BRITAIN & The European Union
The Apostasy, Judgement & Repentance of a Nation
“For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low... upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.”

Isaiah 2:12-17

John Thomas: The Scriptural reasons why Britain cannot be part of Europe when the Image of Daniel 2 is smitten by the Stone of Israel.

DOCTRINE

The Personal Devil & His Companions is the subject of a new series of articles by Arthur Bull.

THE HOUSE OF JACOB IN RELATION TO THE ROYAL HOUSE OF DAVID This article by David Billington gives us a vision of the kingdom.

HOW READEST THOU? Ron Kidd continues his series of articles. This issue: Many Mansions...

EDITORIAL & Analysis

The Teacher & The Scholar

PROPHECY FULFILLING

The Trans-Atlantic Alliance

MILESTONES UPDATE by Don Pearce reports on Europe, Russia, & the advance of the Roman Church.

BRITAIN & THE EUROPEAN UNION: The Apostasy, Judgement & Repentance of a nation. Paul Billington explains why the mission assigned to Britain will not be evaded.

BIBLE & HISTORY

Ken Loveridge: The Re-discovery of the City of David provides a thrilling connection with Bible times.

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BACK PAGE FEATURE

The Tall Story of the Giraffe

“For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low... upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.”

Isaiah 2:12-17
The Position of the British Lion when the Russian Bear Invades the Holy Land

The northern Bear manifests his designs unmistakably upon the east. Great Britain... must antagonize Russia, if she would not destroy herself; and in doing this, it starts her upon a career, whose crisis will astonish her, and all the world beside.

The British Lion is a proud and lofty beast; and its dominion, a high mountain, and lifted up. This is also the character of all the kingdoms and empires of the world. Now, the scripture saith, “Every one proud in heart shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.”

The Lion of Tarshish will not fail to move south westwardly when the northern Bear manifests his designs unmistakably upon the east. Great Britain... must antagonize Russia, if she would not destroy herself; and in doing this, it starts her upon a career, whose crisis will astonish her, and all the world beside.

The reader can procure a map of the east, and will see the extent of the empire in that part of the earth allotted to the British Lion as the full stretch of its dominion before the actual manifestation of the king of Israel as the Stone prepared of Jehovah to fall upon the image and grind it to powder.

When Russia assembles the nations into the Gogian alliance of the great Image of Daniel 2, Britain will oppose her.

When the automatic Gog (Ezekiel 38) is in possession of Jerusalem, much of Palestine, and all of Egypt, the now existent lion power of Sheba and Tarshish will hold the more southern and eastern countries of Edom, Moab, and Ammon, the latter two lying east of the Dead Sea, and the river Arnon. This will be the relative position of the Gog-power, and its antagonist the Tarshish-power, in the Holy Land in that crisis of the Latter Days indicated to Nebuchadnezzar in his dream, when he saw the Stone-power “smite the image on its Feet of Iron and Clay, and break them to pieces.” Now as the image is representative of one confederated imperial dominion under an Assyrian Head though made up of many parts, it is clear that the antagonist power cannot be included therein. “Edom, and Moab, and the chief of the children of Ammon shall escape out of his hand,” that is, shall not become subject to the Autocrat, or Gog, the king of the north, who rules autocratically. To these must be added Sheba, Dedan, and Tarshish, which are represented as hostile to Gog by Ezekiel. Hence the Lion-power ruling over Edom, Moab, Ammon, Sheba, Dedan, Tarshish, will be exempt from subjection to the Assyrian Head of the Image empire now rising into view. Having identified the British power with the lion-power of Tarshish, it follows that it will be the great antagonist to the invader of the Holy Land, and captor of Jerusalem when “Jehovah shall gather all nations against that city to battle” under him. Britain and Ireland are then not a toe of the feet, but outlying the image domain. It is a distinct power raised up of God to subserve the purposes of “the greater than Solomon,” when the time shall arrive for Him to ascend the throne of his father David, and as THE BRANCH, to “build the temple of Jehovah.”

The Lion-power of England has not yet attained the westward bounds of the dominion marked out for it in the providence of the Holy Ones...

**Image**

**Confederacy of Gog**

**Russia**

**Sheba**

**Moab**

**Edom**

**Dedan**

**Tarshish**

**Young Lions**

When the northern Bear manifests his designs unmistakably upon the east. Great Britain... must antagonize Russia, if she would not destroy herself; and in doing this, it starts her upon a career, whose crisis will astonish her, and all the world beside.

The British Lion is a proud and lofty beast; and its dominion, a high mountain, and lifted up. This is also the character of all the kingdoms and empires of the world. Now, the scripture saith, “Every one proud in heart is an abomination to the Lord.” Proud persons, proud nations, and proud governments, are equally objects of his detestation. He has therefore delivered himself concerning them in these words, in reference to the fate that awaits them in the day when he ariseth to shake terribly the earth, and he alone shall be exalted:

“The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.”
The pride of Britain, and probably of America in maritime alliance with her against the common enemy of constitutional government and liberty, will be laid low...

precipitation and terror, which seizes upon them as the pains of a parturient woman. It is then added as a contemporary event, “Thou breakest the ships of Tarshish with an east wind.” This implies that the ships broken and scattered are a fleet in the Mediterranean, which would be exposed to a hurricane from the east. This will doubtless be the British Mediterranean fleet co-operating with the land forces against the Russian armies in the Holy Land. The pride of Britain, and probably of America in maritime alliance with her against the common enemy of constitutional government and liberty, will be laid low by the wreck of the most powerful fleet that ever floated upon the sea of Tarshish. This will cause the maritime powers to abase themselves, and to yield obedience to the “Shepherd and Stone of Israel,” whom even the winds and sea obey.

What a time of trouble is this for the nations and their governments! The Eastern Question, however, is solved—“Michael, the great prince,” that is, “JESUS OF NAZARETH THE KING OF THE JEWS,” descends from the right hand of power; wrests Jerusalem and the Holy Land from the contending armies; and stands up for the entire deliverance of the Twelve Tribes from the power of all their enemies. The ambition of the Gog-power is extinguished for a thousand years; and the maritime ascendency of Britain is subjected to the king of Israel, who forthwith prepares to complete the conquests he has so felicitously begun.

By Arthur Bull  VANCOUVER, BC

A pop song offers a comment about the human condition—

“Life is hard. Then you die. Then they throw dirt in your face. Then the worms eat you. Be grateful it happens in that order.”

Non-too comforting, but true. Long before Moses recorded the explanation for this, and even longer before Jesus brought a way of escape, people began to develop their own philosophy concerning the Problem of Evil. They wanted to believe that mankind is fundamentally good—a philosophy that has completely inundated the modern viewpoint of human nature. The next logical step was to conclude that man cannot be held responsible for the prevailing evil that continually blights his life. There must be, they concluded, a powerful spirit being, unseen and malevolent who delights in causing man all his troubles. This view has been held from ancient pre-Christian times, and is still widely held, notwithstanding the nice summary to the contrary by Paul the apostle—

“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the Lord alone is exalted, and the idols are not abolished. The reader will perceive then, that contemporarily with the sole exaltation of the Lord, “the day of Jehovah is upon all the ships of Tarshish.” This is explained in the forty eighth psalm, which is prophetic of the time when Zion, the City of the Great King, shall be the joy of the whole earth. But before this comes to pass, it foretells the assembling of the kings against her; that is, the kings of Gog’s confederacy: and their flight with the winds and sea obey.

This prophecy is clearly unfulfilled as yet; for “the powers that be” are not humbled, the Lord is not alone exalted, and the idols are not abolished. The reader will perceive then, that contemporarily with the sole exaltation of the Lord, “the day of Jehovah is upon all the ships of Tarshish.” This is explained in the forty eighth psalm, which is prophetic of the time when Zion, the City of the Great King, shall be the joy of the whole earth. But before this comes to pass, it foretells the assembling of the kings against her; that is, the kings of Gog’s confederacy: and their flight with the winds and sea obey.

This was said to be the rather racy title of a public lecture given a long time ago by some Christadelphians in Scotland. Clearly, the lecturer was setting out to question the usual concept of the Devil, which regards him as the personal supreme spirit of evil often represented in Jewish and Christian belief as the tempter of mankind, the leader of all apostate angels, and the ruler of hell. The concept of a super spirit of evil is in fact much wider than Jewish and Christian. It pervades practically all cultures, ancient and modern. Many in this day and age regard that super Evil Spirit as strictly myth. But many among the religious minded folk regard him as a real person. It is to these, particularly the Christian and Jewish, that we offer the following observations.

Paul the apostle stated that all who have not repented are at this very moment held in “the snare of the devil” having been “taken captive by him at his will” (2 Timothy 2:25-26). Paul saw “the devil”
as the adversary of mankind—the enemy who holds them as his captive slaves. Whether the well educated Saul of Tarsus had heard of what a Chinese military tactician had written in the 6th century B.C., we are not told—

“...if you know your enemies and know yourself, you will fight without danger in battles. If you know only yourself, but not your opponent, you may win or may lose. If you know neither yourself nor your enemy, you will always endanger yourself."  

The modern saying is boiled down to, “know your enemy.” “Your enemy”—the Devil—does exist, and that is on the authority of the divinely-inspired words of Paul. All Paul’s readers, ancient and modern, need to heed his warning. And the best way for them to avoid being “taken captive” by this enemy, is to learn as much as possible about him. It is proposed, by this essay, to clearly identify this great enemy, as he is presented in the Old and New Testament Scriptures. Most who assert their belief in the Bible as the word of God, say that the Devil of the Scriptures is identical with that of the Judeo-Christian representations of him are seen to have been copied. Attention is drawn to the bronze statuette, now in the Louvre, from the 7th century B.C., of Pazazu, the South-West Wind, regarded then as the bearer of fever and delirium. Pointed out is the similarity of this ancient deity, with that of the devil as he is represented in illuminated manuscripts and in the carvings of the churches of Europe.

The popular concept of Satan has been traced by scholars, 5 noting that Satan plays an important role in the folklore of Judaism, Christianity and Islam. By the time of the last Jewish apocryphal writings, Satan had been identified with several mythological themes in Jewish folklore—darkness, the underworld and the air, sexual temptation and molestation, the goat and other creatures. There is a clear reference to Jewish folklore in the warning of Jesus to his disciples:

“Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (Matthew 16:6-12).

Leaven, because of its character, is made in Scripture to be an emblem of corruption. No leaven was accepted in offerings under the Law of Moses—see Leviticus 2:11. Before Passover, Israel were to remove all leaven from their houses, so that the angel of death would find none when he passed over the house where blood was sprinkled at the entrance (Exodus 12:15-20). Paul the apostle takes up the figure in 1 Corinthians 5:6-8—

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

The leaven of the Pharisees and others was then referring to corruption, in particular of their teachings and behaviour. Paul the apostle also refers to Jewish folklore in his letter to Titus—(Titus1:13-14) “… rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth.” Here he is directly concerned, as Jesus was, with the corrupting influence of Jewish folklore, which did in fact have its effect on the Christian community. Some of this folklore comes out in Matthew 12:22-24. After Jesus had healed a man who was both blind and mute, the ordinary people could see that only the power of God could do this. But the Pharisees, whom Jesus had recently humiliated, declared their belief, that “this fellow doth not cast out devils but by
Beelzebul, the prince of the devils.”

Where did Beelzebul Come From?

We learn from the Old Testament that the god Bel was worshipped in Mesopotamia, the cradle of civilization. It was also the cradle of pagan religion. In Canaan various Baals were worshipped, as Baal-Berith (Judges 8:32), Baal-Peor (Numbers 33:38) and Baal-Zebub, god of the Philistine city Ekron (2 Kings 1:2-16). It is more than a curious fact that King Ahaziah of the northern kingdom of Israel, sent to enquire of Baalzebub regarding his illness. The God of Israel had no image for Ahaziah to see, but even the calf images at Dan and Bethel were not good enough for the king. Long after the golden calves were swept away when the Assyrians overthrew Samaria, the man-made god, Baalzebub still had influence in Israel, among the Pharisees.

God spoke to Israel through Jeremiah (5:22): “Fear ye not me? saith the Lord: will ye not tremble at my presence?” The Hebrew word is yare (Strong 3372) which means “to revere” also “to frighten.” The Pharisees who challenged Jesus must have known the Lord’s command, referred to in Judges 6:10, “I am the Lord your God; fear not the gods of the Amorites.”

Although the Pharisees did not worship Baalzebul, they did fear him. But Jesus did not. He called their false attribution blasphemy, ascribing the healing power of God to a pagan idol! Jesus well knew the Psalm 72:18, “Blessed be the LORD God, the God of Israel, who only doeth wondrous things.” Jesus also commended the scribe who declared, “There is one God and there is none other than he” (Mark 12:32). Although no Jew nor Muslim nor even Christian may worship Satan, many do believe in him and fear him and his power.

This fear of the Devil varies with time and place, but the very occurrence of the word diabolos indicates that this fear can and has rumbled that of Almighty God. A belief in the almost unlimited power of the Devil flourished among the early Lutherans.

Image of Satan and Greek Mythology

Another scholar refers to the striking similarity between the common image of the Devil and Pan, the mythical son of Hermes. “The iconographic influence of Pan upon the Devil is enormous.”

Medieval tradition frequently speaks of the hairiness of the Devil, sometimes of his horns, and occasionally of his cloven feet. He commonly has a goat-like form. This animal, from ancient times, was associated with sexual passion, which was alien to the rationalism of the Greeks, and to the asceticism of corrupted Christianity. The “devils” (Leviticus 17:7) were sair, goat-like demons, to which Israel were offering sacrifices.

The Devil’s pitch-fork also comes from Greek mythology, passed down from Poisedon’s trident, his symbol of lordship.

Charun was an Etruscan personification of death. His huge hooked nose, shaggy beard and hair, long pointed bestial ears, grinding teeth and grimacing lips are all characteristics borrowed by the medieval and modern figures of the Devil. We pass from the visual conception, to the origins of the personal Devil of popular theology.

