the-age war	38
VI The geographical changes in Palestine in preparation for its becoming the administrative centre of the Kingdom of Jacob under the Messiah as King	45
VII The Kingdom of God given to Israel	53
CHART	32, 33
APPENDIX	55-60

from

A. J. FERRIS

15, POND ROAD, BLACKHEATH,
LONDON, S.E.3.

1950.