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'In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.'

Daniel 8:23-25.

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Theme for 2016 – Foreshadowings of the Antichrist**October 28th, 7pm**

Subject: Nimrod

Speaker: David McMillan

November 25th, 7pm

Subject: Goliath

Speaker: Richard Monteith

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Watching and Waiting

LIGHT FOR PERILOUS TIMES

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The objects are:

1. To teach the nearing approach of our Lord's return. James 5:8
2. To hold forth the Truth and to expose and resist error. Jude 3
3. To note passing events in the light of 'the Scripture of Truth.' 2 Peter 1:19
4. To unfold the Word of God by comparing Scripture with Scripture. Acts 17:11
5. To encourage missionary endeavour, and all service for Truth. Acts 1:8
6. To comfort and strengthen those who seek to stand with the Lord, apart from abounding lawlessness. 2 Timothy 2:19
7. To call for separation from false ecumenism. 2 Corinthians 6:14-18

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Sennacherib - A Type of The Antichrist

By Brian McClung

(This is a summary of a message given at a Sovereign Grace Advent Testimony meeting held in London on Friday, 18th March, 2016. The message was recorded and CDs and cassette tapes are available; or it may be downloaded from our website).

Sennacherib was the mighty king of Assyria. That in itself ought immediately to stir our interest and cause us to view the details, about this man, recorded in the Scriptures, as a foreshadowing of the final Antichrist.

The Antichrist is closely connected with Assyria. He is very clearly referenced as **The Assyrian** in Micah's prophecy (Micah 5:5-6). Sennacherib, himself, does not fully fit the details of Micah 5:1-7. Micah, although living at the time when Sennacherib was reigning in Assyria, was speaking about a still future king of Assyria.

The context of Micah's prophecy is the One Who is coming to be Ruler in Israel. The Messiah becomes ruler at a time when the remnant of Israel is restored (v3). His person shall be great and His rule shall extend throughout the whole earth (v4). His reign shall commence after 'The Assyrian' shall enter the land of Israel and tread down the palaces (v5). The Assyrian's own land will, in turn, be destroyed (v6). Restored Israel shall become a blessing to the world (v7).

There is therefore a very obvious connection between the Antichrist and the king of Assyria. In light of this it is entirely reasonable to conclude that the kings of Assyria, especially Sennacherib, will foreshadow the future man of sin.

Sennacherib, is also closely connected with the Jews and Jerusalem. Around 700 BC Sennacherib, early in his reign, made war against Egypt. He took Libnah and Lachish on the Egyptian frontier, and then turned his attention towards Judah and marched against Jerusalem and king Hezekiah. It was at this time that **Sennacherib came up against all the fenced cities of Judah, and took them** (2 Kings 18:13).

Antichrist, as all sincere students of the Scriptures know, will have a direct connection with the Jews and with the city of Jerusalem.

Therefore, for these two reasons, Sennacherib is a type of the Antichrist. In considering Sennacherib as a type of the Antichrist we will focus our thoughts upon the occasion when his armies came against Judah and Jerusalem.

I. Sennacherib's Entrance into the Land of Israel

It was in the fourteenth year of Hezekiah's reign that Sennacherib and his armies turned towards Judah and Jerusalem. He came up against the cities of Judah which were the first line of defence for the city of Jerusalem. Sennacherib's armies captured these defenced cities and proceeded to lay siege to Jerusalem.

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There are foreshadowings of Antichrist here. Notice:

1. Sennacherib entered into the land of Israel with a great army. The description ‘great’ is used both in 2 Kings 18:17, where this army is called a ‘**great host**’ and Isaiah 36:2, a ‘**great army**’. This was no ordinary army that entered the land of Israel.

2. This Assyrian army was considered as being invincible. No other army had been their match on the battlefield. No other nation had been able to withstand their relentless march (2 Kings 18:33-35). The gods of these other conquered nations, Hamath, and Arpad, both in Syria, and the gods of Sepharvaim, Hena, and Ivah, thought to be in Mesopotamia, were all derided for their failure to deliver their adherents out of the hand of the king of Assyria. This army seemed invincible.

3. This mighty force had made its way to lay siege to Jerusalem. Their coming against Jerusalem is mentioned in 2 Kings 18:17.