The Personal Devil of Popular Theology

Not only to scholars, but to any unbiased observer of the facts, it is indisputable that Christianity has changed markedly from what Jesus and the apostles taught. It was not without good reason that they both warned against the form of Judaism that existed in the first century. Quite clearly Jesus did not speak against the Old Testament religion of the Jews, which was based on the Law of Moses. But he was most severe against “the tradition of the elders”—see Matthew 15:2-6 and Mark 7:3-13. That “tradition” is still compunction against killing members of another, is enough to show that the religion of Mohammed has been changed over time. We therefore ought not to be surprised to see Christianity greatly changed from the apostolic model. Jesus was highly critical of the “tradition of the elders” of Judaism, for example the corban law—see Mark 7:9-13. Men had added their own ideas and rules to the Law of God which had been delivered through Moses. This was apart from the “the doctrine of the Pharisees and of the Sadducees” (Matthew 16:12). J B Russell comments, “The Hebrew concepts of Gehenna and sheol combined to produce an underworld place of torment, which in apocalyptic literature became the abode of the Devil and his attendant demons. All the elements combined to create the Christian tradition of hell, which in the New Testament was as yet far from clearly articulated” (p.255).

We have earlier noted the influence in the change from apostolic Christianity referred to by Paul the apostle, calling on believers not to give “heed to Jewish fables, and commandments of men, that turn from the truth”—Titus 1:14. What were these “fables,” and where did they come from?

Non-Canonical Writings

Reference is now made to that class of non-canonical writings called apocalyptic literature. It is called apocalyptic because it professes a secret knowledge of future events. It is observed that the Jewish apocalyptic literature is of considerable significance both for Judaism and for Christianity. Further, this literature casts light on a number of important developments in religious beliefs that took place during the time between the Old and New Testaments. There is no agreed list of Jewish apocalyptic books, but the following list shows those generally accepted as belonging to that class of literature, with their approximate dates. Some have placed the book of Daniel into this list. But Jesus Christ included it in the canon of Scripture (Matthew 24:15) and Daniel does not mention any of the man-made elements in the Jewish apocalyptic.

- The Apocalypse of Abraham—70-100 AD
- The Assumption of Moses—4 BC - 30 AD
- 2 Baruch—100-130 AD
- 1 Enoch—164-80 BC
- 2 Enoch—1st C. AD
- 2 Esdras—90 AD
- Book of Jubilees—150 BC
- The Life of Adam & Eve (The Apocalypse of Moses)—69 AD
- The Martyrdom of Isaiah—1-50 AD
- The Psalms of Solomon—50 BC
- Sibylline Oracles Book 3—150 BC
- Sibylline Oracles Book 4—80 AD
- Sibylline Oracles Book 5—after 100 AD
- The Testament of Abraham—1st C. AD
- The Testament of the Twelve Patriarchs—150-100 BC

This carving of a Satyr (devil or demon) is part of a ceiling decoration in the Louvre, France.
The ideas contained in this literature would be more widespread than the books themselves, and would have a strong appeal to the Jewish people as a whole. The apocalyptic books fell out of favour among the Jews, particularly after Titus and Vespasian destroyed the Jewish state in AD 70. But by that time they had already been translated into Greek by the Jews of the diaspora. This fact fits well with Paul’s warning to Titus (1:14) referred to earlier. Notwithstanding Paul’s warning, the Christians in their turn took over this literature and popularized it still more by adopting it to their own use.

The Jewish apocalyptic was part of the accepted Jewish tradition during the time between the Old and New Testaments. The prevalence of ideas from this source can be seen in the Qumran writings, with actual words and phrases being in common, including belief in both good and evil spirits. This was also true in orthodox Pharisaic Judaism. The influence of apocalyptic thought and even phraseology can be traced in the writings of the rabbis and in the later liturgy of the synagogue. After AD 70 it became unpopular with official rabbinical Judaism, not only because of the destruction of the Temple, but because of its rising use among Christians.

It seems likely that those Christians who had been Jews or proselytes of the diaspora, would have been familiar with the apocalyptic literature. But for whatever reason, this literature became even more widespread among Christians. The entire body of that literature might have disappeared, had it not been for its enthusiastic acceptance in the post-apostolic Christian church. An observation by J B Russell indicates that there was another influence which reinforced that of the Jewish apocrypha.

“It was Plato ... who, with his great impact on Christian thought, was most influential in the development of the concept of the Devil” (page 145).

We have not yet plunged into the particulars relating to his Smoky Majesty, but there is another enquiry—where did the authors of the Jewish apocalyptic get their non-Biblical ideas from?

To be continued

END NOTES
1. David Gerrold, a California author.
2. Mirriam-Webster’s Collegiate Dictionary
3. The last verse of chapter 13 of Sun Tzu’s The Art of War
4. Lancelot C. Sheppard (article on Devil in the Encyclopaedia Britannica) was one-time editor of the “Faith and Fact Series” in the Twentieth Century Encyclopaedia of Catholicism.
5. Mircea Eliade was editor-in-chief of the 16-volume Encyclopedia of Religion (1987). He was a historian of religions and man of letters, distinguished for his researches in the symbolic language used by various religious traditions and for his attempt to reduce their meaning to underlying primordial myths that provide the basis for mystical phenomena.
7. Jeffrey Burton Russell, author of The Devil - Perceptions of Evil from Antiquity to Primitive Christianity (published 1977) professor of history at the University of California. His specialized field is the history of theology. He is most noted for his five-volume history of the concept of the Devil.
The Teacher & the Scholar

Part One: So You Want to Understand the Bible?

In Acts chapter 8 we read about a man who sat reading—and puzzling over—some of the things that had been written many centuries before by the prophet Isaiah. Philip, on hearing the man read Isaiah (he must have been reading out loud) opened up a conversation with the question: “Underesthest thou what thou readest?” (Acts 8:30).

This Bible reader responded to the question by saying “How can I, except some man should guide me?” (literally, lead the way). He invited Philip to take a seat, and after a further question about Isaiah 53:7,8 which he had been reading, we are told that Philip “began at the same Scripture, and preached unto him Jesus” (verse 35). That is, he announced the good news of Jesus (Gk. evangelizo).

Here then is a process whereby a man arrives at an understanding of the Bible. He begins by reading it. This would seem a very reasonable way for anyone to comprehend a written work or book on any subject—begin by reading. Get to know the contents.

Stay with the Facts

Most people who read a book (especially for the first time) begin at the beginning. That is logical. And so the reader opens his or her Bible and reads the words: “In the beginning God created the heaven and the earth.” That is a pretty fundamental statement! There are many questions, theories, and arguments about it—but if you want to understand the Bible; just begin by trying to see it from the writer’s viewpoint—what did he understand by that statement? Take the advice of the wise man who wrote: “He that answereth a matter before he heareth it, it is folly and shame unto him” (Prov. 18:13). Be content to read what is written and refrain from adding your own opinion (or anyone else’s) to it. As the wise man says again:

“Add thou not unto his words, lest he reprove thee, and thou be found a liar” (Prov. 30:6).

The first task is to get to know what the Book has to say. It would be foolish indeed to answer Genesis 1, verse 1 before reading the rest of the Bible. The Bible reader must be patient because further information will come to light as we read on.

Think about what you read, and apply it to those facts that are directly observable by you. As we read in Isaiah 40:26,

“Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number...”

Think about it. That is what this verse is asking us to do—think, meditate, consider. Stay with the facts as they are stated by the writer. It’s a Big Book!

Yes it is. But try studying Law, Medicine, Economics or some other discipline that might qualify you for this temporary and mortal existence. The question is—How badly do you want to understand the Bible? If it is just idle curiosity, then forget it.

In Proverbs chapter 2 we read this:

“My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom:out of his mouth cometh knowledge and understanding” (verses 1-6).

The formula given here is Ask and Seek. Seek for it as for hidden treasure. Jeremiah 29:13 says,

“And ye shall seek me, and find me, when ye shall search for me with all your heart.”

We need to establish in our minds an overall pattern of the contents of the Bible. One way to do this is by a system of Bible marking—for as Jeremiah says:

“For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?” (Jer. 23:18).

So make notes. Some people mark and underline their Bible putting notes in the margin or border. Other people prefer to make their notes separately. Sometimes a diagram or sketch can be useful. However we make our notes, be sure to stay with the facts. Jot down questions that occur as you read, being prepared to answer them later (notice that the eunuch in Acts 8 had a question about Isaiah 53). Deal with one book of the Bible at a time, taking note of its position, for the books in most Bibles do not always appear in their correct chronological order. There are some useful ready-made diagrams available, but do not take them for granted—go through them carefully yourself making sure you understand the reasoning behind the placement of the books and events.

Note the family history of Adam, Abraham, Isaac and Jacob (create a family tree) and pay particular attention to the Promises. Note down in point form what Abraham believed as a consequence of these promises.

As we read through the Bible and learn what God promises to His people, we shall find that our interest grows—the more we learn the more we shall want to learn. That is because this book promises salvation from death and its cause.

“...from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim. 3:15).

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).
“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” —or lives (James 1:21).

As we get a grasp of content—of the history and outline of the Bible, there will come a point in our studies when we realize the need for someone to offer guidance.

**The Need for Guidance**

The man in Acts chapter 8 who had been reading Isaiah 53 came to this realization. When Philip asked him if he understood, his response was: “How can I, except some man should guide me?” So Philip “preached.” He announced, proclaimed, taught or informed the Ethiopian eunuch of good news which up to that point in time he had not been aware of.

So we have here a teacher and a scholar or pupil. They were not equal in their knowledge of God’s purpose. Philip did not tell the man to go and “discover” the Truth for himself—he “preached.”

This is not how the world works today. The education reformers of the 1960’s changed the way people acquire their knowledge. The underlying philosophy that had gained the ascendancy in society was that all men (and women) are equal in every respect. The objective was to create a classless society—so social levelling had to come first and education second.

So “discovery learning” was introduced (a result of the 1967 Plowden Report in the United Kingdom). There would be no more teacher at the front with students seated in rows of desks. The teacher did not “tell” the student anything; he “advised” and engaged in “discussion.” Thus “teaching” (or worse, “lecturing”) became unfashionable and out of date. The idea was that people could learn through ‘experience’ —not from the experience of a teacher who was able to pass knowledge on—but through experimental experience and discovery. The result of all this has been the democratic or levelled society—and an increased illiteracy which places classical literature beyond the reach of the majority of people today.

A further development in the way people learn has come about as a result of technology—the computer can be a very useful tool, but it cannot replace the experienced teacher. It is impossible to gain a breadth of general knowledge and wisdom through accessing information wanted on the internet. Yes, we may get at certain facts faster, and have it stored on our hard drive. But the problem with this is that we only get at the information that we want, and not at what we need. Nowhere is this more crucial than in the matter of salvation. Computer searches are too selective—they do not give us a complete story. The context and background is not brought to our notice and consequently resulting conclusions will be faulty, inevitably leading to serious and fundamental errors.

God wants His word written upon our hearts and minds—not on our hard drive. There is much repetitive material in the Bible, and there is reason for that. By repeating material over and again—often in different ways—it gets into our heads, so that it becomes part of our own thinking. A computer cannot replace the Bible as the means of acquiring that knowledge which makes us wise unto salvation. God has designed the ideal way in which to write his laws upon our hearts and minds. To read and to meditate—that is the essential thing. We cannot do this in a hurry simply by pressing a few buttons. We read:

> “...be ye transformed by the renewing of your mind... be renewed in the spirit of your mind... receive with meekness the engrafted word, which is able to save your lives”—Romans 12:2; Ephesians 4:23; James 1:21.

The Bible is constructed so as to accomplish this, whereas technology causes us to side-step the necessary process that has been designed for our salvation.

These modern methods do not serve the purpose of learning God’s way. What we need here is humility of mind, not equality. In Luke 6:40 Jesus said “A disciple is not above his teacher, but every one perfected shall be as his teacher” (Young’s Literal). We cannot escape the fact that some man should guide us—lead the way, inform and instruct, so that our education may be perfected or complete.

The Bible itself provides us with an illustration of how this is to be done in a large assembly. In Nehemiah chapter 8 we are told how Ezra the scribe taught the law to the people. He did not ask the people to sit round in a discussion group for a mutual exchange of ignorance—he had “a pulpit of wood” (i.e. a platform) made, and the instructors—there were several of them—addressed the people from that:

> “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading” (Nehemiah 8:8).

So the Law was both read to the people and explained. It was given “with an interpretation” (see KJV margin). Similarly, when the apostle Paul addressed the crowd in Acts 21:40 he “stood on the stairs;” and when speaking in Athens he “stood in the midst of Mars’ hill” (Acts 17:22). Jesus taught from a ship thrust out from the shore.

Most believers in the 1st century met together in small assemblies however, often in someone’s house (see for example Romans 16:5; Colossians 4:15 etc.). The objective in speaking during the meeting was very clear—Paul wrote (1 Corinthians 14:26) “Let all things be done unto edifying” (that is, unto ‘building up’). There is no hint of a discussion group, but rather speakers would give their message one at a time so “that all may learn” (see 1 Corinthians 14:31-33). He writes “Let all things be done decently and in order” (verse 40). The Greek word taxis here means “by arrangement,” in “fixed succession”—see Vine’s expository Dictionary.

The principle is the same, whether dealing with a one-on-one situation as with Philip and the Ethiopian; or small assemblies in a home, or large gatherings. The purpose is for us to learn; to receive information and instruction. In each
situation there was a guide—a teacher—and a learner; a novice, a pupil. This is a situation requiring humility on the part of the recipient. Humility is essential.

Human pride is one of the greatest obstacles to those who would seek to understand the word of God. Jeremiah wrote:

“Hear ye, and give ear; be not proud: for the Lord hath spoken” (Jeremiah 13:15).

