

# MILESTONES to the KINGDOM 1983

GRAHAM PEARCE

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**A Review of  
World Events  
in the Light  
of Bible Prophecy**

**GRAHAM PEARCE**

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# PREFACE

Readers of the previous Milestones will have become familiar with a pattern of events that has been proposed for the unfolding future, and each year it has been shown that events are confirming the pattern. Probably many readers during 1983 have made their own review, seeing in developing events movements in harmony with the pattern. That events conform to a pattern suggests that the pattern is broadly correct. Nevertheless quite different ideas about the immediate future are being put forward today. So Milestones this year opens with a brief consideration of the scriptural basis of our pattern of events, examining the prophecy of Daniel chapters 8 and 11; and some further notes are provided in an appendix. This is followed in chapter two by a look at Russia's historical links with the Roman world, and the appropriateness of it becoming the head of the revived Roman power that confronts Jesus Christ.

Happenings in Poland are important. We have called Poland 'the crucible' where the conflict between two rival systems, that of the Vatican and of the Soviet, takes place, leading we expect, to an alliance of convenience — each seeing the value of cooperation with the other to attain their own ends.

President Reagan announced formally in June a new policy toward the Soviet — "global opposition"; and this has inevitably generated a similar reaction from the Soviet. The confrontation character of relations, politically and militarily, between the U.S. and the Soviet is reaching such crisis proportions that one may ask, How much longer can the present 'peace' continue?

In terms of global confrontation, W. Europe and nuclear missiles is but a part; confrontation belongs to places across the globe — Grenada, Nicaragua, Lebanon, the Gulf, Korea, the Philippines, etc. And there is an underlying aspect of Soviet naval strategy in this confrontation, no matter where the trouble arises.

In the complex situations existing in the Middle East and the many nations involved, each superpower increases its influence, either north or south of Israel, in a more definite way. Meanwhile Israel has fallen into an unhappy and uncertain mood. We watch with keen interest for possible important happenings.

Without Bible prophecy to guide us we should be altogether confused by the world picture of events. But Bible prophecy will provide us with a framework in which to place the important happenings. If we do this the developing situations surely tell us that the Day of the Lord is near. We are exhorted to watch lest we be found naked when he

comes (Revelation 16:15). “Watching” does not mean being acquainted with prophecy and recognising its fulfilment. In fact, the Greek word ‘gregoreuo’ does not primarily mean watch, but rather ‘keep awake’. Revelation 16:15 is telling us — ‘my coming will be unexpected, thief-like, therefore you must make every effort to keep awake spiritually. If you do not, you will be found ‘naked’.’ The world events that make the signs of the times are a feature of our everyday life; they are thrust upon our attention. By this means we are warned, unless we deliberately close our eyes, that soon we must stand for inspection by the Master.

Let us look to ourselves and consider our ways. And let us be encouraged for the more sure word of prophecy proclaims we have not to endure our pilgrimage much longer.

GRAHAM PEARCE  
Crick, England  
December 1983

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# Chapter 1: THE ROMAN POWER OF HISTORY TO BE REVIVED AND INVADE THE LAND OF ISRAEL

## THE ROMAN POWER AND GOD'S PEOPLE

Russia is seen as the great aggressive power of our time. How will she act in relation to Europe and the Middle East? What can the Bible tell us? Most brethren think in terms of Ezekiel chapter 38 regarding Russia. But there is much to be learnt from the book of Daniel. **Daniel** is the basic book concerning the affairs of the nations of Israel and of the saints through history and at the time of the return of Jesus Christ. Daniel's theme is the hostility of the kingdom of men towards God's people. It is for the most part a conflict between the great Roman power and God's people. It is a conflict through centuries, reaching its climax when Christ comes and the Roman power in its last phase overruns the land of Israel and then receives the first blow of God's avengement for the evil done to His people. It is Russia that will revive the last phase of the Roman power and lead the great confederacy against Israel. Let us briefly follow this in Daniel's prophecies.