These are all features of the days of Antichrist. He will enter into the land of Israel with a great host. The Word of God teaches that a mighty host will gather on the plain of Megiddo, in the Hebrew tongue called Armageddon (Revelation 16:16). Antichrist will come with a spirit of invincibility. He will lay siege to Jerusalem. These are all recorded features of the appearing of the Antichrist.

II. Sennacherib’s Employment of a Powerful Spokesperson

One particular feature of Sennacherib’s opposition to Hezekiah, and the city of Jerusalem, was his use of a powerful spokesperson to speak on his behalf. In this there is surely a foreshadowing of ‘The False Prophet’ who will be the spokesperson for The Antichrist.

A central character in the siege of Jerusalem was Rabshakeh. There were initially three men sent at the head of the Assyrian army to besiege Jerusalem, Tartan, Rabsaris and Rabshakeh (2 Kings 18:17). Rabshakeh became the spokesperson for Sennacherib.

We read his speech in 2 Kings 18:19-25; 28-35. He was a powerful and eloquent spokesman, whose words struck terror into the hearts of his hearers. So powerful were his words that three of king Hezekiah’s closest confidants pleaded with him to stop speaking in the Jewish language and speak in the Syrian language, so that the people on the wall of the city would not understand (2 Kings 18:26). These advisors knew the force of Rabshakeh’s words. Rabshakeh refused to speak in the Syrian language (v27).

Rabshakeh’s speeches provide an amazing parallel with future times. His speeches contained that which was designed to mock any confidence the people had in the God of Israel (2 Kings 18:22); to destroy faith in God and undermine the promises given (2 Kings 18:30,35); to boast concerning the greatness of the king of Assyria (2 Kings 18:28; Isaiah 36:4); to announce how they had come to tread Jerusalem underfoot (2 Kings 18:32); and to further the claim that they are there in God’s stead (2 Kings 18:25).

A prominent feature of the days of Antichrist will be his employment of a powerful spokesperson. That spokesperson is identified as The False Prophet (Revelation 16:13).

He is the third member of that unholy trinity, made up of the Devil, the Antichrist and the False Prophet.

This False Prophet will act to promote the cause of his master. In Revelation 19:20 the false prophet is said to have wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. Revelation 13:11-17 also speaks of the False Prophet. In verse 11, he spake as a dragon; verse 12, he causeth the earth and them which dwell therein to worship the first beast; verse 13, he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; verse 14, he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; verse 15, he had power to give life unto the image of the beast, that the image of the beast should both speak and in verse 16, he causeth men to receive a mark of the beast.

Sennacherib's powerful spokesman, Rabshakeh, is a type of the Antichrist's false prophet.

III. Sennacherib's Eclipse by a Divine Intervention

Although a mighty king, and coming at the head of what seemed an invincible army, God confounded this wicked king of Assyria. In doing so He granted to Israel a marvellous deliverance.

This eclipse of Sennacherib and his armies is closely connected with the Jews and Jerusalem. This wicked king of Assyria and his armies had rampaged through other countries, pillaging all that was before them. Now they stand at the gates of Jerusalem. They have already captured the defenced cities of Judah. They think it is only a matter of time before Jerusalem itself will fall into their hands.

Sennacherib has not reckoned on God coming to the help of His ancient people, with whom He is in covenant union. God's interventions on Israel's behalf are never because they deserve it but rather always because He is in covenant with them. It is ever for the fathers' sake, as Paul states under the spirit of inspiration in Romans 11:28. They are beloved for the fathers' sakes. God will deliver them.

The nations of the world today forget this important truth. Many Christians are also forgetful of this fact; even some Reformed Christians are unmindful that God keeps covenant with ancient Israel. You would think Reformed believers would see the importance of God keeping covenant.

This attack upon Jerusalem was precipitated by a broken agreement between Judah and Sennacherib (2 Kings 18:13-16). When the defenced cities were taken Hezekiah sent word to Sennacherib indicating that he had offended the king of Assyria. It would seem the king of Judah did so by rebelling against Sennacherib, or refusing to pay a yearly tribute to him.