Now notice the absence of pride in the Ethiopian eunuch of Acts chapter 8. We are told that he was a man “of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure…” (verse 27). It was not beneath this high-ranking official to listen to Philip, he recognized his need for someone to guide and teach him the true meaning of Isaiah’s text. We need to be of the same disposition, willing to learn from someone who is Scripturally qualified to help us.

Part Two:
So Now We Need Teachers

Every believer of the word of the Truth of the Gospel has a responsibility to witness to the Truth and tell others (at every opportunity) about the Hope. Peter wrote:

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15).

No one who knows of the true Hope is exempt from this. As it is written in the Lord’s message from heaven, “Let him that heareth say, come” (Revelation 22:17). This is the privilege of all who have come to learn the Truth of the Bible. Such is the nature of the Truth that it motivates the individual to want to share the Good News with other people. This is good and it is healthy — so that all may say with the apostle Paul:

“I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Romans 1:16). But there is a collective responsibility in this matter as well: “...that through the assembly the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. This was according to the eternal purpose which he has realized in Christ Jesus our Lord” (Eph. 3:10-11 RSV).

The “heavenly places” or heavenlies is a New Testament expression that refers to the ‘high places’ occupied by principalities and powers—the Autorities, as we would call them today. Compare chapter 6:12.

Now, again, things would have to be done decently and in order, and it is clear that certain brethren in the assembly would be given the responsibility of communicating both within the brotherhood and (when occasion demanded it) to the authorities. Paul, for example, testified of Christ in Rome before Nero.

Generally speaking, various brethren had their own part to play. Paul writes:

“Now ye are the body of Christ, and members in particular. And God hath set some in the assembly, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles?” (1 Corinthians 12:27-29).

Each one of these gifted brethren had his own part; his own task to perform for the well-being of the whole assembly. It was not a democratic institution or a socially levelled society—as the quotation above shows there were ranks; a first position (i.e. apostles), second, third, and so forth. These were the spiritual brethren referred to in verse 1 of chapter 12 (notice that gifts is italicized—indicating that the word is not part of the original text). They were the presbytery or eldership that had the rule over the assembly of believers (see Hebrews 13:7, 17, 24).

“Are all teachers?” asks Paul (1 Corinthians 12:29). The answer was No. Teachers were third in rank in the assembly (after apostles and prophets). It was a God-given ability: a gift of the Holy Spirit—and it has no comparable parallel in assemblies today. Nonetheless, there are principles given to us whereby an assembly might conduct its affairs as closely as possible to the apostolic model seen in the 1st Century.

Believers today will keep at the forefront of their minds the objective of honouring and giving glory to God in all their activities. There should always be a careful avoidance of that Pharisaical love of the “uppermost seats” in the assembly (Luke 11:43) and the receiving “honour one of another” (John 5:44). Human nature is full of pride and is inclined to seek after positions which attract the esteem of others.

“My brethren,” writes James (chapter 3:1), “be not many masters...” The word is instructors or teachers—as in the Revised Version, RSV and other translations. And the reason given for this is: “knowing that we shall receive the greater condemnation,” or judgement. In religious assemblies today this caution is rarely taken seriously enough.

We cannot gain benefit from those who, having little of value to say, take their position on a “pulpit of wood” (or platform) to give everyone the benefit of their wind and confusion. As the apostle puts the matter (and he puts the case very well):

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:12-14).

So we require mature teachers in the Truth who are able to discern good from evil.

Peter (in 1 Peter 5:1-2) says:

“The elders which are among you I exhort, who am also an elder... Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.”

This is the responsibility of those who are mature and well-grounded in the Truth of the word.

He also says (1 Peter 4:11):

“If any man speak, let him speak as the oracles of God...”

He may be a nice man, but are you learning anything?

and evil” (Heb. 5:12-14).

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He also says (1 Peter 4:11):

“If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”

These are the teachers that we need to find—those who speak from a background of experience in the Scriptures. Those who value Truth.

Even today when we have no Holy Spirit guidance outside of the inspired Scriptures themselves, we can see clear guide-lines for an assembly of believers. If these guide-lines are ignored the assembly will degenerate until Truth is lost in an apostasy. It will lead the assembly away from salvation.

The principles outlined in 2 Timothy 2:2 should be noted. It is those who are “faithful men, who shall be able to teach” that are needed. Those who, in the words of Titus 1:9 are:

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the
This is not to suggest a “clergy.” That is the last thing that we need. But it does mean that common sense should operate in choosing capable teachers in an assembly. But even then, even if we had 10,000 instructors in Christ (and no community has that many) Paul says we need “fathers” (1 Corinthians 4:15). We do not require orators or entertainers, we need fathers and shepherds.

People who are in love with the word of God will recognize those who can guide and teach them—and they will recognize those who have little to offer, for they are “clouds without water” (Jude verse 12). Those who are not in love with the word will not care—they will not care whether they understand what they read or not, and still less whether anyone else does. They will not want a Philip or anyone else to “preach” to them, or lecture, and “give the sense, and cause them to understand the reading.” For as Paul told some in his day: “...the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them” (Acts 28:27).

May it be that our readers will not be of those who manifest that spirit of indifference, but will be like those faithful Bereans who “received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so”—Acts 17:11.

THE TRANS-ATLANTIC ALLIANCE...

As Changes in Leadership Approach what about the Future of the “Tarshish Alliance”?

It is a fact worth the notice of all Bible believers that history is not made up of the chance happenings of day-to-day events—even though it may sometimes appear that way. If, as the prophet Daniel says, “the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men” (Daniel 4:17)—if that is indeed so, then both history and the world of politics are controlled by God according to his purpose. Through the prophet Isaiah God says there is none like Him:

“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:” (Isa. 46:10).

This explains why the true children of God are so keenly interested in political affairs, even though they cannot and do not participate in them. History is the outworking of politics and of the decisions taken by world leaders—whether they be kings, presidents or prime ministers. So we must conclude that God uses these leaders and their governments to carry out His will, whether they want to or not. Any changes in leadership that come therefore, are all according to God’s design.

If it is God’s design that there should be an alliance between the United States and Great Britain in these latter days, then political leaders will not be able to prevent it. Circumstances will compel them to take that road even though they turn every way in their attempts to resist it.

For many years Britain has dithered and debated about her relationship with the European powers—and part of that uncertainty is due to Britain’s reluctance to sever the trans-Atlantic ties with the United States (not forgetting her historic connections to other countries like Canada, Australia, New Zealand and others).

Leaders of the U.S. and the U.K. in a final meeting in London

As Churchill observed on August 20, 1940, during the Battle of Britain: “The British Empire and the United States will have to be somewhat mixed up together in some of their affairs for mutual and general advantage. For my own part, looking out across the future, I do not view the process with any misgivings. I could not stop it if I wished: no one can stop it. Like the Mississippi it just keeps rolling along. Let it roll. Let it roll on full flood, inexorable, irresistible, benignant, to broader lands and better days.”

Well, since Churchill said that almost 60 years have passed—and the alliance “just keeps rolling along.” It has its ups and downs; its high spots and its low moments—but it continues, and will continue provided both nations continue free to maintain it.

That the alliance will survive seems certain from Biblical considerations. In the latter days there is to be an alliance identified in Scripture as “the merchants of Tarshish, with all the young lions thereof” (Ezek. 38:13), and in another place as the Isles and the ships of Tarshish (Isaiah 60:9), and again in Psalm 72:10 “the kings of Tarshish and of the Isles.” The “Isles” are coastlands and continents “afar off” (see Jeremiah 31:10 and Isaiah 66:19).

As to the identity of Tarshish with Britain—see The Bible Magazine Vol. 20 issue No. 3. Britain, in her current state of apostasy continues to flirt with Catholic Europe, but this can only lead her into stormy seas. As the world begins to compete for energy resources, it may well be that Europe will be at the mercy of Russia, while Britain and the United States look to the Arabian peninsular for oil. This of course is the “Sheba and Dedan” of the Bible.
As Catholic Ireland votes “No” to the Lisbon Treaty, what of the future of the European Union?

By Don Pearce  RUGBY, U.K.

No means No! But not if the EU is involved!

Little Ireland managed to poke its finger in the EU’s eye and it reacted angrily. Ireland was the only EU country to allow a referendum on the Lisbon Treaty. The people of Ireland responded by positively rejecting the Treaty, putting the whole matter in jeopardy. Numerous EU leaders made it clear that the train was not going to be derailed because of a small country like Ireland! The EU summit that shortly followed the vote has given Ireland 5 months to come up with an acceptance plan!

EU Schemes to Overcome Ireland’s No! Vote

Various ideas are floating—one is to make some minor tweaks and have another referendum! Another is to ignore the Irish altogether and unless they come round to accepting the Treaty they can go their own way. The French PM—Nicolas Sarkozy is pointing to a more radical approach—kill off the Treaty and instead go back to a looser grouping concentrating on trade. This is not what Germany wants, so we have an interesting few months ahead as the EU leaders try to find a way forward. As Straforfof (16-6-08) put it:

“The two countries currently have very different mindsets. Germany has been relatively quiet after the Irish vote. It took the leading role in salvaging the failed EU Constitution and re-packaging it as the new treaty during its stint in the EU presidency last year, so the treaty’s failure is in a sense a German failure, and the Germans are, in effect, sulking.”

Yet another proposal is a two-speed Europe, certain countries forging ahead with closer political union, leaving the others in an outer ring, with looser ties and less control over Europe’s affairs.

“Frank-Walter Steinmeier, the German Foreign Minister, who like other leaders has said that the ratification process should proceed in other states has also suggested that if Ireland cannot be persuaded to hold a second referendum then the country should partially stay out of integration. He made a reference immediately after the referendum result was announced to the prospect that Ireland would for a while make the way open for the remaining 26 states to pursue integration.” This is another way of saying that the old German concept of the ‘hard core’ (Kerneuropa) is about to make a comeback—the idea that some EU states should be able to group together within the institutions of the EU without other peripheral states being able to stop them. The Lisbon Treaty would therefore somehow enter into force without those states which did not ratify it” (European Journal 26-6-08).

Interestingly this is not a view that Angela Merkel shares—she is looking for other solutions at the moment.

“A two-speed Europe is not the way forward. We must ensure that treaties in the EU are promoted unanimously. Europe cannot afford another phase of reflection”(Build.ie 19-6-08).

Although technically the Treaty is now dead, the EU is determined to press ahead with the acceptance process by the remaining 7 countries. One of these is the Czech Republic, whose leader had indicated that his country might well not be able to agree to the Treaty, following Ireland’s vote. However the Czech Constitutional Court has just ruled that the Lisbon Treaty would not violate their own constitution, so that hurdle seems to be been jumped—only for Poland to now indicate they may not be able to approve!

The EU has managed to exist for the past few years without having the Constitution/Lisbon Treaty in force; in fact what is so remarkable is how much of what is incorporated into this Treaty has become operational, in spite of it not having the legal backing. Like a steamroller, the politicians push onwards to their goal of a fully-fledged Union.

EU Constitution Author says Referendums can be Ignored

Under this headline the Daily Telegraph (26-6-08) reported on an interview between the Irish Times and main architect of the Constitution: Future referendums will be ignored whether they are held in Ireland or elsewhere, Valéry Giscard d’Estaing, the architect of the European Union Constitution said.

“The former President of France drafted the old Constitution that was rejected by French and Dutch voters three years ago before being resurrected as the Lisbon EU Treaty, itself shunned by the Irish two weeks ago.

“Mr Giscard d’Estaing told the Irish Times that Ireland’s referendum rejection would not kill the Treaty, despite a legal requirement of unanimity from all the EU’s 27 member states.

“We are evolving towards majority voting because if we stay with unanimity, we will do nothing,’ he said.

“It is impossible to function by unanimity with 27 members. This time it’s Ireland; the next time it will be somebody else.

“Ireland is one per cent of the EU.”

“Mr Giscard d’Estaing also admitted that, unlike his original Constitutional Treaty, the Lisbon EU Treaty had been carefully crafted to confuse the public.

“What was done in the (Lisbon) Treaty, and deliberately, was to mix everything up. If you look for the passages on institutions, they’re in different places, on different pages,” he said.

“Someone who wanted to understand how the thing worked could with the Constitutional Treaty, but not with this one”(My emphasis. DFP).

How does scripture guide us? We know we are seeing a re-creation of the Beast system in its final phase with Germany in her traditional role as its central power. In the past, the Beast system was not as extensive as the current EU. It would point to a smaller core of nations pressing ahead with political integration, leaving the rest of what is currently the EU to leave or to be more loosely tied by trade. One of the problems for Germany is that with the present size of the EU she is losing dominance.

EU Expansion Moves on Hold?

With the turmoil caused by the Irish vote, there have been several voices raised that expansion plans should be put on hold.

“In the wake of Ireland’s ‘no’ vote on the Lisbon Treaty referendum June 12, the European Union is undergoing an institutional crisis. Though EU Enlargement Commissioner Olli Rehn said June 16 that there is no direct link between the Irish vote...
and EU enlargement, Brussels will be too busy handling the EU’s existential crisis to focus on expansion efforts” (Stratfor 16-6-08).

This will affect the prospects of the several Balkans countries which the Vatican is keen to see integrated into Europe.

“Candidate countries (Turkey, Croatia and Macedonia) and potential candidates have been in a tenuous position since the defeat of the EU’s constitutional treaty in French and Dutch referendums in the summer of 2005. ‘Enlargement fatigue,’ inspired particularly by Turkey but also by some of the more dysfunctional Balkan states, was often cited for the failure of that round of EU treaty reform. With the Lisbon Treaty now on ice and potentially scrapped altogether, enlargement will be an afterthought (if it is a thought at all) for most member states.