## GOD'S INDIGNATION AGAINST ISRAEL AND THE AVENGING

Daniel chapter 8 to the end of the book, is concerned with Israel and their land. The vision in chapter 8 concerning Israel's downtreading is a theme that continues to the end. In Daniel 8:23 the Roman power is described as "*a king of fierce countenance*". The KING is not a single person, but represents a dynasty or rulership. This KING-power was destined to "*destroy the mighty and holy people*" (v.24). Earlier in the chapter (vv.10-12) it is said it would suppress the army and leaders of Israel; put to death the 'prince of the host', Jesus Christ; take away the daily sacrifice and break down the temple; and oppose the truth set out by Jesus and the apostles. This power, not in existence in Daniel's time, was to pour out God's 'indignation' against Israel; also termed their 'downtreading'. This indignation was to last for a long time (v.26), but Daniel was assured there would be an end. "*I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be*" (v.19). The end of the matter is given in verse 25: after prospering through deceit, "*He shall also stand up against the Prince of princes; but he shall be broken without hand*".

Let us appreciate what this means. It means that the same power that trod down Israel in the first century was to continue and to be in



existence when Christ returns; and that it would at that time oppose him and be destroyed miraculously — ‘broken without hand’. It is fitting that this should be so. God is a God of judgment. A proper recompense awaits the power that has done this evil to God’s people for so long. In this chapter it is called the ‘avenging’. In verse 14 it says that after the downtreading, *“the holy shall be avenged”* (the Hebrew word expresses justify, avenge, rather than ‘cleanse’ as in the A.V.).

Here then is one clear guide. In some way the diverse elements of Europe are to be united under one head, as the final phase of the Roman power, the KING, and will stand up against Christ.

## **THE KING IN DANIEL 11 AND THE INVASION OF ISRAEL**

In chapter 10 the ‘appointed end’ of the indignation is expressed in the words: *“Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days”* (10:14). Chapter 11 follows with this information, particularly in its last section concerning the ‘Time of the End’. The first part of the chapter concerns events a short way ahead from Daniel’s time, when a king of the north (the Seleucids) and a king of the south (the Ptolemies) would bring devastation to the land of Israel as they warred against each other. The second part of the chapter (verses 36-39) interests us because it concerns the chief power of chapter 8, the KING. These verses tell us two things: first that the KING-power was to prosper until the indignation of God against Israel is accomplished; and secondly this power was to change its religion. This second point refers to the change from paganism to christianity under the Emperor Constantine. The text reads: *“Neither shall he regard the God of his fathers, and, “a god whom his fathers knew not shall he honour with gold and silver, and with precious stones, and pleasant things”*. Justinian, a later emperor in the 6th century, was outstanding in building fine churches and honouring the Catholic religion.

The last section of chapter 11 concerns the Time of the End when the land of Israel is overrun and Jerusalem taken. At this critical point Michael, the great Prince, stands up for his people. This invasion of the land is the last element of the divine ‘indignation’ against Israel and its land. As the KING-power prospers **until** the indignation is accomplished, the KING-power must be prospering at this time.

Now the power that carries out this final indignation is described as ‘the King of the north’ so we must conclude that the KING-power and the King of the north are the same. This is confirmed from chapter 8,

where, we remember, it is the KING-power that stands up against the Prince of princes and is destroyed by him.

Why should the KING-power be called the King of the north? The reasonable answer is that when this last invasion of the land takes place there will be a similar situation to that of the earlier historical King of the north/King of the south: two powers hostile to each other north and south of the land (as we see developing today!) As in the original situation under Antiochus, the King of the north is victorious and also takes Jerusalem. How, then does the KING-power become the King of the north? Verse 40 tells us. After a pushing by the King of the south ((Allenby in 1917, or a future event?), the King of the north comes against him — the KING-power of the preceding verses — and the King of the north is obviously successful as expressed in the words that he shall come *“Like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries and shall overflow and pass over”*. In this language we see the future described when Russia comes from “thy place out of the north parts”, and **before** descending on the Middle East and the land of Israel, takes over the KING-power position. The KING-power and the King of the north are merged together; they become one power, with Russia as the leader — *“Be thou a guard unto them”* as Ezekiel says.

So when the Soviet moves into Europe it will be the reviving of the Roman power — bringing into being the final phase of that system that has endured from the time of Christ’s first coming. In our next chapter it is shown how Russia’s history and national characteristics make her the power to lead the revived Roman empire.