There was a gathering against Jerusalem by these armies (2 Kings 18:17). The inhabitants of the city were assured that there was no hope for them. The bold and brash

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claim was even made that they are there on God's behalf (2 Kings 18:25).

In this day of trouble there was a crying unto the Lord (2 Kings 19:1,14-19). There were promises brought from the prophet Isaiah to the king and the people that deliverance will come (2 Kings 19:20-34). These promises were given to comfort trembling hearts.

The word of the prophet, from the Lord, included a promise of divine intervention (2 Kings 19:34). That very night the Lord smote the armies of Sennacherib. His desires upon Jerusalem were frustrated and they led directly to his death. Hezekiah and the inhabitants of Jerusalem witnessed that divine intervention.

Is this not in many ways a pattern for the last days of Antichrist? A broken agreement will be part of the events that mark the final days of Antichrist. Zechariah 12:1-9 outlines a similar sequence of events that will mark the demise of Antichrist.

IV. The days of Hezekiah and Sennacherib Entail a Sign in the Heavens

Immediately after this time in ancient history a remarkable occurrence took place. Connected with the days of Hezekiah, and the inhabitants of Jerusalem, was the sign from God, in the heavens, relating to the sun (2 Kings 20:1).

The Lord said he would give a sign in the heavens, (2 Kings 20:9-11). This would be proof of the healing of Hezekiah and the certainty of the Word of God coming to pass. It was communicated to the king by Isaiah the prophet.

God did the remarkable thing of bringing the shadow ten degrees backward, by which it had gone down in the dial of Ahaz (2 Kings 20:11).

This sign changed the natural physical course of events that day. The natural progression of the day was halted in its tracks. Time went by but the sun did not go down on the dial. Those who knew were watching for the sign to be fulfilled.

There is here a pointer forward to the end times and the sign of the Son of man in the heavens. In Matthew 24:29-30 we read: *'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.'*

This end time sign will totally alter the natural physical course of events. The sun will be darkened. The moon will not shine, because it shines with reflected light from the sun. The stars begin to fall from their appointed place.

Men and women will be consumed with this world and the things of time and sense. It will be a day of defiance and denial, a day of forgetting God and looking downwards toward the things of the earth. The God of heaven will dramatically grab their attention and cause them to look upwards. As they will be looking upwards there will appear the sign of the Son of man in heaven.

Notice the language of Zechariah 14:5,6: *'And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark.'* This portion also points to a time of dramatic altering of the course of day and night.

God foreshadows these future events in type. May we be those who have understanding of the times and be watching and waiting for His coming.

Called Home



Mr Douglas D Jones was called home on 8th June, 2016, age 98. He was born in Catford and went to Colf's Grammar School, Lewisham. His mother sent him to a 'Christian Science' Sunday School. At 17 years of age he started, in an architect's office in London, to become a draughtsman, and it was there that he met Mr Edgar Wood, who later became a Strict Baptist minister; it was through Mr Wood's testimony that Mr Jones was brought to saving faith in the Lord Jesus. Soon after the outbreak of war, he was conscripted into His Majesty's Forces and sent to Tiverton. He attended the Baptist Church there and was thus brought into contact with Margaret Mortimer, who became his wife. He spent most of his army life in Colchester as an instructor. In

1946, he joined the London City Mission and was appointed to a hall in Dagenham. In 1954, he was called to the pastorate of Trinity Baptist Church, Gloucester, where he remained for over twenty-eight years and experienced much of God's blessing on his ministry. In 1967, in a stand for truth, he led the Church to withdraw from the Baptist Union. In addition to his pastoral work he was Free Church chaplain at Gloucester Royal Hospital, and also did radio programmes. Following his retirement from pastoral work, he engaged in itinerant preaching and was always a welcome speaker at our Sovereign Grace Advent Testimony meetings. He was a lover of Israel and served for some time on the Council of the Messianic Testimony. He also conducted tours to the Land of Israel. In later years, and particularly since Mrs Jones' illness and death, he has spent his days in a care home in Nailsea.

Recorded Messages by Pastor Douglas D Jones

(These messages have been recorded over the years and are available from us on cassette tape but not on CDs. The cassettes are £1.20 each, or £12 for all 14 messages).

