

# **Cry of The Prophets**

**THE MISSION  
& FUTURE DESTINY OF  
THE ENGLISH-SPEAKING  
PEOPLES  
OUTLINED IN THE BIBLE**

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## INTRODUCTION

Today, an unclean spirit is infecting society with a grievous and deadly plague. It is the spirit of a godless Humanism, but no longer recognisable as such, as it was in the days of Marxism and the Communist era. Today it comes disguised as Christian and uses religious phraseology to express itself. This unclean spirit is manifested in several political forms—but its source can be identified with the social doctrines of the Roman Catholic Church, and it is through these doctrines that all nations are being deceived—Revelation 18:23.

To understand this somewhat more fully, this present booklet should be read in conjunction with an earlier one entitled *United Europe: The Religious Connection* (published August 1996).

Despite warnings such as those on the front pages of the newspapers shown here, Britain voted in the spring of 1997 for change, and for a new direction. Tony Blair's "new Britain" is favoured by Rome because it will move the country away from her historical roots and she will be brought more into line with Catholic social doctrine which forms the bedrock of the European Union.

Britain, as with the United States and other English-speaking nations, is no stranger to the Bible. There is therefore a burden of responsibility that rests upon those who direct current foolish policies; they are largely responsible also for the serious and appalling moral decline that has taken place since the last war. As we show in this booklet, these things will bring Britain and her allies into an hour of terrible judgement—and only those who are wise enough to come to an early repentance can hope to survive.

This booklet attempts to look at a broad picture in the light of Scripture—and in doing so concludes that we must expect circumstances to bring Britain and other English-speaking nations into the Middle East where they will meet their destiny in a future crisis. May we be personally prepared by taking heed to the Cry of the Prophets—Zech. 1:4; 2 Pet. 1:19.

*Paul Billington, February 1998.*



# Cry of The Prophets

## 1

### *What is Truth?*

*“Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein... Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.”—Isaiah 42:5,9.*

**T**he Bible is no epic fairy-tale. This book, once called ‘The Secret of England’s Greatness’, and which gave a system of ethics and laws forming the basis of legal codes throughout the English-speaking world, provides the *only* foundation upon which a wholesome and prosperous society may be built. This may seem a high claim to make, yet the evidence for it is substantial.

Such a claim for the ancient writings was made by Moses who told the Israelites:

*“Behold, I have taught you statutes and judgements, even as the LORD my God commanded me...Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them...And what nation is there so great, that hath statutes and judgements so righteous as all this law, which I set before you this day?”—Deuteronomy 4:5-8.*

Here was the secret of Israel’s greatness in the days of David and Solomon—and there is no doubt that it has brought blessings upon Gentile nations also when its principles were adopted. Certainly this was seen in the history of the English-speaking civilisation, until the Bible was thrust out, and an inevitable decline followed.

#### *The Bible Disproved?*

Today, the Bible is set aside because many people think that it has been “disproved”. What few people appreciate is the fact that attacks upon the

veracity of the Bible have been mounted with cardboard weapons. It may sound strange and even far-fetched at first, yet these cardboard weapons, though expertly painted and providing the illusion that they are real and deadly—are nonetheless without substance.

The fact is that the weapons used to “disprove” the Bible are, actually, theories and opinions. Admittedly, they may sometimes come from “scholars” and “experts”—they may well be *professional* opinions and theories, but that is all they consist of: opinion and theory (i.e. speculation and guesswork running riot in areas that are not open to direct examination).

#### *Unwanted Evidence*

Over the years we have observed an inexcusable prejudice among those whose work has a connection in some way with the Bible. Does a piece of “evidence” appear to conflict with Scripture in some way? It is given all the attention and publicity possible. Does a discovery, or piece of evidence, appear to support the Bible? It is often swept under the carpet—or if not, an almighty row breaks out, often resulting in wrecked careers, dismissals, witch-hunts, until the offending evidence is buried under a mountain of conflicting opinion.

This is what happened some years ago following the discovery of the Ebla Tablets in northern Syria. These tablets, it was said, “support a great deal of the Old Testament story.” Actually they did more than that, the contents of these tablets became a serious embarrassment to Biblical critical scholarship and struck at its very roots. The problem was that these tablets contained an account of the Creation very similar to that found in the book of Genesis—but critical scholarship had been telling itself and the world that this account came from a source (the so-called “Priestly School”) dating to about the time of Ezra. The Ebla creation tablet pre-dated that time by about 2,000 years, showing that the hypothesis of the critical scholars was way off target! It thus called into question the reputations of leading professors—and the reputations of the most prominent seats of learning in the world. They just *couldn't* be all that wrong! The Ebla evidence had to be somehow challenged and discounted—and it was.\* The evidence from Ebla now lies buried in a maze of controversy which cost the original discoverers their careers.

Typical, again, of the way in which evidence for the Bible is treated by modern “scholars” was the treatment meted out to a small piece of stone discovered in Tell Dan, northern Israel. For years sceptical scholars had poured scorn on the “mythical” king David of the Bible. So what happened when an inscription was found clearly referring to “the House of David”—the Royal Family of Israel? First, some scholars tried to dispute the reading—“David” simply means “beloved”, not a reference to the Biblical king at all. That argument couldn't be sustained when put to the test (another fragment was found later), so the most recent attempt to discredit the evidence of the inscription has come in the form of a suggestion that it *may be* a fake—a deliberate “plant”. Of course it is not a fake, but it just demonstrates the sceptical environment in which this kind of work is carried out. Other evidence is discounted on the grounds that artifacts (such as the seal of the Biblical “Baruch the son of Neriah”—Jer. 36:4) are in private collections and the

\*See the booklet *Warnings from the Dust* by the same author

circumstances of discovery are not known.

#### *Trapped!*

Thus we find a situation existing today in which many professionals find themselves trapped in an unbelieving work environment—in a professional atmosphere that is maintained and even disciplined with considerable ruthlessness. To remain a respected member of the profession one must follow the party line and produce acceptable results. Most people with any experience of the modern world in business, the professions, arts, politics...will readily recognise the truth of this. It is the way in which the modern world runs—and it will doubtless become worse as freedoms are overturned by an approaching system of oppression. Invisibly, yet very effectively, George Orwell's “Thought Police” are already at work in large sections of our society to the cost of intellectual freedom and professional integrity.

It is incredible to see a generation that has been taught the need to think for itself—all manifesting a unitary mind, all adopting the same style of dress, the same attitudes and the same pattern of thinking. There are some variations it is true, but the scope for serious dissension and non-conformity is rapidly shrinking.

In the 1970's when a Mr. David Watson (a British school teacher) was dismissed because of his views on creation—and his refusal to accept the theory of evolution—there were some who were willing to write in his defence. One such article reminded readers of the “scientific” hoax that had been pulled over the public some years before to support the theory of evolution. It appeared in *The Daily Telegraph* (Sept. 26, 1977) and was written by H.E. Sendall. He pointed out that:

“There were over 300 ponderous scientific theses written on Piltdown Man, and it was said that when the fraud was uncovered the combined academic blushes were sufficient to burn down seven universities. And still we are expected to genuflect before the altar of evolutionary science.”

In the same article the words of Sir Arthur Keith (the well-known physician and anatomist) are quoted: “Even our leading biologists and masters of history are evolutionists only from the lips outwards.” The article concluded, “Such is the tyranny of the mind.”

#### *How Old...?*

Historians as well as archaeologists must often base their final conclusions upon the results provided to them by scientists who work with the application of certain dating techniques. Upon the accuracy (or otherwise) of those results, the Bible record has often been judged. Is this a firm basis upon which to reject the ancient Scriptures?

Some years ago a Professor E.T.Hall, who was Director of the Research Laboratory for Archaeology at Oxford, and described as “a university expert on dating techniques” wrote a telling article for *The Sunday Telegraph* in which he discussed the constantly changing theories about dating techniques. He asked:

“When an archaeologist digs up an important find and subsequently claims it to be so many thousand or even million years old and of consequent importance to the history of mankind, can the rest of us

believe him? Is it really possible to date objects accurately over such periods?"

In answer, Professor Hall wrote, "Scientists, like everyone else, are fallible and, although they do their best, their results may be misleading to people working in other disciplines...My purpose here is to advise caution."

After cataloguing several "corrections" to Carbon 14 dates he wrote: "...many doubts remain, and my guess is that we have yet to hear the final set of corrections." He then continued:

"The processes are getting so complex that no field archaeologist can be expected to question effectively how well the work on his samples has been carried out. He just asks his questions and receives some answers rather as the ancient Greeks consulted the Delphic Oracle."

He concludes by describing the temptations before the archaeologist and says:

"It must be a great temptation to an archaeologist when a unique process comes up with a date which changes his work from the merely interesting to the sensational. The public has a great appetite for sensation, but the greatest temptation is the one which leads an archaeologist selectively to believe evidence which seems to confirm the theories on which he thinks his professional reputation rests. When the evidence comes from complex scientific techniques which are error prone and involve principles not wholly understood even by the scientists themselves, the dangers are great indeed." (*Sunday Telegraph*, Nov. 3, 1974).

#### What Came First?

It is amazing just how conceited modern scholarship and academia have become. In the Bible we have a collection of writings by people who were contemporary with the world of the ancients. They have many important things to tell us, yet because of the colours appearing in some test-tube—we can decide that these ancient writers were a bunch of romantics who deceived themselves into telling a pack of lies in the name of God!

The fact is (and we can all check this without the aid of sophisticated scientific process) modern unbelief *preceded* the subsequent "proof" found to justify it. Atheism and its partner, Humanism, it should be noted, began with philosophers during the 17th and 18th centuries. The supportive theories (such as evolution) that were produced to prop up this godlessness did not surface until the 19th century—over 100 years later! Unbelief first, and theories to justify that unbelief much later—yet this embarrassing fact does not even cause a blush upon the faces of the brazen intellectuals who have the gall to tell us that the Bible is a fairy-tale. They are, one and all, dishonest pedlars of fraud, calumny and sheer bluff.

#### "Call the Witnesses!"

To those who wield their cardboard weapons against the rock of Holy Scripture, the Almighty issues His challenge through the prophet Isaiah. He speaks thus:—

"Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what

## THE PILTDOWN "MAN" HOAX

TIME MAGAZINE JULY 28, 1980

### Holy Hoaxer?

#### Teilhard and Piltdown man

Since his death in 1955, the Jesuit priest Pierre Teilhard de Chardin, who was also an accomplished paleontologist, has become something of a cult figure. Millions of readers have been fascinated by his writings, which often put him at odds with ecclesiastical authorities. Particularly controversial were his views on evolution, which, he held, moves in an upward direction with increasing domination of spirit over matter. Now the saintly Teilhard stands accused of a little playful tampering with evolution. Last week he was implicated as a conspirator in one of the most famous scientific hoaxes: the notorious Piltdown caper.

In 1912, near Piltdown, England, an amateur fossil hunter **Father Teilhard** named Charles Dawson "found" the first of two skulls with a human-like cranium and an apelike jaw. The find was hailed as the missing link between man and ape; for years Piltdown man occupied a prominent place in paleontology. Finally in 1953 he was unmasked: the remains were nothing more than a fabrication of modern human and ape bones doctored to give them the look of antiquity.

### IN THE INTERESTS OF SCIENCE?

Piltdown Man was the 'missing link' which supported evolutionary science until it was discovered to be a fraud. Why do so many people believe such nonsense: why choose *this* over Bible Truth?



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. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.” — Isaiah 41: 21-24.

Again, He says:—

“Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.”— Isaiah 43:9-12.

Jacob (the Jews) are witnesses to the existence of God! How so? They are living witnesses to the truth of God’s word in the Bible *because* it has foretold their survival as a race, and *because* that word has been fulfilled in detail during a history of 3,000 years—and in such detail so as to remove all possible doubt. We have here a clear instance of a phenomenon that is only attributable to a supernatural cause. There is just no other reasonable explanation for the facts in the case. No human-being could possibly foreshow the future history of a people with such accuracy.

Isaiah himself—a complete copy of his prophecy on a 2,000 year old scroll, one of the “Dead Sea Scrolls” can be seen in Jerusalem today—is but one of the prophets who mapped out Israel’s future. He speaks of Israel going into captivity “because they have no knowledge...because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. *Therefore* is the anger of the LORD kindled against his people...” (chapter 5:13, 24-25).

The Jew is certainly no stranger to captivity. His wanderings are proverbial—yet Isaiah declared:

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” — Isaiah 11:11-12.

The clear evidence of over 2,000 years of history testifies to the truth. The paths trodden by Jews down many centuries and over many lands have in this past century led them back to their ancient homeland. What power is this, and whose hand is it, that can guide the destiny of a whole nation—ensuring its

ultimate survival through slaughter and holocaust—to lead it to a pre-determined home-coming which was clearly stated, in writing, before the long journeyings even began?

We should not, and cannot allow this testimony to be dismissed without giving it the consideration it deserves. The cry of the prophets concerns not only Israel, but other nations as well. The force of this phenomenon is far too strong to be ignored by any reasonable person—it is clear evidence as we shall see, of the reality and existence of the God spoken of in the Bible. The implications of this for the modern world, for Israel today and for other nations which include the English-speaking family of nations, are enormous. The Bible, far from being an epic myth, is sober truth which has been marvelously preserved to this present day for our instruction.

### **THE AMAZING TRUTH: How The Bible Foretold Jewish History Over 3,000 Years in Advance**

Approx Date	Events
<b>B.C. 1450</b>	Moses foretold the Jewish dispersion and the future suffering of the nation — Deut 28:58-68.
<b>B.C. 760-587</b>	The Prophets, including Isaiah, Jeremiah, Ezekiel, all wrote of Israel’s future dispersion and captivity — and their ultimate regathering and restoration.
<b>B.C. 721</b>	Israel taken captive by Assyria
<b>B.C. 610-589</b>	Judah (Southern Jewish kingdom) taken captive by the Babylonians.
<b>B.C. 553</b>	Daniel the Prophet foretells of the Roman conquest of Judea (chapter 8) and of the ultimate establishment of the kingdom of God (Chap 2:44; 7:27 etc).
<b>A.D. 30-33</b>	Jesus of Nazareth foretold of the coming Roman destruction of Jerusalem and scattering of the Jews — Matt 24; Mark 13; Luke 21.
	JEWS SCATTERED TO 20th Century.
<b>1916</b>	Balfour Declaration promises Jewish National Home in Palestine
<b>1917-1948</b>	Jews return to Palestine during British Mandate, leading to establishment of the State of Israel.

## A Witness To The World

“All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye...” —Isaiah 18:3

**T**he existence of the modern state of Israel is remarkable enough even if we forget about the ancient prophecies that predicted it. The survival and revival of the nation—with its resurrected Hebrew language—has rightly been called a miracle. To bring together a people with such diverse backgrounds—Jews from Europe, the United States, Ethiopia, Morocco, Yemen, Afghanistan, Britain, Turkey etc. etc... to bring together these people and forge them into one nation upon the mountains of Israel is an incredible achievement. The Jews had been offered territory in Uganda or Mozambique, but no, it was to be their ancient homeland from which they were ejected 2000 years ago.

In November 1947 (fifty years ago exactly, as these lines are being written) the General Assembly of the United Nations narrowly voted for the creation of a Jewish State. Was this result just lucky?

War with the surrounding Arab nations was immediate. The Jewish State narrowly escaped annihilation — lucky again?

In May 1948 when the State of Israel was officially proclaimed, the Arab nations attacked again in order to “drive the Jews into the sea”—but yet again they survived.

In 1956 Israel was at war again...and again survived it. In 1967 the Arab nations formed “a ring of steel” around Israel, but they were dramatically defeated in the June “miracle” war. In 1973 war erupted yet again—and again the Jewish nation survived, surrounding the Egyptian army in the desert.

After five major battles for survival, this remarkable nation is never out of the news headlines for long. It is as though the circumstances in which it exists, continuously draws the attention of a world that is blinded through unbelief. Like the blasts of a trumpet ringing through the air-waves, news about Israel ensures that this remarkable phenomenon is never out of mind for long.

### A Miracle of Survival

To stubbornly ignore the Israel fact and refuse to take it into our considerations is about as reasonable as driving down a highway blindfolded! It is not only foolish—there is no excuse for it. We can kick against the pricks for all we are worth, but the Israel fact remains and is attracting world attention almost daily.



It is also a fact however, that the survival of the Jews through centuries of time was predicted by the ancient prophets. Who *on earth* would take it upon himself to pen words such as we find in Jeremiah 31,

“Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.”—Jeremiah 31:35-37

Men have still not plumbed the extent of infinite space—it can be “measured” only so far. The vast distances that we call ‘light years’ only reveal the marvel to be unfathomable. The survival of the Jewish people is as certain as space is unending. Centuries of anti-Semitism with its pogroms, persecutions, massacres, expulsions, dispersion (and even mixed-marriages and attempts to assimilate), have not terminated its existence. Hitler’s “Final Solution” was not final at all—he has gone, yet Israel lives. Israel, like the Bible itself, survives as a testimony and a witness before the world.

Let the words of Jeremiah (written in about 600 B.C.) sink into our minds:

“Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.”— Jeremiah 30:10-11.

As ancient as the Jewish race certainly is, it has not evolved into something else. This People have remained distinct and identifiable down through the ages. This has been readily recognized in the past by men who were not blinded by stubborn unbelief. In 1754 Thomas Newton wrote as follows in his book *Dissertations on the Prophecies*:—

“You see the Jews ‘led away captive into all nations, and Jerusalem trodden down of the Gentiles’ and likely to continue so ‘until the times of the Gentiles be fulfilled,’ as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them.”

### ***Prophecy Fulfilling***

There can be no serious denial of the fact that the Bible teaches the restoration of the Jews to their ancient homeland—or that we have seen this come to pass in our own time. Yet the modern world refuses to acknowledge these things. Even religious leaders—often *especially* religious leaders—are conspicuously silent about this evidence of the Divine hand at work. Many of them actually seek to refute the idea! The reason for this is that such leaders are professional hypocrites who do not believe what the Bible has to say anyway. They seek the honour of an unbelieving world in which they want to be respected—consequently they cannot be seen as “fundamentalists,” “Zionists” or even worse: “Bible thumpers”. To remain respectable in this world they choose to distance themselves as far as possible from such associations.

Embarrassing though it may be, and against all odds, Israel does exist—and the Bible had placed it on record that it would be so, over twenty centuries ago. Let any man or woman examine these ancient texts for themselves. There are far too many for us to reproduce them all here, but a small sample is sufficient to justify our point:

- “And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations....”— Isaiah 61:4.
- “And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.”—Ezekiel 36:34-36.
- “And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land...” —Ezekiel 37:21.
- “For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem...” — Joel 3:1.
- “And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens,

and eat the fruit of them. And I will plant them upon their land...” — Amos 9:14.

- “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” —Romans 11:25-26.

The survival and the eventual restoration of Israel is a central theme of Bible teaching which all honest hearts will readily recognize and acknowledge. Also, the history of the past century reasonably demonstrates to us that such a process of restoration has already begun—and there are no grounds to think that it will not be fully completed in fulfillment of the Scriptures in God’s appointed time.

### ***Heralds of the Return***

It must be stressed that our view of these matters is not something that has been noticed after the fact merely—or that the modern nation of Israel having been established, Scripture texts were then found and made to apply to it. This explanation—an awkward one in any case—is shot right out of the water by the fact that many religious writers had pointed out chapter and verse and had clearly stated their expectations long before Jews began moving to Palestine. Many of these earlier books can still be found through good reference libraries. Among those who anticipated the restoration of Israel in fulfillment of Bible prophecy are the following:

- Thomas Brightman—wrote 1615
- Joseph Mede—wrote 1643-1650
- John Prideaux—wrote 1621
- Peter Jurieu—wrote 1687
- Robert Fleming—wrote 1701
- Sir Isaac Newton—wrote 1733
- Thomas Newton—wrote 1754
- William Lowth—wrote 1739
- Robert Boyle—wrote 1769

Other writers can be added to the list—men like Adam Clarke, Alexander Keith, H.Grattan Guinness, George Stanley Faber, Bickersteth and many more. No matter what other faults may be found with their works—they were not infallible or inspired writers—the fact is that for a period extending well over 200 years they spoke clearly about the literal restoration of the Jews to their land, and they did so upon the basis of Scripture teaching long before the Return itself entered the realm of practical politics.

What kind of things did they write—what did they say? The unambiguous style adopted by these writers may be seen from the following words penned by Thomas Newton (1754) who we quoted earlier. In reference to Christ’s words recorded in Luke 21:24 concerning the fall of Judea he wrote:

“Our Saviour’s words are very memorable, ‘Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.’ It is still trodden down by Gentiles, and consequently the times of the

Gentiles are not yet fulfilled. When ‘the times of the Gentiles’ shall be ‘fulfilled,’ then the expression implies, that the Jews shall be restored...The prophecies have been accomplished to the greatest exactness, in the destruction of their city, and its continuing still subject to strangers; in the dispersion of their people, and their living separate from all people: and why should not the remaining parts of the same prophecies be as fully accomplished too, in their restoration, at the proper season, when ‘the times of the Gentiles shall be fulfilled?’”

Exactly seventy years before the modern State of Israel was proclaimed in May 1948, H. Grattan Guinness wrote the following:

“However improbable it may appear that Palestine should ever again be the home of a mighty Jewish nation, Scripture leaves no room to doubt that such will be the case,—that the same Almighty arm which to place Israel there of old, plagued Egypt, destroyed the host of Pharaoh, and extirpated almost entirely the seven nations of Canaan; which subsequently overthrew the mighty Babylonian monarchy in order to restore Israel to it for a comparatively brief period by means of Cyrus and Artaxerxes, will in due time overthrow the Turkish power which has so long trodden down Jerusalem, defiled the sanctuary, and desolated the land of Israel, and will *the second time*, restore his ancient people to their inalienable inheritance. Every barrier must fall, every obstacle be overthrown, that the purpose of God may be accomplished and the promises to Abraham and to his seed be fulfilled.” —*The Approaching End of the Age* (published 1878).

Thus, in clear language, the return of the Jews to Palestine was set forth before the world by many different writers and over many years.

#### *A Three-fold Testimony*

Here then are three indisputable witnesses to the fact that God has spoken, revealing His word through ancient prophets. First, there is the Bible itself where the writings of the prophets have been preserved, standing as a testimony before the world over many centuries. As if to answer the textual critics and stop the mouths of those who have suggested a kind of textual evolution—the Dead Sea Scrolls turned up to demonstrate that this word has not changed in 2,000 years. The comments of Yigael Yadin in his book *Masada* are to the point in this regard—the texts found on several Biblical scrolls written well before the fall of Masada in 73 A.D. were “almost identical (except for a few minor changes here and there) to the text of the Biblical books which we use today.” He describes one particular find saying: “we could immediately identify them as several chapters from the Book of Leviticus, chapters eight to twelve, and to note that this scroll too was absolutely identical with the traditional text...” Yet another find included chapters from the book of Ezekiel describing the restoration of Israel and yet another the Book of Deuteronomy: “It need hardly be added,” he wrote “that these two scrolls, too, are virtually identical with the traditional biblical texts...”

The second—unwilling witness though he may be—is the Jew. He stands before the world as a living monument, and as a testimony to the truth of the word of God. He too has fulfilled this role for centuries, but in our day when the

revived state of his nationhood is set before the world so clearly, his testimony and evidence leaves us no excuse for the great act of folly in rejecting the Bible. As the blue and white ensign flies over the Jewish state of Israel in the Middle East today, the word of God through the prophet Isaiah cries out:

“All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye”—Isaiah 18:3

The third witness lies in the body of literature which men have left behind them, declaring on the basis of Scripture that the restoration of Israel would come to pass. These men have long since died and are unable to speak directly with us, but in the libraries of our cities and universities their words are still stored, supporting the testimony of the prophets themselves. Indeed, they warn us of the dire consequences that follow unbelief of God’s word. Take for example the following words from the pen of Sir Isaac Newton (1642-1727):—

“We have Moses, the Prophets and Apostles, and the words of Christ himself; and if we will not hear them, we shall be more inexcusable than the Jews. For the Prophets and Apostles have foretold that, as Israel often revolted and brake the covenant, and upon repentance renewed it; so there should be a falling away among the Christians soon after the days of the Apostles; and that in the latter days God would destroy the impenitent revolters and make a new covenant with his people. And the giving ear to the Prophets is a fundamental character of the true Church.”—*Observations upon the Prophecies etc.*

What a testimony to the modern unbelieving world as it arrogantly flaunts its rebellion against the Creator of heaven and earth. What a condemnation these words are upon a society that has sunk to some of the lowest forms of immorality and wickedness that the human mind can conceive. Surely the Great God of Israel will not hold His peace for ever—and yet, as we have seen above, He has mercifully provided all the evidence necessary so that men and women may turn to Him for forgiveness and healing. The mind staggers at His forbearance with the human race.



*Sir Isaac Newton*



## “Isles Afar Off”

“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.” — *Jeremiah 31:10*.

The miracle of Israel’s restoration has been set forth before the nations of the world during the past century and has directly and closely involved many of them in the drama. It has particularly concerned Britain and other English-speaking nations ever since the famous ‘Balfour Declaration’ stated that: “His Majesty’s Government view with favour the establishment in Palestine of a national home for the Jewish people.” It is as though the words of Jeremiah, quoted at the head of this chapter, had found their mark in these particular “isles afar off”.

Gentile nations have of course been involved in Jewish matters before—in Bible times it was kings such as Cyrus and Artaxerxes who encouraged and used their best endeavours to facilitate a restoration of the Jewish nation in its own land. Furthermore, the Prophets had predicted that it would be so—and it came to pass in the days of Ezra and Nehemiah, between B.C. 530 and 430 — this too was a process of restoration occupying approximately a century.

### *A Role for Britain?*

In the prophecies concerning Israel’s final restoration it is remarkable that maritime nations are depicted as being actively involved in the process of regathering. This appears for example in Isaiah 60:9 where we read:

“Surely *the isles* shall wait for me, and the ships of Tarshish first, to bring thy sons from far...”

In the light of the events which brought the Jewish national home into existence it is not difficult to see in that verse of Scripture a foreshadowing of the role played by Britain in the return. Is this a right connection?