Both Daniel and Ezekiel describe the final invasion of the land, and we must add together what they both say. It is not just Russia coming to take a spoil, but also the beginning of Divine judgment on the Roman power for its oppression of God’s people from the first century onwards. We can look for the following developments:

- (1) The development of two hostile powers north and south of the land;
- (2) Russia taking control of the whole of Europe, and welding it into a mighty confederacy including the Catholic Church, with enmity against Israel;
- (3) The coming against Israel and their land as the last act of God’s ‘indignation’ against His people;
- (4) Michael, Israel’s great Prince, delivering his people and the invader being ‘broken without hand’. (This is the same occasion referred

to by Isaiah when the terrible overthrow at Bozrah is declared to be “*The day of the LORD’s vengeance and the year of recompenses for the controversy of Zion*” (34:8).

(5) To complete the picture after the avengement in the land of Israel, a final war taking place in **Europe**, described in Revelation as the ten horns of the beast making war with the Lamb and the Lamb overcoming them (17:13, 17; 19:19-21).

\* \* \* \* \*

Some additional notes on the subject of chapter one are given in the Appendix.

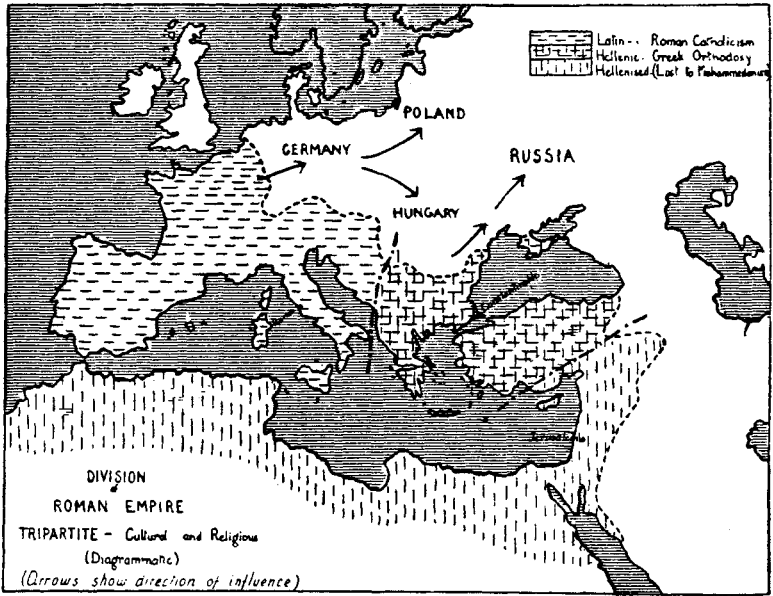
## **Chapter 2: RUSSIA IN RELATION TO THE KING OF DANIEL 8 AND 11**

### **THE NATION OF ISRAEL AND THE BOOK OF REVELATION**

Before taking a brief look at Russian history, a question should be answered. Where in the Revelation is the counterpart to the Time-of-the-End events in Daniel, when the KING invades the land of Israel? In the Revelation the dragon is the prime symbol for the Roman power, centred on Rome when pagan, and in the court at Constantinople when 'christian'. The dragon is the equivalent of the little horn of the goat, the KING, of Daniel. The Revelation is chiefly concerned with developments in western Europe, presented in the symbols of the beast of the sea, the beast of the earth, and the image of the beast (Rev. 13). At the time when Christ comes the dragon still exists, because we are told that frog-like spirits go forth from the dragon, the beast, and the false prophet to gather the nations to the war of the great day of God Almighty (16:13-14). This is followed by "*Behold, I come as a thief*". And the next verse reads: "*And he gathered them together into a place called in the Hebrew tongue Armageddon*". Strangely, nothing more is said about Armageddon, and the chapters that follow deal with the judgement on the beast, on Babylon the Great, and the harlot. That Armageddon is in the land of Israel is expressed by saying "*in the Hebrew tongue*". It is here that we fit in the invasion of the land of Daniel 11, and we suppose no detail is given in the Revelation because it has been adequately dealt with by Daniel. Further, the Revelation is a book about the circumstances of the saints, not the nation of Israel. It deals with the witness of the saints, their suffering and persecution and their avengement when Christ comes. This witness and persecution was chiefly in western Europe, under the beasts of chapter 13, and so the judgements when Christ comes (chapters 17-19), are concerned with the beast and not the dragon, or the KING of Daniel's prophecy.