- 1) The Final Judgment and the Second Resurrection
- 2) Developments in the Middle East
- 3) Final Warnings (Deuteronomy 29 - 31)
- 4) The Song of Moses (Deuteronomy 32)
- 5) Isaac and Ishmael (Genesis 21)
- 6) Romans 9 – 10
- 7) Romans 11
- 8) The Subjection of Enemies (Psalm 110)
- 9) He That Cometh (Psalm 118)

A Series of Messages on 'The Middle East Problem'

- 10) Whose Land
- 11) Prophecies of Return to the Land
- 12) Preserved to Return
- 13) Israel: Once More a Sovereign State
- 14) Israel: A Modern Miracle of Survival:

A Serene Confidence (2 Timothy 1:12)

By Douglas D Jones

(This is the substance of a sermon preached at Trinity Baptist Church, Gloucester on Lord's Day 7th March, 1976).

It would have been some time between the years AD65 and 67. From what may well have been a dismal underground dungeon in Rome, a man was writing his last letter to his younger friend Timothy. The apostle Paul was awaiting trial before the infamous Emperor Nero with the conviction that, while on a previous occasion he had been released, this time it would mean martyrdom. Like Joseph, Jeremiah, Daniel, John the Baptist and Peter before him, and many after up to this present day, Paul was a prisoner not because of ill deeds, but because of faithful testimony borne as a servant

of the Living God.

The humiliating circumstances in which Paul found himself might have caused a feeling of shame to some. They might have regretted that they had been so bold and wished they had chosen an easier path. Not so with Paul. True, he had suffered much, but he remained steadfast in the faith. This letter sent to Timothy has come down to us through the years, as part of the Holy Scriptures. 'Nevertheless I am not ashamed' he told him. The knowledge that one has been faithful to God frees a man from bondage to human opinions. Indeed, the place of dishonour may be that of highest honour. The Lord Jesus Christ was crucified like a common criminal between two thieves in the presence of a mocking crowd, but what transpired on the cross of Calvary wrought redemption for a vast multitude that no one can number. The Bible says that if anyone suffers as a Christian, he is not to feel ashamed, but in that name he is to glorify God.

The apostle Paul had fulfilled the calling of the Lord to preach the gospel of His saving grace and he had no regrets. 'I am not ashamed' he said 'for I know Whom I have believed.' Now, of course, he could have said, 'I know what I have believed.' A study of Paul's letters will reveal that he placed great emphasis on what a Christian should believe. The importance of sound doctrine is stressed over and over again. At the same time, we find this stress on doctrine balanced with something intensely personal – a living relationship with God through His Son, the Lord Jesus Christ. A person may be very orthodox and correct in doctrine. They may know a great deal about the Bible and what it teaches, and still not possess the confidence of which the apostle was speaking here. 'I **know** Whom I have believed' was his confident assertion and on this point he was gloriously dogmatic. We are living in days when in the religious sphere it is regarded as almost a crime to be dogmatic about anything. Fuzziness is looked upon as a virtue and precision as a vice. I find Paul's forthright dogmatism most refreshing. In effect, he was saying, 'I know **Him** in Whom I have placed my trust.' He was referring to Jesus Christ, the Lord Whom he gladly served.

Is this true of you? I am not asking if at some time you had a religious ceremony performed over you which was supposed to make you a child of God. There are millions living under such a delusion. I am not even asking how many years you have been attending services at some place of worship. What I am asking is, 'Can you say, I know Him in Whom I have placed my trust?' It is vital that one should be able to do so, since all the outward things of religion on which you may be relying and all the good deeds you imagine will find acceptance with God are of no avail. If your trust is not in Christ, then your hopes rest upon a rotten foundation and must end in ruin. Paul was able to face all that lay before him with confidence, even death itself, because he knew Him.

As we read 2 Timothy 1:12 in which Paul refers to this trust in Christ, we find that he also spoke of 'that which I have committed unto Him.' Translated from the Greek, it could be rendered 'my deposit.' What did he mean? It seems evident that the apostle was referring to the fact that he had entrusted himself in the whole matter of his soul's salvation to the Lord Jesus Christ.