“It is now also doubtful whether the EU will complete the ratification of its last four Stabilization and Association Agreements (SAAs), made with Albania, Montenegro, Serbia and Bosnia-Herzegovina. The SAAs figured prominently in the EU’s strategy of stabilizing the Balkans through policies of good neighborliness, reconciliation, and the adoption of EU laws and regulations. However, the agreements have to be ratified by every single EU member state before they come into force. The failure of the Lisbon Treaty will make this ratification process highly susceptible to chaos, as Brussels bureaucrats lose their ability to convince member states unenthusiastic about enlargement (or about a particular Balkan state) to sign off on the agreement” (Stratfor 16-6-08).

It will be interesting to see how Germany handles this aspect. The Balkan region was the powder keg that started WWI it played a decisive role in WW2 and may yet see another splintering of Europe.

What we have to remember is that the picture of the Beast and its rider in Revelation chapter 17 is a picture of the situation at the time of Armageddon, that is, after the return of the Master to the household. We are perhaps seeing the break-up of Europe, as we know it, in preparation for the final Beast grouping.

Another unexpected consequence of the Irish No! vote is the disarray that has now overtaken the EU just as important negotiation talks begin with Russia. The first 10-year Partnership and Co-operation Agreement expired in 2007. Due to problems over disputes between Poland and Russia, talks on drawing up a second Agreement were aborted and so the original Agreement was extended for a further 12 months. The EU-Russian leaders meet twice a year, and the disputes were cleared up and at the 21st bilateral summit in June, the two sides discussed the type of Agreement that they would like to see. It is thought that it might take 2 years to be completed as both sides feel that it needs to be broader than merely a rehash of the first Agreement. One of the problems is that the original Agreement was very much slanted at bringing Russia up to speed with how a country was expected to work in the 20/21st century. Russia in 1997 was emerging from the long period of communism and seeking to reach out to the West. With the coming of Putin as President in 2000 and the subsequent wealth accumulation from the ever increasing revenues from rocketing energy and raw material prices, Russia feels able to stand on her own feet, thank-you-very-much.

current favorable conditions to broaden its economic influence in Europe and to get more profitable and attractive energy assets, including infrastructure projects in the energy sphere, oil and gas pipelines, and refineries,’ he says.

‘‘It has to be a serious document, and yet not obscured with concrete details, but it should be a framework construction that will enable us to see the main developments over the years ahead,’ Medvedev said. ‘This is our priority, both legally and organizationally, at the summit’” (Radio Free Europe 26-6-08).

The talks will begin formally in Brussels on 4th July.

New versus Old Europe: The Future of EU-Russia Relations

An interesting description of the two sides was given in an article (26-6-08), headlined as above, by a German think-tank website deutsche-aussenpolitik.de which looks at German foreign policy.

“The European Union has been built on several principles which were a direct lesson of the dire consequences of nationalism and power politics in European history. … It is based on the principle of equal partnership. In no other region in the world could a tiny country such as Luxembourg exercise so much policy influence, sometimes even over its much bigger neighbours. … In the economic sphere, the European Union stands for fair competition and de-regulation. “Russia, by contrast, has in recent years pursued a political and economic model which resembles 19th century European power politics. Under the former President Vladimir Putin, now Russia’s prime minister, it has adopted an authoritarian form of governance which is only a façade of democracy. The Russian government considers the law as an instrument of a powerful state bureaucracy, rather than as a tool to ensure the peaceful resolution of conflicts. Moscow seeks to weaken international institutions, such as the Organization for Security and Cooperation in Europe (OSZE), when these threaten to constrain its perceived national interests. Moreover, Russia is not shy to apply crude power politics and to use its oil and gas resources when it deems its interests to be at stake—as in the cases of Chechnya, Georgia, Nagorno-Karabach, Transnistria or even
John was amazed at the awesome nature of the woman he beheld on the back of the beast as described in Revelation chapter 17. As well it might. It clearly commands the respect of the nations at this time, *sitting upon many waters* (v.1). The rapid regaining of power and authority is one of the signs of our times. Just as God’s people have been restored to their land, so Rome is being restored to a position of power and influence as in earlier centuries, when church and state persecuted the true believers. Restored to power for the coming clash between Christendom and Israel, that God may reveal His mighty hand and save His people and destroy those who falsely claim to be His people.

Last year saw Tony Blair “crossing the Tiber” and becoming a Roman Catholic. Now there is speculation that President Bush may be travelling the same road. What a scoop that would be!

**George W Bush Meets Pope amid Claims he might Convert to Catholicism**

The first rumours of his possible conversion were raised in January 2008. In April, when the Pope visited the US, the two leaders spent some time together. Then on Bush’s farewell tour of Europe in June, the two men met at the Vatican. and prays at an Episcopal church in Washington.

“However, George William Rutler, a New York-based priest who is close to the president, was quoted by the *Washington Post* earlier this year saying that Mr. Bush ‘is not unaware of how evangelism, by comparison with Catholicism, may seem more limited both theologically and historically.’

“Mr. Bush has filled the White House with Catholic speech-writers and consultants and is also thought to have asked a Catholic priest to bless the West Wing.

“Before he became president, Karl Rove, his former political adviser, invited Catholic intellectuals to Texas to lecture the candidate on the church’s teachings. Mr. Bush appointed the Catholic judges Samuel Alito and John Roberts to the Supreme Court.

“However, it is thought unlikely that Mr. Bush would convert until after he has left office. Jeb Bush, the president’s brother, has already converted to Catholicism.”

At a time when the Roman Church is being torn apart and the Protestant voice is scarcely heard, Rome is being perceived as the only (apparently) reliable, authoritative Church. Let us not forget that she is full of the names of blasphemy and drunken with the blood of saints. Moreover she is the one riding the Beast to make war against *the Lamb* (Rev 17:3,6,14). True believers will be guided by their Master’s words, rather than by appearances.

**Bridging the Gap Between Rome and Constantinople**

This was the headline (26-6-08), in *The Trumpet*, indicating the influence the Vatican was playing in the politics of Europe. Pope John Paul II often spoke of Europe breathing with her two lungs—eastern and western Europe working together. He was instrumental in the collapse of communism, working with the CIA in Poland to bring Poland out from under the yoke of communism, and in the fullness of time Poland joined the EU, again with the support and encouragement of that Pope. He also worked to heal the split between the Vatican and the Greek and Russian Orthodox Churches. His successor Benedict is equally urgent in his goal of bringing back former communist countries into the fold of the EU and also unifying the churches. Hence our interest in the above headline. The article stated:

“As the Vatican goes about expanding its influence further and further east, it has now set its sights on Ukraine. That is why Pope Benedict XVI sent his right-hand man, Vatican Secretary of State Cardinal Tarcisio Bertone, to Ukraine in late May. During his trip, Bertone met with high-level Ukrainian political and religious leaders to discuss issues relating to Christian unity and European integration. At the end of his trip, the vice prime minister of Ukraine thanked Bertone...

**President Bush chats with the Pope: Will Bush join Rome?**

As the *Daily Telegraph* (13-6-08) reported:

“The two men have grown increasingly close in the past two years, and Mr. Bush was overheard whispering: ‘What an honour, what an honour, what an honour!’ as he ascended the steps to the tower.

“Several Italian newspapers cited Vatican sources suggesting that Mr. Bush may be prepared to convert. One source told *Il Foglio*, an authoritative newspaper, that ‘Anything is possible, especially for a born-again Christian such as Bush.’

“He has repeatedly made clear his admiration for Benedict and has even claimed to have read some of the pope’s theological books.

“A source close to the Vatican said that Mr. Bush was the most ‘Catholic-minded’ president since John F Kennedy, who famously played down his Catholicism. Mr. Bush belongs to a Methodist church in Texas.

Ukraine. Finally, Moscow has rolled back some of its previous market reforms and strengthened state interventionism as well as mercantilism, especially in the energy sector.

“This black-and-white perspective—old Russia versus new Europe—may be simplistic, not least because the European Union has not always stuck to its high-flying objectives itself. Yet, the differences are real in substance and they are even becoming more pronounced.

“However, the fact that the EU and Russia have incompatible visions of ‘Europe whole and free’ must have consequences for the relationship. Brussels and European governments simply have to acknowledge this fact and stop pretending that Russia can be somehow socialized or even integrated into democratic European structures in the foreseeable future. Even German foreign policy—which has been a vocal advocate of such efforts in the past—has now adopted a more modest and realistic approach. Clearly, outsiders have only very limited possibilities to influence domestic Russian affairs through carrots or sticks. Rather than craving for a community of values, the European Union should thus work towards a community of interests with Russia.”

Their likening of Russia to “Old Europe” is significant from a Bible student’s perspective. Under the Biblical terms of Gog and his companions, Russia and her allies are depicted as a ruthless military power, seeking to exterminate the regathered nations at this time.

**Medvedev rotates Jobs with Putin.**

To mark Dmitry Medvedev’s rise to succeed Putin as President, the May Day parades in Moscow’s Red Square were revived, having lapsed in the post communist years. In a dramatic display of “Old European-ness” the missiles, tanks, weaponry and aircraft were displayed through and over the Red Square, as in former times. No matter that much of the weaponry was old and greatly lagging behind the West, this heart-stirring display of power brought pride to the Russian nation!

She has recently restarted long-distance flights to test the reactions of the West, sending her huge, 150 ton, long-range bombers across the Arctic, over Norway, the Shetlands, Faeroes and across to the American coast. Nato, British, French and American planes are scrambled to the American coast. Nato, British, and strength across the Arctic, working on the future. As the head of the US Defense Intelligence Agency remarked, “Russia is trying to reestablish a degree of military power that it believes is commensurate with its renewed economic strength and political confidence” (*Spiegel* 25-6-08).

**Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.**
for the Vatican’s support of Ukraine’s aspirations to enter the European Union.

“Bertone expressed his conviction that Ukraine is a vital crossroads between the cultures of East and West. He went on to emphasize the need for religious dialogue between Catholics and Eastern Orthodox Christians in an attempt to forge further bonds of unity between the churches. This call for unity is picking up momentum from Rome to Kiev to Constantinople—and not just on the Catholic side.

“The Ukrainian Catholic Church is an Eastern rite church that still pledges fidelity to the pope of Rome. Its major archbishop, Cardinal Lubomyr Husar of Kiev, has for some time been proposing that a unified Ukrainian patriarchate for all Eastern Christians, both Catholic and Orthodox, should be established. To facilitate this goal, he has also been calling for a system of “dual unity” that would allow his church to establish full communion with the Eastern Orthodox Patriarchate of Constantinople while maintaining communion with Rome.

“Orthodox Patriarch of Constantinople Bartholomew I has responded favorably to this suggestion, saying it would produce a situation in the Christian world akin to the one that existed before the Catholic-Orthodox split in A.D.1054. Bartholomew says the people of both the Roman Catholic and Eastern Orthodox churches have come together at the grassroots level and are now waiting for church leaders to reach agreements on remaining doctrinal questions.

“Eastern Orthodox and Roman Catholic leaders have already drafted a joint consensus declaring the pope’s primacy over all Catholic and Orthodox bishops. If attempts by the Ukrainian Catholic Church to establish ‘dual unity’ work out, it will signal another one that existed before the Catholic-Orthodox split in A.D.1054. Bartholomew says the people of both the Roman Catholic and Eastern Orthodox churches have come together at the grassroots level and are now waiting for church leaders to reach agreements on remaining doctrinal questions.

“As tensions build among the Ukrainian people over whether they want to remain in Russia’s sphere of influence or throw their lot in with a forming United States of Europe, religion is going to play a major factor. Catholic and Orthodox Christians who take the European side are going to have little choice but to rely more and more upon the Vatican for support. Those who take the Russian side are going to have to look to Moscow, because the other patriarchates of the Eastern Orthodox Church are already moving closer and closer to Rome.

“Roman Catholicism is indeed about to become the religion of a united Europe.”

Medvedev and the Russian Orthodox Church

While the Vatican is having to work hard to assert its authority amongst the political leaders of Western Europe, there are no such problems in the East. The Russian Orthodox Church enjoys immense privileges and is accepted by the Russian leaders. Putin, whilst president was frequently seen worshiping and the Patriarch Alexy II was often by his side on state occasions. Under Medvedev the situation is not going to change—he too is a devoted attender. He says that he was voluntarily accepted into the church at the age of 23. His wife too is an active member and uses her influence to promote the Church.

US Open Source Center (7-5-08) carried a long article on the status of the Orthodox Church in Russia. Here are a few extracts:

“New Russian President Dmitriy Medvedev and his wife Svetlana appear to have strong ties with the Russian Orthodox Church, which began to play an increasingly prominent public role under former President Vladimir Putin, and have promoted church interests. In a departure from his recent practice during presidential campaigns, Patriarch Aleksiy welcomed Medvedev’s nomination while church officials stressed Medvedev’s Orthodox credentials. It appears likely that the church is hoping that Medvedev will be more receptive to its initiatives than Putin, who, while evidently close to the church, stopped short of endorsing all its policies, balancing church interests with other political considerations and the constitutional separation of church and state.

“The Medvedevs appear to have played an active role in promoting the interests of the Orthodox Church.”

Israel at 60—the Start of Peace and Safety?

We wish to concentrate on the remarkable Peace Talks that are currently underway.

“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Thess 5:3).

We know these words originally applied to the situation in AD 70, but we can take them as applying to our generation when a terrible calamity is to overtake Israel—defeated by Gog—her power will be utterly broken. One can understand from an Israeli point of view that peace from constant rocket and mortar attacks as well as suicide missions, is something worth great sacrifices. They wish to lead “normal” lives and not be in fear of the terrorists. Their enemies are aware of this and manipulate the situation, ratcheting up their demands.

As we write at the start of July, the Egyptian brokered peace with Hamas is holding—just. There have been several rockets and mortars fired at Israel since the truce was agreed, but Israel has chosen so far not to retaliate, except for extending the shut-down period of the crossings. Hamas regards this truce as a triumph, the captive soldier has not, so far, been released.

They are restocking with greater weapons than before, and have declared that this is but a lull, the fight will go on until Israel is driven out of the Land.