### **RUSSIA THE INHERITOR OF THE GRECO-ROMAN SYSTEM**

Our interest now is to see the appropriateness of Russia becoming the last representative of the little horn of the goat, the KING. So with our attention now fixed on the eastern part of Europe, we want to see how the past carries forward to the present. The exercise is to look at Europe from this different angle, and to adjust our minds to see that Russia in the east is just as much a part of Europe as is Germany in the



The Roman Empire — tripartite cultural and religious divisions.

west. Whereas Germany was christianised from the western centre of Rome, Russia was christianised from Constantinople. Both are extensions of the Roman world. Both were subject to the Roman law revised and codified by Justinian. These two basic elements — common law and common religion — make East and West essentially one, despite the many differences. It could be said that Russia and the Slav countries were more Roman than Germany and western Europe, for they were more directly under the influence of the Emperor at Constantinople. Let us look at this relationship with Constantinople, and then we shall be ready to expect that Russia will become the final representative of the KING, the Greco-Roman horn; and fulfilling a similar role to that of Justinian, the emperor at Constantinople, emperor over the whole Roman world, giving support to the bishop of Rome as head of all christianity in the East and the West.

In history the eastern Roman empire, centred on Constantinople, is usually known as the Byzantine empire, Byzantium being the ancient name of Constantinople (now called Istanbul). Russia is recognised as having been part of the Byzantine civilisation. Byzantine civilisation geographically is described as follows:

“A compound of Roman, Hellenistic, and Christian traditions, it can be described in terms of the geographical area over which its influence was once predominant. Originally limited to the territories of the eastern Roman empire, above all to the Balkans and Asia Minor, Byzantine civilisation made a thrust northward into Russia shortly before most of Asia Minor was lost to Islam. The Balkans and Russia remained its main strongholds during the remaining part of the Middle Ages. Today the area occupied by the ‘heirs of Byzantium’ is basically the same, with the addition of the territories won for orthodox Christianity by Russia’s eastward expansion; it comprises the European lands inhabited by the Serbs, the Albanians, the Greeks, the Bulgarians, the Rumanians, and the Russians. The history of these six people reveals a striking similarity which to some extent overshadows their ethnic and linguistic differences; they are united by a common membership of the Eastern Orthodox Church and by the powerful influence exerted by Byzantium on their medieval culture” (D. Obolensky, “Russia’s Byzantium Heritage”, Oxford Slavonic Papers, Vol. 1, 1950, pg. 48).

The following further quotations from Obolensky’s paper show how Byzantium, New Rome as it was called, was the main source of Russian civilisation:

“Russia owes her religion and the greater part of her medieval culture to the Byzantine Empire, both directly, and through her connections with Constantinople in the ninth and tenth centuries, and indirectly, through Slavo-Byzantine schools of the tenth century Bulgaria.”

“Byzantium brought to Russia five gifts: her religion, her law, her view of the world, her art and writing.”

“Byzantine influence, which spread to Russia through the medium of Christianity and the channel of the upper class, was slow in filtering down to the other sections of society; but filter down it did, and over the course of the Middle Ages it pervaded in varying degrees the whole of Russian society from the prince to the peasant, leaving practically no aspect of Russian life untouched.”

“We may conclude that Russia’s parent civilisation was the Byzantine culture of East Rome, in whose terms Russian history remains intelligible at least to the middle of the fifteenth century”.

### **THE KING SHALL EXALT HIMSELF: Daniel 11:36**

When Constantine established his new throne in the East, he adopted the style of the Babylonian kings; he was an absolute monarch and head of the church and priest-craft; he was to be wor-

shipped as God on earth. As Daniel 11:36 says: "*He shall exalt himself, and magnify himself above every god*". This outstanding characteristic of the Byzantine emperorship finds its reflection in the Russian constitution. The quotations that follow are taken from the book "The Root of Europe", produced by the Geographical Society in 1952, with contributions from seven writers. The last two parts are by Prof. F. Dvornok, with the titles 'Byzantium and the North' and 'Byzantine influences in Russia'.

"The Russians were as keen as the Bulgarians and the Serbs on Byzantine political thought. They acknowledged the Basileus (Emperor) of the Romans as the representative of God on earth and the head of Christendom, submitted to his laws and referred to him all important decisions in religious matters".