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It had not always been like that. At one time he was bitterly apposed to the name of Jesus of Nazareth and he persecuted the Church. But there had come an experience which had left an indelible impression upon him – something he could never forget – for, as he made his way on the long journey from Jerusalem to Damascus on his persecuting mission against the followers of Jesus, he was struck to the ground and there, on that road, the risen, ascended Son of God revealed to this self-righteous Pharisee who He was. Through that experience, the Holy Spirit had led Paul to saving faith in Christ. He had repented of his sins and committed himself by faith to Him. No longer did he trust in his own deeds of righteousness for acceptance before God, as he had done before as a zealous religious Jew. He now rested upon the finished work of Christ Whose precious blood alone can wash sins away.

That is the only way anyone will ever be accepted by a holy God – on the grounds of the sacrifice of His Son for sinners on the cross. Has there been such a committal in your own experience? Have you seen yourself as one who has broken God's holy laws, under condemnation and lost? Have you repented of your sins and trusted Christ as your Saviour? Can you speak of that which you have committed to Him in the way the apostle did? Well, there could be no safer hands, as will be seen from what else Paul said here – 'I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him.' He was convinced that the Lord Jesus was able to **keep** what he had entrusted to Him. The word used means 'to watch' – 'to be on guard.' He was sure that Christ was able to guard this precious deposit for him. What gave him such confidence? Well, let me put it like this. When a person has a large sum of money, he does not usually feel able to look after it himself. He puts it in safer hands than his own. He will deposit it at a bank which is one of reputation – one which he knows personally as having a trustworthy reputation. He is confident that it will be secure in the keeping of that bank and will not have to worry about its safety.

Why was Paul so confident that the Lord Jesus could look after the matter of his eternal salvation? It was not a merely theoretical confidence. It had often been put to the test. He had known his Lord all through the years since that meeting on the Damascus road, through all the trials and afflictions which had been his, and he knew He had never failed him. If we have been wrought upon by the Holy Spirit to put our trust in the Lord Jesus Christ, then we need have no fears as to our eternal security. Jesus said, 'My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, Who gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one.'

Our doubts and fears would be gone if we but had the conviction of the apostle – one born of such deep experience of the faithfulness of his Lord.

It was such that enabled John Newton to write – 'His love in time past forbids me to think He'll leave me at last in trouble to sink. Each sweet Ebenezer I have in review confirms His good pleasure to see me quite through.'

'For I know Whom I have believed and am persuaded that He is able to keep that

which I have committed unto Him AGAINST THAT DAY,' said Paul. There seems little doubt what Paul meant by 'that day.' Was it not the one which ever filled his horizon? It was the day of all days which he eagerly anticipated – the time of the glorious return of the Lord Jesus Christ. It was this to which he looked forward so eagerly, this that he contemplated so vividly. That time when the Lord shall descend from heaven with a shout, with the voice of the archangel and with the trump of God. That day when the dead in Christ shall rise first, and those who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and for ever shall be with Him. That day, when in a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible and the living will be changed. It was to that day Paul looked, when the salvation of every child of God will be brought to its consummation, when they will see Him and be like Him.

Paul knew that the end of his life's journey was near, but he looked beyond death to that day of the Lord's return. There will, of course, be a generation of Christians who will not see death, for they will be alive at the time of Christ's coming. Since just when that will be is hidden in the eternal counsels of the Godhead, it could be that our own generation will see it. But whether we do so or are caused to pass through the vale of death, the believer may confidently say with the apostle, 'I know Whom I have believed, and am persuaded the He is able to keep that which I have committed unto Him against that day.' Do you know **Him**? That is what is going to count in **that** day for then we shall meet Him as Saviour or Judge. Jesus said, 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent.' Is it not well then, that we should consider the welfare of our souls? Therefore, seek the Lord while He may be found.

Why We Should Love the Jewish People

By Ivan Joster

(This is the substance of talks given at the Kilskeery Independent Christian School on Holocaust Memorial Day, 2016).

'Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed' (Genesis 12:1-3).

It is clear from the first words spoken to Abraham, from whom sprang the Jewish

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people, that he and his descendants would be those about whom there would a division of opinions. There would be those that would ‘bless’ them and there would be those who would ‘curse’ them! Those that ‘bless’ them would be blessed of God and those that ‘cursed’ them would be cursed of God. They were, in heaven’s eyes, a very special people.

