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*"The Entrance of THY WORDS Giveth Light"*

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his adroitness and guile he had seized the blessing of the first-born; by deception and lying he had drawn to himself his father's coveted blessing. But all this manoueuering did not bring him one whit nearer the enjoyment of that blessing that God in sovereign love had predestined for him. There never has been a short cut to blessing, and there never shall. God had blessed Abraham and Isaac (chap. 12:2, 3; 26:12); but the hand of God had laid no such blessing on Jacob's head. True, God had promised to bless others through him (chap. 28:14); but what of the conscious enjoyment of it in his own soul? Unblessed, he began the night-struggle, but fully and consciously blessed, he ended it. He was now, in very truth, in the patriarchal succession. His valley of Baca (Weeping) had been turned into a valley of Berachah (Blessing). And having become the recipient of blessing he later became the dispenser of it (1) to Pharaoh, (2) to Joseph's two sons and (3) to his own twelve sons (Gen. 47:10; 48:14; 49:1-27). Indeed, Jacob's end as head of his own household by far outshines that of Isaac—the result, no doubt, of the tears shed and the vows made at Peniel and elsewhere.

## WORLD LEADERS IN THE FINAL CRISES

BY W. W. FEREDAY

### III. The King of the North

Israel's ancient enemies will re-appear in the last days, hostile as ever, and will meet their final doom. Some of them, notably Edom, Moab, and Ammon, will be destroyed by Israelite instrumentality (Isa. 11:14; Obad. 21). The most formidable of Israel's foes at the end will be the Assyrian, spoken of frequently in Isaiah and Micah, called the King of the North in Dan. 11:40. This enemy will invade the land with overwhelming forces when the Antichrist is enthroned there. Like Sennacherib in the days of Hezekiah, he will be disappointed of his prey by direct Divine intervention, and he will end even more miserably. Sennacherib was murdered by his own sons (Isa. 37:38), and the last Assyrian will be consigned to Tophet (Isa. 30:33).

Daniel 11 should be studied carefully with reference to this invader. The division of the Empire of Alexander the Great into four parts is noted in verse 4. Two of these kingdoms caused much trouble to the Jews during many years. Several kings of the North (Syria) and South (Egypt) pass before us down to verse 35. They were of Greek origin, and the King of the North ruled from the Mediterranean Sea to the frontiers of India. The territories of Assyria and Babylon were therefore under his sway. The King of the North of Dan. 11 will thus be the representative of the ancient Assyrian at the time of the end. Daniel 11:40 tells us that the King of the South (Egypt) will attack the apostate king of the Jews. The King of the North will also attack him, but the two invaders are nevertheless not allies. The Northern hosts will devastate Palestine, and then pass down into Egypt and despoil it of its treasures of gold and silver. This desolater, who will be allowed by God thus to ravage both Palestine and Egypt, will be divinely restrained from meddling with Edom, Moab, and Ammon, for reason already stated.

This terrible enemy will be allowed to do all that his evil mind desires against the Jewish people as God's chastening rod. "Oh Assyrian, the rod of Mine anger, and the staff in their hand is My indignation. I will send him against a 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" (Isa. 10:5-6). The Jewish people will deserve the severest chastisement, and they will receive it from the hand of Jehovah, largely through the instrumentality of their cruel Northern foe. Their history through the centuries has been evil beyond that of all others. They were idolaters in Egypt, in the wilderness, and in the land of promise (Ezek. 20). The prophets whom God sent to them in His mercy were unheeded and frequently murdered; His beloved Son, when He came, was rejected and crucified. They spurned the Gospel of God's grace, and did their utmost to hinder its progress amongst the Gentiles. These fearful evils have never yet been confessed and judged. They are now seeking to take forcible possession of the land in defiance of God; and they will welcome the false Christ when he appears. For these manifold transgressions they will receive "double" from their aggrieved God (Isa. 40:2). But woe to those who trample them under their feet, even though it be by Divine permission. Their

own turn will come, for God is not in their thoughts in all that they do, and their cruelties will be divinely avenged (Isa. 10:7). The Assyrian will be brought low for "the glory of his high looks, for he saith, by the strength of my hand have I done it, and by my wisdom" (Isa. 10:12-13).

The Northern invasion is likened to a locust scourge in Joel 2. Never has such a host been assembled. Rev. 9:13-21 suggests that vast hordes from Asia will co-operate in this fearful calamity. "The land is as the garden of Eden before them, and behind them a desolate wilderness, and nothing shall escape them" (Joel 2:3). This marks the downfall of all Jewish hopes, and the ruin of all their present industrious efforts in unbelief. The Northern invasion is likened to a mighty flood in Isa. 8:8 "reaching even to the neck." In this passage the enemy is reminded that it is Immanuel's land that he is destroying. His rage and rapacity will come back upon himself when God's erring people have received their full measure of chastisement by his instrumentality. "For (says Jehovah) in a very little while and the indignation shall cease, and Mine anger in their destruction" (Isa. 10:25).