"The Metropolitan of Kiev, who for centuries remained the head of the Russian church and Russia's cultural leader, was appointed by the Patriarch of Constantinople, confirmed by the Basileus (Emperor), and was usually a Greek . . . Such a situation was only possible in Russia because the Russians had taken from Byzantium the Byzantine and Christian version of the Hellenistic notion of the divinised king — the Law Incarnate, the Basileus, the successor of Constantine the Great, the only representative of God on earth, who wielded supreme power over all christians. This alone explains the sort of subordination to Constantinople in which Russia was held during the first four centuries of her existence. It was not the dependence of a vassal, as many historians have wrongly assumed. The supreme authority of the Orthodox Basileus (Emperor) was perfectly compatible with the political independence of the Grand Prince of Kiev and other Russian princes. The basic principles of legislation were Byzantine, and this helped both Byzantines and Russians to reconcile the notion of a supreme legislator in Constantinople with an independent growth of Russian law, in which sufficient allowance was made for the gradual absorption of Western principles after her first codification of the Russkaya Pravda or Russian law, started by Yaroslav the Wise . . . This Byzantine conception became the principle of all Russian religious and political thought."

"Under Mongol rule, Russia remained closed to every Western influence, and Byzantium served as the only source of inspiration; the Emperor acted as head of Orthodox Christianity and his decisions were law in Russia, even though contact with the tottering empire and its influence declined . . . In Russian estimation the fall of Constantinople to the Turks in 1453 was God's punishment. Ivan III was the

legitimate successor of the Greek Basileus and Moscow henceforth the Third Rome. Ivan's marriage to Sophia, the last Byzantine princess; and the adoption of the Byzantine Emperor's coat-of-arms, the double-headed eagle, symbolised the transformation. There followed an intensive study of Byzantine political literature under the inspiration of the clergy, in search of Russian formulations . . . In 1547 Ivan IV, the Terrible, lent to this general feeling a concrete and final expression by accepting the imperial crown and officially assuming the title of Tzar. The court of Moscow was organised on the Byzantine model, and the Tzar defined his own powers in words which could have been used by the Byzantine Basileus: 'The autocratic regime comes from God and the Tzar carries out God's wishes. He wields every power over all things and it is his duty to provide for the salvation of his people which God has entrusted to his care'. Moscow took its succession to Byzantium seriously, and the first synod of the Russian Church in 1551, was held after the model of the great ecclesiastical gatherings as they were once held in Constantinople under the chairmanship of the Basileus. The erection of the Moscow patriarchate in 1589 finally sealed the transition''.

Such are the strong roots Russia has in the eastern Roman empire.

## **THE IMPACT OF COMMUNISM ON RUSSIA**

Communism is such a dominant element in the world today that one may almost unconsciously assume it is so different, so revolutionary, that where it holds sway the past must be forgotten. The truth of the matter is quite different.

Communism did not originate in Russia. The philosopher Karl Marx was a German; and the Communist Manifesto, the programme of the German Communist League, dates back to 1848. It was a philosophy claiming progress according to the theory of Evolution. Ownership by the people, replacing Capitalism, was to lead to a better society. But despite its theory, and pleasant appearance, it is essentially an autocratic system. The few create the socialist programme, and the people must conform. Here was a philosophy the Russian people would accept; they had for centuries been subject to the autocratic rule of the Czar, as we have seen. Under Communism there is absolute power in the Supreme Soviet and the Presidium, and party leaders are spread out throughout the Soviet empire. Some 9 million Communists dominate a population of some 250,000,000. Their lot is not much different from what it was under the Czars. Their life is still controlled by the state, they are still poor, their life still centres round the old-established religion and customs, despite the efforts of the Communist party to spread atheism.