It is understandable that such an application of the words of Isaiah should be made following the Balfour Declaration and *after* Britain, together with her allies liberated Palestine from the Turks, so laying the foundation for the Jewish Return. We do well to ponder however, the basis of a foresight that could lead a man to write the following words (when commenting upon Revelation 16:12) over a hundred years *before* the events of the First World War with its effect upon the Turkish (Ottoman) Empire or its consequences for the Jews:

“Who the kings of the East are, for whom a way is prepared by the annihilation of the Turkish empire, it is impossible to say before the event takes place. The most probable conjecture is that the Jews are alluded to. Dispersed indeed this wonderful people is over the face of the whole earth, and some great maritime power is undoubtedly to take

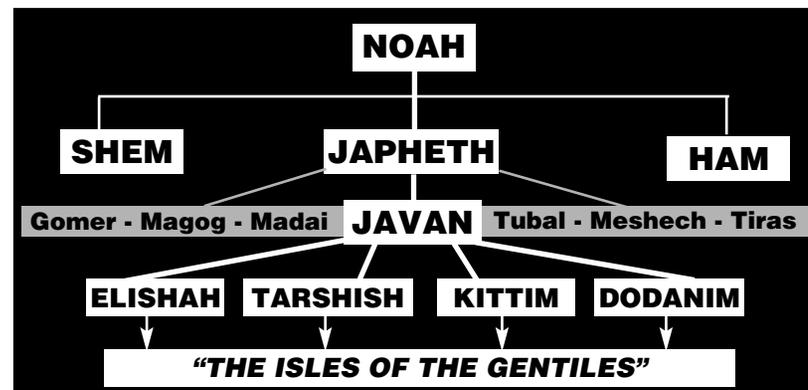
the lead in restoring them: Yet it is manifest, that no maritime power can effect their complete restoration, and that a very large proportion of them, perhaps the greatest proportion, is scattered throughout the East.”—*A Dissertation on the Prophecies* written by George Stanley Faber in 1806.

Faber did not mention Britain by name it is true—so what does the Bible itself say of these “isles”?

### *The Maritime Lands*

The word that is translated “isles” in both Jeremiah 31:10 and Isaiah 60:9 has a fairly broad meaning. *Gesenius* the well-known Hebrew scholar says that it denotes “maritime land, whether the sea coast of a continent, or an island.” *The Companion Bible* renders it “maritime countries”. The overall sense is thus perfectly clear—“isles afar off” (Jeremiah 31:10) refers to remote maritime lands, or lands that are at a great distance across the sea.

According to Genesis chapter 10 such maritime lands were first populated as the descendants of Noah migrated to various parts of the earth. The following simple diagram reproduces the idea given:

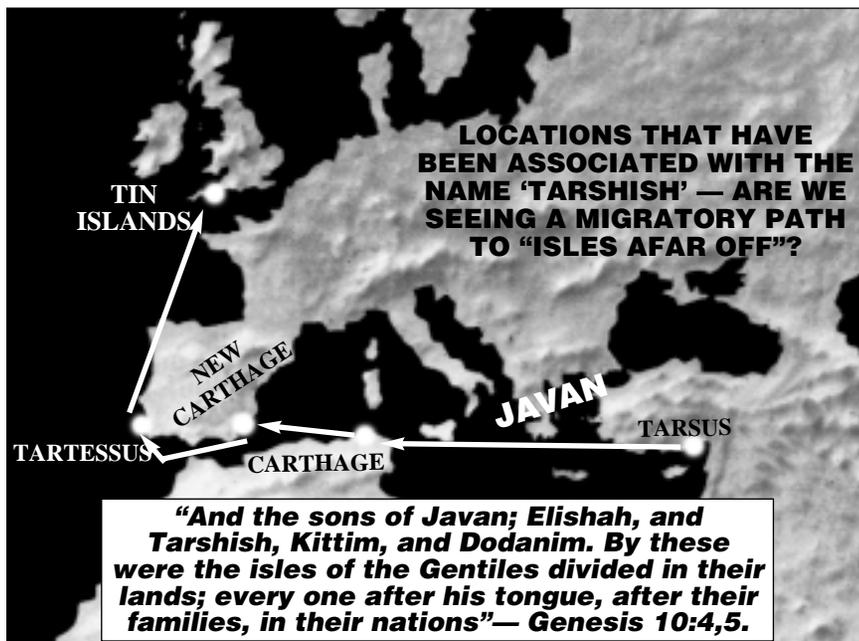


The name of JAVAN, the son of Japheth, is the Hebrew name for Greece and is translated as such in Daniel 8:21. So this branch of the human family developed and migrated in a westerly direction. The book of Genesis says: “...the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were *the isles of the Gentiles* divided in their lands; every one after his tongue, after their families, in their nations.” In other parts of Scripture it will be seen how these names are often associated with “the isles”—as they are for example in Psalm 72:10; Isaiah 66:19; Ezekiel 27:6,7.

From this it would appear that the early Mycenaean and Greek civilisations were directly descended from Javan. His descendants who migrated west would have first occupied Mediterranean coasts and islands (Kittim is the Bible name for Cyprus)—and as populations grew, later generations would have moved on to more distant parts in search of living space and to escape war. As is usual in such circumstances they would “call their lands after their names” (Psalm 49:11) and after their homelands—just as British settlers in Australia founded *New South Wales*, or a *New England* in America and a *Nova Scotia* in Canada.

Thus, in time, the phrases “isles of the Gentiles”, “isles afar off,” or simply “isles” would refer to distant maritime lands in a general sense, but would indicate this branch of the Gentiles.

Sometimes the general phrase is used in conjunction with a more specific name —such as we have in Isaiah 60:9, “the isles...and the ships of Tarshish,” or Psalm 72:10, “The kings of Tarshish *and of the isles...*” This appears to denote a particular group of lands far across the sea who are to be in some way associated with *Tarshish*. So what do we know of this Tarshish?



#### *A Western Tarshish*

Just where this son of Javan migrated to, or precisely what path his descendants followed we cannot be sure\*—but what we do know is that by the time of the prophet Jonah—around 850 B.C.—ships were sailing across the Mediterranean for a place called (by the Hebrews) Tarshish. Jonah 1:3 tells us that this prophet sought to get away as far as possible, and to do so he found a ship sailing from Joppa, (now known as Jaffa in Tel-Aviv) and “he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.” From Joppa, which is on the eastern shore of the Mediterranean Sea, the ship would have to go west. Further, we learn from the prophet Isaiah (chapter 23:6,7) that Tarshish was “afar off” (the Hebrew denotes *remote*).

Different opinions have been expressed as to the location of this remote land. It seems that the Jews who translated the Old Testament into Greek, approximately 285 BC, understood Tarshish to be the Phoenician coastal city of Carthage in North Africa. Alternatively, these translators may have had in mind

\*Josephus seems to have thought that Tarsus in Cilicia was Tarshish

*Carthage Nova* or New Carthage (Cartagena today) in south-east Spain.

A passage concerning the trade of Tyre from Ezekiel 27:12, and referring to Tarshish as Carthage, reads as follows in the Septuagint Version that we have today: “The Carthaginians were thy merchants because of the abundance of all thy strength; they furnished thy market with silver, and gold, and iron, and tin, and lead.” Now the North African Carthage could not have provided these metals of itself for they are not found in that location—they must have come from somewhere else.

A reference to the source of tin made by the Greek historian Herodotus is interesting in that he does *not* associate the metal with either Carthage or Tartessus in Spain. This ancient writer knew about Carthage of course, and of Tartessus in Iberia (Spain) where the Phoenicians visited—he says that Tartessus lay beyond the Pillars of Heracles and he describes its wildlife (Book 1 and Book 4). Yet in writing about the far west of Europe he says:

“...I have no definite information, for I cannot accept the story of a river called by non-Greek peoples the Eridanus, which flows into the northern sea where amber is supposed to come from; nor do I know anything of the existence of islands called the Tin Islands (Cassiterides) whence we get our tin...I have never found anyone who could give me first-hand information of the existence of a sea beyond Europe to the north and west. Yet it cannot be disputed that tin and amber do come to us from what one might call the ends of the earth.” (Book 3).

If the main source of tin and these other metals (silver, iron, lead) was southern Spain, why did Herodotus not say so? Neither Carthage, New Carthage or its extended area of Tartessus was the true source of the metals—and consequently these places do not qualify as *the* Tarshish referred to by Ezekiel. The words of the prophet concerning Tyre (Phoenicia) are quite clear:

“Tarshish was thy merchant by reason of the multitude of all kinds of riches, with silver, iron, tin, and lead, they traded in thy fairs.”— Ezekiel 27:12

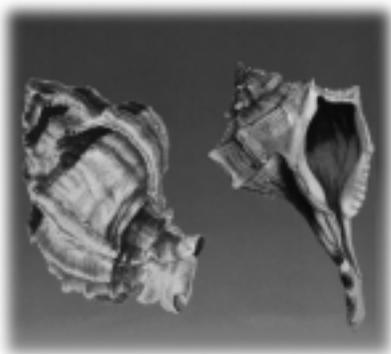
#### *Trading with Tyre*

The Revised Version renders the above passage from Ezekiel 27, “they (the merchants of Tarshish) traded *for thy wares*.” If these wares included the famous Tyrian purple cloth, or papyrus from Byblos and Egypt, then there would be no trace of such materials today. What does remain however is the shell dumps of the murex trunculus which was used in purple dye-making. That the Tarshish lands visited by the Phoenicians or Carthaginians extended beyond Spain is seen by the mounds of these shells that have been found on the Cornwall and Devon coasts—and it also is significant that the dyers used *lead* and *tin* pans for the process, as other metals such as brass or iron would discolour the essence.

Phoenicians obtained metals, including tin, from a variety of sources — but it is clear that a chief supplier of the Mediterranean market was Britain. A publication on mining activities in Britain, published by the Government via Her Majesty’s Stationary Office says:

### ***Purple Dye- as made by the Phoenicians***

Phoenicians made purple dye by extracting a liquid from glands of the murex (pictured right). Each gland yielded only a drop or two of a yellowish substance which darkened when exposed to sun and air. Processing required a slow simmering over about two weeks — usually in lead or tin pans, as other metals discoloured the dye. Mounds of these shells lie piled around ancient dye works such as Tyre and Sidon.



***Above: Murex Trunculus (left) &  
Murex Brandaris (right)***

“The principal economic minerals of south-west England are, of course, *tin* and copper ores, and considerable amounts of ores of *lead*, zinc, *silver*, arsenic, antimony, sulphur, *iron* and manganese have also been raised.

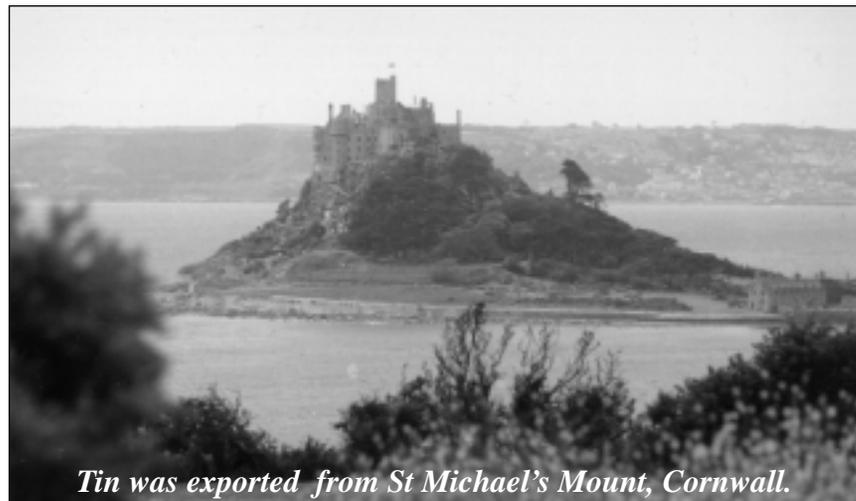
“The date of the discovery of tin in the west of England is not known, but *it was being produced about 2,500 years ago.*” (italics are mine—P.B.).

The very metals mentioned by Ezekiel are thus mentioned in this publication. In a booklet entitled *The Cornish Mining Industry* by J.A. Buckley (1988 Tor Mark Press) we are informed:—

“Artifacts found on tin sites, and identified by archaeologists, indicate that the tin industry was established by the Early Bronze Age (1500-800 BC). Finds in all the main tin-producing localities between Dartmoor and Land’s End show that from as early as 1500 BC the extraction of tin has probably continued without serious interruption until the present day.

“Historical references support this. They show a well-established and fairly sophisticated tin trade between Cornwall and the Mediterranean by the 4th century BC. There is little evidence that the great events of history—such as the invasion by the Romans and their subsequent withdrawal 400 years later—did any more than temporarily disturb that international trade.

“Timaeus of Sicily and Pytheas of Massalia (Marseilles), of the 4th and 3rd centuries BC, gave accounts of Cornwall’s tin trade. Neither author’s work has survived but from fragments quoted by other authors it is clear that Pytheas had visited and probably circumnavigated Britain some time between 325-250 BC. In the 1st century BC, Diodorus Siculus quoted Pytheas’ report and told much about the nature and importance of Cornwall’s tin trade. He said that the Cornish were friendly and civilised, due to contact with foreign merchants.



***Tin was exported from St Michael's Mount, Cornwall.***

They extracted the tin from its host rock ‘in an ingenious manner’. He refers to their skill in dressing and smelting the concentrate, and then describes how they conveyed the metallic tin to an off-shore island, called Ictis. The island, generally presumed to be St. Michael’s Mount, could only be approached at ebb tide. The tin was then carried across to Gaul and then by horseback to the mouth of the Rhone, where modern-day Marseilles is located. We are left in no doubt as to the importance of the trade.”

#### ***Ancient Accounts***

As indicated in the above quotation, there are several ancient accounts which mention the existence of the British Isles—and which describe voyages there during early times. The earliest of these is the reference to the Tin Islands, or Cassiterides, made by Herodotus (BC 484-432) and referred to earlier.

According to the Roman writer Pliny, writing about AD 70 and working from much earlier material, a recorded visit to Britain was made by someone called Midacritus sometime before BC 500. Another writer, Hyginus in about AD 27, mentions a visit by Midas at about the same time. Some commentators conclude that Midacritus and Midas are one and the same—in any event, these voyages which were made in connection with tin took place at about the time that Ezekiel wrote his prophecy.

Aristotle (384-322 BC) mentions Britain in his *De Mundo* sec 3. Both Pliny (AD 70) and Festus Avienus (AD 370) refer to the voyage undertaken from Carthage to Britain by the Phoenician Himilco in about BC 500. Himilco had written a report of the voyage but it is now lost—all that remains are the quotations made from it by other writers.

Timaeus of Sicily (350-326 BC) wrote of the tin trade with Britain but again his account has been lost except for the quotations made from it by Pliny.

Pytheas of Marseilles sailed round Britain in about BC 325. Fragments of his report survive in the writings of Polybius (BC 130), Diodorus Siculus (BC 20),

Strabo (AD 18) and others.

Posidonius, a Syrian, wrote about tin from Britain around 90 BC. He is referred to by both Diodorus and Strabo.

Although most of the ancient material is no longer available to us for first-hand inspection, there are sufficient references and quotations to it by others to establish its authenticity. These somewhat later writers, who conducted their researches at about the time of Christ, were able to piece together the information and it is they who show us that ancient Britain traded their metal with foreign merchants, including the Phoenicians.

Diodorus Siculus says: “The inhabitants of Britain who live on the promontory named Belerion (that is Cornwall) are remarkably hospitable, and because of their intercourse with merchants they are civilized in their ways.”

Strabo says: “Of the metals they have tin and lead, which with skins they barter with the merchants for earthenware, salt, and bronze trinkets. Formerly the Phoenicians alone carried on this traffic from Gades (Spain), concealing the passage from everyone...”

#### *The Chronicles*

Whilst we would not make too much of it, some writers have seen echoes of these early visitors in the fanciful tales and myths penned by monks in Britain during the Middle Ages. These monks claimed that they were working from earlier sources written in the language of ancient Britain. There is the *Epistle of Gildas* dating from the 5th century AD. Nennius wrote his *Historia Britonum* around AD 800 and Geoffrey ap Arthur (known as Geoffrey of Monmouth) wrote his *Histories of the Kings of Britain* in 1140. These writers mention visitors from remote times (such as Brutus from Troy)—but their tales of giants, magic and other fantastic yarns has discredited their accounts.

What is certain is that Britain and its metal trade was known and written about well before the time of Christ. If these early writers knew of it, there is no difficulty in understanding how a prophet, inspired by the spirit of God, could describe these isles afar off which would, in the latter days, be involved in bringing the sons of Israel from far—Isaiah 60:9.

It is difficult to avoid the rather obvious conclusion that Britain was one of the Tarshish lands from which the metals of Ezekiel 27:12 were obtained. This being the case, association of Tarshish with “isles” (remote lands far across the sea) takes on a special significance in the prophetic Scriptures. It was a way in which the inspired prophets of ancient times could identify a unique situation in the distant future, where certain lands would be found related to Britain—and who together with her, would be involved in the fulfillment of God’s purpose in regathering Israel.

## 4

### *Britain in The Bible*

“Silver spread into plates is brought from Tarshish ... but the LORD is the true God, he is the living God, and an everlasting king ...” —Jeremiah 10:9, 10

**T**hat the Hebrew prophets were in fact referring to far off Britain through the use of the name “Tarshish” is a conclusion which, if correct, carries tremendous ramifications—not only for Britain herself, but also for all those “remote lands far across the sea” who are associated with her. The fact is—as we have already discovered in part—Britain meets the criteria in order to qualify as the Biblical Tarshish in that she was a supplier of certain metals to the ancient world, was remote from Palestine and was reached by ship.

In the first place this identification would mean that Britain’s initial involvement in laying the foundations of a national home for the Jewish people, was not just an accident of history—a far more powerful Force was at work guiding events in order to fulfill a purpose that had been clearly marked out by the prophets of Israel in ancient times. Other nations were also involved in these events, for when Britain liberated Palestine from the Turkish power during World War One, she was accompanied by Australians, New Zealanders, Gurkhas and others. The words of Isaiah were: “Surely *the isles* shall wait for me, *and the ships of Tarshish* first, to bring thy sons from far...”

What other prophecies are there that refer to Tarshish and its allies in the latter



*An Australian unit of the Imperial Camel Corps in Palestine During the First World War.*

days? If there is a revelation—a communicated word as to the destiny and responsibility of the English-speaking nations—it would surely be wise to recognise and understand it—but we live in a very sceptical age.

### *A Heart of Unbelief*

Even if it were true that no archaeological evidence exists to authenticate the reports of visitors to ancient Britain—or the accounts of its metal trade with the Mediterranean world—these reports could hardly be dismissed out of hand. Here we have several accounts (as pointed out in our last chapter) each corroborating the other. The combined evidence of these ancient writings is just too strong to be ignored.

It amounts to this: ancient records state that metals (such as tin) were obtained by Mediterranean merchants from southern Britain—yet some modern “scholars” do not believe it because they claim that there is insufficient or no evidence for it. They particularly dislike the Phoenician connection and quickly deride any suggestion of it. In fact there is an underlying reason for this— it is an unwillingness to lend support to the inevitable connections with the Bible. One over-enthusiastic writer, R.L. Atkinson in *Tin and Tin Mining* boldly states that “a widespread belief that the Phoenicians traded in Cornish tin has been proved erroneous.” How this was “proved” he does not tell us. Some that we have talked with even go so far as to say that the “myth” was invented by Bible believers in the sixteenth century—when the clear truth obvious to any honest-minded investigator is that the information was disclosed first by those who wrote their reports before the time of Christ (such as cited in our last chapter). These ancient accounts not only corroborate one another, they are endorsed by the existence of extensive Bronze-Age mine-workings in Britain. Where did all this metal go? It is sheer prejudice that insists that none of it found its way to the market-places of Tyre.

To claim that the Phoenicians never visited Britain is very difficult to sustain. It is largely an argument based upon silence—or rather the refusal to hear. But as to this supposed lack of direct evidence—what should we reasonably expect?

### *The Phoenicians*

As can be seen from a reading of Ezekiel chapter 27, Tyre conducted trade over a very wide area of the ancient world. Many names from Genesis chapter 10 appear in this chapter, giving us an idea of the extensive and far-flung trading connections enjoyed by the Phoenicians. A similar picture is given to us by the Greek historian Herodotus, referred to earlier. From Herodotus, who lived about 100 years after Ezekiel, we have the idea of Phoenicians sailing in the Atlantic and Indian Oceans—and even circumnavigating Africa (an account given credibility because of the observations made in regard to the changing positions of the sun).

These extensive commercial operations however, have left surprisingly little by way of direct evidence. This has been seized upon in order to discount Phoenician connections with Britain. In *The Sea Traders* by Maitland A Edey (Time-Life Books, 1974), the following points are made however:

“Why for so long has so little been known about the Phoenicians? One reason is the climate. Coastal Lebanon is fairly damp. Anything written on papyrus quickly disappears; wood rots; clay tablets, unless

safely buried in the ground, crumble. Even stone monuments or inscriptions, if exposed long enough to the weathering of wind, rain and frost, become blurred and eventually indecipherable. Therefore, while the Phoenicians over a period of about a thousand years undoubtedly were very busy making things, saying things and writing things down, the elements were equally busy destroying them...

“It is scarcely surprising that by the beginning of the 19th Century, when archaeologists first began to concern themselves with those elusive people, the Phoenicians, there seemed to be almost nothing Phoenician lying about for anyone to study...

“In the power vacuum that followed the collapse of Mycenaean Greece, the Phoenicians in the east did begin to reach out. They touched Cyprus, Rhodes, Crete, other Aegean Islands, even Greece itself. They also went south to Egypt and west from there. But they went as traders, not as settlers, and as a result left behind in the towns they visited little record of their early presence other than the goods in which they traded. As for the uninhabited harbors or beach fronts where they may have dropped anchor and gone ashore for only a night or so on their travels, they left little trace at all.”

### *Is Archaeology Silent?*

Archaeology, producing as it does, rock-solid information from the past, is one thing—archaeologists, those who try to interpret that information are something else. As was pointed out and demonstrated in our first chapter, these people have to produce their theories and their conclusions in a professional environment that is quite opposed to anything that may be seen to give support to the Bible. We have to be aware of this in considering what archaeology may have to tell us. There is also the danger that over-zealous Bible believers can make unreasonable and extravagant interpretations in order to bolster their views. In this situation we must rely upon a readers common sense—therefore let our points be fairly evaluated.

Our first piece of “archaeological” evidence requires virtually no interpretation at all—it is the visible evidence of ancient mine-workings in various parts of Britain.

- Ancient writers have told us that certain metals were being provided from Britain, or the Tin Islands.
- Mine-workings which date to before the time of Christ, show that ores were being extracted in Britain at the time that the writers said they were.

### *Mine-Workings*

The so-called Bronze-Age (approximately between 2,600 and 600 BC) saw a great deal of mining activity in Britain and many of the sites can be visited today. One of the best known copper mines of this period was on the Great Orme near Llandudno on the North Wales coast. This site was active for over a thousand years. Copper would have been used with tin to form bronze.

The mining of tin has already been mentioned. Originally it would have been obtained from streaming alluvial deposits. The largest North Atlantic deposits

of tin ore, cassiterite, are to be found in south-west Britain—but there are also small amounts in Scotland and Ireland which may have been of significance in the Bronze Age. Bronze was generally an alloy of 10% tin and 90% copper — with the addition of lead in Britain. Evidence of all these metals being obtained during Bible times is therefore established. It is thought that lead also came from the Shropshire/ Powys area.

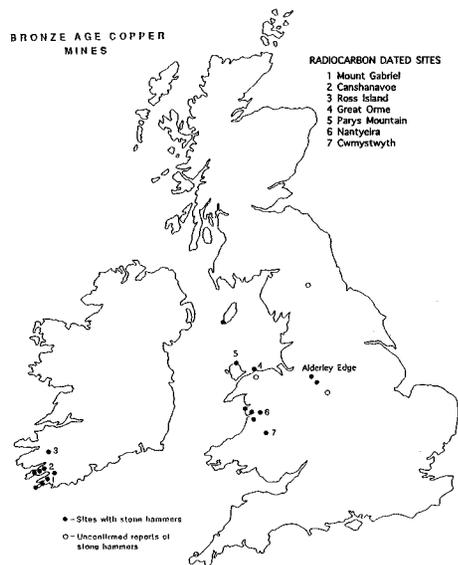
Galena, or lead sulphide, often carries silver and there has been an important source for it around the area of St. Agnes in Cornwall. At least a dozen other districts are described where silver has been obtained. Silver is also found in conjunction with copper. In the same area of St. Agnes and in Exmoor iron has been obtained. Gold was also being mined during this period—chiefly in the Wicklow mountains of Ireland.

The evidence of these workings only proves that metal ores were being produced in Britain during Bible times—it does not prove that the Phoenicians were involved in the actual mining operations. Indeed, Ezekiel the prophet only says that they “traded” as “merchants” with this Tarshish land. Jeremiah says that beaten silver was brought from there—Jeremiah 10:9

*“No Evidence...”?*

The mounds of shells found on the coasts of Devon and Cornwall just happen to be the type used by Phoenician traders in making their dye. Obviously *someone* left them there—and they do happen to date from early times. In various ways, including over reliance on modern dating techniques (see chapter one), this item is brushed aside by those who do not like the idea of Phoenician visitors to Britain.

What happens then, when actual Carthaginian coins are found in Britain — as they have been? Surely here is something concrete—Coinage from Himilco’s home town! “...they could have been taken there by the Romans” says Dr. Donald B. Handen a noted Phoenician historian (National Geographic, August 1974, P. 181). Notice the “could have been...” The mental gymnastics performed in order to avoid another conclusion are absolutely amazing. It is obvious that no matter what artifacts may have been found—or may yet be found—there are those who will always find some alternative explanation in order to avoid bringing the Phoenicians into contact with Britain—or Britain with the Bible. No evidence? No, of course not. How could there be ...? (!)



*Mediterranean...But not Phoenician!*

From a survey of literature on this subject it seems that since about the early 1960’s a serious antipathy has developed towards this idea of Phoenicians (Tyre of the Bible and its colony in Carthage) having contact with Britain and trading for metals. The story was put about that it was “a fable agreed upon” (Barbara Tuchman, *Bible and Sword*, 1959); that Bible-believing Englishmen, hungry for



**COINS FROM  
CARTHAGE FOUND  
IN BRITAIN: HOW DID  
THEY GET THERE?**

The Phoenician trading post at Carthage in the Mediterranean certainly sent sailors beyond the straits of Gibraltar. Ancient records say that one mariner, named Himilco sailed to Britain and Carthaginian coins have been found in England. How did the coins get there?

The Carthaginian coin (known as a stater) pictured left, dates to about 350 B.C. It is possible that such coins were brought to Britain by Mediterranean traders.

some kind of identity with Bible lands, built up the notion in order to feed their religiously inclined appetites. Evidence that had been accepted and interpreted in support of the Phoenician/Britain contact was re-interpreted and explained differently. Certain obstinate facts stand in the way however, so some have sought to compromise by dropping references to “Phoenician” and substituting “Mediterranean” or even “Greek” in its place. The fact is that *the* trading people of the Mediterranean area between about 1000 BC and 300 BC *were* the Phoenicians of Tyre. After the fall of Tyre to Alexander the Great the Phoenicians, operating out of Carthage, still ran their business in the western Mediterranean until that was gradually eroded during the Punic wars. In Ezekiel’s time however the Phoenicians of Tyre—whatever we want to call them—were the trading people that would have been concerned. Any “silver, iron, tin and lead” entering the Mediterranean area from Britain would inevitably come into the hands of the Phoenicians. We can be quite sure that it did come their way, and that consequently Britain is the Tarshish of the Bible.