“Israel doesn’t believe in the Gaza ceasefire, but it’s unable to decide on a large-scale strike in the Strip and needs some quiet time in the south. Hamas doesn’t believe in it either, it just needs a break. At this point, says Alex Fishman, any truce is likely to be followed by a severe escalation in Gaza

“Hamas is no longer smuggling huge amounts of weapons into Gaza Strip. It simply doesn’t need to. Since the Gaza pullout in 2005, more than 120 tons of explosives have made their way through the underground tunnels running beneath the Philadelphi Route. More than 1,000 machine guns, 32,000 Kalashnikovs, 4,000 RPG launchers, hundreds of rockets, dozens of anti-aircraft missiles and several hundred shells have all made it through the tunnels. These are astronomical quantities for a semi-military organization...” (Ynet News 26-6-08).

At the same time that Israel has been negotiating with Hamas via the Egyptians, they have been talking with the Syrians. With Lebanon, these are the last “neighbours” not to have made peace with Israel. Lebanon is very much under the control of Syria and Iran, if Syria did make peace, then Lebanon is sure to be part of that agreement. A recent Stratfor report (27-6-08) indicated that Syria would like to see Hezbollah’s power in Lebanon greatly curbed, which would suit Israel too!

The price that Syria is demanding appears to be the return of the Golan. It is hard to visualise such an agreement after the problems of Gaza. However, with the major Arab nations pushing for peace, there does seem to be a growing mood of optimism that some solution to the present hostilities is better than the present tensions. The change in Northern Ireland indicates that, under pressure, terrorist tactics can be subdued when the will is there. What we do know is that before the invasion of Israel, there will be a period of peace and prosperity, engineered by Israel but not in a spirit of faith, as God’s condemnation of it makes clear (Ezek. 39:26).

As the world around looks increasingly shaky, as economic gloom intensifies, and men’s hearts are frightened as their living standards are threatened by ever-rising prices, we see this as a further sign that the Master is at the door.

“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28).
Britain’s relationship to the European Union is seen by many people as a purely political issue. Few in secular Britain today would be aware of a religious—let alone Biblical—dimension to the matter. The vast majority would not care one iota about a religious aspect to the question even if they knew of it, for the Book known as “The Holy Bible” is no longer the influence that it once was in Protestant England. At her coronation the Queen was presented with a Bible and told: “We present you with this Book, the most valuable thing this world affords. Here is wisdom. This is the Royal Law. These are the lively oracles of God.” These are words that have little meaning or relevance for people in modern Britain—and there is good reason to conclude that this rejection of the Bible constitutes the most serious and disastrous development of the last century. The “key of knowledge” has been taken away and the results have been morally, socially and politically catastrophic. A subtle and deceptive influence emanating from spurious religious and philosophical centres have caused Britain to turn her back on centuries of history and hard-won freedoms, and to now surrender herself to a Europe that will yet become the most oppressive bureaucracy ever known. It is no exaggeration to say that the British people are being compelled to subject their country to a formidable tyranny—a tyranny of which the now rejected Book of God has warned of.

By Paul Billington  Brantford, ON

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The Bible and Hard Facts

William Tyndale translated the Bible into English just 474 years ago, and in his “Prologue upon Second Peter” he explained what he saw from Peter’s epistle, saying “how at the last men should believe nothing nor fear God at all.” This is what Tyndale saw from the words of 2 Peter 3:3, 4 etc.

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the foundation of the world.” Paul Billington

A Detail from a painting entitled: “The Secret of Britain’s Greatness” depicts Queen Victoria and a Bible
beginning of the creation.”

The fact is that Peter’s words, and Tyndale’s understanding of them, describes Britain (and much of the rest of the English-speaking world) as we see it today. We need to ask how it is that Peter could know of these latter-day conditions almost 2,000 years ago—and how Tyndale could express it so clearly well over four centuries ago?

In other words, how is it possible for men to know of future situations so far in advance?

The phenomenon of accurate prophecy is one of the hard facts that has never yet been explained satisfactorily by those who reject the Bible as being “the lively oracles of God.” In fact we find that in the prophecy of Isaiah (a 2,000 year-old copy of which was preserved among the Dead Sea Scrolls), this very issue is the subject of a direct challenge:

“Produce your cause, saith the L ORD; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together” (Isa. 41:21-23).

Bible prophecy cannot be seen in the same category as the vague ramblings of a Nostradamus or Old Mother Shipton. The language of Bible prophecy is often clear and unmistakable as far as its meaning is concerned. Readers are left in no doubt as to what to expect. Take the example of Jeremiah 51:37 which speaks of the once mighty Babylon:

“And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.”

Here we are, over 2,500 years later—and there is no thriving city of Babylon in the Middle East. The ancient city is in heaps. There are no supermarkets or traffic-jams there—only ruins.

Examples can be multiplied. The ancient Phoenician city of Tyre thrown (literally) into the sea by Alexander the Great (Ezekiel 26:3-5; and verse 12). The vision of world history given in advance to Daniel who told Nebuchadnezzar what would come to pass after him (see Daniel 2:39-43).

These things are not the result of human wisdom or foresight. As Daniel told king Nebuchadnezzar:

“But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these” (Dan. 2:28).

Not only is the future foretold in the Bible, but there is an unseen power at work controlling circumstances in order to bring that word to fulfillment. Consider Jeremiah 31:10,

“Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.”

“He that scattered Israel will gather him...” Here is not only a declaration of what is to happen, but also active involvement in bringing it about. Similar words can be found in Ezekiel 11:17,

“Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.”

The restoration of the Jewish people to their ancient homeland is not a chance happening. It is the work of “the Lord GOD.” This is the only reasonable conclusion to be drawn from what we may term The Israel Fact.

Britain’s Separation from Europe

In his Acts and Monuments published in 1563, John Foxe described the impact which was made upon England by Tyndale’s translation of the New Testament, together with his other writings. Foxe wrote:

“These books of William Tyndale being compiled, published, and sent over into England, it cannot be spoken what a door of light they opened to the eyes of the whole English nation, which before were many years shut up in darkness.”

Thus began the Reformation and the separation of England from the religious authority that had dominated Europe for centuries. Other issues were certainly involved, but it was the influence of the Bible that set the British nation on a different path to that of Europe.

To the embarrassment of most churchmen in Britain today, Tyndale and other Protestant writers after him had seen the papal system as ‘Antichrist,’ and as “that man of sin”—an identification that can still be seen in the “Translator to the Reader” preface of the 1611
King James Bible. Expositors who wrote about the symbolic books of Daniel and the Revelation were in no doubt that the Roman system (both religious and political) were to be understood from these figures. Thus, Thomas Newton writing in 1754 when explaining the 17th chapter of the Revelation declared:

“The beast therefore, upon which the woman rideth, is the Roman government in its last form.”

That, more or less, was the accepted view. It was further pointed out by Joseph Mede (1649), Sir Isaac Newton (1733) as well as by Thomas Newton and many others, that the ten horns of the Roman Beast represented the Barbarian divisions of the Roman Empire—later seen in the nations of Europe. Any proposed alliances would be treated with extreme caution by Protestant England.

But another event—a political earthquake—shook not only Europe, but Britain as well. In 1789 the French Revolution overthrew both the French monarchy, the aristocracy and the authority of the Church. There was general alarm in case the Revolution spread beyond France—“they will lay the axe to the root of religion itself” said The Times of London (June 30th, 1790). Disturbances were reported in England, and blamed on a pamphlet by Tom Paine which promoted (in the language of The Times) “the atheistical precepts of the new RIGHTS OF MAN.”

The French Revolution itself had been the subject of prophetic writings. Basing his words on the book of Revelation chapter 11, the French Protestant writer, Peter Jurieu, published the English translation of his book The Accomplishment of the Prophecies in the year 1687. Quoting Revelation 11:13, he wrote:

“And the same hour there was a great Earthquake. I will not spend time upon the signification of this representation, an Earthquake: For ‘tis known by all who are versed in the Prophets, that in the prophetic style, an Earthquake signifies a great commotion of Nations, that must change the face of the World... so that ‘tis certain, that according to this Prophecy, in a very few years, the face of the Antichristian Kingdom shall be changed, but not everywhere. It shall be only in the tenth part of the City, which shall fall by this Earthquake...

“Now what is this tenth part of this City, which shall fall? In my opinion, we cannot doubt that ‘tis France. This Kingdom is the most considerable part, or piece of the ten horns, or States, which once made up the great Babylonian City.”

If Europe’s religious authority was not acceptable to Protestant England, neither were the ‘atheistical Rights of man’ as they emerged in Revolutionary France, or a little later, Napoleon’s France. Britain was prepared to defend her freedom from European tyranny—whether that of a religious autocrat, a Napoleon, a Kaiser, or a Hitler. In the words of Winston Churchill:

“We shall defend our island, whatever the cost may be...”

Faber’s book on prophecy published in 1806; the year following the Battle of Trafalgar

Britain & Europe’s “Confederacy”

In 1806, the year following the historic Battle of Trafalgar, George Stanley Faber published his Dissertation on the Prophecies. Although he does not refer to England by name, there can be no doubt what nation was in his mind when he used the phrase “the great maritime power of the age”—the power that he saw as the one which would begin the restoration of the Jews. He wrote:

“The isles of the sea, and the ships of Tarshish, must begin the great work of the restoration of the Jews.”

“As yet we have beheld no signs of the restoration of Judah, nor, to all appearance, shall we behold any, till the sixth vial is poured out, till the waters of the Euphrates are completely dried up to prepare a way for the kings of the East, till the great confederacy of the beast and the false prophet begins to be formed.”

Here were events which Faber—writing over 200 years ago—looked for. He understood the Scripture to teach that a naval power would begin the process of the Return. In order for this to happen the waters of the Euphrates (symbolizing the Turkish Empire) would have to be “dried up” or removed. Faber then understood that a “great confederacy” would be formed by those powers represented by “the beast and the false prophet,” and would gather the kings of the Latin earth (i.e. Europe) in preparation for Armageddon.

Faber was of course working from Revelation 17:11-14 and chapter 16:12-16. He was not infallible by any means, but from those Scriptures he was able to foresee the fall of the Turkish (Ottoman) Empire, the mission of the “great maritime power” in restoring the Jews, and the formation of a European union, or confederacy. From these developments he further concluded that “the great maritime power” (read ‘England’) would NOT be included in the European confederacy. His actual words were:

“As certain as it is that the confederacy of Armageddon will in part at least be directed against Judah and Jerusalem; so certain is it, that the Jews will begin to be restored by the great maritime power of the age. Hence it will necessarily follow, that, as the one is hostile and the other friendly to Judah, the great maritime power cannot be leagued in friendly alliance with the confederacy. The confederacy however will consist, as we are explicitly told, of the beast, the false prophet, and the kings of the Latin or Papal earth: therefore the great maritime power cannot be subject to any of the heads of this confederacy.”

If Faber and those who thought like him had explained the Bible teaching on these matters correctly, it may be reasonably asked why Britain today has become a member of the European Union. Does this not demonstrate that such expositors were mistaken? Have not events shown them to be wrong?

Whilst many eagerly rush forward to embrace the conclusion that these explanations of prophecy were obviously in error, there is an alternative view of the matter—and it is one which finds support in the Scriptures themselves.

A Changed Britain

Britain today is a country that is vastly different from the “Protestant England” of over a century ago. The extent of this difference cannot be fully appreciated by those who were born since the late 1960’s for the simple reason that the past has been buried out of sight—erased.

Britain has been subjected to a cultural revolution. It has passed through a religious and moral upheaval. It is a “New Britain,” a transformed world. The extent and detail of this revolution was very well described by the author Peter Hitchens in his 1999 book The Abolition of Britain. From a more political angle John Redwood, a member of Parliament, published his book The Death of Britain in the same year. He wrote: “The British people are sleep-walking into a disaster... The British people always take time to wake up to these threats to their freedom. They have always in the past woken up.”

Whether they will do so again does not seem a very promising prospect today. It would now appear virtually certain that Britain faces the most severe crisis of her long history.

The situation that we see in Britain today as far as her relationship with Europe is concerned, was foreseen with considerable accuracy almost 40 years ago by the controversial and much misrepresented politician Enoch Powell. In a book entitled The Common Market: The Case Against” (published in 1971, and prior to the
Referendum of June 5, 1975), Powell clearly set forth the inevitable direction that the (then) Common Market (or European economic Community) would follow. At the time Powell’s predictions appeared to be just too fantastic; crude scare-tactics—unbelievable! Yet the gradual—very gradual—development of Europe has allowed time for these ideas to become accepted. Powell had pointed out in his book that the so-called Common Market was not simply a free-trade area; it was—and would become a political entity. He pointed out that ‘European Unity’ could only mean a single, independent, sovereign state; one from the Atlantic to the Ural mountains and the Black Sea.

One objective, Powell said, would be the creation of a common currency and an elected Parliament. In order to function the common currency would have to be administered by a representative government; a government with the power to levy taxes (V.A.T.), thus diminishing the sovereign independence of the British Parliament. What seemed so preposterous in 1971 is now seen to be a reality as far as Europe itself is concerned.

How was this brought about? One reason that Enoch Powell suggested in his book was that these issues were not brought into the debate. He wrote:

“...the prior questions, the great questions, have not even been properly asked, let alone debated, let alone answered. It is as if there were a conspiracy to be silent about them, in the hope that no one would notice that they exist.”

We are with Europe but not of it. We are linked but not comprised. We are interested and associated but not absorbed. And should the European statesmen address us in the words which were used of old, ‘Wouldest thou be spoken for to the King, or the captain of the Host?’, we should reply with the Shunamite woman. ‘Nay sir, for we dwell among our own people.’

2 Kings 4:13

Winston Churchill

-It was “a dangerous time in a dangerous world” said the ‘Yes’ people. “It makes good sense for world peace” they said. And the warning was clear: “Some want a Communist Britain—part of the Soviet bloc.”