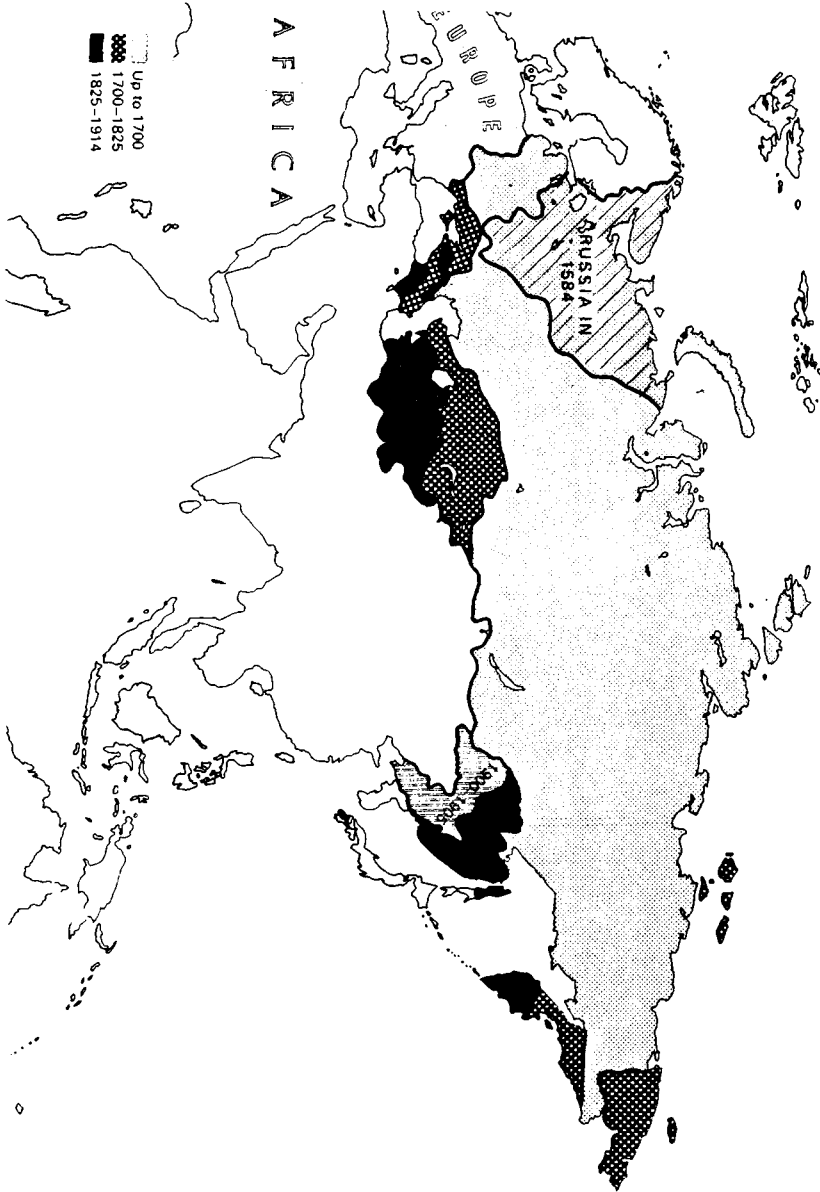


An important aspect of Communism in Russia is that it is an ideal tool for Russian expansion. Russia has been on an expansionist course for centuries, (see map), and Communism is a powerful new aid. Communism is successful as a philosophy of conquest, because those to be conquered are attracted by the prospect of power and wealth for the workers, taken from the oppressive Capitalists. They do not realise the snare they are caught in. Post-war events have clearly shown that Communism is only a tool in the hands of the leaders. They have no sincere attachment to 'the good of the people', and are ready to use any and every means for their advance; if necessary ignoring the wishes of Communist parties in other countries when an alternative path opens up.

Other countries have used Communism or Marxism as a means of conquest. It was Marxist philosophy and the National Socialist German Workers party that was used by Hitler for his platform and aggressive move against France and Russia. One can go back to the home of Socialism and Communism, to France: it was only a few years after the French Revolution that Napoleon used this new philosophy of 'liberty, equality, fraternity' as a weapon to conquer most of Europe! So we see that Communism is a well-established tool for aggression and conquest, and it has been, and is being, used successfully by Russia. But in no sense does this require that traditions and historical characteristics of Russia have been destroyed.

Some further quotations from Dvornok support the point just made that Communism does not destroy Russian national characteristics.

"I have already suggested that from the early eighteenth century onwards, Russia was living, as it were, under a dual dispensation. The upper strata of society had exchanged the Byzantine traditions of Muscovy for the education and ethos of the modern West, while the peasantry still clung to the old way of life. Yet elements of Byzantine tradition survived in all classes of the Russian society; thus a notable section of the nineteenth century intelligensia, the Slavophiles, regarded the Orthodox tradition derived from Byzantium as their surest bulwark against the encroaching rationalism and materialism of western 'Bourgeoisie' culture. Above all, the continuing strength of the Byzantine inheritance in modern Russia has asserted itself again and again in the form of the Orthodox Christian faith, to which the peasantry and a section of the educated classes have remained profoundly loyal; and there is no conclusive evidence to suggest the recent attempts of their rulers to destroy or subvert their religious allegiance have met with any notable or lasting success. Especially, perhaps, the



RUSSIA'S EASTWARD EXPANSION

vitality of the Byzantine heritage in Russia is manifested in the liturgy, which retains a powerful hold on the minds and emotions of all those, both educated and untutored, who have not succumbed to atheism or religious indifference, and which is one of the greatest and original creations of the Byzantine genius.”