#### *Tin from Tarshish*

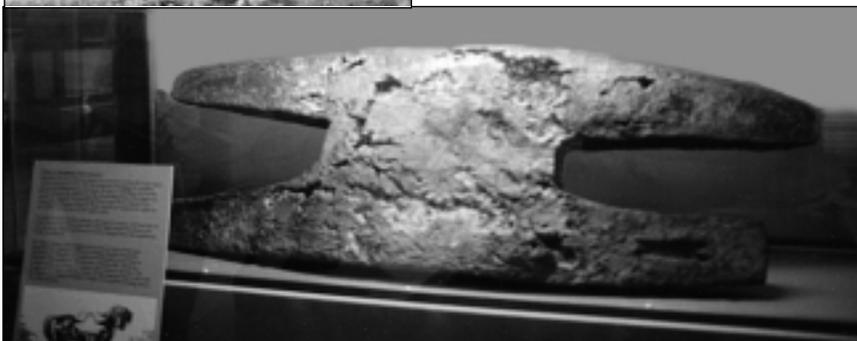
In 1823 a tin ingot weighing nearly 160 lb. was dredged up in the Falmouth estuary near St. Mawes, Cornwall. It is not known how old this ingot is. Today it can be seen in the Truro museum. A museum booklet states:



“Were this ingot Roman or medieval, one would expect a different shape, a different weight and a variety of identification marks upon it ...it is a reasonable assumption to think that the River Fal ingot is prehistoric...This ingot might fit the description given by Diodorus Siculus in the 1st century B.C. ‘They’ (the

*Left: Copper ingot being carried by a Phoenician trader.*

*Below: Tin ingot found in Falmouth harbour shows interesting similarities.*



natives), he wrote, ‘work the tin into pieces the form of knuckle-bones and convey it to an island which lies off Britain and is called Ictis...’ ”

The distinctive shape of this tin ingot echoes that of odd-shaped copper ingots (sometimes called Oxhide) which were common in the Mediterranean area and which were traded by Phoenicians. They are not exactly similar but a general idea can be seen in the comparison of the pictures on the page opposite. It has been suggested by some writers that the slightly convex shape of the Falmouth tin ingot was so that they would stack in a boat—others have seen the shape as suitable for transportation by a pack-horse. In either case the ingots were being exported, and the clear evidence is that much of it went to the Mediterranean area (i.e. Tyre).

#### *Mediterranean “Wares” in Britain*

Contact between the Mediterranean area and Britain during the so-called Bronze Age is confirmed by several different finds that have been made. The museum booklet quoted above recognises this contact and influence, listing amongst its display of artifacts the fragment of a bronze dagger “probably imported from Greece c.1200 B.C., found in a barrow in Pelynt.”

In *The Monument Builders* by Robert Wernick (Time-Life Books, 1973) there is a photograph of a gold beaker together with the following caption.

“A pure gold beaker found in a Cornish grave was ribbed after the fashion of corded pottery. It is three and a half inches high, and may have been a Mycenaean gift to a British chief.”

Several other finds—bowls, ornaments, beads have also been catalogued.

#### *The Stonehenge Monument*

R.J.C. Atkinson in a book entitled *Stonehenge* (Penguin Books, 1956 and 1960) comments upon the carving of a dagger that can be seen on one of the ancient stones which form the monument. Comparing it to axe carvings he says:

“If the axe carvings represent a specific type of axe, of which numerous actual specimens survive, we are entitled to assume that the dagger carving also delineates a specific type of dagger, which was familiar to the person by whom, or under whose orders, the carving was executed. The weapon appears to have a straight-sided tapering blade with a sharp point, expanding into projecting ‘horns’ at its base, with a short hilt and wide pommel with a flat top. No daggers of this form are known in the earlier Bronze Age either of Britain or indeed of



*Gold Beaker found in Cornish grave: A Mycenaean gift?*

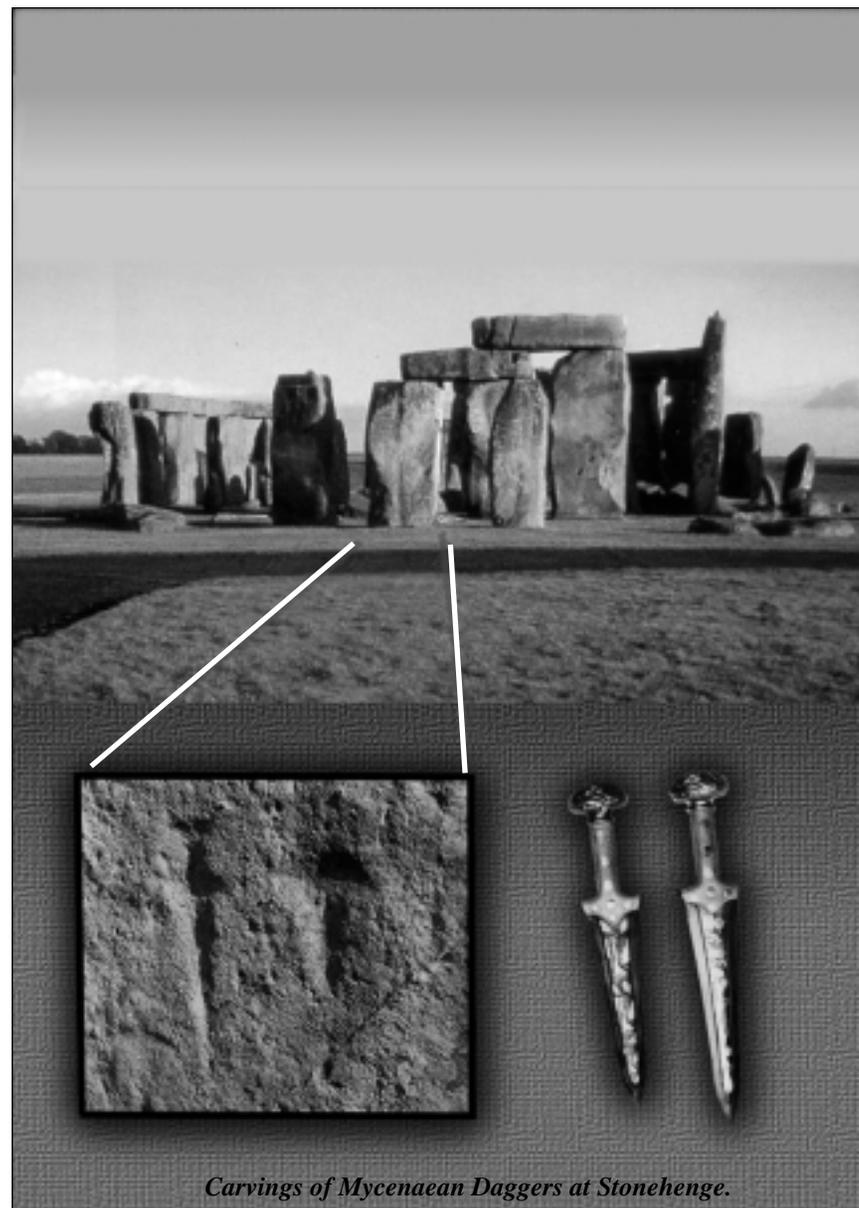
Europe north of the Alps. On the other hand, fairly close parallels come from the famous Shaft Graves at Mycenae in southern Greece, the burials of the dynasty of warrior chieftains symbolized for us by the legendary figure of Agamemnon, which can be dated 1600-1500 B.C. Indeed, the best parallel of all for the form of the Stonehenge dagger is another carving, this time in relief, on one of the grave-stones set up over Shaft Grave V at Mycenae, showing a warrior armed with a dagger and driving a war-chariot. The only difference is in the pommel, which is spherical at Mycenae but flat-topped at Stonehenge.

“One cannot insist, of course, that the Stonehenge carving *must be* a representation of a Mycenaean dagger, for such identifications are always in the last resort a matter of personal opinion. But the fact remains that no nearer parallels are known; and if it were the intention of the carver to represent a British type of dagger, he could have done so just as easily. In fact it would be easier, for the blade of such a dagger is broader and less angular in outline; and the technique employed to make the carving is one which lends itself to breadth and to curves rather than to the narrow and angular shape which has actually been portrayed. Moreover, among the grave-goods of the Wessex Culture there are several objects which provide clear evidence, to which no archaeologists have objected, for trade contacts between southern Britain and the Mycenaean and Minoan civilizations of the central Mediterranean, so that the idea of a Mycenaean dagger at Stonehenge is by no means as far-fetched as it at first appears to be.”

As to Stonehenge itself, this same writer (who has held responsible posts such as Assistant Keeper at the Department of Antiquities in the Ashmolean Museum, Oxford; Lecturer in Prehistory (Edinburgh); Professor of Archaeology at University College, South Wales\*) says:

“...were these Wessex chieftains *alone* responsible for the design and construction of this last and greatest monument at Stonehenge? For all their evident power and wealth, and for all their widespread commercial contacts, these men were essentially barbarians. As such, can they have encompassed unaided a monument which uniquely transcends all other comparable prehistoric buildings in Britain, and indeed in all Europe north of the Alps, and exhibits so many refinements of conception and technique? I for one do not believe it. It seems to me that to account for these exotic and unparalleled features one *must* assume the existence of influence from the only contemporary European cultures in which *architecture*, as distinct from mere construction, was already a living tradition; that is, from the Mycenaean and Minoan civilizations of the central Mediterranean. Admittedly not all the refinements of Stonehenge can be paralleled in detail in Mycenaean or Minoan architecture, though it is noteworthy that the structure of the Postern Gate at Mycenae is very similar to the trilithons at Stonehenge, even to the use of the mortice-and-tenon joints to hold the lintel in place. But even without this specific parallel,

\* Not that the qualification is as important as the reasoning which he offers us.



the architecture of the central Mediterranean provides the only outside source for the sophisticated approach to architecture exhibited at Stonehenge. We have seen that through trade the necessary contacts with the Mediterranean had been established.”

In the light of Genesis chapter 10 which tells us that Tarshish was a son of



Javan (from whom Greece gets its name, as mentioned on page 17), this connection between ancient Britain and the early Greek civilisations of Minoa and Mycenaea only serves to strengthen the identification of Britain with the Tarshish of the far west.

#### *Britain Fits the Criteria*

Scripture says that Tyre (alias the Phoenicians) traded with Tarshish for silver, iron, tin and lead. This was about 580 BC and the indications are that the trade had been going on much earlier than that—and with the early Greek civilizations that had preceded the Phoenician trade monopolies. We have seen that Britain was producing such metals during this period and from the ancient accounts that have survived—and which we have cited—it appears that at least some of it went to supply the Mediterranean area where the Phoenicians were commercially active. It is highly unlikely that these good business people would put all their eggs in one basket—doubtless they had other sources for the metals as well—but neither is it likely that they would have ignored such a rich source as that which was available from Britain.

We have taken up considerable space in dealing with this ancient identity—but far more powerful reasons for the identification come from Britain's role in Israel's latter-day restoration. This work, said the prophets, was to be carried out by Tarshish and the isles (Isa. 60:9). Britain, with the aid of her relations in the "isles", has played a leading part in the restoration. As we have pointed out, this was foreseen by Bible believers *before* it happened. It would be extremely difficult to find any other nation in the world—or group of nations—that fit the requirements as does Britain. Carthage? Spain?...there is no reasonable alternative to Britain as the Tarshish of the Bible.

### **ALSO AN EASTERN TARSHISH**

Although the original Tarshish lands lay in the west, inhabited by the sons of Javan (Genesis 10), there was also another location known by that name in the ancient world, this one was in the east. This can be seen from references such as 1 Kings 10:22; 22:48; and 2 Chronicles 9:21. This Tarshish location has been identified by some with India. This should not confuse us, a parallel can be found today with the names East Indies and the West Indies.

It is probable that a similar situation will exist in the latter days, and that India, as well as Britain, will establish strong trading ties with Israel and the Arabian countries. In this case we can see India, who has been allied with Britain during colonial days and in two World Wars, fulfilling a role as one of the "young lions" in the prophecy of Ezekiel 38:13. Important and comprehensive trade agreements were signed between Israel and India in 1997.

## 5

### *The Calling of Britain*

*"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55:11*

**T**he work of Britain in initiating the first stage of Israel's restoration is a remarkable phenomenon in the annals of history. That Britain herself should develop a sympathetic outlook to the idea of the Return at a specific point in history—and that she should be able to gather together allies who were willing to assist her, was not a situation that came about in a moment. It had been in preparation for almost 400 years.

Two historical events stand out as being primary impulses developing the favourable circumstances for the Return. One event was the French Revolution which brought liberty and emancipation for the Jew. The other event was the translation of the Bible into English—for it was the influence of this Book that led the British Government to view with favour the establishment of a Jewish National Home in Palestine. It also led to the American support for Israel that we have witnessed in more recent years.

#### *Translation Required*

Jeremiah chapter 31 concerns the latter days (note the connection between chapter 30:24 and chapter 31:1). The subject matter of this 31st chapter is, clearly, the restoration of Israel.

Now it is in this context, and for this time, that verse 10 says:

"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."

Here is a message, addressed to Gentile nations who are to "hear the word of the LORD." To these nations, the Hebrew Scriptures (as well as the Greek New Testament) would be "an unknown tongue" or language: so Paul says in a different context "except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?"

If these Gentile nations were to hear the word of the LORD, then as a practical necessity, translation of the Scriptures were required—c/p Psalm 19:3,4 with Romans 10:18. The nations then, are here called upon to hear the word of the LORD—but it is to be "declared" (Strong # 5046, brought to light or manifested) in isles afar off.

The message to be declared is "He that scattered Israel will gather him." *So the regathering of Israel is the substance of the message that is to be brought to light, manifested or declared in far off maritime lands in the latter days.* Now

what is the point of bringing this message to light in these far off lands unless it has some relevance there?

### *Let There be Light*

When the word of God is sent forth it does not return to Him void. This is what we learn from Isaiah 55:11.

“...it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

This principle is applicable to the case before us—that of the word of the LORD being brought to light in far off maritime lands, it would accomplish a work and a purpose.

One work, of course, is that it would enlighten some in those far off parts, with the message of salvation in Christ—See Isaiah 49:1-6; 42:6. This has been an exceedingly important work just as it was in ancient times. For some three centuries before the time of Christ the Greek translation of the Old Testament—the Septuagint—prepared an environment in the ancient world for the true gospel taught by the apostles. This, we believe, is confirmed by Paul in Romans 10:11-18 (and especially verse 18). The influential English Bible has accomplished a similar work for our time.

The purpose to be accomplished *by the word of God* according to Isaiah 55, is the establishment of the kingdom of God—as may be seen from verses 12 and 13. This work involves restoring again the kingdom to Israel (Acts 1:6)—for this is the Scriptural kingdom of God. It is in the first and preliminary stage of this work—the return of Jews to Palestine—that we find that the influence of the English Bible has fulfilled such a remarkable role. In the words of historian Barbara Tuchman in the preface to *Bible and Sword*: “It is a curious irony that the Jews retrieved their home partly through the operation of the religion they gave the Gentiles.”

We have seen that Jeremiah addressed Gentile maritime lands of the latter days, and that God’s purpose to regather Israel would be declared and brought to light in these far off parts. History demonstrates that this has in fact happened—and the influence of this message prompted, first the British Isles and then other English-speaking nations, to become instrumental in bringing about the Jewish return. Not only so but as we shall see shortly, these nations have provided a degree of necessary protection for the developing Jewish presence in their ancient homeland.

Now, how were Gentile powers influenced and moulded so that they would be willing to undertake such a task as this? The answer is found in the influence of the English Bible upon British history, as well as upon that wider group of English-speaking countries throughout the world.

### *A Controversial Book*

The Bible has always been—and still is today—a highly controversial Book. It is in fact a sword of the spirit. In Isaiah 49:1-2 we read:

“Listen, O isles, unto me; and hearken, ye people from far; The LORD hath called me from the womb: from the bowels of my mother hath he made mention of my name. And *he hath made my mouth like a sharp sword*; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me...”

These words are unquestionably those of the spirit of Christ speaking in the prophet (see 1 Peter 1:10,11; Luke 1:31; Matt. 10:34; Eph. 6:17; Rev. 1:16). The sense of the prophecy of Isaiah 49 is that when the word of Christ would go forth as “a light to the Gentiles,” it would be as a sword—and this is what happened when the New Testament, and then the complete Scripture, was translated into the language of Gentile peoples. The result was a controversy that produced what is known in history as the Reformation. Many different lands were involved, but it was in the British Isles that the most far-reaching effects were seen.

A spineless and insipid presentation of God’s word does not alter the course of history, build empires—or even convert ordinary men and women. It never has and never will. We do well to remember that, “the word of God is quick, and powerful, and sharper than any two-edged sword...” (Hebrews 4:12). This is why it overcame the mighty Roman Empire—it is why it has had such an impact upon the English-speaking world. In other instances, where it has not had the same result, we see that it was compromised and rendered “of none effect” (Mark 7:13; 1 Cor. 1:17).

### *The Course of History*

In order for a Gentile state to undertake the work of restoring Jews to their homeland in the Middle East, it would be necessary for the hand of God to be providentially active as it was in raising up Cyrus in order to bring about the return from the Babylonian exile—see Isaiah 44:26 and to 45:6; also Ezra 1.

In order to restore Jerusalem and return the exiles, it was first necessary that the Medo-Persians conquer mighty Babylon. Similarly, in preparing the way for the latter-day restoration of Jews to Palestine, it was necessary that Britain not only become sympathetic to the Jewish cause, but that she contend with those who ruled the Holy Land, or who would oppose the Divine purpose. In the practical context of things, this meant that Britain would have to become willing to oppose Catholic Europe—the age-long persecutor of Jewry—and, when the time arrived for it, expel the Ottoman Turk from the Holy Land. Our chart (page 37) illustrates the remarkable influence of the Bible upon British history, shaping that nation—and then her empire—in a way that would prepare it for the work. Once the restoration of Jews had been accomplished to the required extent—and in order that events may move towards the second stage of restoration—Britain would vacate the scene. The Jewish national home, after being instructed and refined by “a time of trouble, such as never was since there was a nation” (Dan. 12:1)—is to become subject to the rightful heir of David’s throne (Luke 1:32,33), the Lord Jesus Christ returned.

### *Darkness over England*

As in all of pre-Reformation Europe, the Roman Catholic Church in England reigned supreme, and it was virtually the only source of spiritual guidance. The Bible, only available in Latin, was not promoted among the ordinary people—they were largely ignorant of it. The Church itself was in a very corrupt state—and this had in fact been foretold in the New Testament by the 1st Century apostles. We can hardly miss the signs that they left on record in their epistles—a particularly forceful example comes from 1 Timothy 4:1-3.

“Now the Spirit speaketh expressly, that in the latter times some shall

depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”

“Forbidding to marry” not only finds its reflection in a so-called ‘celibate priesthood’ but it has the effect that the apostle indicated that it would. “Nevertheless,” said Paul, “to avoid fornication, let every man have his own wife, and let every woman have her own husband.” (1 Corinthians 7:2). To enforce celibacy upon a man by forbidding marriage, such as the Roman Church still does even today, ensures that he is driven to depravity—except in very rare people. Human nature is weak stuff—and this was recognized in the apostolic teachings of the New Testament. In not following that teaching the Church had become both apostate and corrupt. The immorality of the Roman priesthood had become a scandal—as one writer put it. “Whenever an ecclesiastical establishment existed (in England before the Reformation), there family life was imperilled; whilst ‘benefit of clergy’ and ‘Bishop’s Courts’ screened the culprits from punishment.”\*

Another passage of Scripture foretold:

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”— 2 Peter 2:1-3.

Through the sale of indulgences, forms of Church taxation, “Peter’s Pence” and many other money-raising tactics, the Roman Church amassed tremendous wealth. One incident that took place in Rome in the Middle-Ages is described by the Jesuit writer Malachi Martin:

“At the first Jubilee in 1300, 30,000 pilgrims entered the city... By contributing to the saying of Masses, the lighting of votive lamps over the tombs of saints, the pilgrims could get assurance of forgiveness for their sins. It did not bother them that night and day during the pilgrimage two smiling priests stood at the altar of St. Paul’s for instance, shoveling in the gold and silver offerings like hay.” (*The Decline and Fall of the Roman Church*, 1981).

We could continue to discuss various other aspects of the spiritual conditions that existed, but the point has been made. The spiritual environment of the times is well expressed by the term “the dark ages”—for so they were. The people were ignorant of what the Bible had to say and superstitiously followed the guidance of the Roman Church.

#### ***The Word Sent Forth***

Wycliffe translated the Bible into an early English dialect from the Latin

\* *The Papal Conquest* by Alexander Robertson, 1909.

## **INFLUENCE OF THE BIBLE ON BRITISH HISTORY**

**1380 - 1553  
THE WORD SENT FORTH**

**1553 - 1605  
SEPARATION FROM ROME**

**1611 - 1650  
HEARING THE WORD**

**1653 - 1692  
A PROTESTANT CONSTITUTION**

**1700 - 1789  
A PROTESTANT EMPIRE**

**1804 - 1945  
CONTAINING EUROPE**

**1914 - 1948  
THE JEWS RETURN  
TO THEIR NATIONAL HOME**

**1945 TO PRESENT  
BIBLE REJECTED - BRITAIN IN DECLINE**

Vulgate (Roman Catholic Version) about 1380 AD. It had a limited circulation—mostly among a group known to us as Lollards. Even this early version stirred considerable controversy and was opposed by church authorities. This was but a foretaste of what would come when Greek manuscripts arrived after the fall of Constantinople (1453) and Greek (Byzantine) believers fled



**William Tyndale - Translator of the Bible into English**

west from the Turks. This event, coming hot on the heels of the invention of printing, brought together circumstances which were destined to reshape Christendom.

William Tyndale, a young priest in Gloucestershire, England—knowing that it would probably cost him his life—determined to translate the Bible into English from the original languages of Greek and Hebrew. His translation of the New Testament (from the Greek text of Erasmus) appeared in print in 1525—and most of it was promptly burnt (one copy survives today). Another edition appeared in 1534.

Tyndale appreciated the fact that the Bible was a controversial book. Using Christ's allegory concerning salt (Matt. 5:13; Mark 9:49-50 etc) he wrote:

“The nature of salt is to bite, fret, and make smart...True preaching is a salting that stirreth up persecution...If salt have lost its saltness, it is good for nothing but to be trodden under foot of men—That is, if the preacher, which for his doctrine is called salt, have lost the nature of salt, that is to say, his sharpness in rebuking all unrighteousness...he is condemned of God...” Tyndale clearly saw it as a duty to “salt” a corrupt church.

“...all that is corrupt must be salted; and those persons are of all others most corrupt, and therefore may not be left untouched. The pope's pardons must be rebuked, the abuse of the mass, of the sacraments, and of all the ceremonies, must be rebuked and salted...”

In turning people to the Scriptures, Tyndale was also turning them away from the Church of Rome. In 1536 Tyndale's “salting” brought the persecution he had foreseen. The translator of the Bible into English was taken to the stake, strangled and burnt—but the word of the LORD had gone forth and would not return unto Him void; it would accomplish that which he pleased.

John 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.”

#### ***Separation from Rome***

For over 70 years after Tyndale's death an epic struggle continued in England between the authority of the Bible and that of the Roman Church. The nation



**William Tyndale at The Stake — an old print from Foxe's Monuments**

was violently jolted one way, and then the other. There were plots and counterplots; plans for invasion from Catholic Europe, plots for assassination and kidnap. As the struggle continued, Bibles came forth from the printing presses—Coverdale's, Matthew's Bible, the Great Bible, the Geneva—and translators were burnt—John Rogers at Smithfield (London 1553), Thomas Cranmer (Oxford 1555)... and so the battle waged on. This is a period of history that we do well to reflect upon, and ask: “How much did our Bible cost?” The price we may pay for a copy today in no way reflects the priceless heritage of the English Bible!

#### ***Hearing the Word***

Michael Pragai, an Israeli writer, gives us the following account in his book *Faith and fulfillment*:

“The growing importance of the English Bible was a concomitant of the spreading Reformation, and it is true to say that the Reformation would never have taken hold had the Bible not replaced the Pope as the ultimate spiritual authority. With the Bible as its tool, the Reformation returned to the geographic origins of Christianity in Palestine. It thereby gradually diminished the authority of Rome. The year 1611 saw the publication of the King James Version, and with that the “adoption” of the Bible was complete. The family and tribal history of one nation became the “national epic” of another.”

As the word of the LORD was brought to light in these “isles afar off” men began to become aware of God's declared intention to regather his people Israel. As we saw earlier, books about the restoration of the Jews appeared, and as Bible knowledge spread; people were made aware of the purpose of God to restore His ancient people.

#### ***A Protestant Constitution***

Another result of the Bible's influence was the growth of anti-Catholic sentiment. This was an important development having a profound effect upon

history. The preface and “translators remarks to the Reader” in the King James Authorized Version of 1611 gives a glimpse of this. The reference to “that man of sin” and “popish persons” still appears in many editions of that version. One paragraph in the translators’ remarks is devoted to explaining how the Church of Rome had opposed the translation of the Scriptures into English. The Roman Church is said to have admitted having been forced into producing a translation of their own—which they then refused to license for public reading.

In this atmosphere the country moved further away from Catholicism. Events brought the monarchy into collision with parliament when the former was perceived to be collaborating with, or in sympathy with papists. Civil war, the execution of Charles I, the growth of Puritanism and Scottish Presbyterianism brought Oliver Cromwell to power as “Lord Protector”. An attempt to restore the monarchy revived the former problems. Later, James II married a Catholic and began appointing Roman Catholics to positions of power. In consequence he was deserted by the ruling Whig party and in 1688 William of Orange (son-in-law to James II) was invited to occupy the throne as a Protestant monarch. The Bill of Rights and Act of Settlement (1689) ensured that, from then on, the British Crown would be reserved for Protestants only. The act reads as follows:

“Whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a popish Prince or by any King or Queen marrying a papist... Every person who is or shall be reconciled to, or shall have communion with, the See or Church of Rome, or shall marry a papist, shall be excluded and be for ever incapable to inherit, possess, or enjoy the Crown or Government of this Realm and Ireland, and in every such case the people of these Realms shall be and are hereby released of their allegiance.”