And if that wasn’t enough to persuade you to vote ‘Yes’ to Europe, The Sun newspaper dressed up its front page for the day of the Referendum—by way of a cartoon! (see below).

Since that Referendum was held over 30 years ago several other treaties have been signed by successive governments without any consultation of the people. Furthermore, an on-going campaign to popularize Europe has been steadily maintained. School children and young people have been particularly targeted, receiving a mass of literature produced by the European Commission.

The Daily Telegraph newspaper had a headline (April 19, 08) which read: EU POURS £3.8 BILLION INTO ‘BRAINWASHING CAMPAIGN.’ A recent author (Lee Rotherham) is reported in the CHURCHILL, EUROPE & THE BIBLE

“Yes” or “No” to Europe

Looking back at that fateful referendum on Europe held in the summer of 1975, it does seem to have been what is commonly called a “con job” (that is, a confidence trick). Few people would have understood what Enoch Powell was trying to say, and the Government funded literature that was distributed to everyone (sunshine-yellow for the “Yes” people, and a dismal brown for the “No” arguments) was very shallow and did not really spell out where the European venture was heading. The media played its full part of course, barely disguising its prejudices and fulfilling its role as “formers of public opinion.” You could either vote ‘Yes’ or risk being over-run by the commies.

Booklets published in the 1970’s in order to persuade voters prior to the 1975 Referendum

Intensive propaganda by the BBC and other media ensured the result

The Sun newspaper on the morning of the 1975 referendum
PROPAGANDA TARGETING THE YOUNG

Selling the idea of Europe to the young. Europe’s historic wars are trivialized in ‘The Raspberry Ice Cream war’ (above). published by the European Commission. According to this logic the war against Hitler’s Germany was unnecessary—All Europe should have united with him! Hitler’s message and that of Captain Euro (below) is identical

THE BRAINWASHED GENERATION
Young Brits are far more Europeanized than older people. Eurosceptics are more frequently seniors who fail to connect with the rising generation about Europe.

leaving office did he actually reveal his true colours by converting to Rome.

But men cannot act with impunity when they have to do with God’s word, his commandments or His honour. It is still true that “the most High ruleth in the kingdom of men” (Daniel 4:17). Nations receive the consequences of their actions just as do individuals. We must appreciate the reality of this—and especially so among those nations that have been exposed to the word of God in the Scriptures. Our emphasis here is Britain, but the same principles are true for the United States, Canada, Australia and other nations. As we read in Psalm 9:17, “The wicked shall be turned into hell, and all the nations that forget God.”

Inevitable Judgement

The principle is clearly stated in Jeremiah 18:7-10.

“...At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.”

So nations are responsible before God and He will respond to them according to their ways and behaviour. An exact illustration of this is seen in the book of Jonah where Nineveh is told: “Yet forty days, and Nineveh shall be overthrown.” But the king of Nineveh ordered a national Day of prayer and thus repented at the preaching of Jonah—and it was spared at that time. On the other hand, Israel itself of course is an example of a nation that turned from God and was severely punished for her apostasy. Examples can be multiplied, and especially so from the book of Revelation—see for example Revelation 16:5-7.

Now what must we think about Britain whose king (George VI) appointed a day for National Prayer on Sunday May 26th 1940 when her men were stranded on the beaches of Dunkirk? What must we think of a nation that was rescued by “the miracle of Dunkirk,” that was enabled to defend her island in the Battle of Britain, and whose king thanked Almighty God for “a great deliverance” at the end of the Second World War? What must we think of such a nation as this—who then forgets God, turns away from the Bible and abandons her mission and mandate regarding God’s chosen people, the Jews? What must God think of this?

The question is not all that difficult to answer is it?

We must make five points:
1. Britain, who was given so much, has turned away from God and His word, adopting instead humanist philosophy and the theory of evolution.
2. Immorality and licentiousness has broken loose with laws permitting Sodomy, gambling and the break-down of family life.
3. The spurious form of Christianity that exists...
in Europe, as well as the godless philosophy that emerged there, has been allowed to gain control of virtually all the key centres of power in the country.

4. Britain’s attitude towards Israel is shameful, and is reason enough by itself to ensure the wrath of God. After World War 2 she shut the gates of Palestine to Jews who were survivors of the Holocaust. She has done nothing to help Israel since—and her media today engages in the most blatant misrepresentation of Israel.

5. British governments have deceived the people in a relentless drive to transfer sovereignty to Europe—this in spite of the knowledge imparted to her through the Bible and the once respected Protestant Reformers. These things must inevitably bring judgement upon Britain. In fact, one may view the situation today and apply the words of John Baptist when he said to the people of his time: “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire” (Matt. 3:10).

“A Confederacy”

When Israel was threatened by Assyria (Isaiah chapter 8) she sought her salvation in associating with other nations in a confederacy. This is the road that Britain has taken in becoming tied to Europe. The prophet however, told Israel that this was not the way of escape: “For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not. A confederacy, to all them to whom this people shall say. A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread” (Isa. 8:11-13).

The future destiny of Britain was described very well many years ago by the expositor of the Bible, John Thomas. He wrote: “...unless Britain can form some alliance beyond the limits of the Kingdom of Babylon (i.e. Europe), she will have to fight the battle of freedom and independence alone, and at the price of her own existence if she fail. France, as I have said, is Gomerian; and as such must come into confederacy with the great Cossack Ruler of the Gogian image; and then, though not as a principal, she will send her conquered and crestfallen hosts to do battle for the Autocrat against Britain on the mountains of Israel’s land” (Exposition of Daniel, 1854).

An Unfulfilled Mission

That there is to be a latter day maritime power involved in Israel’s restoration, is a clear teaching of Scripture. Furthermore, it is impossible to deny that Britain was the maritime power that would “view with favour the establishment in Palestine of a national home for the Jewish people,” and who would—at least to start with—“use their best endeavours to facilitate the achievement” of it.

Over 200 years ago Faber had written this: “Since then some great maritime power is destined to begin the work of restoring the Jews in direct opposition and defiance to the beast, the false prophet, and the kings of the Latin earth, we may naturally conclude that they will not all return to Palestine together. Accordingly we are expressly informed by Zechariah, that they will be brought back in two great distinct bodies. “The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.” If Judah then is to be saved first, and if the isles and the ships of Tarshish are to bring his sons from far first, it is evident that the division, which Zechariah terms Judah, will be restored by the maritime power before the other division, which terms the house of David and Jerusalem.”

Similarly, John Thomas wrote in his book Elpis Israel (1849): “The truth is, there are two stages in the restoration of the Jews, the first is before the battle of Armageddon; and the second, after it; but both pre-millennial. God has said, “I will save the tents of Judah first.” This is the first stage of restoration...”

He then continues to make the following remarkable statement: “I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonization by the Jews; their present intentions, however, are of no importance one way or the other because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt.”

This much is now accomplished history—but according to Scripture there are to be two stages in the restoration of the Jews—and if we look at the prophecy itself in Isaiah chapter 60 we cannot help but note the fact that the words of verse 9—“the ships of Tarshish first”—appear in a context that is clearly yet future. This suggests that the work and mission of this Tarshish power is not yet completed.

Other prophecies lead us to the same conclusion. Certainly Psalm 45 is among them, for in telling us about the time when Messiah establishes the throne of the kingdom (verse 6), the Psalmist says that in this scene there will be a daughter of Tyre.” Verse 12 reads: “And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.”

So a descendant—a daughter—of Tyre will be there with a gift (or tribute). She will “bring thy sons from far, their silver and their gold with them” (Isaiah 60:9).

Ancient Tyre was a commercial maritime power (known in secular history by the name Phoenicians). She was “a mart of nations” (Isaiah 23:3). She traded with Tarshish (Ezekiel 27:12) and became associated with that people after her fall (Isaiah 23:6-7). Thus, in the latter days there is to be a counterpart of the Tyre-Tarshish power; a world trading centre such as can be found today in London or New York. This power (or group of powers) will be involved in the final stage of the restoration of the Jews. Not only that, but when the world enters the crisis of Armageddon (the invasion of Israel as described in Ezekiel 38), the Tarshish group of nations will protest and probably seek to resist the invasion of the northern powers of Russia and Europe:

“Shia, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?” (Ezek. 38:13).

This tells us that when these events take place Tarshish (i.e. Britain) will have abandoned her alliance with the “young lions,” and with Sheba and Dedan—Saudi Arabia and the oil rich Gulf States.

What could bring such a change into being? It seems that there is but one answer: Judgement!

“The lofty looks of man shall be humbled, and the haughtiness of men shall be made low: and the haughtiness of man shall be bowed down, and the haughtiness of men shall be bowed down, and in the fire...” (Isa. 2:11,12,16,17).
And again:
“For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind” (Psalm 48:4-7).

These Scriptures do not provide details, but they do tell us enough. Together with the principles already considered, we may be right in thinking that Britain’s entry into Europe could be the very means of bringing God’s judgement upon her. When Russia decides to exert her newly-found strength, and puts a strangle-hold upon the nations of Europe in order to enforce their submission (whether by military threat or energy strangulation) — or both, the world will be thrown into panic. Let us make no mistake, this is the character of the system that is about to arise — see Daniel 2:31 — it will be “terrible.” Britain, locked up in her little island will be in a dreadful state, and the folly of the last half-century and more will become terrifyingly apparent.

Could Britain fall to an invading force? Ancient Tyre did. During the Second World War provision was made for such an eventuality in Britain. As Churchill pointed out at the time, the war would continue against Hitler from across the seas—from countries of the Empire and Commonwealth. This of course was how Tyre continued after her strong-hold fell. Today Britain would have no choice but to rely upon the protection of the United States. As John Redwood has written in his book *Stars and Strife* (2001), 

“...the defence of our freedom rests upon that special relationship across the Atlantic as surely as it has done for more than sixty years.”

But this assumes that the United States *could* defend the British Isles. The simple truth that must be heeded is clearly written in Isaiah 45:22, 23.

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out from on high, and shall not return, That unto me every knee shall bow, every tongue shall swear.”

God has appointed Britain the work of restoring the Jews, of bringing Israel’s sons from far. In the abandonment of God’s word she drew back from that mission, and in her apostasy joined herself to Europe and to that very system which will make war with the Lamb—see Revelation 17:13-14. Will Britain’s rebellion negate God’s appointment? Will she not complete her mission?

The punishment may be harsh and painful. Like ancient Tyre and Tarshish, her strength may be laid waste and she may be broken in the midst of the seas — yet the word of God shall stand and Britain will be compelled to do what now seems so very unlikely. There will be a great repentance and a submission to the Lord of Glory when he comes.

If God has spoken it; He will do it!
what is mine house, that thou hast brought me hither? And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant’s house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God... Therefore now, Lord, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said. Let it even be established, that thy name may be magnified for ever, saying, the Lord of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee” (1 Chronicles 17:16,17,23,24).

Shiloh—the Priest-King

The kingly supremacy of the tribe of Judah reaches back to the time before the nation came into existence. Shortly before his death the patriarch Jacob called his sons and commanded them concerning things to come (Genesis 49:8-10). Israel prophesied that Judah would be the kingly tribe possessing the sceptre and producing the lawgivers for the nation. This was the case until Shiloh—the man of rest—would spring from their tribe. Shiloh would be a lawgiver, this is confirmed by Isaiah 2:3:

“And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”

The Key to the Royal House of David

The throne here is the throne of David, which the angel Gabriel declared that the son of Mary would be given by Yahweh. The Lord Jesus Christ’s throne is the throne of David. When introducing himself to the Ecclesia in Philadelphie Jesus said: “These things saith he that is holy, he that is true, he that hath the key of the house of David will I lay upon his right hand, and he shall open, and no man shutteth; and shutteth, and no man openeth.” These words of Christ take us back to the words addressed to Eliakim the son of Hilkiah in Isaiah 22:

“I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.”

It is evident from the testimony of Isaiah, that to possess the key of the house of David is equivalent to having control of the government of the nation. The analogy can be opened out further, for in order for a key to be functional it requires a door and for a door to be of any use it must be inserted in the wall of a house. Now if the key is the key of the house or David, it must follow that when one enters the house they enter the house of David. To be in the house of David is to be in the royal family of the kingdom. The one who controls entrance to the royal house is the key holder—the Lord Jesus Christ. The price of opening the door was his blood.

Today there is an open door to the house of David.

“I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast not denied my name” (Revelation 3:8).

The key holder of the house of David, made it clear in the parable of the ten virgins that this would not always be the case.

“And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Matthew 25:10–13).

The exhortation is clear. Jesus goes on to promise in Revelation 3:21: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” The Lord Jesus presently sits with his Father upon his throne, however that will change when he returns to the earth to sit upon his throne—the throne of David. Today is the day of opportunity, if ye will hear his voice!

Israel Stumbles, Gentiles Enter

At one time members for the royal family of the kingdom of Israel were taken almost exclusively from the tribes of Israel. However this changed and a door was opened for the Gentiles to come in. This is an extraordinary circumstance for the nobility of the nation of Israel to be largely drawn from other peoples for a time, and sorely provoked the leadership at the time of Christ to jealousy. However it was a necessary development as the rulers and Levitical priesthood had become corrupt, they stumbled at the word and caused the people to stumble also. The Apostle Peter develops this in his first epistle in the second chapter. Peter points out that the living, elect, precious, chief cornerstone stone has been laid in Zion, yet the builders disallowed this stone and stumbled at it. Peter says they “stumble at the word;” so to stumble at the stone is equivalent to stumbling at the word—this is because the stone is the word made flesh. The priesthood of Christ’s time did not enter the house of David and they also turned others away from entering. For this the Lord Jesus denounced them:

“But woe unto you, scribes and Pharisees,
A Vacancy in the Royal Priesthood

The Apostle Peter answers the question in 1 Peter 1:5. “Yourselves also, as living stones, being built up a spiritual house, for a holy priesthood, to offer spiritual sacrifices...” (Rotherham correctly captures the present or continuous present tense of the verb ‘being built’, so that what has been quoted). This is a similar idea to the stones that were quarried for the temple of Yahweh built by Solomon, which were fashioned off-site. “And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.” Peter himself was one of the first stones to be quarried by the master builder the Lord Jesus, who named him personally ‘Peter’ or ‘stone’. The other apostles were soon chosen and after three years of spiritual development, Jesus covenanted to them that they would sit upon thrones being part of the royal house of David. “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 the kingdom of God (1 Corinthians 15:50). Peter continues on later in verse 12 to point out that the royal priesthood elect are in fact “strangers and pilgrims” in the earth, like Abraham of old.