“A Byzantine leaven has always conditioned Russian institutions, even to the present day. It is still present in what is left of the Church, and perhaps also in the Soviet constitution, that curious blend of autonomous republics may reflect the Byzantine attitude towards minor nations, left free to use their own language and customs as long as they recognised the supreme Basileus and professed the faith. The Russo-Byzantine idea of the Third Rome and of Russia’s messianic mission is still very much alive, and the Byzantine student will readily recognise in the diplomatic and administrative methods of modern Russia features that were once familiar in the city of Constantinople and the empire ruled by the Basileus”.

So Communism is an additional element added to Russian civilisation, without necessarily destroying national characteristics. It is essentially a facade, allowing rulers to hold power over the people. It is used by the Russian leaders in foreign policy as their ‘social gospel’, just as christianity is used by the Vatican to extend its power and authority. We may expect that in the next and final phase, when the Soviet and the Vatican combine, there will be a modified form of Communism, more powerful in its appeal because it has a religious element — what will appear as christian socialism, still despotic and tyrannical.

## **A RE-ASSERTION OF TRADITIONAL RUSSIAN SPIRIT?**

With all new influences in history, there comes a swing of the pendulum; old elements re-assert themselves. Recently a correspondent drew attention to an article by Robert Moss in the Daily Telegraph at the end of 1980. It was in his series on Soviet covert activities. It was headed **THE RUSSIAN PARTY**.

“Western Sovietologists currently engaged in trying to predict the shape of the Moscow leadership that will succeed President Brezhnev have drawn attention to the rising force of Russian nationalism within the military high command.

“Miss Elena Klepikova and Mr Vladimir Solovyov, two emigrant scholars working in the United States argue in a forthcoming book, ‘The Russian Paradox’, that while the Communist party is the only officially tolerated political movement in the Soviet Union, there is ‘another party, the Russian party, which today is the most powerful force in the U.S.S.R., the one with the best prospects.’

“They claim that this body emerged as a semi-clandestine organisation under the cover of Rossiya, the All-Russian Association of Patriotic Societies which is nominally concerned with the conservation of historic monuments.

“They argued that the revival of the assertive and essentially racist form of Russian patriotism is a natural response to the decay of belief in Communist ideology, the gearing-up of the Soviet war machine, fear of China and the internal challenge to the Russian minorities, especially the central Asians.

“They contend that, recognising the force of traditional nationalism, the KGB is playing a leading role in sponsoring the ‘secret Russian party’.

“While it is probably misleading to depict a trend as an organised movement, the fostering of ‘Russian’ ideas and the rebirth of a cult of Stalin as a great patriotic and military leader within the ranks of the armed forces is a striking phenomenon”.

“Extreme form of Russian nationalism within the military high command”; “the revival of an assertive and essentially racist form of Russian patriotism”, etc, are certainly phrases that interest us. They are in line with our theme that Russia is to follow a course marked out for her long ago, to revive the Roman power, and with control over all Europe, stand up against the Prince of princes, when attempting to establish world control.

## IS A ROMANOV TO BE HEAD OF RUSSIA?

A newspaper article way back in 1976 pointed out that there was in the top ranks of the Communist rulership a Romanov, a descendent of the Czars, Grigory Vaslivech Romanov.

“He is probably the fastest rising politician in the Soviet Union, and being a mere 53, is a powerful contender for the leadership when the old guard of Brezhnev, Premier Alexei Kosygin, 72, and President Podgorny, 73, eventually exit from the Kremlin”. *Daily Mail* 6-3-76.

It is possible he could be the next leader after Andropov.

## THE TREACHEROUS BEAR

There are Russian characteristics not originating in recently acquired Communism that illuminate her ‘progress’ in the world. Western popular democratic opinion generally fails to appreciate the devious and unscrupulous ways by which Russia continues to expand. In the words of Daniel 8: “*And through his policy also he shall cause craft to prosper in his hand*” words equally true of the Roman power in the West, as the history of the Papacy abundantly shows. The following quotation is from an article entitled “The Long View from Red Square”, *Guardian Weekly*, May 11, 1983.