Britain now had a Protestant constitution. She would now have to maintain an independence from Catholic Europe.

#### *A Protestant Empire*

By 1700 Britain was busy establishing colonies throughout the world. Cook’s voyages of discovery opened up new opportunities—and with an eye to trade and commerce rather than acquiring an empire—Britain’s interests spread across the face of the globe. So did the English language—and so did the influence of the English Bible. An important area of development was North America where the Puritan influence was particularly strong. Michael Pragay says:

“To understand America one has first to understand Puritanism, which in turn has its origins in the legends, images, morals, legal codes and prophecies of the Hebrew Bible. America’s roots are embedded, as it were, in the fertile soil of the Bible, and from there they derive their life-sustaining vital fluids. When the Puritans adopted the Bible, especially the Old Testament, it became their principal spiritual authority” (*Faith & Fulfillment*).

By 1800, the English-speaking world had developed a spiritual and cultural outlook which was favourable to the Jews but deeply suspicious of Catholicism and of Europe. The influence of the English Bible had produced this state of

things, but it is important to realize that the Reformation—as important as that was—did not go far enough. Many traditions of the Roman Church as well as her doctrines, remained in the fabric of the English Church. This was to form a basis for the ecumenical activity which we see today. Just as ancient Israel failed to rid Canaan of pagan idolators (see Deut. 7:16 and Judges 2:2,3) with the result that their gods became a snare to Israel, so the doctrines of Rome which should have been eradicated have now ensnared Britain and other English-speaking countries. Nonetheless, the dawn of the 19th Century saw Britain preparing for her mission.

#### *Containing Europe*

The French Revolution of 1789 and the military success of Napoleon in Europe afterwards, deprived the papacy of much of its power. The Holy Roman Empire was dismembered and the Catholic Church was in trouble—at least as far as its temporal power was concerned.

The Napoleonic threat and the general chaos in Europe was sufficient reason for Britain to seek, and gain, supremacy at sea in order to safeguard her interests both at home and abroad. In effect, Britain was containing Europe and preventing its rulers from penetrating through to the Middle East and the Holy Land. From the time of the Napoleonic wars and Trafalgar (1805) this is clear. The Crimean War (1854) kept Russia out of Turkey and the Middle East. The path that had been marked out for Britain—that maritime power of the latter days—had become unavoidable. On the back cover of Barbara Tuchman’s *Bible and Sword* we read:

“From early times the British people have been drawn to the Holy Land through two major influences: the translation of the Bible into English and, later, imperial need to control the road to India and access to the oil of the Middle East.”

These two major influences combined to cause Britain and her allies to contain Europe—the home of anti-Semitism. This became particularly apparent during two of the greatest wars ever waged between men. In view of the history concerned, and the influence of the Bible upon Britain, we can surely see that Britain was called by the prophets to fulfill a specific destiny. Today this may seem far removed from current trends, but from Scriptures yet to be considered in this booklet a clear destiny still lies ahead for Britain and the English-speaking world.

## Returning in Unbelief

“Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?”—Amos 3:7,8.

**A**fter diligently studying the Scriptures of the Prophets, John Thomas, penned the following words in 1848. His book, entitled *Elpis Israel* (The Hope of Israel) was published in London, England:—

“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...

“There is, then, a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth...

“Now any person acquainted with the present insecure condition of Palestine under the Ottoman dominion must be satisfied from the testimony, that some other power friendly to Israel must then have become paramount over the land, which is able to guarantee protection to them, and to put the surrounding tribes in fear. This is all that is needed, namely, security for life and property, and Palestine would be as eligible for Jewish emigration as the United States have proved for the Gentiles.

“But to what part of the world shall we look for a power whose interests will make it willing, as it is able, to plant the ensign of civilization upon the mountains of Israel? The reader will, doubtless, anticipate my reply from what has gone before. 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. The

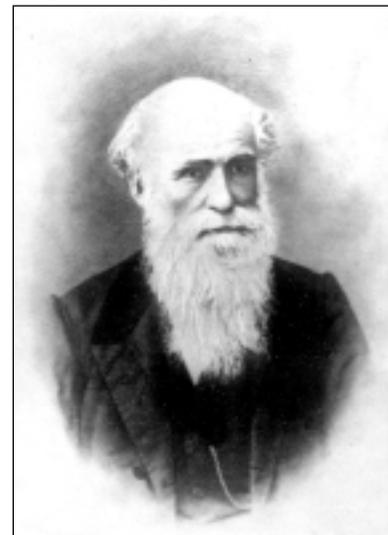
present decisions of “statesmen” are destitute of stability. A shooting star in the political astronomy. The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them.”

From our present vantage point, and writing towards the close of 1997 (exactly 150 years after John Thomas), we can see how those words have been incredibly justified by events. There is more to this story of course—but as far as it went, it would be difficult to quarrel with the expectations of John Thomas.

### *A Testimony Delivered*

It was from the writings of this man that a religious group came into being known as the Christadelphians (taken from Greek, and meaning simply *Brethren in Christ*). They continued to teach and promote their ideas in America, Britain and the then British Empire. Their preaching was zealous and the message was delivered with a forceful conviction.

In 1876 a leading Christadelphian writer, Robert Roberts, wrote a booklet entitled *Prophecy and the Eastern Question*, a copy of which was sent to the then Prime Minister of Great Britain, W.E. Gladstone. Copies were also sent to all members of the House of Lords and the House of Commons— as well as to many other public figures. The following reply from the Prime Minister was received by Robert Roberts:



**John Thomas**

January 24th, 1877

Sir:

Allow me to thank you for your tract, which I shall read with great interest; for I have been struck with the apparent ground for belief that the state of the East may be treated of in that field where you have been labouring.

Your faithful servant,  
W.E.Gladstone

R.Roberts, Esq.

The note to Robert Roberts appeared in the press—giving the booklet concerned wide publicity—as well as the subject matter with which it was concerned. The small group of Christadelphians and their beliefs began to attract notice. A few years later a pamphlet issued by the Catholic Truth Society, critical of what it called *Christadelphianism*, gives us their observations of these people early in the 20th Century:

“One cannot go into any large town, in England at least, without coming across the Christadelphians. True, they have neither large nor

beautiful churches; but such things are not in accordance with their beliefs, so the absence of them is not evidence of lack of members of the sect. In the halls of public libraries, in little meeting-houses even in disused railway-stations of which they have converted the waiting-rooms into places of assembly; they meet to teach the one true faith as they conceive it. They always say, "Bring your Bible with you, so as to test what is said." They undoubtedly make an impression, at least in large towns.\*



*A Christadelphian Booklet  
by Islip Collyer*

Lectures were held on a variety of Biblical topics, but would frequently explain prophecies concerning 'The Hope of Israel', the restoration of the Jews and Britain in Bible prophecy. Booklets such as *The Destiny of the British Empire* and *Britain in Prophecy* were freely available. Their treatment of the subject was not to be confused with British Israelism, which they strenuously opposed, pointing out that Britain was a Gentile nation and that the so-called 'ten lost tribes of Israel' never were lost to start with. In line with John Thomas, they taught that Britain would be involved in restoring Jews to Palestine.

It was a time when a general awareness of Bible prophecy had been created among the public—it was a unique window of time in history when statesmen could be found who were sympathetic to the idea of the Jewish Return. Lloyd George for example, was enthusiastic about the idea of the return to Zion, for he believed in the Bible.

#### ***A Sure Word of Prophecy***

Whatever else may be included in the name "Tarshish", it *must* refer to Britain in several prophecies — especially those which have to do with the initial process of Israel's restoration. The "Tarshish" aspect is of course a side issue, the main focus being upon the restoration itself—nonetheless it is of tremendous relevance to all those who dwell in Tarshish and the "isles" associated with her, for it directly concerns them.

In piecing together the information revealed to us by the prophets, John Thomas has given us a sound introduction to these matters. As events have shown, the Jews did go back to their land in unbelief. It is also abundantly clear to us that not all Jews have returned to Israel—the Return that we witness today is only partial. In the words of John Thomas this is but *the first stage* in the restoration process prior to the appearance of Messiah.

\* *Christadelphianism* by J.W.Poynter

How did John Thomas arrive at his remarkable conclusions? As he pointed out himself, he had no special revelation and was not an inspired prophet— all his conclusions were simply based upon study of the Bible. The sources and tools that he used are available to anyone who may be moved to make use of them.

It was from Ezekiel chapters 38 and 39 that Thomas concluded that there must be two stages of restoration. Ezekiel 38 describes a condition in "the latter years" in these words:

"...the land that is brought back from the sword, and is gathered out of many people... the mountains of Israel, which have been always waste: but it is brought forth out of the nations..." (verse 8).

There is also the expression in verse 12, "the people that are gathered out of the nations." The prophecy goes on to describe an overwhelming invasion of these gathered Jewish people from the extreme north—and it is *after* this, when the Lord God has delivered the land that He says in chapter 39,

"Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel..." (verse 25).

The implication is clear: a partial and primary gathering of Jews prior to the great northern invasion of the land; then "the whole house of Israel" to be brought back after it. This conclusion is supported by other Scriptures— for example, Zechariah 12:7 where we read; "The LORD also shall save the tents of Judah first..." Historically, Judah only comprised part of the Jewish nation (the southern kingdom) and this remained in the land for some time—and was restored in the days of Ezra and Nehemiah—whilst the rest of the nation was in dispersion. The pattern fits the situation that we witness today.

What about returning in unbelief? Where does the Bible suggest that?

The sequence of chapters in Ezekiel, known as the prophecies of the restoration, describe what is to take place. Repeatedly the prophet speaks of Israel being brought back to their land *and then* undergoing a spiritual renewal. For example, Ezekiel 36:24-26.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—  
Ezekiel 36:24-26.

Other prophets give the same sequence—see Jeremiah 3:14,15; 23:3,4. If the Jewish people are to return to the land and *then* be instructed, fed and cleansed, then clearly they *must* return there without having experienced that renewal. They return in unbelief—and that is why we see the State of Israel in its present condition. It is a nation which, to all appearances, is like any other—largely faithless and unheeding of the ways of God.

#### ***The Ground Prepared***

It was persecution and affliction, not faith, that motivated Jews to go and live in Palestine—it was a spate of organized massacres in southern Russia, known

as ‘pogroms’, that produced the first wave of immigrants (the first “Aliya” of 1887-1903). It was a nightmare as gangs of Russians broke into Jewish homes and slaughtered the occupants—throwing young children out of upper story windows, gouging out the eyes of victims and murdering them. Many Jews left for western countries (like the United States of America); some went to Palestine which was then under Turkish (Ottoman) control. Few would have then foreseen that these early pioneers were forming a slim foundation or base for what was to come a few years later.

At about the same time Theodore Herzl, a Jewish journalist, became convinced that there was no safety for Jews in Europe. In 1896 he published his ideas in a book entitled *The Jewish State*. It proved to be the birth of active political Zionism.

Around 1900 there was a great deal of sympathy in Britain for the Jewish cause—but Britain could not give Palestine to the Jews. It was not in their possession. At that time the Holy Land was part of the Ottoman Empire of Turkey—and they ruled it with an iron hand allowing no political activity whatsoever. Britain did what she could under the circumstances, she offered Theodore Herzl Uganda in Africa as the basis for a national home. After great debate at the Zionist Congress the offer was rejected by the Jews.

It was of course the outbreak of the First World War in 1914 that was to bring about dramatic changes to these circumstances. Austria-Hungary, together with Germany, contrived to destroy Serbia. Russia, Great Britain and France objected. When hostilities broke out on the Serbian border, war was declared. “The lamps are going out all over Europe” said Britain’s Foreign Secretary—it would be four terrible years before they could go on again.

In October 1914 German warships (which had been seconded to the Turkish navy) bombarded Russian coastal cities with the result that the Allies declared war on Turkey (Nov, 1914). Britain was now at war with the Ottoman Empire, the ruler of Palestine.

***“Not only Willing, but Eager”***

Prime Minister Herbert Asquith of Britain had no interest in Zionism, but in December 1916 he was forced to resign. Two key positions in the new cabinet were then filled by Lloyd George and Arthur James Balfour. Less than a year later General Allenby was leading his forces into Palestine.

On November 2nd, 1917—over a month before the objective had been achieved—Balfour issued the famous Declaration in which he conveyed:

“...on behalf of His Majesty’s Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

“His Majesty’s Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object...”

Australian, New Zealand, Indian and British forces moved into Gaza, took the port of Jaffa, then threaded their way through the Judean hills entering the city of Jerusalem on December 11, 1917. When Allenby reached the Jaffa Gate, he dismounted, so as to enter the Old City “as a pilgrim, not as a conqueror.” He arrived as the Jews celebrated Hanukka—one Jewish witness of the occasion



***The Ground on which Britain and her allies fought in order to assume the sovereignty of the Holy Land during the First World War.***

revealed the emotion that was felt:

“They indeed told us that it was Redemption—not only the miracle of Hanukka but Redemption. We knew that it was so and hoped that we would be redeemed.”

By July 1920 the first British High Commissioner, Sir Herbert Samuel, was installed in office. He was both a Jew and a Zionist. He declared his intention to





*From left to right: General Allenby, Lord Balfour and Herbert Samuel*

*“transform Palestine at the earliest possible occasion, into an independent state with an established Jewish majority.”\**

***“Jewish People: Where Are You?”***

In those early days of the British Mandate there was no restriction whatsoever on Jewish immigration to Palestine. “Had they so desired” says one narrative, “the Jews could have returned to the Promised Land en masse and might even have established a Jewish State prior to the Holocaust.”\* In the very same month that Herbert Samuel was sworn in as High Commissioner, an embarrassed President of the Zionist Federation, Dr. Chaim Weizmann uttered an appeal to the Diaspora: “Jewish People, *where are you?*”

The Jews did not come—they didn’t *believe*... those who did leave Europe went west, especially to America. Others, particularly in Germany, were affluent, comfortable and enjoying the pleasures of life to the full. Why go to some hot Middle-Eastern desert where swamps and flies—and possibly malaria or some other disease threatened? As their forefathers many centuries before had done, they *despised* the Land (see Numbers 14:31,32). The six million carcasses that fell in the wilderness of Europe during the Nazi era could have been in Palestine helping to build a national home!

A few did return—even in “the ships of Tarshish”—but it was nothing like what it could have been. This people, this blind, obstinate and faithless people “entered not in because of unbelief” (c/p Hebrews 3:19;4:6).

The opportunity passed by. Arab opposition to Jewish political ambitions began to surface, changes in the British Government brought to power those who were less inclined to view Zionism with favour. Gradually the doors began to close... The Return would only happen when Jews were made willing. The words of the prophet Jeremiah are surely relevant:

“Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt

\* Quoted from *Pillar of Fire* by Yigal Lossin (Shikmona Publishing) Page 85



*Left: A World War One Poster. Above: Australians, British and Indians together in the trenches as the Allies conquer Palestine in WWI.*

them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.”— Jeremiah 16:16,17.

It was difficult to motivate an unbelieving people to return, and only after the Second World War and the Nazi Holocaust did Jews flood into Palestine, often fighting their way there, trekking across the Alps, coming in ships as “illegals”— all *in unbelief*. Even Britain’s sympathy for the Jews turned into opposition, sometimes brutal opposition. Britain too had lost her Biblical perspective, and with it her greatness.



*Jews Returning in British ships during the Mandate*

## Spiritual Warfare

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” —2 Thess 2:3,4

**A**t Dunkirk and Calais, on the coast of France, an army massed in preparation for the invasion of England. Before this army could embark however, the Battle for Britain had to be won at sea—it was the year 1588 and the “Invincible” Spanish Armada was sailing into British waters in a majestic crescent-shaped formation. In *Reform and Revolt* (Newsweek Books 1974 edtn.) contributor Neville Williams says:

“Pope Sixtus V had blessed the Spanish Enterprise although he had withheld his financial support, and on April 15, 1588, the banners to be carried in the crusade against the heretic Queen (Elizabeth I) were hallowed in Lisbon Cathedral; and every man in the expedition took the Sacrament. By April 30, the fleet was ready to sail...”

*Tyrell’s History of England* (19th Cent.) says:

“When the Armada was ready to sail, before it put to sea, Philip (of Spain) sent a brief note to Elizabeth, demanding—1st. That no further aid should be given to the Protestants in the Netherlands. 2nd. That she should restore the treasure captured by Drake. 3rd. That she should acknowledge the supremacy of the pope.”

The Spanish Armada and planned invasion of England was the first stage in a “holy crusade” intended to return England to the Roman Catholic Church. “Hope beat high in the breast of every Spaniard, who believed that the proud island heretics would crouch for mercy beneath the weapons of his countrymen,” says *Tyrell*. According to some writers, vessels in the Armada carried “instruments of torture for Protestants, some of which may now (i.e. 1859) be seen in the Tower of London.”

The wind happened to be blowing the wrong way for the Catholic Armada in 1588 and the British, by a strategy using fire-ships, scattered and attacked their would-be conquerors who lost about two-thirds of their ships.

### *The Planned Defeat of Protestantism*

The Council of Trent, which set in motion the counter-Reformation, had held its final session just 25 years before the defeat of the “Invincible” Spanish Armada. The Council re-affirmed Catholic doctrine, considered various measures whereby Christendom might be “re-united” under the authority of



*A Contemporary engraving shows the crescent formation of the Armada*

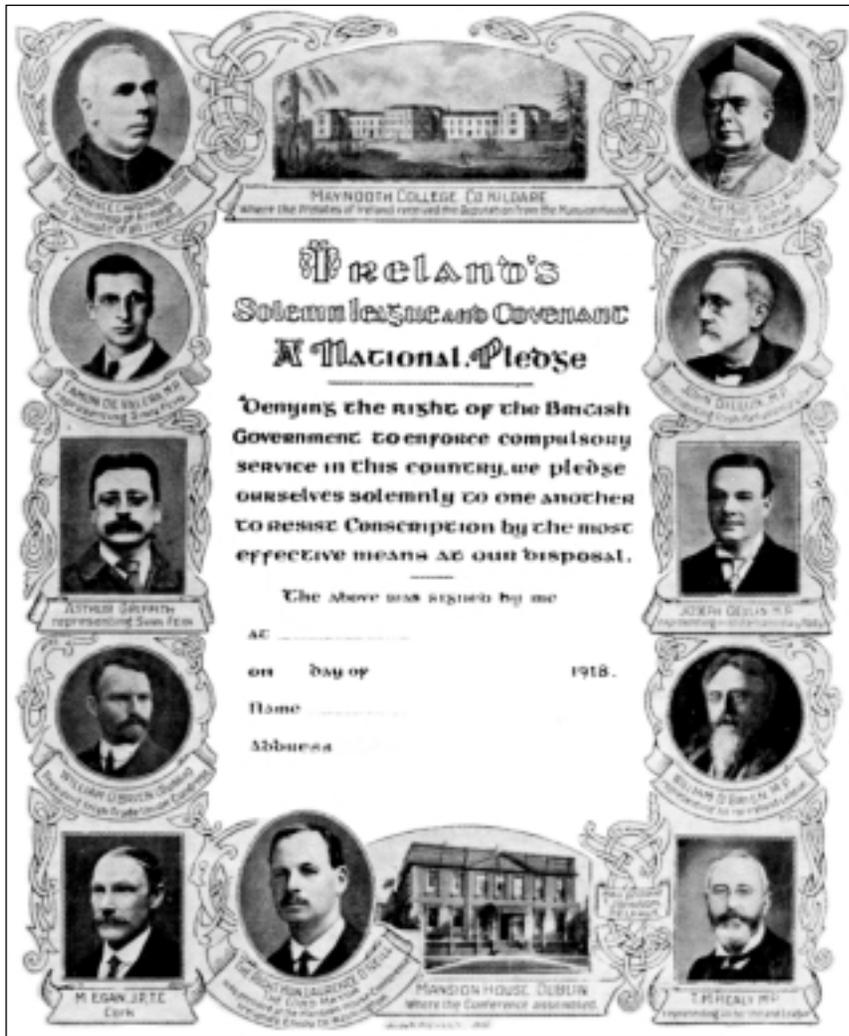
Rome—and it saw the birth of the Jesuit Order under Ignatius Loyola, whose sworn mission it was to bring back the Protestant heretics into the Catholic fold. The plans were put into effect—and it is clear that the hostile advance of the Spanish Armada upon England was in strict accordance with the Council’s objective.

Not that there has been just one attempt to overthrow the British system which, as we have seen in Chapter 5, was really the result of the Word of God being proclaimed throughout the land. As we have pointed out, there have been several plots and conspiracies that were designed to overthrow this Protestant form of government, often involving treasonable acts against the Crown. A few instances are given below which are directly attributed to Roman Catholic instigation. They are culled from *Steinberg’s Dictionary of British History* (1970 edition):

- The Throckmorton Plot (1583)
- The Babington Plot (1586)
- The Spanish Armada (1588)
- The Bye Plot (1603)
- The Gunpowder Plot (1605)
- The Popish Plot (1678)
- A conspiracy to turn England back to Catholicism under James II resulted in the Revolution of 1688.
- The Jacobite Rebellion (1745)
- The ‘Aggression of the Pope’ (1850) in unilaterally setting up a Catholic hierarchy in Britain resulted in the Ecclesiastical Titles Act (1851).
- Sinn Fein attempts to overthrow British rule in Ireland began in 1916.

These were some of the attempts that had been made to destroy British

**The 1918 Sinn Fein Pledge**  
*Roman Catholic Hierarchy, Cardinal Logue and Archbishop Walsh appear prominently at top of the Anti-British Pledge.*



Protestant rule prior to, and up to, the First World War. There is a longer history than that, but the point is surely made. It may help to explain Britain's experiences with the Roman Church in past history, and why it is that we find the following enshrined in The Bill of Rights and Act of Settlement (1689):

*"Whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a Popish Prince or by any King or Queen marrying a Papist..."*



***Unpleasant Truth!***

In our present tolerant and ecumenical environment the religious rivalry and conflicts of the past may seem crude and distasteful to dwell upon. Many will think of them as "unchristian"—*and so they are*. It is indeed difficult—nay, *impossible*—to recognise the spirit of Christ in the history of Christendom, except it be among those small minorities who have refused to take the sword even in self defence, choosing rather to suffer affliction and even death rather

than to grasp the power and wealth of this world for a season. Yet the facts of history, politics and crusades of one kind and another are before us. We also have the fact that the New Testament itself predicted the development of a pseudo-christian power that would exalt itself in the earth shortly after the time of the Apostles.

Whether we like it or not, ever since the Lord God divided light from darkness and made a difference between good and evil, right and wrong, truth and falsehood—there has been implacable enmity between those who identify with either one or the other. Jesus Christ himself did not choose to be the enemy of anyone—but because he told his contemporaries *the Truth*, they sought to kill him (John 8:40). The apostle Paul similarly found that teaching *the Truth* was not the road to popularity—Galatians 4:16.

Now the fact is that the apostles of the Lord Jesus Christ left it on record for later generations, that a great false church would develop out of the original Christian movement. This pseudo-church would become wedded to the Roman State in direct contravention of the apostles' command that believers keep themselves separate from the world. Let us look at this principle of Scripture, for it reveals to us the nature and identity of the false church.

#### ***The Separation of Believers***

The true Christian in the time of the apostles was “called out” from the Gentiles in order to dedicate himself or herself to the principles of Christ’s teaching—Acts 15:14. The apostle Paul argues forcibly in 2 Corinthians chapter 6 that this separation from the world should be maintained:

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?... Wherefore *come out from among them and be ye separate*, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you...” (verses 14-18).

Again, the apostle James puts the issue this way:

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world *is the enemy of God*” (chapter 4:4).

It is clear from this that the disciple of Christ *separated himself* from the evil social and political environment of his day. At that time of course, it was a pagan world. Believers had come out of it and were joined to Christ. Any further fellowship with that world was an act of treachery against Christ—it was called adultery and fornication. It was to act and behave unfaithfully.

This idea is easy to understand in the context of a pagan world. The beliefs and practices of superstitious idolators were completely foreign to the teaching of Christ, as well as of the Old Testament. One could not have been “a friend of the world” without being involved in the very things which Christianity condemned. These observations are well recognized by historians. The *Larousse* history notes:

“The scorn which the Christians displayed for popular beliefs, their

refusal, while waiting for the Last Judgement, to participate in political and social life, and their equalitarianism, caused them to be considered dangerous atheists against whom public anger flared up at the slightest pretext.”

A particular danger to believers was the philosophy of that world—so highly thought of and respected. This could corrupt the minds of believers. In 2 Corinthians 11, the apostle expresses his concerns:

“...I am jealous over you with godly jealousy : for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity (selfless sincerity) that is in Christ.”

Here is the idea of a pure young virgin being corrupted through subtlety. The apostle is referring to false theories about “another Jesus” and “another gospel” (see verses 4 and 5). The apostle John uses the same simile when he says: “These things have I written unto you concerning them that seduce you” (1 John 2:26). His exhortation was:

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (chapter 2:15).

Clearly, this was regarded as illicit courtship. It was what is sometimes called ‘spiritual fornication’.

#### ***The Making of an Harlot***

The New Testament tells us how some early Christians, having adopted the ideas and ambitions of the world, separated themselves from the original body of believers. The apostle John writes:

“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us” (1 John 2:19).

Here then was the birth of a Christian sect which had separated from the original body. John says (chapter 4:1-5), “many false prophets are gone out into the world...They are of the world: therefore speak they of the world, and the world heareth them.”

From this we understand that these worldly Christians gained a hearing and made an impact in the world. Their preaching met with success and, no doubt, their numbers grew rapidly. As time went on the emerging leaders of these “Christians” naturally became desirous of power and influence in the world. Their ambitions however had to await the reign of Emperor Constantine.

The apostle Paul, in writing to the Thessalonians about a “falling away” (the word used in 2 Thess. 2:3 is the Greek *Apostasia*, a defection, revolt, apostasy) says:

“And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth (or restraineth, R.V.) will let, until he be taken out of the way. And then shall that wicked (or lawless one) be revealed...” (2 Thess.

2:6-8).

So here was an apostate Christian movement being withheld and restrained by something which would eventually be taken out of the way. Then the “Lawless one” would be seen by all. The power which prevented these apostate Christians achieving immediate recognition was the pagan form of Government. When this was removed (as it was by Constantine), the apostasy would become fully manifest in its co-operation with the world. The social and political world which faithful believers had separated themselves from, was now to become the partner of the “Christian”—now to be called “Catholic” or universal—church. It became, in fact, the state church. In spiritual terms the church had sold her “body” for worldly power, wealth and position. She had become an “harlot”.

### *The Harlot of the Apocalypse*

What we have looked at is essential to a right understanding of Christendom (and especially European Christendom) today. The book of Revelation (the Apocalypse) presents these things to us by sign and symbol. They are not difficult to understand and can be easily deciphered once we have grasped the principles of truth outlined in the rest of Scripture. This is the key to the understanding of the Apocalypse.