This elect and royal priesthood will receive their inheritance when the royal priest, the prince returns from heaven. When they are given an inheritance it will be theirs forever. “Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons’; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons’ for them” (Ezekiel 46:16-17). The prince’s sons will receive an inheritance incorruptible that fadeth not away.

The prince is “...Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen” (Revelation 1:5, 6).

O what a hope is the hope of Israel! To be joint heirs with the Lord Jesus Christ! To be in the royal family of the Lord, to eat at his table in his kingdom!

How blessed are the people that know the joyful sound of the gospel!

The work of collecting the nobility of the kingdom of God is almost complete, the door of the house of David will soon close and the day of opportunity will be over.

The House of Jacob

“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Luke 1:33).

The house of Jacob comprises the 12 tribes. Together they are the national body of Israel, God’s firstborn national son. They are the subjects of the kingdom, the inhabitants of the promised land. Without them there is no kingdom at all. Hence the obsession of the world to obliterate them. It must be pointed out that God did not turn to the Gentiles to find a nation to replace the Hebrews, only to fill a few positions within the royal family of the kingdom. The nation elected by the Almighty

hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in” (Matthew 23:13).

The Levitical order in Jesus’ generation had become obsessed with contrived earthly ritual, which they did to be seen of men; they were consumed with their positions, titles and the greetings they received. They made the word of God of none effect—they took the living covenants of promise and expunged all life from God of none effect—they took the living consumed with their positions, titles and the which they did to be seen of men; they were become obsessed with contrived earthly ritual, the righteous one, as the sons of Zadok—the sons of the Levites who went astray and prophecies in Ezekiel there are order for all time. In the temple af ected their personal position in the age to come, saving verses 15 and 16 which are marked with paragraph markers in the Oxford KJV and these are derived from the original Hebrew text and not just inserted arbitrarily.

This stumbling of the Levites affected their personal position in relation to the royal house of the kingdom, but it also bore consequences for the Levitical order for all time. In the temple prophecies in Ezekiel there are two classes of priests spoken of, the Levites who went astray and the sons of Zadok—the sons of the righteous one, as Zadok means. As the Lord Jesus Christ became “the son of God with power” and, “the first begotten from the dead” at his resurrection, so those begotten from the grave by him when he returns, will be his sons while equally being his brethren. Ezekiel 44 is a chapter almost exclusively about the Levitical priesthood in the age to come, saving verses 15 and 16 which speak of the Zadok priests. This small section is marked with paragraph markers in the Oxford KJV and these are derived from the original Hebrew text and not just inserted arbitrarily. While the Levites will not minister before God (Ezekiel 44:13), but before the people, the sons of Zadok will come near to minister before God. The reason for the demotion of the Levitical order is stated in verse 12: “Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity...” The literal sense of the Hebrew is brought out here by Rotherham, which is missed in the AV, they “...became to the house of Israel a stumbling-block of iniquity.” They stumbled at the living chief corner stone, which they had disallowed and made it offensive. So they themselves became a stumbling block of iniquity to the house of Israel. This left a vacancy in the priesthood. Who would be elected to fill it?

O what a hope is the hope of Israel! To be joint heirs with the Lord Jesus Christ! To be in the royal family of the Lord, to eat at his table in his kingdom!

How blessed are the people that know the joyful sound of the gospel!

The work of quarrying stones, or calling out twelve thrones, judging the twelve tribes of Israel (Matthew 19:28). The living spiritual stones just like the natural ones are chosen or elected, shaped and then brought to Zion. They have not yet received the promise, but have set their hearts on the living hope and have seen it afar off in Zion. All the stones will be brought together at the appointed time: “God having provided some better thing for us, that they without us should not be made perfect” (Hebrews 11:40).

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upon sovereign principles is the Jewish nation and nothing will ever alter this fact. They are the national body of the kingdom, constituted so at Mount Sinai by a royal decree from heaven.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Exodus 19:5,6).

Some point out the word ‘if’ in the words of the Almighty in this passage and imagine that because Israel did not keep the covenant they have been replaced by the church, they may even turn to the first epistle of Peter which has been considered in this article. However when one reads through Peter’s letter, the same idea that obedience is required is plain. In 1 Peter 1:2 Peter defines a saint he says they are elect unto obedience; in verse 14 Peter writes they must be obedient children and in the subsequent verse quotes a call to holiness from the law; again in verse 22 Peter notes they had purified their souls in obeying the truth. In contrast in chapter two, Peter considers those that stumble at the word being disobedient. Therefore, "They also shall be named the Priests of the Lord: and shall possess the priests' portion: therefore in their land they shall possess the double: everlasting joy shall be unto them" (Isaiah 66:21).

The force moving Israel was once secular, now it is Religious Zionism... over 50% of the children that are beginning school come from religious homes.

And yes, as well as being a holy nation they will be a kingdom of priests:

"But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them" (Isaiah 61:6,7).

"For your shame ye shall have double..." Isaiah is writing about his nation the Jews and they will be the Priests of Yahweh. They will be purified by the messenger of the covenant for this purpose:

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Malachi 3:3, 4).

The result is prophesied by the prophet Zechariah:

"Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zechariah 8:23).

In this way the house of Jacob will become the light of the millennial age, when under the direction of the royal house of David they will blossom and bud and fill the face of the earth with fruit (Isaiah 27:6).

Two Complementary Tracks

There are then, two complementary tracks leading to the kingdom of God. The one is national and the other is individual. The one is the house of Jacob and the other is the house of David. These two houses are inseparable and are both essential elements of the kingdom of Israel. The house of David is part of the house of Jacob. They are not opposed to each other, it is not one or the other, they are both marching to the kingdom hand in hand. The national track is developing a nation that will be perfected in the kingdom age. The people of this nation are the Jews. God is working with the nation on a national basis to create a peculiar treasure above all the other nations. A people with a rich national experience stretching back to Abraham, Isaac and Jacob; delivered from Egypt and brought to the promised land, a nation that has experienced the cursings of the law and will yet embrace the blessings of the same law. A nation that has been scattered throughout the earth and gathered according to the word of the Creator—the Creator of Israel. “I am the Lord, your Holy One, the creator of Israel, your King” (Isaiah 43:15). This work of national creation is at work today, creating a nation with a Bible-based culture. The force moving Israel was once secular, now it is Religious Zionism. A nation that not too many years ago was considered socialist and secular, now has over 50% of the children that are beginning school coming from religious homes.

By matter of promise they are the nation of the prince and his sons and therefore we greatly benefit by knowing their history and understanding their national experiences, their pains and sorrows. The story of their return from the ashes of the Holocaust, their struggles and triumphs. When the nation feels pain we should feel it and understand it, though the nation is yet largely in apostasy God is working with them. If you look through the prophecy of Ezekiel 38 you will notice the Jewish people are called “my people” before the Gogian invasion. This is how Yahweh sees them with the end in view, overlooking the faults and seeing them as his peculiar treasure above all. The time to favour Zion is upon us. Let us then favour Zion.

“Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come” (Psalm 102:13).
It is quite puzzling to attend a funeral service of one of the standard denominations and hear the official declare that the deceased now rests in the hope of the resurrection, and then proceed to speak of him or her now being in some happy state of bliss in heaven. There is an obvious contradiction in these statements. What is the purpose of a future resurrection if the deceased has already received the reward at death?

One of the most common scriptures supporting the idea that man passes on to a reward in heaven is found in our title, Jesus said: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you” (John 14:1, 2).

From these verses it is conjectured that the Father’s house is a believer’s eternal home in heaven and that Jesus would soon be going to prepare a suitable place. A Church hymn captures the spirit of such erroneous thinking in the words, “I’ve got a mansion just over the hilltop, in that bright land where we’ll never grow old; and some day yonder we will never more wander, but walk the streets that are purest gold.”

Once again we have in such sentiments a biased interpretation of a Biblical verse which bears no resemblance to its actual meaning.

**The Father’s House**

The Father’s house was a familiar term to Jesus’ disciples. It was in fact a reference to the temple in Jerusalem, as is born out by Jesus comment at the beginning of his ministry.

You may recall that when Jesus entered the temple and encountered the money changers and those that sold livestock throughout the temple court, he made a scourge of small cords and drove them out saying, “Take these things hence; make not my Father’s house an house of merchandise” (John 2:16). The temple was God’s house, established to declare and glorify His name. Unfortunately little had changed since the days of the prophet Jeremiah through whom God spoke to Israel saying, “Yea, in my house have I found their wickedness” (Jeremiah 23:11).

The same condition prevailed at the conclusion of Jesus’ ministry, because he found himself having to expel the Jews a second time with the words, “It is written, my house shall be called the house of prayer; but ye have made it a den of thieves” (Matthew 21:13). The following day Jesus left the temple for the last time advising the Jews, “Behold, your house is left unto you desolate” (Matthew 23:38). No longer would it be God’s house; if they chose to conduct themselves in such a fashion they should assume ownership and with that came consequences.

That evening Jesus sat on the slopes of the mount of Olives and warned his disciples “There shall not be left here one stone upon another, that shall be thrown down” (Matthew 24:1, 2).

Evidently God’s residence was about to change; the Father’s house was about to be formed from different material than that of wood and stone. This brings us to one of the most important sections of scripture, one which Jesus clearly had in mind when he spoke the words in John 14.

In 2 Samuel 7 king David showed a keen desire to build a permanent house for God, but was prevented from doing so. This did not mean however that God’s house would never be built; on the contrary God’s house could only be built by God Himself. And so God spoke to David saying, “Also the Lord telleth thee that he will make thee an house” (2 Samuel 7:11, we recommend that you read from verse 1 onwards to fill out the background). What follows is God’s promise of an everlasting covenant, described by the prophet Isaiah as “the sure mercies of David” (Isaiah 55:3). These are recorded in 2 Samuel 7:12-16:

“...and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul.
whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."  

In these words we have a prophecy of the work of the Lord Jesus Christ, and we can list the main elements as follows:  

- The prophecy would be fulfilled after David had died.  
- The seed would be a flesh and blood descendent of David.  
- The seed would build a house for God’s Name.  
- The throne, the house and kingdom would be established for ever in David’s presence.  
- The seed of David would also be the son of God.  

But it wasn’t simply to be David’s house and kingdom; the parallel record in 1 Chronicles 17:14, makes a significant change: “I will settle him in mine house and in my kingdom for ever.” David’s house and kingdom is equivalent to God’s house and kingdom.  

The birth of Jesus Christ witnessed the beginning of the fulfillment of these words, as indicated in the salutation of the angel Gabriel: “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Luke 1:31-33).  

All the elements of the promises to David can be found in these verses. Jesus is described as a descendant of David; but he is also “the son of the Highest.” Jesus is promised the throne of David, and his kingdom will last forever.  

The Father’s house was to be no ordinary house. Even Solomon’s temple, glorious though it was, could claim only to be a house for a sacrifice (1 Chron. 2:6; 7:12). This house would be, could claim only to be a house for His name. This is Jesus’ promise to all believers:  

- The seed of David would also be the son of God.  

It is unfortunate that the original Greek was translated “mansions” in this instance. The Greek word is “mone” and occurs only twice in the New Testament, both of which are in John 14. Vine’s Expository Dictionary of New Testament Words makes an interesting observation: “There is nothing in the word to indicate separate compartments in heaven; neither does it suggest temporary resting places on the road.”  

The word occurs again in verse 23, and this time its meaning is clearly defined by the context: “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode (mone) with him.” The person who loves Jesus Christ and keeps his words becomes the new residence; both God and Jesus Christ make their “abode” with that individual. This is in complete harmony with the words of Isaiah 66 quoted above.  

But how is it possible for God to dwell with men and women? Through the power of the word of God. Jesus said in the same context “He that abideth in me, and I in him, the same bringeth forth much fruit…If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:5-7). The apostle Paul sums up these words in one sentence: “That Christ may dwell in your hearts by faith” (Ephesians 3:17). And of course, “faith comes by hearing, and hearing by the word of God” (Romans 10:17).  

I go to Prepare a Place for you  

Jesus preparatory work began with his death and resurrection; a believer is sanctified, that is made holy, “through the offering of the body of Jesus Christ,” and by that offering “he hath perfected for ever them that are sanctified” (Hebrews 10:10-14). Afterwards Jesus ascended to the Father as a mediator and High Priest so that he may “save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Hebrews 7:25).  

But Jesus’ promise did not end there, he also said, “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also”(John 14:3).  

Jesus Christ is to return and then will the promises of David be fulfilled. In order for the throne of David to be occupied once more, Jesus must return. In order for David’s house and kingdom to be established “before him,” according to the promises, there has to be a resurrection of the dead. (A literal “house of prayer for all nations,” a temple, will also be established at this time).  

Just as Gabriel announced the birth of Jesus Christ, so two angels promised Jesus would return:  

- “And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:10-11).  
- “Even so, come, Lord Jesus” (Revelation 22:20).  