When the invasion threatens, the scornful rulers in Jerusalem will be confident that their Western allies will be able to protect them, but in Isa. 28 Jehovah stigmatises their alliance as a covenant with death and with Sheol, and says that the overflowing scourge will nevertheless pass through the land, and the people shall be trodden down by it. Their true confidence is God, but they want neither Him nor His Anointed. The efforts of their Western allies will be futile, and their armies will meet their doom in Palestine according to Rev. 19:17-21.

Isaiah 18 deals with the Western effort to help the Jews in the last days. The "rushing of the nations" in ch. 17:12-14 corresponds to the locust scourge of Joel 2, and the hostile gathering of the nations in Zech. 14:2 and Micah 4:11. Isaiah 18 opens, not with a denunciation ("Woe"), but with a call ("Ho"). A Power distant from Israel, outside the range of the nations with which the people formerly had to do, is addressed. "Shadowing with wings" suggests protection. A movement is on foot to encourage a large-scale influx of Jews into Palestine, without reference to God whose land it is in a special sense (Hosea 9:3). The Western Union will desire to see a strong buffer State in Palestine as a help against the dreaded mighty East. Isaiah 18 shows great

activity in this direction, but God is not with them in it, although watching with interest from His heavenly dwelling-place. The figure of a vine is used, flourishing and prosperous for a time, but suddenly cut down and ruined. This is the apostate Jewish mass upon which the fowls of the air and the beasts of the earth (Gentile Powers) will feast. The last verse of Isa. 18 speaks of Divine activity in grace after men's efforts have ended in disaster. Israel will not be "a present unto Jehovah", and able to bring Him a present, until they have learned to appreciate their long rejected Messiah.

The King of the North is spoken of in Dan. 8:23 as "a king of fierce countenance." The time of his coming up is "when the transgressors are come to the full", i.e., when the Jewish people are worshipping the Antichrist. Isa. 28 and 29 predict two sieges of Jerusalem by this great enemy. The first is wholly successful, and the invader proceeds Southward into Egypt, as Dan. 11:42-43 shows. On his return from Egypt he will attack Jerusalem again, but then without success (Isa. 29) for he will find the Lord there. "He shall be the Peace when the Assyrian shall come into our land" (Micah 5:5). His huge forces will be driven Eastward and destroyed in Edom (Isa. 63:1-6). The people of Israel will have part in this. "Arise and thresh, O daughter of Zion: for I will make thy horn iron, and thy hoofs brass: and thou shalt beat in pieces many people" (Micah 4:13). "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest . . . thine hand shall be lifted up upon thy adversaries, and all thine enemies shall be cut off" (Micah 5:8-9). The Lord when He comes to Zion will restore all Israel's tribes in grace, and their enemies will have good cause to fear them, for Jehovah is in their midst.

The Assyrian (otherwise, the king of the North) should not be confounded with Gog, the Russian adversary located still further North. The Assyrian cannot at present be identified; but, putting various Scriptures together, it seems clear that he will have influence from the Mediterranean Sea to the Pacific Ocean, the mightiest combination ever known. The Assyrian will be used by God for the chastisement of His erring people, and when these have received their full measure according to the purpose of God, their desolator will himself be judged and destroyed, for he will find pleasure in the cruelties he will inflict upon the people,

and in the devastation of their land. Gog serves no useful purpose; he is in no sense an instrument used of God, and he will not move until the people have learned their lessons and are settled in peace in the land promised to Abraham, Isaac and Jacob. The Assyrian will not be slain with his hosts, but will be despatched to Tophet (Isa. 30:33). *The end of the Russian leader is not mentioned in the prophetic Word.*

## NOTES ON HEBREWS

BY W. E. VINE, M.A. (Lond.)

### Chapter 9: 1-10

#### The Earthly Tabernacle and its Objects

The eighth chapter of this Epistle speaks first of the Heavenly Sanctuary, of which Christ is the Minister, and then of the better Covenant. These subjects are taken up again in the same order in chapter 9, but in a fuller way in each respect, and especially regarding the peculiar value of His sacrifice.

#### Analysis

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#### NOTES

*Verse 1. Now even the first covenant had ordinances of divine service, and its sanctuary of this world,*—That is to say, it was constructed of earthly materials. It consisted of two parts, (a) the outer, the holy place, (b) the inner, the holy of holies. There is no such distinction in the Heavenly sanctuary. Accordingly the R.V. "holy place" is again to be read in verse 8, as the reference there is to the Heavenly sanctuary. So again in verse 24. In verse 12 the A.V. rightly renders the same words by "holy place."