For reasons already explained then, the harlot of the Apocalypse (Revelation chapter 17) is a symbolic representation of the unfaithful Christian Church. This is “the great whore that sitteth upon many waters.” These “waters”, explains verse 15 of the chapter “are peoples, and multitudes, and nations, and tongues.” So this system has an international following—a universal or “catholic” base. This great whore, says verse 2, has relations with political worldly powers—for “the kings of the earth have committed fornication” with her (see also chapter 18:3). There is only one Christian church which could possibly answer to such a description. That identity becomes certain when we add the other features which are given in this chapter:

- She is known for her wealth (v. 4).
- She is a “mother” of other harlot-churches (v. 5).
- She is known for persecution (verse 6).
- She is associated with a seven-hilled city (verse 9).
- A city which reigned over kings (v. 18).

This great whore is the Roman Catholic system which is ruled by the Vatican in Rome—and it is just because Britain was so much influenced by the Bible in her past history, that she found herself at enmity with Rome, whose “pope” is determined to exalt himself above all.

### *A Parable*

The Reformers of the 16th Century were neither infallible nor faultless, but they did recognise from Scripture the great false church. As mentioned previously, the preface to the 1611 King James Authorised Version of the Bible refers to “that man of sin” and “Popish persons” who “maligned” the translators of Scripture. The translators themselves were not backward in exposing the Church of Rome and its methods either. The following “parable” written by William Tyndale is so close to the mark that it should have been heeded far more than it was:

“A PROPER SIMILITUDE TO DESCRIBE OUR HOLY FATHER.

“And to see how our holy father came up, mark the ensample of an ivy tree. Then it joineth itself beneath alow (below) unto the body of the tree, and crepeth up a little and a little, fair and softly. And at the beginning, while it is yet thin and small, (so) that the burden is not perceived, it seemeth glorious to garnish the tree in the winter, and to bear off the tempests of the weather. But in the mean season it thrusteth roots into the bark of the tree, to hold fast withal: and ceaseth not to climb up, till it be at the top and above all. And then it sendeth his branches along by the branches of the tree, and overgroweth all, and waxeth great, heavy, and thick; and sucketh the moisture so sore out of the tree and his branches, that it choaketh and stiflenth them. And then the foul stinking ivy waxeth mighty in the stump of the tree, and becometh a seat and a nest for all unclean birds and for blind owls, which hawk in the dark, and dare not come at the light.

“Even so the Bishop of Rome, now called pope, at the beginning crope along upon the earth; and every man trod upon him in this world. But as soon as there came a Christian emperor (i.e. Constantine); he joined himself unto his feet and kissed them, and crope up a little with begging now this privilege, now that; now this city, now that; to find poor people withal, and the necessary ministers of God’s Word...

“And thus, with flattering and feigning, and vain superstition, under the name of St. Peter, he crept up and fastened his roots in the heart of the emperor, and with his sword clamb up above all his fellow-bishops, and brought them under his feet. And as he subdued them with the emperor’s sword, even so by subtilty and help of them (after that they were sworn faithful) he clamb above the emperor, and subdued him also, and made him stoop unto his feet and kiss them another while. Yea, Pope Coelestinus crowned the Emperor Henry the Fifth (Sixth), holding the crown between his feet: and when he had put the crown on, he smote it off with his feet again, saying, that he had might to make emperors and to put them down again.

“And as the pope played with the emperor, so did his branches and his members, the bishops, play in every kingdom, dukedom, and lordship; insomuch that the very heirs of them by whom they came up, hold now their lands of them, and take them for their chief lords. And as the emperor is sworn to the pope, even so every king is sworn to the bishops and prelates of his realm: and they are the chiefest in all parliaments; yea, they and their money, and they that be sworn to them, and come up by them, rule altogether...”

### *Warnings Unheeded*

The generous spirit and sense of “fair play” among the British people could not maintain the suppression of its Roman Catholic minority indefinitely, consequently the Toleration Acts of 1778 and 1791 were passed allowing freedom of worship and education. As the Emancipation bill passed through the Houses of Commons and Lords in 1829, many voices warned the nation against

the consequences for both Government and Crown—one voice was that of Lord Chancellor Eldon who said:

“You may flatter yourselves that these consequences will not follow, and God forbid that I should say you are wrong if, in voting for the third reading of this bill, you do not conscientiously believe that you are placing in danger these Protestant establishments which ought to have, but which will not have, if this bill pass, a Protestant King and a Protestant Parliament. These with whom we have to deal are much too wary to apprise us, by any immediate conduct, of our danger; but that they will triumph—not to-day, nor to-morrow, but when I shall have been consigned to the urns and sepulchres of mortality—I have no more doubt than that I now stand here. I therefore, my Lords, pray to God that those evils may be averted which I foresee...”—*Hansard’s Parliamentary Debates*, Vol. 21, pages 639-640. April 1829.

Many articles and books were written expressing deep concerns at that time. It was felt that the Roman Catholic objective was not merely toleration, but controlling power—to convert England to Catholicism and, eventually, to destroy the Protestant throne. Nonetheless, the Emancipation bill passed and 21 years later, in 1850, a Roman Catholic hierarchy was restored in Britain under the archbishop of Westminster. The following extract from the book *The Papal Conquest* by Alexander Robertson (pub. 1909) explains some of the concerns felt:

“The promoters of former Roman Catholic Disabilities (Removal) Bills, such as those of 1792, when there was removed from the Statute-Book the law forbidding Roman Catholics to vote; of 1829, when there was removed that which forbade them sitting in Parliament; and 1846, when there was removed that which forbade the entrance of papal bulls into the kingdom, all solemnly swore that each concession would be the last to be sought, that each and all were to be “final settlements”; and that the Roman Catholic Church would for ever afterwards avoid political matters, and in each case (as we have already seen in that of 1829) the oaths and promises were deliberately broken.

“Cardinal Newman, replying to Mr. Gladstone’s (who was four times Prime Minister of Britain) complaint “that the English and Irish penal laws against Roman Catholics were repealed on the faith of assurances, which have not been fulfilled,” said : “No pledge from Catholics was of any value to which Rome was not a party.” Mr. Gladstone exclaimed: ‘Statesmen of the future recollect the words, and recollect from whom they came...’.”

Another, earlier writer expressed it in these words: “Alas! Britain...with mistaken generosity and compassion, she has folded a viper in her bosom, which, it is to be feared, may yet prove her destruction.” (*Popery in its Social Aspect* by R.P. Blakeney).

So concerned at the advance of Rome in Britain was the leading statesman W.E. Gladstone, that he wrote a book entitled *Vaticanism*. He wrote:

“I warn my country men against the velvet paw, and smooth and soft

exterior of a system which is dangerous to the foundations of civil order.” (Page 117)

Many other warnings passed unheeded.

### *The Roman Legions*

As the restrictions upon Roman Catholics in Britain were removed it is worthy of note that the country became flooded with monks, priests and nuns from overseas. Again we quote Alexander Robertson in *The Papal Conquest* (1909). The following extracts are from a chapter entitled THE ARMY OF INVASION:

“I suppose nearly every Monastic Order that exists throughout Christendom is now represented in England—Augustinians, Benedictines, Carthusians, Cistercians, Dominicans, Franciscans, Marist Brothers, Nuns of the Holy Spirit, Oblates,



*This illustration, originally from an Italian publication was reproduced in Alexander Robertson’s “The Papal Conquest” (1909)*

Passionists, Redemptorists, Servites, Sisters of the Sacred Heart, Sisters of the Good Shepherd, Sisters of the Holy Ghost, Trappists, and many others, not to mention Jesuits of world-wide infamy.

“And the cry is, Still they come! Why should they not? Other countries have become too hot for them... In these lands their action is watched and restricted. To England alone they can come without let or hindrance, and do practically what they like...”

“But there is another reason why these monks, priests, and nuns come, and that is because they are sent. The Conquest of England is a great enterprise. It requires many workers, and so the pope and the Roman Curia have ordered them to our shores...The pope, then, is throwing his troops into England...they live and work in secret. These Monastic Orders are screened from all publicity...theoretically they are subject to the law of the country, but practically they are not...”

“And this host, this army of priests, monks, and nuns now invading England, has come to stay. It is not here simply on a foraging expedition. It is here to remain. It is quartering itself with a view to permanently abiding in the land, of ultimately possessing the land. It is lengthening its cords and strengthening its stakes. It is making sure its hold upon John Bull. It is buying estates, the transactions being generally carried out through agents, who conceal from the sellers who the real purchasers are. It is building cathedrals, churches, chapels, palaces, colleges, monasteries, and nunneries by the score. The

buildings must keep pace with the influx of this great army. A hundred years ago there were no monasteries in Great Britain; fifty years ago they could almost be counted upon the fingers of the hand; now they amount to nearly four hundred. The nunneries run up to four figures (actually about 900—P.B.) and so also do the churches, chapels, colleges, schools, and mission halls.”

The figures (below) were published in 1918 (the close of the First World War) showing the growth that had taken place in the numbers of Roman Catholic workers and establishments during the 50 years since 1868.

1868	1918
958 priests	4,458
683 churches	2,318
53 nunneries	905
17 monasteries	359

This “army” went to work with great diligence in what was then Protestant England. The incredible words of the Roman Catholic Cardinal Manning are on record as he addressed these Ecclesiastics:

“It is good to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an Imperial race. You have a good commission to fulfil and great is the prize for which you strive. England is the head of Protestantism, the centre of its movements, the stronghold of its powers. Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here, it is but a war of detail. All the roads of the world meet in one point, and this point reached, the whole world is open to the Church’s will.”—*Sermons on Ecclesiastical Subjects*, Vol. I, pp. 166-7

That “Man of Sin” has one clear objective: to exalt himself above all!

#### ***Undermining the Bible’s Influence***

The Protestant Reformation in England—which admittedly did not go far enough—was based upon the Bible as we saw in an earlier chapter. Only one power could challenge the authority of the Church, and that power was the influence of the open Bible. To overthrow Protestantism therefore, it was also necessary to undermine the influence of the English Bible—particularly the King James Authorized Version of 1611 which even went so far as to identify the papacy with “that man of sin” in its preface. So it was then, that the same Church which had opposed the translation of the Bible in the first place, and burnt it—would now seek to subvert and weaken its standing and influence. To do so would bring great changes in society over a projected period of time; it would first become a secular society before moving towards Rome.

Few today appreciate Rome’s true position towards the Bible—or the strategy that was employed in order to counter and divert its powerful influence upon Britain and other English-speaking nations.

As to the Vatican’s position on the Bible, one only has to review the

statements that have been made by popes and Church Councils condemning the reading of the Scriptures by laymen. The Bible could only be interpreted correctly by the Church—that was and still is their position, consequently history relates how they sought to either ban or burn translations of it. By the 19th Century the old crude methods had to be abandoned and new, more sophisticated strategies brought into play.

Two important fronts amongst many should be mentioned here. First, an ally was found in the theory of evolution propounded by Darwin. The involvement of the Jesuit priest, Pierre Teilhard de Chardin with the notorious deceit passed off on the scientific world by the faked ‘Piltdown Man’ speaks for itself (see page 7). The Roman Church had no interest in resisting a theory which called into question the literality of the Genesis record—indeed, the evidence is that she quietly promoted it.

The second front concerned the reliability of the original texts from which the Bible was translated. In the words of David Otis Fuller’s book *Which Bible*:

“...if confusion on the origin and authenticity of the Scriptures could be spread abroad in the world, the amazing certainty of the Reformers... which had astonished and confounded the Papacy, could be broken down. In time the Reformation would be splintered to pieces, and driven as the chaff before the wind.” (Page 237)

From the evidence presented, the same book says:

“Ignatius Loyola came forward and must have said in substance to the Pope: “Let the Augustinians continue to provide monasteries of retreat



***Ignatius Loyola before Pope Paul 3rd pledges the Jesuit Order as a counter-Reformation movement that would vigorously combat Protestantism. This was the context in which the Council of Trent was held.***

for contemplative minds; let the Benedictines give themselves up to the field of literary endeavor; let the Dominicans retain their responsibility for maintaining the Inquisition; but we, the Jesuits, will capture the colleges and the universities. We will gain control of instruction in law, medicine, science, education, and so weed out from all books of instruction, anything injurious to Roman Catholicism. We will mold the thoughts and ideas of the youth. We will enroll ourselves as Protestant preachers and college professors in the different Protestant faiths. Sooner or later, we will undermine the authority of the Greek New Testament of Erasmus, and also of those Old Testament productions which have dared to raise their heads against tradition. And thus will we undermine the Protestant Reformation.” (Pages 232-233).

So well was this work carried out that many Protestant clergymen soon began to feel that the Holy Oracles were but the well-intentioned production of human minds. The inspiration of the Bible became the heated subject of debate and the seeds of doubt began to grow into unbelief. In time this would be seen in the belief patterns and life-styles of the English-speaking peoples throughout the world.

#### *A Flood of Disinformation*

As the Victorian era gave way to the giddy and frivolous ‘Roaring Twenties’, the signs of those times indicated a rapidly growing secularism. Roman Catholics began to occupy influential positions in the media and other important areas. Young people were urged to form a “Lay Apostolate,” and to seek careers which would benefit the Church. As I write I have before me “A Handbook for School Leavers” published by the Catholic Truth Society (London) in which over 20 different Catholic organisations are listed in the U.K. to guide these young people. Each organisation has its local offices spread throughout the country, and most of them are involved in pursuits which are designed to influence society and move it towards Catholicism.

In 1936 the motion picture was seen as a powerful means through which society could be influenced. The following is quoted from an Encyclical letter by Pius XI dated June 29th of that year:

“... there does not exist today a means of influencing the masses more potent than the cinema. The reason for this is to be sought for in the very nature of the pictures projected upon the screen in the popularity of motion picture plays and in the circumstance which accompany them... The power of the motion picture consists in this, that it speaks by means of vivid and concrete imagery which the mind takes in with enjoyment and without fatigue. Even the crudest and most primitive minds which have neither the capacity nor the desire to make the efforts necessary for abstraction or deductive reasoning are captivated by the cinema. In place of the effort which reading or listening demands, there is the continued pleasure of a succession of concrete and, so to speak, living pictures.

“This power is still greater in the talking picture for the reason that interpretation becomes even easier and the charm of music is added to

the action of the drama...

“The motion picture is viewed by people who are seated in a dark theatre and whose faculties, mental, physical and often spiritual, are relaxed. One does not need to go far in search of these theatres: they are close to the home, to the Church and to the school and they thus bring the cinema into the very centre of popular life.”

Disinformation was spread through every conceivable means. The Catholic Truth Society (as it calls itself) was pouring out over two million pamphlets a year—re-writing history and trying to explain away the Spanish Inquisition, St. Bartholomew’s Massacre in France, the Celibate Priesthood (‘Should Priests Marry’), Papal Infallibility etc. etc...

It was a spiritual Battle for Britain, and the trouble is that the country slept through the raid...

### THE POSITION TODAY — SUMMED UP BY *The Sunday Telegraph*





## *The Second World War: Britain's 'Wake-up' Call.*

*“They that go down to the sea in ships, that do business in great waters; These see the works of the LORD, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!”— Psalm 107:23-31*

**E**ngland's spiritual health was in serious trouble by the 1920's. Fashions, popular dances, the cinema and similar attractions set the national goals of pleasure-seeking. The Protestant clergy, their beliefs reeling under attacks from evolution and textual criticism of the Bible, were unable to defend their position convincingly in debate. The well-meaning turned to socialist principles and the nation became more and more impervious to the cry of the prophets, or to Bible-based principles generally. As could be learnt from the prophet Haggai, the poverty that resulted from the Depression of the 1930's presented a choice: People could either turn to the light of Scripture which as the Word of God could have given direction and revealed the true situation, or they could pursue an illusive, materialistic, socialism. As the nation drifted towards darkness, an hour of decision had come—and while Britain faltered in her steps, Nazi Germany prepared for war.

### *Knowledge of Our Times*

In today's environment of unbelief and godlessness most people are blind to the reality of God's existence and to the fact that He has control over circumstances—for the human mind is naturally and continuously focussed upon the fleeting present; the here and now. For the most part the public are unconscious of the great current of historic events, of what they are accomplishing or where they are leading. A mind truly enlightened by Scripture however, will have a different perspective. As the apostle Paul expressed it in 2 Corinthians 4:18,

“...we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”— 2 Corinthians 4:18.

When a crisis occurs such people prayerfully seek to understand the situation from a Scriptural viewpoint. We do not live in times of open vision when angelic visitors inform us directly of God's actions. We must seek the knowledge of our times from His written Word *in faith*.

Now it is God's way that He tries both men and nations in order to reveal or make manifest their true state. Israel of old was put to the test by hardship (see Deuteronomy 8:2,3) and was proved by false teachers:

“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.”— Deuteronomy 13:1-3.

This teaches us how God tried those to whom He had committed His Word—He was providing scope for faith and loyalty to be demonstrated.

Gentile nations were also held responsible for the knowledge that they had received. When Nebuchadnezzar of Babylon came against Judah in judgement during the days of Zedekiah, he also punished the surrounding Gentile nations who had been exposed to God's Word through the prophets. Belshazzar of Babylon was held responsible because of what he knew (see Daniel 5:22); Nineveh who had repented at the preaching of Jonah (and therefore had a certain knowledge) was finally destroyed because of its wickedness.

All this reveals the principle that God is the judge of nations, and that those who have been exposed to his Word are *especially* responsible. That this principle applies to Great Britain and to other English-speaking nations there can be no doubt whatsoever. Let us lodge that firmly in our minds.

That a people may be led astray through the work of false teachers is no excuse. Israel was tried in this way yet was accountable for any resulting apostasy. False teachers who corrupt the Truth of God were to be dealt with in the severest manner. True Christians of the first century were tried in this way also, for the apostle wrote to the believers at Corinth saying: “For there must be also heresies among you, that they which are approved may be made manifest among you”—1 Corinthians 11:19. The love of God's Word would cause certain men to stand for Truth—for in this way they would be made manifest. On the other hand, those who had no love of truth, and did not care about it, would be deceived by the subtlety of the smooth operators among them—see 2 Thessalonians 2:10-12.

### *Britain Under Trial*

Britain has never had the special relationship with God that Israel did, but she was enlightened to a remarkable degree and has had men in her midst who could make known the mind of God on the basis of Bible teaching. As far back as 1536 William Tyndale could address “the King, Nobles, and Subjects of England” warning against “the wicked counsel of our pestilent prelates,” their persecution of Christ and his holy Testament, their interference in economic matters and the disastrous effects of this upon the well-being of England. He

further writes:

“...of all the subjects of England this I crave—that they repent; for the cause of evil rulers is the sin of the subjects, as testifieth the Scripture. And the cause of false preachers is, that the people have no love unto the truth, saith Paul, in 2 Thess. 2.”

With this situation before us we cannot be surprised that Britain should experience trial. Judgement for hypocrisy and pride is a consequence that must be expected in some form. That God’s Hand has been at work in the rise and fall of this nation there can be no doubt — her opportunities and her responsibilities have been very great.

The period of the British Mandate in Palestine was one of heavy responsibility and trial for the London Government and for the nation as a whole. First, there was the challenge to the nation’s faith in the written Word of God which came from a well-organized assault by her traditional enemy, the Roman Catholic Church. There was also the rise of Humanistic Socialism with its social and scientific theories. The Mandatory governance of Palestine presented special problems just at the time when belief in the Bible was under attack. Britain had the task of administering the Holy Land—“A Land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.” (Deuteronomy 11:12). Not only so, Britain was ruling over the Jews, of which Scripture says: “...for he that toucheth you toucheth the apple of his eye” (Zechariah 2:8).

In the 1930’s, at the same time that all these challenges were converging, another threat was developing in Nazi Germany. This was indeed a time of trial for Britain.

As one becomes more fully aware of the tremendous issues facing Britain during this period of her history—and especially that she was so directly involved with matters so closely connected with the purpose of God—it is, to say the least, a sobering if not fearful situation to contemplate. One is reminded of the words addressed to the King of ancient Tyre of the Phoenicians:

“Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”—Ezekiel 28:14-15.

#### *Making Known God’s Purpose*

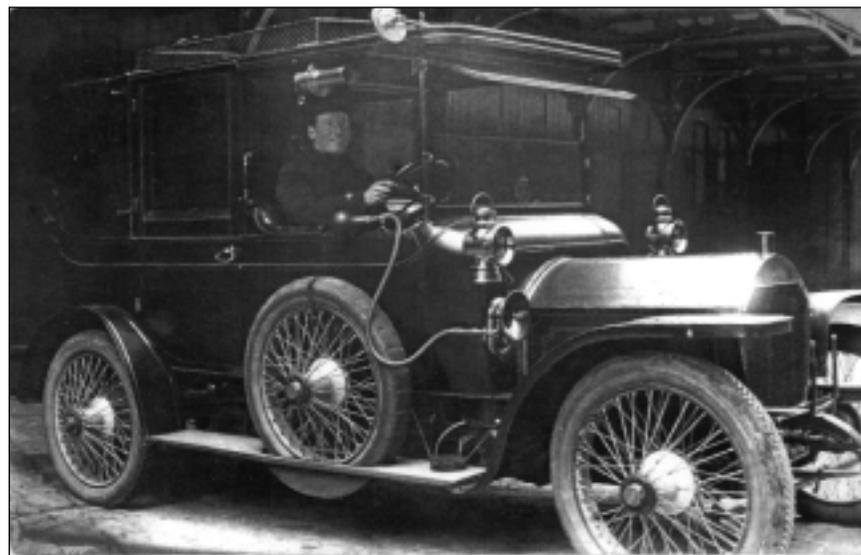
In his days upon earth Jesus Christ was the Light of the World (John 8:12; 9:5) and as such made known to that generation of Jews their true condition before God. He gave them an accurate forecast of judgements that lay ahead (as for example in the Mount Olivet Prophecies) and he explained clearly the way of salvation for those who believed in him.

Jesus told his disciples that they too must be light-bearers before the world—He told them: “Ye are the light of the world” (Matthew 5:14). This the disciples were as they let their light shine before men—first among the Jews and then among the Gentiles of the Roman Empire. The apostle Paul, in writing to believers at Ephesus, reminded the assembly there of their responsibility to

make known God’s purpose to the rulers and authorities of the day: “To the intent that now unto the principalities and powers in the heavenly (or high places) might be made known by the ecclesia (that is, the assembly of enlightened believers) the manifold wisdom of God, according to the purpose of the ages which he purposed in Christ Jesus our Lord” (Ephesians 3:10,11. Compare Revised Version and margin notes).

From this we will doubtless understand the responsibility that is upon the shoulders of those who, even in our day, have a grasp of Bible principles. Even though not specially commissioned or inspired, there are those who have an understanding of God’s ways. They see the issues and know from the voice of the prophets where events are leading—it therefore rests upon them to enlighten those with whom they come into contact—and, as far as is possible, to bring these matters before those who are in authority. This is not a question of lobbying or becoming actively engaged in politics; it is a question of enlightening their fellow-men as to God’s great purpose, and of how it affects them. This testimony of believers before the authorities should be accompanied by prayer (1 Timothy 2:1,2) and it should be delivered respectfully (1 Peter 2:13-17).

It is not possible for the present writer to comment upon *the extent* to which this testimony may or may not have been delivered to British authorities in the earlier part of this century. The Christadelphians did produce booklets and gave lectures (as we mentioned on pages 43, 44). Certainly Winston Churchill was aware of Britain’s mission with respect to the Jewish Return. This writer’s grandfather was employed by Churchill as his private chauffeur just prior to the First World War and discussed Bible prophecy with him at some length during long journeys. On one occasion when Churchill missed the train, they drove to



*Winston Churchill’s Christadelphian Chauffeur (1911 to 1915)*



*Churchill's  
Christadelphian  
Chauffeur,  
S.W. Butler,  
pictured with  
Randolph  
and Sarah,  
Winston  
Churchill's  
children*

London and on the way discussed passages written by John Thomas in *Elpis Israel*—and especially those concerning Britain, Palestine and the Jews (see extract on page 42). That the knowledge of these things reached those in high places is certain.

#### *A Mission to Protect*

John Thomas not only saw from Scripture that Britain must be involved in the initial stage of the Jewish Return, he also wrote in *Elpis Israel*:

“The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews. Upwards of a thousand years before the British were a nation, the prophet addresses them as the power which at “evening-tide” should interest themselves in behalf of Israel... To Britain, then, the prophet calls as the protector of the Jewish nation *in the evening-tide trouble...*”

Britain’s mission in this regard has not been fully accomplished yet—as we shall see later. Nonetheless it is interesting to see how this protective role was carried out during the thirty-year Mandate, which includes the Second World War.

The intention behind the Balfour Declaration was that Britain should fulfill the role of protector to the Jews. This was confirmed by Lloyd George (who had been Prime Minister at the time of the Declaration) both in his *Memoirs* and in his testimony before the 1936 Palestine Royal Commission (also known as the Peel Commission) as to: “who would act as protector of the National Home until such time as she was able to stand on her own feet, there was little doubt, and no real alternative, that Britain would fulfill the role.”\*

The Commission produced its findings in 1937 recommending the partition of Palestine—in effect, it recommended the birth of a Jewish state, still with British protection. But in 1937 with the gathering storm clouds of war with Germany, how well would Britain be able to protect Palestine? Indeed, could she protect herself?

\* Quoted in *Faith and Fulfillment* by Michael Pragai from *The Gentile Zionist* (Rose)

#### *The Miracle*

It was towards the end of May 1940 when British forces (or what was left of them) retreated in France until they occupied a small area around Dunkirk and its beaches. As most people are aware, the wartime Government of Britain expected that few could be rescued and that virtually the whole army, comprising some 224,000 men would have to surrender *en masse* to the Nazis.

It was a grim time—where now could Britain turn in its hour of need? As a call went out from the Government for every available boat in Britain, the task of bringing so many over the channel under enemy fire was, of course, impossible.

King George VI appointed a Day for National Prayer; on Sunday May 26th 1940 the whole British nation would cry to Almighty God for His mercy. One can imagine, too, the intensity of that cry as it came from fathers, mothers, wives and even children of the young men trapped at Dunkirk. The following is quoted from a pamphlet published shortly after the crisis and entitled: *Because of the Weather*. It demonstrates some of the circumstances of that evacuation:

“Lord Gort who was in Command at that time, was given permission to Capitulate, if he thought it best to do so, but within forty-eight hours of receiving this authority from the War Office, light began to pierce the dark clouds. When the dykes were opened to flood the low ground to delay the German advance, the *wind blew in from the sea*, greatly facilitating this important operation, whilst during five out of the seven days and nights of the evacuation period, *the wind blew from the land*, without which embarkation in small boats from that dangerous coast *would have proved impossible*.