PROPHECY DAYS IN 2008 (God willing)  

Northern Prophecy Day Saturday October 25th 2008 at 3 pm. Theme: Israel: Nucleus of the Kingdom  
Speaker: Paul Billington (Canada)  
Venue: The Civic Hall, Royston, Nr. Barnsley, 5th Yorkshire. More info’ from Phillip Jones: Pipsafedriving@aol.com  

Erith (Kent) Special Prophecy Evening Thursday October 30th, 08. Contact Peter Moore 01474-703037. E. mail. petermoore123@talktalk.net  

Seaton (Devon) Prophecy Day Saturday November 1st, 08. at 15:30 at Colyford Memorial Hall, Swan Hill Road,
hat do we see in our mind’s eye when we hear mention of Jerusalem? The odds are that we visualize the old walled city enclosed by Suleiman about 1540, or the Western Wall built by Herod before the birth of our Lord, or perhaps the Dome of the Rock erected about 700 AD by the Arab conquerors of the city. Only a few would look south of the medieval city wall to a relatively insignificant mound which encompasses the remains of the original settlement.

Abraham visited this “city” on his return from the victory over the Mesopotamian kings when he was successful in rescuing his nephew Lot. Two of those who welcomed him in the Genesis 14 account are named. The King of Sodom was pleased to see his subjects and their possessions, but Melchizedek, the King of Salem (Jerusalem), offered bread and wine, and a blessing. Recognizing him as “the priest of the most high God,” Abraham gave him tithes—a tenth of all he had. Salem was located by “the valley of Shaveh, which is the king’s dale.” We are not told anything about the “city,” or whether Abraham entered it, but since it was ruled by a king, we can compare it to other cities ruled by kings at the time, such as Gerar.

Abraham visited the area once again when he came to Moriah with his son Isaac, but the record does not mention the city. The twelve sent by Moses to spy out the land must have included Jerusalem in the cities they saw that were “walled, and very great.” Jerusalem is first mentioned by name in Joshua 10, and then in Judges 1, when it was destroyed—but not occupied—by the children of Israel. Jerusalem continued to be occupied by the Jebusites until the time of David. Anointed by Samuel, then by the elders of Judah, and finally by the elders of Israel, David chose as his first act—as king of a united kingdom—to take Jerusalem, and make it his capital.

About eight hundred years after Abraham’s meeting with Melchizedek outside the walls, 2 Samuel 5 tells us of the taking of the city. “David took the strong hold of Zion: the same is the city of David… So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.”

The Jebusites at last were cast out. Hiram king of Tyre sent his builders to help David construct his house on the heights of the spur. It was in the reign of Rehoboam that Shishak came and took the Temple treasures. Hezekiah kept Sennacherib’s Assyrian troops out of the city in 701 BC, and Jerusalem remained the capital of the kingdom until it was besieged and taken by the Babylonians a century later. After the return from the seventy year exile, and a period of resettlement under Ezra, it was Nehemiah who was responsible for rebuilding the walls and the city on a smaller scale. In the following centuries, under the Seleucids, the Hasmoneans, and the Romans, Jerusalem expanded to the west and north of David’s city. After the Romans breached the walls and destroyed, first, the Temple complex, and then the rest of the city; they rebuilt portions on their own plan. Part of their work brought water into the city, and the need for access to the Gihon Spring diminished. The Pool of Siloam at the south end of the City of David was not as important as it once was. A new city arose under Hadrian, called Aelia Capitolina, which focussed on the area west of the Temple Mount. Several hundred more years passed before the Arabs arrived, and Jerusalem then remained under Muslim control until 1917. During this time, the City of David and its significance was forgotten. Only the scripture record survived to point the way back.

Jerusalem was part of the Ottoman empire from the early 1500’s until 1917, when the British captured the city. In ordering a defensive wall to be built, Suleiman was apparently unhappy with the results. It’s been suggested that, although the sultan was pleased with the wall, the builders were put to death because they failed to enclose both the western hill and the City of David within the city.

The invasion of Napoleon and his Army of Egypt in 1799 changed the view which Europeans had of the Holy Land. His defeat of the Mamelukes in Egypt led to the rule of Mohammed Ali after the French defeat, and in 1831 he pushed the Turks out of Syria and Palestine and installed a governor in Damascus, giving Jerusalem a change of government which was more accepting of European visitors. For a decade, people were able to visit the Holy Land. There was a window of opportunity for two Americans. Edward Robinson and Eli Smith came to the land, intending to identify the sites of Biblical events from a Protestant point of view.
They did not accept the popularly identified locations which were shown to the few tourists who were able to make the journey. Beginning in Egypt, they travelled north through Sinai, up along the coast and up to Jerusalem. Tying the Arabic names with their Bible study and the lay of the land, they were able to identify many sites which had been lost to popular knowledge. The foundations of biblical archaeology and geography were laid with their results. His name is preserved in the well-known Robinson’s Arch which projects from the southern end of the western wall of the Temple platform, where it was part of a monumental stairway giving access to the Temple courts.

During the mid-nineteenth century there was an upsurge in interest in things related to the Bible. British leaders like Arthur Balfour and Lloyd George grew up in a period when most English people knew the place-names and geography of the land better that they knew some parts of Britain. It was with this background that the Palestine Exploration Fund was established in 1865, with the purpose of

“…exploring Jerusalem, and other Holy Land sites, for archaeological purposes; surveying the land; and investigating flora, fauna, and the natural resources of Palestine.”

In setting out to explore Jerusalem, archaeologists had few solid facts to build upon. system connected to the Gihon spring, which lay beneath what we now know to be the City of David. This short excavation was the first ever carried out in the City of David. From this date, scholars and archaeologists began to identify the south-eastern hill where the Gihon spring flows, as the City of David. This identification was confirmed about forty years later with the further excavations of Montague Parker and L.H. Vincent, of the Ecole Biblique, who discovered early pottery on the site. Parker was looking for Solomon’s treasure, while Vincent was his faithful recorder.

A number of archaeologists were involved in digs on the south-eastern hill about this time. Conrad Schick who found the Siloam Inscription, Raymond Weill who examined the tombs of the kings of Judah, Bliss and Dickie, Macalister, Duncan, Crowfoot and Fitzgerald—all made their contribution. Their discoveries added to the sum of knowledge about the area, as they worked in some locations which have not been available since, given the political situation is Israel.

The early part of the twentieth century saw the identification of David’s City, but real confirmation has not come until the last fifty years. Major excavations were not carried out until the 1960’s under Kathleen Kenyon working under the Jordanians. With change of control to Israel in 1967, excavation work was taken up by Israeli archaeologists. Yigal Shiloh worked in the City of David from 1978 to 1985; the Israel Antiquities Authority from 1995; and Eilat Mazar from 2005 to the present. Almost a hundred years after the south-eastern hill of the city was identified with the biblical City of David, an accelerated program is uncovering what may be the stronghold of Zion which David took from the Jebusites, and the palace which he and Hiram built.

The City of David was located south of the Temple Mount (centre foreground)

The Old City of Jerusalem, within the medieval walls, was not the Jerusalem of the Bible. As an example of some of the reigning confusion, the western hill, which was the most prominent in the city area, was accepted as Mount Zion, due in part to the false identification of the Tomb of David centuries before. The absence of a water source was not seen as a problem.

In October of 1867, Captain Charles Warren, in the midst of his explorations of Jerusalem for the Palestine Exploration Fund, took time to explore the only natural water supply of the city, and crawled through the underground water
Although the British Government no longer viewed with favour the concept of a national Jewish Home by the late 1930’s, there was still plenty of sympathy around among the ordinary British citizens of that time. This was because the Bible still had a significant influence and made possible such operations as the Kindertransport which rescued Jewish children from Nazi Germany. There were several British servicemen in Mandate Palestine who were sympathetic to the Jewish population and among these was Charles Orde Wingate (1903-1944).

Wingate is still remembered in Israel today, and a recent visit to Ein Harod, where Wingate had his headquarters brought to light some interesting connections with this British officer who helped to lay the foundations for the Israeli Defence Forces.

Wingate was associated with the so-called Plymouth Brethren, and so unlike Christadelphians who are conscientious objectors to military service, he had no difficulty in becoming involved in helping to arrange practical measures for defence. The following background has been extracted from the book Faith & Fulfilment by Michael Pragai:

Wingate arrived in Palestine in 1936, about midway between the beginning of the Mandate and its termination in 1948... from the outset Wingate had definite ideas as to where his sympathies lay and where he was to apply his energy. He was开具 energy, that the provisions of the Mandate were not being carried out and that the British were letting them down; and the British, amid threats and turmoil, pursued a policy which later came to be known as “appeasement.”

Wingate’s first act was to tour the country. Mosley, in his book on Wingate, Gideon goes to War has described these wanderings epically:

“The Holy Places were all within his reach. He had only to look around and he could see the hills, villages and wells upon which his mind had been suckled, which were far more real to him than the places he knew in England... He climbed up the smooth breast of Mount Tabor... and gazed dreamily down upon the lovely plain of Esdralon. All around is the land of the Bible, and it is a shining land. Westward... the well of Ein Harod, where Gideon is buried. Eastward... the glassy waters of Galilee. North...the Mount of the Beatitudes, and South... the hot shimmer of the Jordan valley... an atmosphere redolent with history and legend... and it is impossible not to find it beguiling and disturbing.”

Everything Wingate had learned of in the Bible was there before his eyes. He felt exhilarated treading where the Old Testament prophets had walked before him roaring their admonitions. He sang aloud appropriate passages from Scripture, Psalms and Prophets, and he was enchanted by the beauty, radiance and inspiration all around him. One particular verse he loved to sing aloud from the 126th Psalm: “...when the Lord turned again the captivity of Zion, we were like them that dream. Then our mouth was filled with laughter and our tongue with singing.” He sang this in Hebrew.

He was posted to Haifa and the area to the east. Arab saboteurs had carried out hit-and-run attacks on the Mosul-Haifa pipeline, which moved crude oil from Iraq to the refineries at Haifa. Wingate was charged with stopping these raids, and stop them he did. He formed a motorized patrol-unit which successfully competed in speed with the saboteurs and after a short while the oil was flowing again and the pipeline safe. During this episode Wingate had his first meaningful encounter with Jews.

One of the more prominent Jews in Haifa was David Hacohen, who held a central command in the Hagana, the Jewish defense force. Hacohen sensed that Wingate was unlike any other English officer or administrator. He felt that Wingate was anxious to learn more about Zionism and asked him if he had met any Jews. Wingate replied: “I have met few Jews in my life, but my sympathies are with Zionism.” Hacohen asked him what he had read about Zionism. He replied: “There is only one
important book on the subject, the Bible, and I have read it thoroughly.”

Wingate made a confession of faith:
“This is the cause of your survival, I count it as my privilege to help you fight your battle. To that purpose I want to devote my life. I believe that the very existence of mankind is justified when it is based on the moral foundation of the Bible. Whoever dares lift a hand against you and your enterprise here should be fought against. Whether it is jealousy, ignorance or perverted doctrine such as have made your neighbours rise against you, or “politics” which make some of my countrymen support them, I shall fight with you against any of these influences. But remember that it is your battle. My part, which I say I feel to be a privilege, is only to help you.”

After visiting numerous Jewish villages Wingate concluded that their method of defence against Arab assaults was outdated, non-professional and ineffective. He therefore made a number of military suggestions, the essence of them being that the defenders, instead of waiting for the attacks, should leave their fortified positions and go out into Arab territory on offensive forays. For this idea he fought, firstly with his peers and superiors in British Army Headquarters in Palestine. Initially, the Jewish servicemen were also present, but when concluding the party Wingate spoke in Hebrew saying:
“I am sent away from you and the country I love. I suppose you know why. I am transferred because we are too great friends. They want to hurt me and you. I promise you that I will come back, and if I cannot do it the regular way, I shall return as a refugee.”

A day or two later, this time in Jerusalem, at another farewell party for him, he uttered the famous verse from “Psalm 137” in Hebrew: “If I do not remember thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.”

Even after his death, and after the U.N. Partition Resolution, when four regular Arab armies had invaded Palestine and threatened the fledgling Jewish State with swift extinction, Wingate’s widow, Lorna, and her young son came to Israel.

Since most of the Arab assaults were directed against agricultural communities, Wingate concentrated his activities and operations there.

To one of them, Ein Harod, he took a particular liking and often went there on his own, to improve his Hebrew by living amongst the farmers and generally absorbing the healthy and hearty atmosphere. Ein Harod was also a convenient starting-point for forays into the hostile Arab neighbourhood around Mount Tabor, and for reaching the infiltration point in the Jordan valley where bands of Arab guerillas crossed from Syria and the Jordanian Emirate into Palestine. But Ein Harod also held a special spiritual attraction for Wingate: for here, across the valley from the village, under the shelter of Gilboa, was Gideon’s burial place, and it was here, perhaps more than in any other location in the Holy Land, that he felt like a “warrior of the Old Testament... he was known as the “Yedid”, the friend. No name could have been more apt or more deserved.

Given the often unsympathetic attitude of the British army towards the National Home, it was not surprising that Wingate had numerous clashes with his superiors. In the end it was decided that he should leave Palestine; in 1939 he received orders to depart. Several farewell parties were held in his honor. At one of them at a S.N.S. station near Mount Tabor, there were speeches in English, since some British servicemen were also present, but when concluding the party Wingate spoke in Hebrew saying:
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Havlaga, i.e. self-restraint. However, as the Arab assaults and hit-and-run attacks became more frequent and losses in life and property mounted, Wingate’s proposals for active defense were accepted. He obtained the required manpower and set about training special units—the Special Night Squads which became known (and feared) by the name of S.N.S. One of his pupils was Moshe Dayan. In time they became the nucleus of the Defense Army of Israel.

Wingate’s Bible with his widow’s note on display at Ein Harod

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The evolutionist *Chavalier de Lamarck* had quite a neck himself when he told a gullible world that the long necks of giraffes evolved as generations of them reached for ever higher leaves (see right). He claimed that “nervous fluid” flowed into the giraffe’s neck to make it longer! Well, we now know that it was all a tall story.

A Giraffe’s heart weighs 24 pounds and pumps 16 gallons of blood a minute. Specially designed equipment (see below, left) prevents a fateful blood-rush at mealtime.

“Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever” Psalm 146:5,6.