On this day in 1945, there took place the liberation of Auschwitz-Birkenau Nazi concentration camp. With that event the world was given irrefutable evidence of the cruel and satanic attack upon the Jewish people by Nazi Germany. It has been set as a day to remember that dreadful wickedness.

Today I want to tell you why we should and must love the Jewish people.

1. Our Blessed Saviour, the Lord Jesus Christ, was a Jew

We are given the Saviour’s ancestry repeatedly in the Holy Scriptures.

‘The book of the generation of Jesus Christ, the son of David, the son of Abraham’ (Matthew 1:1).

‘Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh’ (Romans 1:3).

‘Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen’ (Romans 9:4-5).

The Lord Jesus was the Son of God but He took into union with His divine nature, spotless human nature, being born of the Virgin Mary. By race He was a Jew! How can we not love that people of whom our blessed Redeemer sprang?

2. The Jews Gave Us the Holy Scriptures

The Bible you hold in your hands today is a Jewish book. The writers, inspired by God, were almost all Jews. Since we do not know who wrote the book of Job, we make that the only exception.

What a blessing has come to the world from these blessed scriptures!

‘What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God’ (Romans 3:1-2).

‘For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?’ (Deuteronomy 4:7-8).

3. They Became God's Missionaries to Us in Europe and to All the World

'And He said unto them, Go ye into all the world, and preach the gospel to every creature' (Mark 16:15). The eleven men thus commissioned with the task of telling the world the glorious message of salvation were all Jews. How we rejoice in their obedience and in their sacrifice, for each one with the exception of John died as a martyr for the cause of Christ.

'And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days' (Acts 16:8-12).

Here is the entrance of the gospel into Europe.

'After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome' (Acts 19:21).

The gospel is moving further west and nearer to us here in Ireland.

'Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company' (Romans 15:24).

The westward movement continues and the light was soon to dawn in the British Isles. Today we salute those, chiefly Jews, whose labours brought us that light.

4. We Should Love the Jews Because of the Terrible Suffering They Must Yet Face

While marking the sufferings under Nazism, we sadly note what the Saviour tells us regarding the future of the Jewish people. The Lord Jesus tells us that the Jewish people will go through great tribulation under the Antichrist. It must be said that by rejecting their Messiah and by uttering those dreadful words, recorded in Matthew 27:24-25: 'When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children,' the Jewish nation brought upon their heads the terrible wrath of God.

Of this the Saviour had warned. 'Wherefore, behold, I send unto you prophets, and

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wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord' (Matthew 23:34-39).

The Saviour warns of future suffering, greater than any yet endured, which will come upon the Jewish people in the days of the Antichrist. 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judaea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened' (Matthew 24:15-22).

5. God Will Yet Bless the World Through the Jew

They who were the means under God of bringing the gospel to the world 2000 years ago, will yet be used of God in an even greater way in the future. God is not yet finished with the Jews!

Listen to these words of Paul. 'I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew' (Romans 11:1-2).

'I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?' (Romans 11:11-12).

'For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?' (Romans 11:15).

'For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

for this is My covenant unto them, when I shall take away their sins' (Romans 11:25-27).

There is a future, a great and glorious future for the Jew!

'And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel' (Matthew 19:28).

'That ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel (Luke 22:30).

6. A Promise of Blessing is Given to Those that Love Israel

'Pray for the peace of Jerusalem: they shall prosper that love thee' (Psalm 122:6).

Peace will one day come to Jerusalem as a result of the prayers of God's people. The peace that will come will then fill the world.

'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!' (Isaiah 52:7).

'Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and His indignation toward His enemies' (Isaiah 66:10-14).

It will be a day of peace for the world.

'And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more' (Isaiah 2:4).

'He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire' (Psalm 46:9).

'They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea' (Isaiah 11:9).

This, very briefly, is a setting forth of the glorious future God has planned for the Jewish people and through them for the world.

Ought we not therefore to love them and pray for them now that God would hasten the day of their redemption and that of the world?

'Blessed be the LORD God, the God of Israel, Who only doeth wondrous things. and blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen' (Psalm 72:18-19).