“On June 4th, 1940, in the British House of Commons, the Prime Minister said: ‘A *fog did its helpful work* in screening from the innumerable German aircraft the motley mass of vessels sent to rescue the men, and the swift current of the English Channel gave way to calm waters, *a happening almost without precedent*, at this time of year.’”

In the book by Walter Lord, *The Miracle of Dunkirk* (Victory Press, 1982) we read this account:

“Traveling in company, usually shepherded by an armed tug or skoot, the little ships moved across a smooth, gray carpet of sea. The English Channel has a reputation for nastiness, but it had behaved for four days now, and the calm continued on May 30. Best of all, there was a heavy mist, giving the Luftwaffe no chance to follow up the devastating raids of the 29th.

“‘Clouds so thick you can lean on them,’ noted a Luftwaffe war diarist, as the Stukas and Heinkels remained grounded. At Fliegerkorps VIII General Major von Richthofen couldn’t believe it was that bad. At headquarters the sun was shining. He ordered Major Dinort, commanding the 2nd Stuka Squadron, to at least try an attack. Dinort took his planes up, but returned in ten minutes. Heavy fog over Dunkirk, he phoned headquarters. Exasperated, Richthofen countered

that the day was certainly flyable where *he* was. If *Herr Generalmajor* didn't believe him, Dinort shot back, just call the weather service."

Winston Churchill called it a "miracle of deliverance" in his speech to Parliament. Gort's Chief of Staff, General Pownall entered in his diary: "The evacuation from Dunkirk was surely a miracle." Walter Lord wrote in his book:

"Actually, there were several miracles. First, the weather. The English Channel is usually rough, rarely behaves for very long. Yet a calm sea was essential to the evacuation, and during the nine days of Dunkirk the Channel was a millpond. Old-timers still say they have never seen it so smooth.

"At one point a storm seemed to be heading for the coast, but veered up the Irish Channel. Northerly winds would have kicked up a disastrous surf, but the breeze was first from the southwest, later shifting to the east. On only one morning, May 31, did an on-shore breeze cause serious trouble. On June 5—the day after the evacuation was over—the wind moved to the north, and great breakers came rolling onto the empty beaches.

"Overhead, clouds, mist, and rain always seemed to come at the right moment. The Luftwaffe mounted three all-out assaults on Dunkirk—May 27, 29, and June 1. Each time the following day saw low ceilings that prevented any effective follow-up. It took the Germans three days to discover the part played by the eastern mole, mainly because the southwesterly breezes screened it with smoke.

"Another miracle was Adolf Hitler's order of May 24, halting his tanks just as they were closing in for the kill. That day Guderian's panzers had reached Bourbourg, only ten miles south-west of Dunkirk. Nothing stood between them and the port. The bulk of the BEF (British Expeditionary Force) still lay near Lille, 43 miles to the south. By the time the tanks began rolling again in the predawn hours of May 27, the escape corridor had been established, the BEF was pouring into Dunkirk and Ramsay's rescue fleet was hard at work...

"Still another miracle was provided by the Luftwaffe itself. Perhaps Goring could never have stopped the evacuation, but he could have caused far more mischief. The German planes rarely strafed the crowded beaches; they never used fragmentation bombs; they never attacked tempting targets like Dover or Ramsgate..."

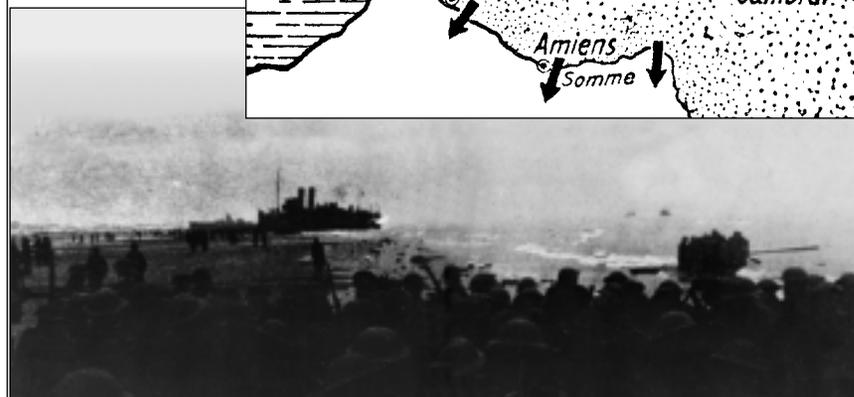
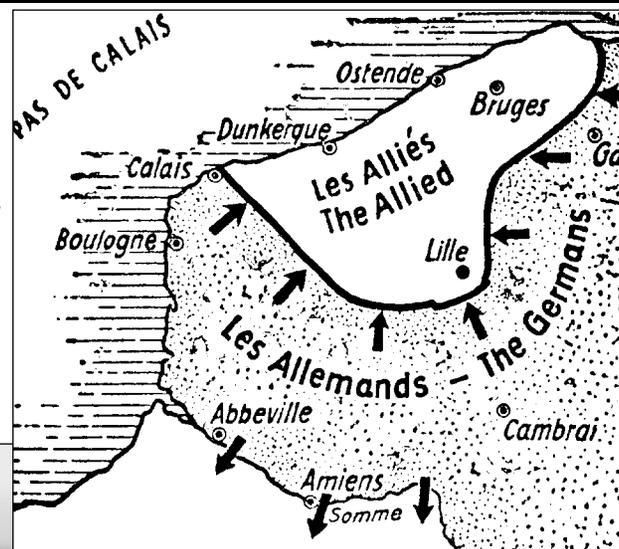
It was for one small moment in modern times, and in an hour of desperate need that Britain experienced their need for God and turned to Him. The incident surely illustrates the principles that we find expressed in the extract from Psalm 107 reproduced under the heading of this chapter—we can but reiterate the Psalmist's prayer: "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men."

#### *Invasion Plans Abandoned*

By mid-August 1940 the Germans had, or thought they had, the full measure of Britain's defences. The Luftwaffe had become familiar with the R.A.F.'s fighting techniques and equipment. British airfields, after months of

## THE DUNKIRK MIRACLE

*Right: A German map carried the message: "British Soldiers! Look at this map: it gives your true situation! Your troops are entirely surrounded — stop fighting! Put down your arms! Below: British evacuation from the beaches and a safe arrival home.*





wait for the November or December fogs (for which the Channel is well known) to get our deserts, but again for *the first time in living memory, there were no fogs that winter in the Straits.*

“Next we come to Saturday, December 29th, 1940, when the German Luftwaffe tried to set fire to the City of London. The Guildhall and Paternoster Row were burnt out, and many an historic building was destroyed,

The Press reported that:

‘...It was one of the biggest night attacks on Britain since September. No R.A.F. night fighters were operating over the London area, though some were doing so between London and the coast. Soon after 10 p.m. the German Air Command sent out instructions for all the bombers engaged to return to their bases, as *the weather* had taken a turn for the worse, and *fog* was blotting out their aerodromes.’

“‘It was *Because of the Weather* then,’ says this Press correspondent, ‘and not our night fighters, that saved London from an even worse attack.’”

The ‘Battle of Britain’ had given way to the ‘Blitz’ and when that did not accomplish all that had been hoped, the Fuhrer reluctantly postponed the invasion plans *indefinitely!* The invasion fleet was dispersed and, it seems, not for the first time in history, the wind just happened to be blowing in the right direction! Why Hitler gave his orders to ‘postpone’ the invasion of Britain no one will ever know for sure. Had he moved over the Channel he would have met resistance no doubt, but no human agency could have stopped him.

Could not the British people learn something from these things? Here was clear evidence of God’s saving Hand at work. In 1940 what could the theory of evolution offer? At Dunkirk, what hope could the scholars of textual criticism offer —those who were busily undermining belief in the God of the Bible? During the Battle of Britain and the Blitz—in these times of peril that came upon the people of Britain—what inspiration could be found in humanism or in Roman Catholic social doctrines? The empty and sterile philosophies of men make much clatter in the world, but none of them can control the weather. One cannot but help recall the words of the Almighty through Isaiah originally addressed to Israel:

“... I said, *Behold me, behold me*, unto a nation that was not called by my name...” Isaiah 65:1

Surely, the Second World War was Britain’s ‘Wake-up’ call. It stands as an object lesson to all English-speaking peoples. Hearts hardened in unbelief may doubt it—they will doubtless refuse to acknowledge the guiding hand behind events and find other explanations—but the Scripture has spoken, and it tells us that the Most High rules over all—that it is He who controls the affairs of men (Daniel 4:17).

## 9

### *Britain’s Self-Interest ... and The Jews*

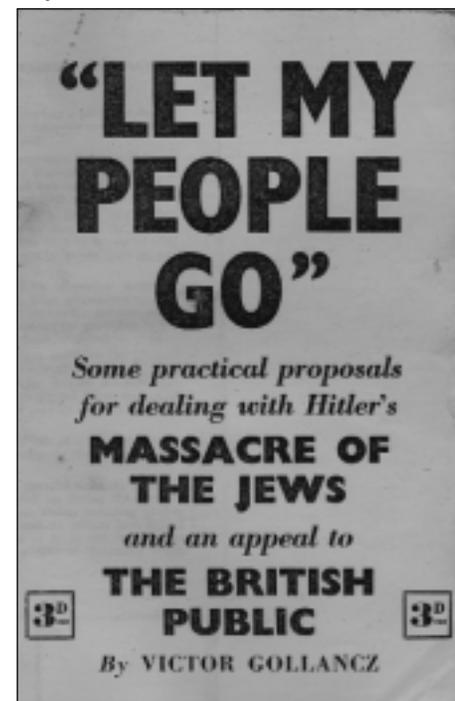
“*Ho! to the land shadowing with wings...That sendeth ambassadors by the sea, even in vessels...upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled to a nation...trodden down...*” Isaiah 18:12

Shortly after Britain had experienced the amazing deliverance from the overwhelming military strength of Germany in 1940-1, she faced a test of a different kind. By 1942 news was beginning to reach Britain about the extent of Hitler’s ‘Final Solution’. Having been delivered from Hitler—How willing would Britain now be in helping and protecting the Jews of Europe and Palestine from that same Nazi Beast? This was a question that now had to be considered.

#### *Britain Aware of Jewish Issue*

As the Holocaust raged in Europe, appeals began to be made to the British public concerning the plight of the Jews, and suggestions were put forward of ways in which they might be helped. One such appeal came in the form of a pamphlet entitled *Let My People Go*, written by Victor Gollancz.\* In January 1943 150,000 copies were printed and distributed in the country. Referring to Germany’s declared policy of exterminating the Jewish population of Europe, and to the news that “between one and two million” had already been murdered, the writer said of this policy:

“ It is now reaching its climax. *Unless something effective is done*, within a very few months these six million Jews will all be dead, except for fifty



\*This pamphlet is referred to in The Christadelphian Magazine, April 1943, page 74.

thousand or so..."

The booklet goes on to say:

"It is clear that, for geographical reasons, many escaping refugees could reach Palestine far more easily than any other haven. Moreover, the Jewish population there is prepared to take the fullest responsibility for the largest number..."

Then this:

"But except to an extent quite insignificant in proportion to the need, the doors of Palestine are closed to these despairing men, women and children. They must be opened. The policy of treating Jewish refugees to Palestine as illegal immigrants who may not be admitted must immediately be reversed. This is an act at once within our (Britain's) power, without the necessity for any previous conference or discussion with other countries. It may very soon be too late. Then those who did nothing while there was yet time will bear a share of the responsibility for the murder of Jewish children..."

A contemporary comment in *The Christadelphian* magazine (April 1943) confirms that the British Government at that time was well aware of Bible prophecies concerning the Jews:

"...evidence is not wanting that some in the Houses of Parliament are well aware of the teaching of the Scriptures on Jewish matters. Mrs. Edgar Dugdale, the niece of Lord Balfour, and his biographer, tells how that knowledge had in the past influenced Government action. In *The Balfour Declaration: Origin and Background* she says:

"Understanding of the deeper and more spiritual aspects of Zionism comes to them (the British people) from another source. There is no better guide to Jewish nationalism than the Old Testament. Knowledge of the Bible and reverence for its teachings have permeated the British character and British political life for centuries and markedly so in the British attitude towards the Jews. It influenced the Puritans when they admitted them back to this country some four hundred years ago. It influenced Lloyd George and Balfour when a British Government acknowledged the historic claim of Jewry to the Promised Land. It influenced leaders of thought in the intervening period, notably in the great and pious Victorian Age..."

"On more than one occasion during recent years members of the Houses of Parliament have drawn attention in debate to Bible prophecy, citing the predictions concerning Jewish restoration. It is not information that is lacking, but as Lord Shaftesbury lamented, political, financial and commercial considerations have preponderating influence in directing policy."

#### ***"Political Considerations"***

The remarkable insight into this subject shown by John Thomas in *Elpis Israel* is again underlined. It is 150 years since he wrote:

"As I have said elsewhere, the Lion-power will not interest itself in

behalf of the subjects of God's kingdom (i.e. the Jews), from pure generosity, piety towards God, or love of Israel: but upon the principles which actuate all the governments of the world—upon those, namely, of the lust of dominion, self-preservation, and self-aggrandizement."

That Britain could have done far more than she did do to help the victims of the Holocaust, is certain. In view of the Bible prophecies concerning the Jews, of which several of her statesmen were aware, she had a clear responsibility to do so—the policy of restricting Jewish entry to Palestine during this time is inexcusable even if there were other considerations. Britain should have acted in faith, but to her shame, failed to do so.

We have already shown that Jews in Europe could have freely returned to Palestine during the early days of the British Mandate, but chose not to do so. They had no faith in the ancient Prophets—and being trapped under Hitler's despotism during the war was the fatal result of their unbelief. That Britain now found itself unable to help, because of the war and because of the political and other considerations involved at that moment—should not surprise us. Statesmen cannot always do what they want to do; they have to respond to circumstances and situations over which they frequently have little or no control. It was Britain's inability to act at this time and in the years immediately following the war, that created the very circumstances which ultimately brought into being the State of Israel. Without excusing Britain in any way, one can see the Hand of Providence at work in the flow of events.

The door of opportunity for the Jews of Europe had closed prior to the outbreak of war, just as it will surely close one day for Gentiles when their times are fulfilled (Luke 21:24; Romans 11:25).

The post-war situation is a somewhat different matter. Thousands of Jews fleeing Europe were prevented entrance to Palestine in one of the most inhumane policies ever contrived by a British Government. This came about because British voters chose a socialist path, bringing to power leaders who were not in sympathy with Biblical considerations or the Jews. The seeds of doubt sown earlier in the century were now permitted to bear fruit. Like Israel of old, and immediately following a great deliverance, the people desired the flesh-pots, the leeks and the garlic. It was a sad and disappointing result after Britain's 'wake-up' call.

Nonetheless we must appreciate the different issue concerning the Jews in Europe, to that of the national home in Palestine. Despite the failure to help Jews in Europe, Britain's mission, after having initiated the Jewish national home, was to protect it. The remarkable way in which this was accomplished during the Second World War has received far less recognition than it deserves. As certain as it is that Britain's own existence continued as a result of a great Providence during the Dunkirk evacuation and during the Battle of Britain, so also the continued existence of the Jewish national home would have ceased had not Britain and her allies defended it—albeit, out of self-interest and self-preservation.

#### ***Why Did God Save Britain?***

The unique and improbable set of circumstances that surrounded Britain's

survival during 1940-41 can and will be set aside by sceptical minds as being simply a somewhat fortunate string of coincidences. It was just lucky—whatever that might mean. Others, who recognise that there is a God who superintends human affairs, will be willing to acknowledge that—for whatever reason—the country was saved *by God* from being occupied by Germany.

In considering the reasons for this, and in looking for Biblical principles to explain them, three probable reasons are evident. First, there is the point already referred to—that the nation turned to God in prayer. This conclusion would seem to have some Biblical support from Psalm 107:23-31. Similarly the King of Nineveh (a Gentile nation like Britain) proclaimed that there be national prayer and repentance during the days of Jonah, so averting catastrophe.

Another reason that we may consider arises from the pleas of Abraham made to God with regard to Sodom and Gomorrah. In Genesis 18 Abraham asks if God would destroy righteous people along with the wicked—and from verse 32 it may be seen that if ten righteous people could have been found in those cities, they would have been spared. On this basis we may be justified in concluding that sufficient righteous people were found in Britain during 1940-41 for God to spare the whole nation. Doubtless such people would have prayed for such a deliverance at that time—see 1 Timothy 2:1,2; 1 Peter 3:12.

A third reason we believe, is that Britain was spared because God still had a further work for her to perform. Quite apart from that role which she is yet to fulfill—as we shall discuss shortly—Britain, in 1941 had a vital task immediately before her in protecting the infant Jewish national home from Nazi aggression. Had Britain not succeeded in defending the Middle East, Hitler would have destroyed the developing Jewish homeland.

It was Lloyd George who told the Royal Commission in 1936 that Britain must “act as protector of the National Home until such time as she was able to stand on her own feet...” The Prophets had assigned this task to the latter-day maritime power—and it was Britain who was called upon to carry this out during 1942-43.

#### ***Protector of the Holy Land***

That Britain has a future mission in connection with the Jews in the Holy Land is readily perceived from Ezekiel’s 38th chapter. As many students of Scripture have noted, this prophecy has never yet been fulfilled. The prophecy speaks of “the people that are gathered out of the nations” (verse 12), who will “dwell in the midst of the land” during “the latter years” (verse 8) or “latter days” (verse 16). At this time those gathered Jews are invaded by “a mighty army” from the north (verse 15) which, as the chapter shows, is destroyed by Divine intervention and miraculous power using the elements. It is in this situation, as the enemy sweeps into the Land, that we find an opposing voice. Verse 13 reads:

“Sheba, 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?”

Sheba and Dedan are readily identifiable with modern Saudi Arabia and the area of the Gulf States. Tarshish, as we have seen, points us to Britain—with the

rather obvious connection of her “young lions” being that group of nations who have developed out of what was once the British Empire (more about that later). The point here is that we see this merchant power of the latter days adopting a protective stance towards Israel because of its apparent commercial interests there—silver, gold, cattle, goods etc.

Other prophecies convey the same basic picture—for example, the section from Isaiah chapter 17:12. Here we see the nations rushing like many waters during “evening tide trouble.” Again, the enemy is not—he is destroyed. It is during this time of trouble that a “land shadowing with wings” is addressed. The terminology suggests protection (c/p Isa. 30:2,3; Psalm 36:7; 57:1; 61:4 etc.) It also refers to this protector as a maritime power that concerns itself with “a nation *scattered* and *peeled*” and “*trodden down*” (c/p Daniel 12:7 and Luke 21:24). Although this maritime power is not named in the text, it is reasonable to assume that it is the same as that mentioned in Ezekiel 38, for the situations are identical.

A similar picture is again given to us in Daniel 11:40-45. Again it is “the time of the end” and a whirlwind invasion comes from the north—and there is an opposing power described here as “the king of the south”.

Clearly the main thrust of these prophecies concern events that are still future to us, but they provide a mold as it were—a pre-set pattern to which the players and circumstances are to conform.

That Britain and her English-speaking allies have been the main contenders against the European powers of the north during two world wars is clear enough. It was Britain (then in possession of Egypt and consequently entitled to the Scriptural title of “king of the south”) that literally “pushed” Turkey out of the Holy Land in 1918. This has been seen as a fulfillment of the first sentence in Daniel 11:40, though clearly it involves more than that.

The remarkable situation involving Britain and her allies during the Second World War fits the same mold. Britain, in self-interest and for reasons of self-preservation was forced to protect and defend Palestine from the Nazis. In doing so, a by-product was that British training provided the Jews with the necessary skills to form—eventually—the Israeli army. The objectives stated by Lloyd George and which had been foreseen through Bible prophecy were, in fact, achieved.

#### ***Defence of the Eastern Mediterranean***

After France surrendered to Germany in 1940, the Mediterranean shores friendly to the British Fleet “had shrank to the coasts of Egypt and Palestine, and the islands of Cyprus and Malta” says an Admiralty account published in 1943. “There were no wardens of the western basin, and henceforward the British units faced the enemy alone.” Under the heading *Malta Rides the Storm* we are told:

“The Royal Air Force had on the Island a small force of practically obsolete London flying boats. The pilots of these boats had never flown a fighter machine in their lives; but the four of them took on the defence of Malta. They uncrated and assembled the Gladiators, and they flew them in combat with all that Italy chose to send against them. Wave after wave of bombers swept over the Island. They fought all





day, coming down only to refuel and rearmament, taking on unimaginable odds. One machine was shot down, but the other three battled on in this fashion for two breath-taking months, when a squadron of Hurricanes came to their relief from England. Never before in its long history of assault had Malta seen so undaunted a defence: the inhabitants, peering out from the caves and tunnels at the three of them as they swooped against flights of ten, twenty and even fifty of the enemy, named them Faith, Hope and Charity...”

The account continues:

“The story of the Merchant Navy throughout the war in the Mediterranean is one of unostentatious gallantry and hardihood. From the time they entered the narrow seas until they left them—usually to return again and again in fresh convoys—these ships were liable to ceaseless attack at sea and in harbour. Those unloading at Malta were, in the words of one shipwrecked there before them (i.e. the Apostle



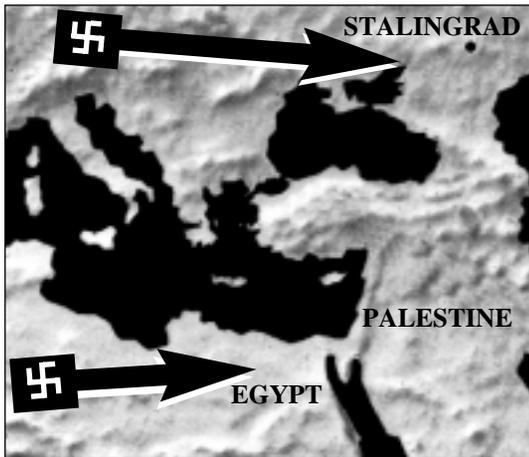
*Above: An Italian propaganda map during the Second World War shows the Axis threat to the Middle East, with British ships protecting Cyprus, Palestine & Egypt*

Paul, Acts 27:26-28:1) in jeopardy every hour. The Navy shared the perils with them...”

Against incredible odds and continuous bombing by the Luftwaffe, Britain held the small island—the only staging post en route to the Eastern Mediterranean and the infant Jewish homeland.

#### *Rommel's Advance*

As the war progressed, the situation worsened. By late June 1942 the Mediterranean had become impossible for allied shipping and Rommel “The Desert Fox” was leading the German Africa Corps, through Libya. Tobruk fell and the Allies were in retreat. The *Daily Mail* for Wednesday, June 24, 1942 reported in its leading article: “Cairo is awaiting a “flash” from Eighth Army Headquarters announcing that Rommel has attacked our Egyptian frontier positions. Most of the Africa Corps, with its Italian infantry, is massed opposite



Fort Capuzzo, and an assault is expected in a matter of hours.”

As Rommel headed for Egypt and the Suez Canal, German forces were attacking Stalingrad in southern Russia, intending to swing south towards the Caucasus mountains. The Middle East, including Palestine was being threatened by a massive pincer movement. In Yigal Lossin's *Pillar of Fire* we read:

“The Germans took Tobruk by storm. Within less than a month, they had crossed the border into Egypt and threatened Palestine...”

“Rommel's advance through the North African desert filled the hearts of Palestine's Jews with great anxiety. Britain hurriedly prepared for retreat from Egypt and from Palestine to a new defense line in Mesopotamia. Believing that they had nothing to lose, British intelligence increased its secret cooperation with the Jewish underground in Palestine...”

“During those days of anxiety, many ideas were proposed concerning what to do in the event of an invasion. One plan drawn up by Hagana leaders was to transform Haifa and the bay area into a mountain fortress in which all of Palestine's Jews would be concentrated, a kind of Masada on Mount Carmel...”

“says David Horowitz: ‘The plans were to fight down to the last drop of blood, a new version of Masada—that's how you could define it. There was great fear.’”

“‘The Northern Plan’ was never put to the test. On July 1, 1942, the British succeeded in halting Rommel's advance. 180 kilometers inside Egypt. There, near the town of El Alamein, the British established a new defense line. They appointed a new commander, General Montgomery, whose first order was to cancel all retreat plans and prepare for attack. Both sides now faced each other in preparation for the decisive battle over the future of the Middle East...”

“On October 28, 1942, General Montgomery launched an attack against the Germans at El Alamein. The British had a clear advantage. Within 15 days, Rommel retreated beyond Benghazi. Tel Aviv sighed with relief. Victory in the desert rid the Jews of Palestine of a nightmare. Suicide, as at Masada, was no longer necessary...”

“El Alamein and Stalingrad marked the beginning of the end for Adolf Hitler. The world sighed with relief. But for the Jews, who so desired





## “Listen, O Isles...”

“...I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders...”—Isaiah 49:22

**A**s it had been forces of the British Empire, including Indian, Australian, New Zealand and other men from the then colonies, that had participated in pushing Turkey out of the Middle East in the First World War—so it was to be forces from these same far off countries that would defend the Holy Land from German advances in the Second World War. Under the command of General Montgomery, and defending the Middle East during 1942 were to be found British, Australian, South African, Indian and New Zealand troops. It was predominantly the English-speaking peoples. Also entering the war at the close of 1941, and heading for the North African battleground were forces from the United States of America.

What we have seen in Britain’s history: the influence of the Bible upon her, the resultant sympathy towards the Jews and the spiritual challenges — all of this is reflected in each of those countries related to her. Their paths have all been similar, converging more than once upon the Land of the Bible. Scripture teaches us to expect that their destinies will meet there once again in the future.

### *Tarshish and the Isles*

As we saw in Chapter 3, the word translated “isles” refers to remote maritime lands—countries that are “afar off” across the sea. So it is, from several passages we see far off maritime lands related to Tarshish. Now, in Isaiah 49 we see these different lands being addressed prophetically by none other than the Lord Jesus Christ:

“Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name...”

From verse 5 we learn that one of his purposes is the restoration of Israel:

“And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.”

So this “servant” is to be glorious *before* Israel is gathered (“Though Israel be not gathered yet shall I be glorious in the eyes of the Lord”)—this certainly is the Lord Jesus Christ, and his work of restoring Israel is confirmed by other Scriptures (c/p Acts 1:6; Romans 11:26).

The work of the Lord Jesus Christ is not limited to the restoration of Israel however—therefore he addresses those who live in the isles of the Gentiles. God says to him in verse 6,

“... It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”

This “light to the Gentiles” first shone forth in the preaching of the apostles in the Roman world (see Acts 13:47) and it was set down in writing by them to form the New Testament of the Scriptures. Through these writings small groups of believers have arrived at an understanding of saving Truth during periods all down the long centuries. During this time there were few copies of the Scriptures in circulation, and they would have to be hand-written. The vast majority of people however, living in the religious environment created by the Roman Catholic Church, would have no access to these apostolic writings which were in Latin and forbidden to the laity. It was only after the Reformation and the invention of printing that the word of the Truth of the gospel became available on a wide basis. As we saw in chapter 5, it was the English Bible that was to have by far the major influence—it was the word of God *in this form* that was declared in “the isles afar off” (Jeremiah 31:10).

Now as this light of the word reached the far off lands of North America, Australia, New Zealand, South Africa and similar countries, it brought understanding. This understanding was received in various degrees and in a similar manner to that described by Jesus in the parable of the sower (Matthew 13:3-23). As in the parable, Bibles were everywhere—but most of the seed fell by the way side, some on stony and thorny places— with just some falling into good and honest hearts where it would bring forth fruit. From these good and honest hearts then, the truth shone forth. A scattering of believers were thus found throughout these distant lands witnessing to the way of salvation in Jesus Christ, and to “the hope of Israel”. The message has been proclaimed through advertised public lectures, from open-air preaching stands, pamphlets, books, magazines, exhibitions... so that those in the “isles” would hear.

Sufficient knowledge, or light, has now been disseminated among these countries in order to lay the basis for future work when the time comes. As it is written in Isaiah 49, and in the 22nd and 23rd verses:—

“Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.”

The same character of work is reflected in Psalm 72:10 and in Isaiah 60:9. This is a work yet to be carried out in the future—although, as we have seen, there has already been a preliminary undertaking of this service in the establishment of a national home for the Jews in Palestine, as well as in its

subsequent protection. This was not a work carried out by Britain alone (although the Balfour Declaration and the Mandate were hers), she was always accompanied by other English-speaking nations in any military operations—and of course, it has been the United States which has supported Israel since it became an independent state in 1948.

### *Rome and North America*

The spiritual challenge made to Protestant England is mirrored in those far off distant lands who are associated with her. Space in this book simply would not allow us to present the mass of evidence which illustrates this, but a few comments limited to North America will make our point. Rome considers itself to be Possessor of Heaven and Earth—and consequently reserves the right to grant lands and dominions to whomsoever it pleases. Accordingly North America was assigned to the King of Spain in the decree of pope Alexander VI dated 1493 A.D.

“We are credibly informed that whereas of late you were determined to seek and find certain Islands and firm lands, far remote and unknown... you have appointed our well-beloved son Christopher Columbus... to seek (by the sea, where hitherto no man hath sailed) such firm lands and islands far remote and hitherto unknown...”

“...We of our own motion, and by the fullness of Apostolical power, *do give grant and assign to you, your heirs and successors, all the firm lands and islands, found or to be found, discovered or to be discovered.*”\*

When the British Protestants moved onto the scene they pirated North America as far as Rome is concerned. The Church’s policy had been to Catholicize the New World through Spanish, Portuguese and French sovereignty. Avro Manhattan suggests that these plans have always inspired the Catholic hierarchy to encourage American colonies “to free themselves of links with Protestant England.” Thus a secular authority dominated by Roman Catholics in Canada today has achieved the aim of cutting many important links with Britain.

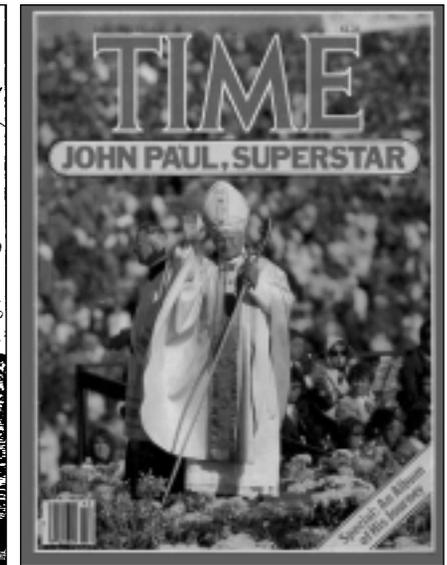
According to Edmond Paris in his book *The Vatican Against Europe* (pub. 1959)

“North America is the Church’s new Promised Land; a land which in the old days was so hostile to her but where Irish and Italian immigration has now ensured—together with the subtle work of the Jesuits—a situation which is becoming increasingly favourable.”

As far as the city of Toronto in Canada is concerned, the following extract from *The Financial Post Magazine* (Feb 1991) illustrates this:

“...It has been exactly 150 years since Bishop Michael Power established the diocese that would become the archdiocese, tenting south to Lake Ontario from the Jesuit Martyrs’ Shrine at Midland to embrace the counties that bracket Toronto as well as Toronto itself. The years, especially the recent ones, have been kind. A large part of the reason has been the waves of immigrants, overwhelmingly from Catholic countries, depositing settlers in and around the grumpy, gray

\* From the English translation published by R. Eden in 1577



*Pope Leo X (left) claims the dominion of Earth, Sea and Heaven ,1512 A.D. Time (above) on U.S. visit 1979*

Protestant town that Toronto had been in the first half of this century. The transformation of a Toronto dominated by the Loyal Orange Lodge and the Ancient Free & Accepted Masons began immediately after World War II with the arrival of refugees from Eastern Europe. Then the Italians came by the hundreds of thousands to do much of the building in the fabled “post-war building boom.” Later, in the 1960’s, the Portuguese arrived, picking up where the Italians left off... By the 1970s and 1980s, second-generation Portuguese were also buying and building in the suburbs, and a new wave of largely Catholic immigrants, mostly from Southeast Asia and Central America, moved in to *their* old neighborhoods. The foregoing is, admittedly, an oversimplification, but the result is that, over the past 40 years, Roman Catholicism has become *the* dominant religion in Toronto and in the still-rippling horseshoe of suburbs that surround it in three directions.”

Also, an article which was written in February 1984, just prior to a papal visit, lays the Canadian scene clearly before us:

“We are up to our necks with Catholics in high places, to the point where the Pope, when he arrives, may feel he has stumbled upon a modern version of the Holy Roman Empire... (Prime Minister) Joe Clark was a Catholic... and when he was overthrown, it was by a fellow mick, Brian Mulroney. At Government House, the summit of our power structure, the Roman rite runs strong, with three Catholic Governors General in a row—Jules Leger, Ed Schreyer and Jeanne Sauve... Of the 20 most senior members of the federal cabinet, 14 are

Roman Catholics—10 francophones plus Allan MacEachen, Eugene Whelan, Gerald Regan and Mark MacGuigan... since Pearson's time, Catholics have dominated the top positions in the party, and hence in the cabinet. Should the party turn to an anglophone leader to succeed Trudeau, the man most likely to succeed is John Turner, a Catholic. Other Catholic contenders are MacEachen, Chretien (present Prime Minister, 1998), Whelan, Marc Lalonde, Monique Begin, Francis Fox, Regan and MacGuigan." (Charles Lynch for Southam News)

Yet Roman Catholics number only two-fifths of Canada's total population according to Statistics Canada—and 55% of those live in Quebec. Theirs is a power and influence which greatly exceeds their numerical strength; it is a power that has been used to transform Canadian society.

The United States with about 23% of its population Catholic (it was less than 6% at the time of the American Civil War), has been very strongly influenced by Rome in recent years. The collusion between the Administration of Ronald Reagan and the Vatican in overthrowing Communism is now well known—but now that atheistic Communism has been overthrown, Rome is turning its attention to other foes—not the least of which is Capitalism.

It was Abraham Lincoln who warned: "I can see a very dark cloud on our horizon, and the cloud is coming from Rome." That cloud is today very much closer; its potential for disruption of the great power of the United States is very real and it has already made an impact. This has been well described by Avro Manhattan in his book *The Vatican Moscow Washington Alliance* (1982). Manhattan, as events have proved so far, had a remarkable insight into the Vatican's geopolitical objectives—the disclosure in February 1992 by *Time* magazine of the co-operation between John Paul and Reagan in bringing about Moscow's eclipse had already been described by Manhattan ten years earlier!

Manhattan viewed the scene from a political—even humanitarian—perspective. He rightly foresaw that Communism, rather than being conquered by the west, would be absorbed by it. Thus, socialism masquerading in the form of social doctrines of the Roman Catholic Church would permeate society. A united Europe, built upon this basic doctrine—which is really Marxism, known by another name—would accommodate east and west, building a gigantic confederation. It would, in time, threaten the United States.

Looking ahead Manhattan wrote:

"In the days to come, a serious dilemma will confront loyal, patriotic American Catholics—at least those who are sufficiently educated and aware of the covert political attacks being made upon their country's government and institutions under the guise of religion. They will have to re-examine their allegiance to the hierarchy of a Church which has been allied with a subversive ideology—Communism. (But now known as Socialism—P.B.)... The outcome hangs in doubt... The possibility that the "progressive" elements of the Catholic Church, acting as a colossal Trojan horse, could be used to weaken the internal stability of America, is not a flight of alarmistic fantasy. Nor is it an unjustified political speculation. For, if and when Europe has been transformed into a solidly Marxist-Catholic orientated continent, the

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## Bishops' attack on capitalism stirs up storm

**Province News Service**  
TORONTO — A New Year's declaration by a group of Roman Catholic bishops criticizing Canada's capitalist system has touched off a heated controversy and related labor-management rivalries.

The Canadian Conference of Catholic Bishops denounced the "basic moral dogma" of western society and called for a radical shift in values.

The bishops declared that unemployment is not only a social and

economic problem but also a moral issue and said the needs of the poor must take priority over the wants of the rich.

"Massive unemployment which deprives people of the dignity of human work, and an admissive family constitutes a social evil."

Referring to the message of Jesus, "who was himself a worker," the bishops urged a greater role for organized labor in economic policymaking. They blasted

wage-control programs as benefiting only the wealthy.

Labour Democrat McDermett, president of the Canadian Federation of Labor, hailed the bishops' stand and said: "They must have been in touch with God... they have an important role to play in the economic life of the country."

International Woodworkers of America spokesman Clay Perry said labor had gained an "important victory."

"I'm surprised that for decades

people who describe themselves as Christians haven't done this before. I think this kind of statement will help labor."

But business leaders felt the church leaders were beyond their depth.

Bill Hamilton, president of the Employees' Council of R.C., said he was "astonished" at the statement.

"The church has every right to comment on society but they should do it in a better informed

manner," he said. "The statement has a high moral character, but from a pragmatic view they are totally out of touch with reality."

"It sounds as if we are dealing with people whose morality and economics are from the 19th century."

The controversy even extended into the Roman Catholic Church itself with Gerald Emmet Cardinal Carter, archbishop of Toronto, rebutting the bishops' statement.

He stressed it emanated from a

few bishops and did not represent the church's view.

"I have serious reservations concerning some of the material and attitudes contained therein," he said. "I get a little uncomfortable when we get into the practical details on how the economy should be run."

The statement, which is to be officially released Jan. 5, was prepared by an eight-bishop commission for social affairs and approved by the conference's executive.

double pressure from a combined Euro-Soviet political system could compel the Church to overstep her original, self-imposed strategical limits vis-a-vis the United States. That would spell conflict."

The transformation of Europe into a Euro-Russian dominated continent with its (yes) Marxist-Catholic social doctrines, is already well advanced. Russia is already a member of the Council of Europe. A "special relationship" has recently been established between Russia, Germany and France (but excludes Britain). We can be confident that the day will come when the power of a United Europe will be able to challenge that of the United States.

From a Bible perspective these things are seen from the prophetic word in terms of "the controversy of Zion" (Isa. 34:8). The brutal aggression against regathered Israel, as described in Ezekiel 38 (mentioned earlier) is from the north; it is a confederacy of nations comprising the whole of Eurasia (Europe and Russia). When this colossus of human power arises, it will co-operate fully with the Vatican (the great false church of 2 Thessalonians 2, and the spiritual harlot of Revelation 17). In the mid-1970's a booklet entitled *Babylon and Jerusalem* was written by a Christadelphian, Graham Pearce, who said:

"Europe will become a christian socialist empire with the power of the Vatican dominant in the religious and moral sphere, and the power of the Soviet (i.e. Russia) in the civil and military sphere. The cooperation, in place of antagonism, between the two systems will create a colossus of human power which will oppose Israel and the things of Zion."

When this opposition to Israel matures, as most certainly it will, then it will involve the English-speaking peoples, as is shown to us in Ezekiel 38:13.

### *Tarshish and its "Young Lions"*

We have already seen that "Tarshish" is the name by which Scripture refers to latter-day Britain. The phrase "young lions thereof" denotes a connection between Britain and certain younger, though independent, powers. ("Tarshish, and its young lions"—see *Young's Literal and Green's*). There is just no way that one can make these young lions to be villages in Israel, as some have suggested—the wording clearly connects them to Tarshish; they are Gentile powers, as are the "isles" seen in association with the Tarshish power elsewhere.

This is an important factor in rejecting the identification of southern Spain (Tartessus) as the latter-day Tarshish. There is no family of nations related to Spain in the same way as we see in Britain's case—Spain has no young lions

(The Vatican's objectives notwithstanding). Certainly, Spain has played no part whatsoever in restoring the Jews to Palestine—clearly, the maritime power referred to is Britain and not Spain.

The unique relationship existing between Britain and these “young lions” was well described by George Catlin in his book *The Grandeur of England and the Atlantic Community* (1966).

“...the United States is no longer a new country but an old one; and it can regard, unlike others, its colonial past, not with adolescent resentment, but with historical pride. It is the land of a civilization ‘which from Magna Carta on has used the fabric of law for the fulfillment of liberty.’ The words are those of President Johnson. Historically, it is the greatest beyond all measure, of the British colonies as well as the undisputed leader of the English-speaking world. And although, like them, America is a mixture of all peoples (and, without much discrimination, most rightly such), the British Isles are yet the land to which General George C. Marshall, then Secretary of State, speaking before the Pilgrims in London, referred as ‘the mother country.’ Mothers and daughters by no means always agree; but it is an indissoluble special relationship registered in the pages of the centuries.”

The relationship between the United States and Britain is duplicated elsewhere—and especially with those far off distant lands who still (incredibly) share the monarchy with Britain, and whose Royal standard just happens to display a number of lions!

That it has been *this* family of nations which has ensured the survival of the Jewish State since the termination of the British Mandate in 1948, there can be no question. At different times, and in varying combinations, they have fulfilled the role of protectors. It cannot be all that surprising to us therefore, that the prophets foresaw a time when nations would be gathered against Jerusalem to battle, and that at that time, this particular group of nations would be found opposing and resisting the invasion of the Land:

“Sheba, 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?” Ezekiel 38:13

Despite Britain's opposition to Jewish immigration to Palestine just after the Second World War—and even though she betrayed the Jews most shamefully at the time of Atlee's Labour Government, by 1956 the situation had changed. By a series of collusive plans, Britain and Israel became involved together, in military action against Nasser of Egypt—and Israel fared better than Britain, who was forced by the U.N. to withdraw from Egypt.

In the 1967 war when Israel defeated her Arab attackers so spectacularly, we could read in the book *The Six Day War*, written jointly by Randolph Churchill and his son—

“Of course, from start to finish, everyone including Russia, Egypt and



Israel knew that the US would never sit idly by if it were to be a question of the destruction of Israel.”

In 1973 when the Arab-Israeli war turned in Israel's favour, and Russia made preparations to intervene, the United States placed its nuclear forces on Red Alert: That is how far they were prepared to go! The measures taken by the United States to protect Israel in that conflict were immense; the air-lift of armaments colossal. The large Jewish lobby played its part of course, but quite apart from that, there were many in America who believed (rightly) that—in the words of Scripture quoted by one of their well-known T.V. preachers:—“...I will bless them that bless thee, and curse him that curseth thee...” (Genesis 12:3).

1991 brought the “young lions” on the scene again in that bizarre war against Saddam Hussein. The United States with Britain and other English-speaking nations retrieved Kuwait out of the jaws of Iraq—and yet again, a by-product was the protection of Israel. The United States not only sent the necessary equipment, they also sent personnel to Israel. A more direct and visible proof of America's intention to protect Israel could not have been made.

The drift of history, though it may wander off course from time to time, will not now be diverted permanently.

#### *Can the Alliance be Shattered?*

Ever since the Reformation in the 16th century, Protestant powers have frustrated the objectives of the Vatican. Even in the secular world of the 20th century they seem to naturally gravitate towards each other whenever a serious crisis threatens, they always seem to end up on the same side—that is, on the opposite side to that favoured by the Roman Church.

This long history has not been lost on the geopolitical architects in the

Vatican—therefore, for some years now it has been an important part of Roman strategy to dislocate and weaken the Anglo-Saxon alliance. As Avro Manhattan has commented, this explains “the Catholic policy of encouraging the American colonies to free themselves from Protestant England.” It is why Rome has worked so hard to bring about the independence of these nations and cut the ties which have bound them to the mother country. Protestant countries had been warned by the Bible itself—and there are many writings that have pointed to the danger of Rome’s activities in the political sphere. They should have known.

In a 1977 Message, the Catholic Bishops of Canada launched an attack on Canada’s economic system (so-called Liberal Capitalism) under the title *A Society to be Transformed*. The prosperity that Canada then enjoyed, said the Message, was based upon an unjust system in which “Powerful foreign-controlled companies exercise increasing power in society beyond the reach of effective public intervention.” That many of these companies were either British or American was not pointed out. That they were beyond the law, as implied, was not true—and as to the prosperity enjoyed in Canada at that time—that *was* a reality based upon what these bishops termed “a woeful system,” namely capitalism. They wrote: “our country is still profoundly marked by *the founders of liberal capitalism*. We carry forward many of the consequences of their lives, for their ideas have become *our institutions*.” This was a clear reference to the British heritage that makes up Canada’s history. Such a society, declared these bishops, was “a culture... ways of thinking and behaving, alien to God’s purpose.” Catholics were urged to become actively involved in transforming that society of 1977.

Canada moved forward (?) from that point. The old colonial flag had been ditched, the Jesuit trained Pierre Trudeau changed the constitution of the country and “brought it home” and Britain began to be spoken of as a “foreign” country.

Further— and although Canada today relies upon the United States for the security of its borders—anti-American sentiment is whipped up on the slightest pretext.

In Australia and New Zealand the same transformation has been going on—with less and less commitment to the old alliance being seen as a result. Catholic political leaders have helped forward the cause of course and are currently questioning the value and desirability of connections with the monarchy.

The real ace played by the Vatican was in getting Britain herself attached to the dream of a United Europe. This move has probably done more than anything towards the dismantling of the old alliance.

As we consider the scene before us today, one might be tempted to conclude that the old alliance will never again stand together for the protection of freedom.

That conclusion would be a mistake.

# 11

## *A Mart of Nations*

*“Sheba, 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?”—Ezekiel 38:13.*

**T**he word of prophecy, like any other aspect of the word of God, requires much prayerful study and contemplation if we are to perceive the truths that are revealed. It is just not good enough to scan passages of Scripture, taking in superficial impressions and jumping to speedy conclusions without taking time to think out what was intended. As it is written in the proverbs, “It is the glory of God to conceal a thing; but the honour of kings is to search out a matter” (Prov.25:2). Neither is any one enquirer of the word better than the next. There is no room for human pride in such matters; indeed, we are assured that such misplaced confidence in self will only lead into the many blind alleys of speculation that are open. It is then, in a spirit of earnest enquiry that we turn to the word of the living God, beseeching Him to show unto us in His mercy those things which must shortly come to pass. It is our desire to hear the cry of the Prophets—to grasp the message that they were inspired to write down for our time, so that we may be moved to faithfully convey it to our generation. The objective is to cause men and women to read for themselves what the prophets have to say to us—and to meditate upon their words.

### *The Preparation Phase*

We know what has been accomplished in the history of Israel’s restoration so far—and we know the part played by various nations in that process. We also know, more or less, the current situation. The prophets tell about what is yet to develop—so that we try to piece together the information that we have in order to arrive at some idea of the phase of preparation that must be immediately ahead of us.

From Ezekiel’s 38th chapter we know that a Russo-German leadership of all Europe is to emerge answering to “Gog of the land of Magog, Prince of Rosh, Meshech and Tubal” (Ezekiel 38:2 and 3 c/p R.V). Under this leadership a very powerful military alliance is to be formed—and verse 7 tells us that there is to be a period of preparation whilst this develops.

Today, it would appear that this preparation is now in progress. Having been turned back in 1989-1990 (Ezek. 38:4), the Russian power has now become a member of the Council of Europe (her flag can be seen flying amongst the



others in front of the Council's building in Strasbourg), she has formed a special relationship with Germany (with France included at present), and—significantly, has announced “large-scale military reforms” in which the military industry is to focus upon modern technologies (*Russia Today*, June 12, 1997).

Whilst this is going on the Vatican has turned its attention to courting Islamic countries. It is also actively working to “transform” (that is, undermine) capitalist economies by promoting her own social doctrines. In many English-speaking countries today she has succeeded in bringing to power leaders over which she has a degree of influence. In ways far more numerous than we can explain here, Rome seeks to weaken these nations to lessen the possibility of effective resistance when the time comes. The Roman Catholic Church is to deceive “*all nations*” (Revelation 18:23).

#### *A Trading Alliance*

No matter how successful Rome may be in weakening the Anglo-Saxon alliance, we know from Ezekiel 38:13 that circumstances will combine in order to bring about a re-forming of those connections. The alliance may not be on the same basis as in the past, but the prophet says that “all” the young lions will be involved. Ezekiel does not require a British Empire—such an entity is not even suggested by his wording—what he describes is a trading group: “the *merchants* of Tarshish with all the young lions thereof.” The context within this verse underlines the fact that it is commercial interests that are paramount.

Today Britain has chosen the path of association with Catholic Europe. This must be expected to change. We do not know the details, but we are justified in anticipating Britain's eventual isolation from Europe— at some stage a breaking-point will be reached. As Europe moves along the road to a Catholicized Marxism, British business interests will be forced to seek trade and friendship elsewhere.

Ezekiel sees Tarshish in a group including “Sheba and Dedan”. This is the area of Saudi Arabia and the Gulf States. It indicates the direction in which the business interests of Tarshish and all her young lions will become focussed—they will inevitably be drawn towards the Middle East. If we are to be guided by the prophets, then we will expect the coming years to witness tremendous economic growth in the Middle East—the magnet will not be China or south-east Asia; it will centre upon Israel, Saudi Arabia and the Gulf area.

The foundation for the emergence of this trading group can be seen today in the relationship that exists between Britain and North America. The following was published by the Foreign and Commonwealth Office in London (March 1997):

#### “TRANSATLANTIC RELATIONS”

“A common commitment to democracy and free enterprise, together with a shared history and culture, have forged an enduring partnership which continues to be a stabilising and positive force in the world.

“The foundations of the transatlantic relationship are trade and political cooperation. With one of the strongest economies in the European Union (EU), Britain is North America's foremost partner, and trade

## BRITAIN WILL SEPARATE FROM THE EUROPEAN UNION

On what basis is it claimed that Britain will separate from the E.U.? It is simply this; she cannot be on *both sides* in the coming conflict foretold by the Prophets— either she must be with the latter-day northern power, allied with Russia and Catholic Europe, or she is to be identified with the southern group of “Sheba, Dedan and the merchants of Tarshish with all the young lions thereof.” She *cannot* be on both sides at the same time.

Which side will Britain be on? This booklet places before the reader evidence showing that Britain is identified in prophecies that concern those who *protest and oppose* the aggressive northern power who comes to invade Israel. She cannot protest and oppose herself, she is therefore *perforce, not part of the European system* when these prophecies are finally fulfilled. For this reason, writers over many years—some over a century ago—have seen Britain as being separated from Europe.



A General Election in 1997 failed to make the issue of European membership the priority it should have been. The divided Conservatives ran a confused campaign, lacking in clear direction. We can expect the issue to erupt again in a furious reaction to present policies.

between the two regions is vigorous.

- Britain is the largest foreign investor in the US, and vice-versa.
- Some 1 million jobs have been created in the US by British investment worth £82,500 million (US\$132,000 million) -- nearly one quarter of all overseas investment in the US.
- Over 40 per cent of US investment in Europe comes to Britain — more than to the whole of the Asia/Pacific area.
- Britain is Canada's third largest trading partner (after the US and Japan) and by far her largest market in Europe.
- Britain is the second largest foreign investor in Canada. The total value of her investment—of around £8,000 million (C\$16,800 million) —makes up some 40 per cent of all European investment in Canada.

“Britain meets the US and Canada at the negotiating table in almost all the major organisations. From military cooperation to promoting liberalisation of trade, the scope and depth of this political relationship is unrivalled.”

#### *Israel to Dwell Securely*

Ezekiel's description of Israel dwelling in their Land immediately prior to the invasion of the country from the north parts deserves careful attention. The phrase: “they shall dwell safely” (or “securely” RV) does not stand alone. In verses 11 and 12 of Ezekiel chapter 38 we have this picture:

“And thou shalt say, I will go up to the *land of unwalled villages*; I will go to them that are *at rest*, that *dwell safely*, all of them *dwelling without walls*, and *having neither bars nor gates*, To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.”

It is just no use trying to make this fit the scene as it stands at present—Israel is an armed camp with every possible means being employed to try and maintain security. Yet the situation is changing.

It is now over 20 years since President Sadat of Egypt was welcomed to Israel with a 21-gun salute. It is almost 25 years since the last major all-out Arab-Israeli war. Since that time Israel has secured agreements of one kind and another with most of her Arab neighbours. The scene today, at the beginning of 1998, looks very different from that of either 1967 or 1973. War is still far from impossible, but if it came it is more likely to come from a crazy Saddam Hussein —and in any case the overwhelming military forces of the United States and Britain would be brought to bear just as they have in the past. The State of Israel as it stands today, is not going to be extinguished by Arab forces alone.

The problem today is terrorism and political wrangling over territory with the Palestinians. As terrible as the results may be, a few suicide bombers—even if very successful within the confines of a shopping area or bus—are not about to destroy the State of Israel. For as long as it goes on this kind of thing is very tragic for the people of Israel, but it is not fatal to the nation as such. If firm



agreements could be reached as to territory, terrorism will become pointless. On the basis of Ezekiel's description here in Ezekiel 38, it is to be expected that at some point circumstances will bring an end to the violence. When this happens the whole area will benefit, bringing the prosperity that Ezekiel describes.

This prosperity must become quite substantial, for it is in order to grasp a “great spoil” that Gog of the north parts invades the Land.

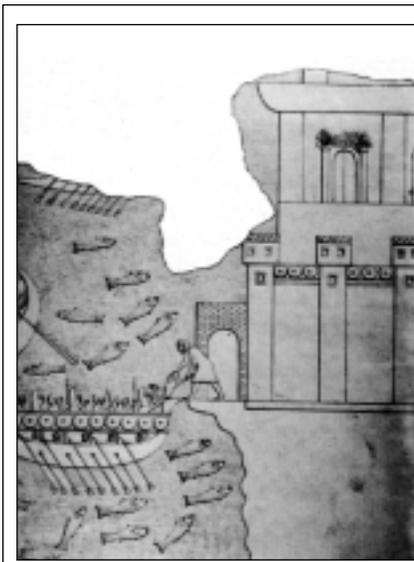
#### *The Merchant City*

The situation involving trading arrangements that will emerge between English-speaking nations and Israel will reflect the historical one that existed between Phoenician Tyre and Israel. This is the underlying theme in the prophecy of Isaiah 23.

As we can see from verse one, this chapter is about Tyre—it is “the Burden of Tyre”. What we can also see from the last verse of the chapter (verse 18) is that the merchandise of Tyre is to be “holiness to the LORD”—that is, separated and dedicated unto Yahweh the God of Israel. This “merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.” In other words, this “merchandise” is to be allocated to the restored kingdom of Israel as it will exist under the Lord Jesus Christ when he sits upon David's throne (Luke 1:32,33; Acts 15:16,17). One assumes that this merchandise will provide for the mortal population of Israel in that future age.

But the merchandise of ancient Tyre was not given to Israel in this way. It is true that Hiram King of Tyre traded with Israel and that he provided materials for the temple in Jerusalem—but this prophecy of Isaiah (written after Solomon and Hiram's time) has never been fulfilled. Furthermore, the ancient merchant city of Tyre lost her position as a centre for trade at the time of Alexander the Great—modern Tyre in Lebanon certainly would not fulfill the prophecy. There clearly has to be a latter-day representative of ancient Tyre—a “mart of nations” (verse 3).

The prophet predicts that the maritime supremacy of ancient Tyre would



### KING OF TYRE ESCAPES & HEADS WEST

A drawing taken from an Assyrian relief found in the 1840's shows the King of Tyre escaping from his besieged city with his family as they leave for Cyprus. The remarkable picture shows the fulfillment of Isaiah chapter 23.

"...the LORD hath given a commandment against *the merchant city*, to destroy the strong holds thereof. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, *pass over to Chittim* (Cyprus); there also shalt thou have no rest."

migrate westwards; "Pass ye over to Tarshish... her own feet shall carry her far off to sojourn" (verses 6,7). When Tyre was destroyed—first by Nebuchadnezzar and then by Alexander the Great—the commerce of the "ships of Tarshish" moved west in accordance with the requirement of Isaiah's prophecy. The historical progress of this commercial centre is easily traced from the original Tyre and Sidon to "Chittim" (Isa. 23:12—Cyprus), to Alexandria (Acts 27:6; 28:11), Carthage, Venice, Lisbon, and finally—following the defeat of the Spanish Armada in 1588 to Britain. Britain is therefore, the latter-day "daughter of Tyre," and still holds the same position as her ancestor did in the commercial world. So it is then, that when we come to Ezekiel 38, we see a reference to "the merchants of Tarshish." This is where the "mart of nations" will be located when Gog comes upon Israel and the trading alliance in the latter days. The trading link between the Tarshish alliance and the Middle East is the preliminary step towards making Israel herself the religious *and* commercial centre of the world under the reign of the returned Jesus Christ.

The latter-day Tyre being represented by Britain then, we must take into consideration those pronouncements that are made against her by Ezekiel, particularly those which are contained in the 28th chapter.

Does proud Britannia rule the waves? Such was the position of Tyre to whom the prophet Ezekiel cried:

"Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God...

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I

will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will *I bring forth a fire from the midst of thee*, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee."—Ezekiel 28:2; 17-18.

To what extent might such words find an echo in an application to the latter-day representative of Tyre?

### "Art Thou Come...?"

Ezekiel's description of the invasion of Israel from the north has a parallel in the eleventh chapter of Daniel's prophecy. Whereas Ezekiel tells us that the northern host will "ascend and come like a storm" and "be like a cloud to cover the land," Daniel says that the king of the north shall come "like a whirlwind" or tornado. This gives us an idea of the ferocity and power of this irresistible Blitzkrieg that is to descend upon the Middle East. Daniel says "he shall enter into the countries, and shall overflow (overwhelm) and pass through." Any protestations made by the merchant powers are clearly to no avail—Daniel tells us that many countries will be overthrown and among them will be Egypt. The "glorious land" is to fall—the State of Israel as we now know it will lie in ruins.

In view of this highly successful onslaught by the power from the north what are we to think of the situation facing the Merchant Alliance? Clearly, they will be in full and hasty retreat—they will have to evacuate from Egypt and Israel, but may hold a line in the area of present-day Jordan, for Daniel says "but these shall escape (or be delivered) out of his hand, even Edom, and Moab, and the chief of the children of Ammon."

Looking at these prophecies 150 years ago in *Elpis Israel*, John Thomas saw that Britain and her allies would not be able to maintain their protection of Israel. He wrote:

"But from the subjugation of the Jews for a short time after they have been colonized, the protection of the shadowing-power would seem to have been inefficient. So it will, as far as the mountainous parts of the land are concerned..."

The words that Ezekiel attributes to the merchant Alliance, "Art thou *come* to take a spoil... etc" indicates that the onslaught is also directed against the Merchants who will then be present in the Middle East. This is confirmed by Daniel who sees the king of the north coming against a king of the south with whom he has been previously contending. As we consider the implications of what the prophets are saying, it is virtually impossible to avoid seeing a massive and unprecedented defeat overtaking the English-speaking nations represented here as "The merchants of Tarshish with all the young lions thereof." A "Dunkirk" on the hot sands of the Arabian desert—but with no escape route...

### Keeping the Home Fires Burning...?

One may wonder about the situation on the Home Front at this time—The United States, Canada, Australia and other countries afar off. Britain itself on the very shores of the mighty Russo-Germanic confederacy: what might be expected?

What *can* nations expect that have rejected the word of God, the Bible, and



*The above map suggests the approximate position of contending forces during the time when Ezekiel 38 and Daniel 11:40-45 is fulfilled. White arrows are the Russo-German led power of the north, the small black arrows show the Anglo-Arabian forces holding a line of defence.*

forgotten God? The principle is surely stated clearly enough by the Psalmist:

*“The wicked shall be turned into hell, and all the nations that forget God.”— Psalm 9:17.*

It is because Britain and other English-speaking nations have ignored the warnings of Scripture (and the warnings of those who were enlightened by this Word) —and have foolishly allowed Roman Catholicism to infiltrate and weaken them, that defeat will come. As Delilah charmed Samson and deprived him of sight and strength, so the harlot of Rome is working to bring about the ruin of the English-speaking world. Britain is being bound and chained by her membership of the European Union with its laws and directives — when she wakes up to the realisation of her plight, her strength will be gone!

The God of Heaven is just and righteous in all His ways, but what is to

become of nations who have been exposed to the word of Truth, have been addressed through it, have even been moved by it to fulfill His great purposes; have been delivered—but then turned their backs upon God and despised the Holy Oracles? What is to become of nations we ask, who refuse to hear the cry of the Prophets, preferring science fiction and the myths of atheistic dreamers? Hear what the Almighty says through the prophet Jeremiah:—

*“At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And 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.”— Jeremiah 18:7-10.*

This infallible principle will apply to all of the independent English-speaking nations who each bear their own responsibility before God. They will be held especially responsible for the way in which they treat His people, the Jews.

Ancient Tyre was addressed as follows:

*“Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.”— Ezekiel 28:18-19.*

If these words are to find a secondary fulfillment in the latter-day Tyre in its ‘Tarshish’ lands or ‘isles’, then we may be assured of a terrible and dreadful judgement that is to be poured out upon those who have hardened their hearts against God. The word through Ezekiel says: “... therefore will I bring forth a fire from the midst of thee, it shall devour thee...” What could this mean?

Avro Manhattan has painted this scenario for the United States in his book *The Vatican Moscow Washington Alliance*:

### **AN INDICTMENT**

Britain and the English-speaking peoples are indictable on the following grounds:

1. Rejecting the Bible as the Word of the Living God and replacing its teachings with Humanism and theories such as evolution.
2. National Immorality: laws controlling wickedness have been abandoned bringing sexual license, gambling, social perversion and crime.
3. The acceptance of Roman Catholicism as a respectable religious organisation, overlooking idolatry, results of clerical celibacy and interference in the political process.
4. In Britain’s case, transferring national sovereignty to Catholic Europe and thereby enslaving the country to her traditional enemy.
5. Government attitudes to Israel and the Jews have often been shameful, particularly in Britain’s case. This must be accounted for.

“... fifty-five million Americans, many of them in positions of influence, could be a formidable minority if they supported Catholic Marxism. The vast network of the Catholic Church could provide a most efficient vehicle of subversion throughout the United States. Such a network, buttressed by religious, social and cultural pressure groups, could interpenetrate the most sensitive and the most influential strata of American society...

“Should the current Vatican strategy succeed, an even wider section of the U.S. church will be gently nudged towards the gradual acceptance of Catholic Marxism as practiced in Europe. This would mean the creation of a revolutionary minority which would carry on their subversion against American democratic institutions, disguised as a religious group exercising their rights under the First Amendment to the U.S. constitution...

“To talk about Catholic fifth columnists sounds discriminatory. Yet, one generation ago, Catholic minorities helped to destroy democratic Europe. This they did by cooperating with Hitler. They helped Hitler because they were fired with ideological zeal, that is, by anti-Communism under the anti-Communist Pontiff, Pius XII.”

That Avro Manhattan is absolutely correct in this, and that the Roman Church could oppose certain military ventures by organising subversive activity, if it thought fit, was shown by a front-page report in the Canadian Catholic Register (June 28, 1982). Under the heading ‘ARMS THREAT WARRANTS CIVIL DISOBEDIENCE, CATHOLIC RALLY TOLD’ it was reported:

“NEW YORK (NC) — After participating in a massive disarmament rally in Central Park June 12, some 2,000 Catholic peace activists extended their day by gathering at a Manhattan church for Mass and a Catholic disarmament assembly.

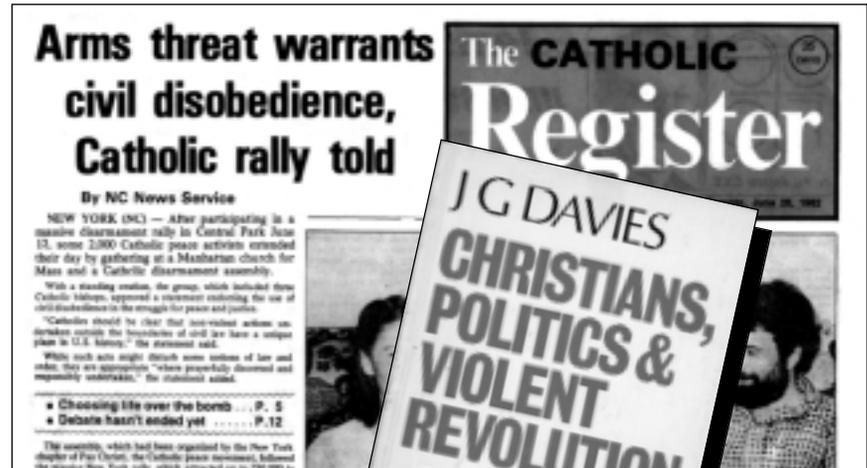
“With a standing ovation, the group, which included three Catholic bishops, approved a statement endorsing the use of civil disobedience in the struggle for peace and justice.”

The use of force in given situations is endorsed in several theological works, both Catholic and non-Catholic. There has been the use of the term “just war”, or as a Professor J.G. Davies of Birmingham (U.K.) expressed it in his book *Christians, Politics and Violent Revolution* (1976, SCM press): “resort to force must be regarded as just, if the cause is just.” The struggle against capitalism would conceivably be regarded as “just” by the Church, whereas military action in defence of the Zionist State of Israel —especially when directed against Catholic Europe— could be grounds for subversive activity from Catholic-inspired “peace movements.”

In view of these pseudo-christian teachings, the potential for subversive activity in a time of crisis is very great if the Church happened to think it suited its purpose. We hardly need to explain what this could mean as social anarchy and violence swept through the streets.

**Civil Disorder?**

Today, as we see Britain under its present political leadership becoming more



enmeshed in its association with Europe, we are right to fear for the future and to urgently warn of the consequences that could follow. Such a course will not bring God’s blessing upon Britain. The closer Britain becomes tied to Europe now, the worse it will be for her when the time to separate comes. Europe may well insist upon Britain maintaining links she has agreed to — and we must not be surprised if this issue brings violence onto the streets of Britain. Some leading political figures have already warned of such a possibility — and that would certainly bring about the situation described by Ezekiel: “a fire from the midst of thee...”

We do not know, because we are not told, exactly what will happen in this regard. The Scripture principle is there for us to consider—and it provides a basis for warning those around us of what could happen. When subversive action and violence breaks out as “a fire from the midst of thee”—it will be too late then to hear the words of Christ: “O fools, and slow of heart to believe all that the prophets have spoken” (Luke 24:25).

## The Coming of The Deliverer

“They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.”—Psalm 72:9-11.

**S**heba, Dedan, the merchants of Tarshish with all the young lions thereof, having failed to dissuade Gog through diplomatic protestations, and having been roundly defeated on the battlefield, will find themselves trapped in the South Arabian peninsular and severely threatened in that area which we know as Jordan. Their plight will be desperate, their hopes of survival—nil. Such is the scene that is conveyed to us by the prophets.

That this bitter outcome is in store for the latter-day Tarshish is confirmed by other Scriptures; for example, Isaiah 2:12-17.

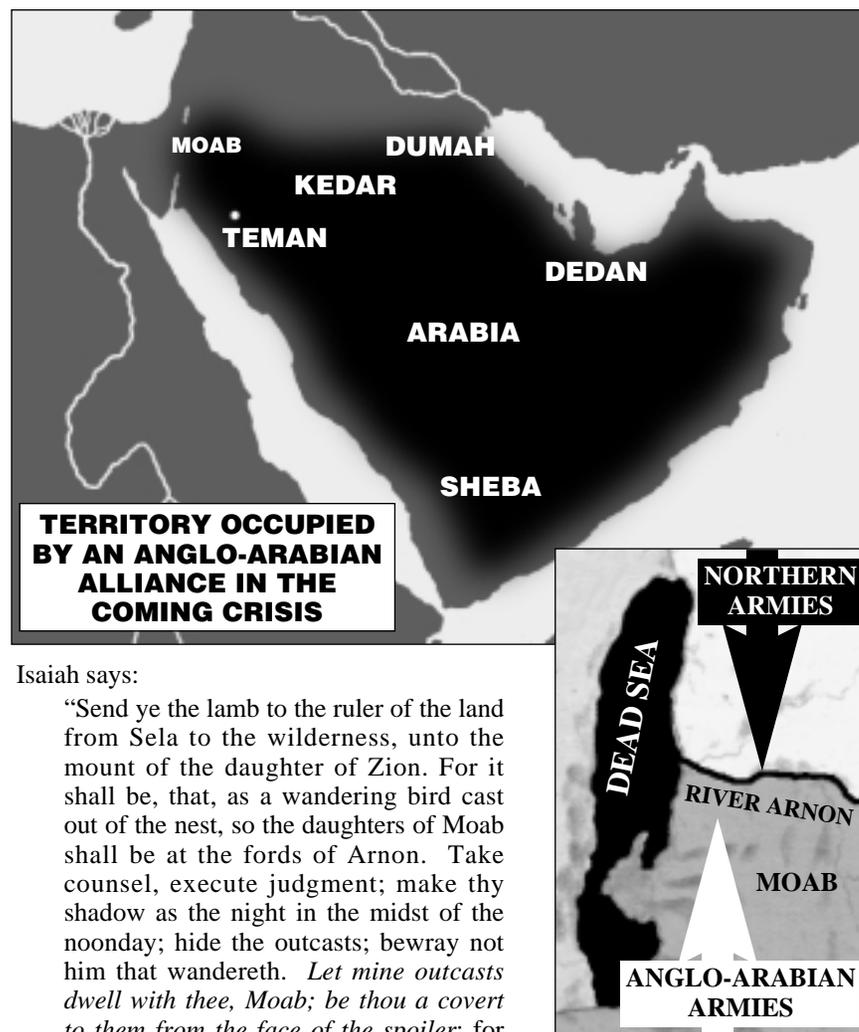
“For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low... And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall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

Also, Psalm 48:7 has the same basic message—Tarshish broken. So it is then, we find that as a matter of principle as well as by direct reference, the nations that have turned their backs upon the Bible—and consequently upon its author—and who have committed fornication with that great Roman Harlot, will find themselves facing extinction.

### A Change of Heart?

It would seem to be at about this stage that the peoples of this area show a changed spirit—and especially towards the Jews who at this time will have lost their national home and will be in great distress. There are a few passages of Scripture which describe acts of kindness being shown towards these Israeli refugees—and in each case it concerns the area that is held by this Anglo-Arabian Alliance.

Arabia (Sheba) and Dedan are seen in this connection in Isaiah 21:13. Those of the area are described as providing water and bread for those who flee from the grievousness of war. This is a reversed attitude to the historical case mentioned in Nehemiah 13:1,2. In Isaiah 16:1-5 there is a similar scene in which those of Moab are to provide refuge from the face of “the spoiler” (Gog).



Isaiah says:

“Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. *Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler:* for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness.”

This prophecy of Isaiah 16 is important and the events described here immediately precede the re-establishment of the Davidic throne in mercy (verse 5). There are some translation difficulties with the section, but the general sense is clear enough. A Christadelphian comment upon this situation, written in the 1920's, ran as follows:

“David the Second (that is, the Lord Jesus) comes up into his inheritance from the South, and a Spoiler is then in possession of

Jerusalem. The Jews, his brethren after the flesh, are in great affliction; and, under these circumstances, the hospitality of Moab for David's parents, at his request, is antitypically repeated in the national hospitality of Moab in the latter days for the fugitive Jews...

"...(In Daniel 11) The King of the North overflows and spoils the glorious land; "but these shall escape out of his hand even Edom and *Moab*, and the chief of the children of Ammon." Here then is the "covert" for the "outcasts" in the terrible "time of trouble" that immediately precedes the "establishment in mercy of the throne of David." (Isaiah 16)...

"Driven out of Egypt by Russia and her allies, Britain, whose solitary friendship for the Jews is now so conspicuous amidst a world of persecutors, takes refuge in Edom and Moab, and there becomes a "covert" for the "outcasts," who are now, in their "Zionist" movements, establishing themselves in the land of Palestine in a feeble manner, as Ezekiel 38 requires."\*

When the Lord revives his work and comes from Teman (or, the south) and as "the Holy One from mount Paran" (Habakkuk 3) the surrounding peoples will initially be in great consternation: "I saw the tents of Cushan in affliction: and the curtains of *the land of Midian* did tremble" says the prophet.

We do not know (because it is not revealed) the exact flow of events, but the general pattern is that when the Lord reveals his presence in the earth, there will be recognition of his irresistible power and wisdom. We cannot be certain of the form initial contacts will take; it seems however, that after having given the Jews themselves some initial instruction, the camp of the Holy One will address the nations of this region, putting them in mind of their obligation to the Jews. There are strong indications that these nations will be instructed afresh about their role as the protectors of the Jews: "be thou a covert (hiding, protection) from the face of the spoiler." They are told to "*give glory unto the Lord*" (which involves obedience to his commands—doing unto others as we would like to be done to us).

#### *A Message for the Times*

The general character of the message to be delivered to Gentile nations at this time can be seen from these appropriate words in Revelation 14:7.

"... Fear God, *and give glory to him*; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

These words, which properly belong to a later stage in Christ's subjugation of the nations, will be appropriate here also. It will not be a time for negotiation, or quibbling about texts and interpretations—the terms are as uncompromising as they are forthright: 'Fear God, or take the consequences which are to follow...' The choice is to submit, or to be consigned to everlasting oblivion! In a clear and unmistakable statement that authoritatively excludes the foolish theories of the modern human mind, the nations will be told: "worship him *that made* heaven and earth..."

\* *The Ministry of the Prophets* C.C. Walker (1923 edition) p. 306-307.

This message, combined with the urgent circumstances of the crisis being faced will not fall on deaf ears—either in the Arabian deserts or in the isles afar off. People will then be amazed to learn that these events have been written about over centuries; that the despised Fundamentalist School of Bible believers had left on record many years ago that these things would happen. It will gradually dawn upon the minds of people, that they have been duped by the wise of this world—by their theologians and scholars; by their priests and religious counsellors, by their philosophers and social scientists, by their anthropologists and evolutionists. Thus has Jeremiah foreseen that "the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19). The cardboard weapons that have been cunningly formed against the Bible will at last be seen for what they are—lies and vanity, theories of no value or profit whatsoever; utter foolishness!

The affect of these revelations will be far-reaching, bringing a response in the desert-wilderness of Kedar, in Petra and in "the isles". Note the following, which is part of the work of Christ who is to be "for a light of the Gentiles":

"Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands. The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."—Isaiah 42:10-14.

Yet another passage from Isaiah 60 describes the way in which Gentiles will respond at the time of Israel's rising again—this passage takes us beyond the time of trouble and to the greater regathering of Israel that will follow it, going on to show us how the nations are to become subservient to the kingdom of Israel under Christ:

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto

thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.”—Isaiah 60:2-14.

### *The Time of Deliverance*

Sheba, Dedan, the Tarshish alliance—including the isles afar off—will thus be brought to acknowledge the supremacy, majesty and power of Jesus Christ as King of Israel. Their *immediate* response will be to protect Jews who are fleeing from the cruel aggression of the Russo-European invader.

As Ezekiel and the prophets show, the ferocious spoiler of Israel will provoke the anger of Almighty God. His words are: “...it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that my fury shall come up in my face*” (Ezekiel 38:18). The eyes of Yahweh beheld as Nazi Germany put to death six million Jews; His eyes beheld the torturous writhing of those who suffered in the Inquisition; the bludgeoned bodies of those killed in Russian pogroms: and will He now keep silence yet again? By no means! Habakkuk sees the Holy One march through the Land in indignation: “Thou didst thresh the heathen *in anger*. Thou wentest forth for the salvation of thy people, even for salvation *with thine anointed* (or Christ).” Ezekiel sees an earthquake of immense proportions strike the Land—and Zechariah sees the same thing—“and the mount of Olives shall cleave in the midst thereof toward the east and toward the west” (chapter 14). As those in the Land behold almighty power unleashed in the elements, they will know that the God of Israel is a fearful reality to be reckoned with. Even thus shall Gog “come to his end, and none shall help him” (Daniel 11:45).

In this manner then, the Land will be delivered from the alien hand and given to the just.

### *The Kingdom of Christ*

Once established in the Land the glorious King will reign over the house of Jacob for ever, as Mary was told in Luke 1:33, “and of his kingdom there shall be no end.” To think that any other power could prevail against him—even for a short time—is to underestimate his invincible power. As it is written:

“Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’S hand double for all her sins.”—Isaiah 40:2.

In a description of this reign of Messiah “the kings of Tarshish and of the isles” in association with Sheba, are depicted as rendering tribute:

“He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall

offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.”—Psalm 72:8-11.

Here is the future destiny of the English-speaking peoples as outlined in the Bible. In submitting to Jesus Christ the King of Israel their lands will become his possession; their governments will come under the authority of Messiah. What a terrible time of judgement and trouble Britain and her associates will have experienced before this destiny is achieved! Such is necessary to abase her pride and arrogance as we see it today—for as the Scripture says: “...when thy judgements are in the earth, the inhabitants of the world will learn righteousness” (Isa. 26:9).

### *Revealed in Flaming Fire*

The great false Church of Rome which has perverted the true Gospel of Christ beyond recognition, and has been responsible for so much deception and evil amongst the nations, will come into remembrance before God, “to give unto her the cup of the wine of the fierceness of his wrath.” (Revelation 16:19); “For her sins have reached unto heaven, and *God hath remembered her iniquities*” (Rev. 18:5).

At the time of the final crisis, the Church of Rome will have reached dizzy heights of power—saying in her heart, “I sit a queen, and am no widow, and shall see no sorrow” (Rev. 18:7). Today we see her gaining that power and influence in the world, for “*all nations* have drunk of the wine of the wrath of her fornication (or spiritual promiscuity), and the kings of the earth have committed fornication with her” (18:3)—yet she will be lured to her destruction through her own insatiable lust for power.

Avro Manhattan has pointed out, on purely political grounds, that Israel and the Vatican each look for a Messiah—and that they are mutually exclusive. To the Vatican, the appearance of a Jewish Messiah in the name of Yahweh would challenge their own idea of the Messiah. This would be antichrist. He wrote:

“In Vatican eyes, therefore, the millenarian yearning for a global Hebrew theocracy represents a deadly threat to the eschatological teachings of the Catholic Church. When translated into concrete political terms, such a view spells not only rivalry, but implacable enmity.”

This enmity between Rome and a future Jewish Christ or Messiah, is not a new concept—it was foreseen by students of Bible prophecy soon after the Reformation. In 1643 Joseph Mede equated the Roman Church with the Beast of the Apocalypse when commenting upon Revelation 16:12, and he wrote:

“The fixth phial shall be poured out upon that *great river Euphrates*, that being dried up, a passage may be prepared for new enemies of the Beasts to come from the East; that is, for the Israelites to be wonderfully converted to the pure faith and worship of Christ, and now to have conferred upon them the kingdom promised for many ages since. Whome the worshippers of the Beast, haply, shall esteem for the army of their imaginary Antichrist to arise from among the Jews, God for revenging the obstinacy of their error...”

This then will lead to the battle described as Armageddon, for Rome as the



“false prophet” of Revelation 16:13 will support the Russo-Germanic led European armies that invade the Land. As Ezekiel has pointed out, this invading spoiler is to be destroyed in the Land. Following this destruction, and after a period during which the King of Israel demands the obedience of the world, Rome will gather the nations of Europe together to make war upon Israel’s newly emerged “antichrist” (as Mede rightly observed). This situation is described in Psalm 2, in Revelation 17:12-14 and again in chapter 19:11-21. It is also described in 2 Thessalonians 1:7-10 thus:

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”— 2 Thessalonians 1:7-10.

In this way, the great apostate Church will meet its end—“that Wicked...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (chapter 2:8).

The growing popularity and prestige of the Roman Church today is a sure sign of the nearness of her utter destruction at the hands of the Truth in the person of Jesus Christ the King of Israel.

#### *A Transformed World*

When at last Zion’s King is enthroned upon the Holy hill, the Tarshish power will be utilized in the completion of the task assigned to her—she will continue the work of bringing Israel’s sons from far (Isa. 60:9). What other work the Lord may have for these nations we do not know, but we do know that they will receive instruction in the ways of righteousness and true peace:—

“ For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.”— Isaiah 66:18-23.

END