“The Western democratic mind sees pacts or treaties as the products of a process of bargaining in which each side makes concessions, a compromise emerges, and this is accepted by both sides as a solution of the dispute. Soviet thinking utterly rejects compromise. Agreements, in the Soviet view are halts, or if need be, retreats, in an unending unrelenting march. This march need not be hurried, when necessary one can wait, but Bolsheviks never give up. After the unavoidable pause, the march is resumed.

## **Chapter 3: RUSSIA AND THE VATICAN: POLAND THE CRUCIBLE**

### **WHY POLAND:**

We have suggested in an earlier issue that it is very probable that the battle between the Vatican with its Roman Catholic Church and the Soviet with its Communism will be fought out in Poland. The two parties will spar with one another like boxers in the ring, until it is apparent that neither can win and that in cooperation both can benefit; and so some form of alliance is desirable.

Why is Poland unique and the place for this historical action to take place? Historical and geographical factors have a bearing:

1. Poland has affinity with Russia and other eastern European people, in that they are all Slavs. She has affinity with the West because of the Roman Catholic religion.
2. Geographically Poland is the bridge between east and west Europe. Although frequently under Russian influence and subjection, yet as Roman Catholics, Poles look westward in trade and economic development.
3. Poland is a very ancient kingdom, providing deep roots and strong nationalism. It has had greatness in the past: "Under the Jagellon dynasty (1386-1572) Poland was united with Lithuania, and became a great power, being the largest and most tolerant country in Europe" (Hutchinson New 20th Century Encyclopaedia). Such history contributes to national strength and patriotism.
4. It has suffered invasion at various periods, chiefly from Russia in her westward expansion. In 1581 and 1683 Poland successfully resisted Russian aggression by Ivan the Terrible. In the 18th century pressures from Russia, Prussia and Hungary brought about the partition of Poland in 1793. Polish rebellions against Russian occupation in 1830 and 1863 brought intensified repression, but after the first world war Poland was reconstituted as an independent nation. It was attacked by Germany in 1939 and then taken over by Russia. In 1947 the Polish Communist party gained control of the country. Such experience has strengthened national identity and determination to resist foreigners, and produces a spirit of defiance under subjection. This is strengthened by their devotion to the Catholic faith.

All these factors make Poland a likely 'crucible'. They explain why the Soviet has not taken drastic steps against Poland recently, as it did

against Hungary in 1956 and Czechoslovakia in 1967. Instead, they look on uneasily as the 'experiment' proceeds. They appreciate the tough resisting spirit of the Poles; they respect the power of the Catholic Church, which they have not been able to suppress. Further, although Poland has a Communist government, Jaruzelski and many of its leaders are patriotic to Poland. The Soviet could find no quislings to set up as puppets, as they did in Hungary and Czechoslovakia. Whereas in these two countries the revolt was suppressed before the West could wake up to the aggression, for Poland there would be an inevitably long conflict which could precipitate action by the West. And if Poland were overrun by the Soviet, the sullen uncooperative spirit of the Poles, willing to endure privation rather than cooperate, would place an enormous economic burden on the shoulders of the Soviet.

### **COOPERATION RIGHT FROM 1947**

One can suppose that the cardinals at the last election of the Pope saw the appropriateness of a Slav-Polish Pope in their working towards acceptance with the Soviet. From our Biblical viewpoint we rather think that the hand of Providence moved affairs to this situation.

It will be a matter of surprise to most to realise the amount of reluctant cooperation there has been in Poland between the Church and the Soviet, going back to the end of the last war, even though the Church has chosen to cry out about being persecuted!

"The history of the relations between Church and state in Communist Poland has by no means been one of continuous strife between two intransigent institutions, each bent on forcing the other to its knees. The Church, anxious to preserve its institutional prerogatives, has on more than one occasion been willing to lend support to the state in exchange for tangible benefits. In the immediate postwar period, for example, the regime needed the collaboration of the Church. It therefore deliberately refrained from confiscating most of its estates, allowed religious services to broadcast over the radio, introduced compulsory religious education into public schools, and required conscripts to attend Mass every Sunday. In return the bishops issued several appeals to the population to refrain from any resistance to the authorities and to preserve 'social peace' — a term which figures prominently in Church pronouncements today, too. To be sure, the honeymoon did not last; eventually the authorities moved against their most potent rival, effectively — and ironically — investing the Church with unprecedented moral stature and prestige. The offensive against the Church ceased in 1956, when Wladyslaw Gomulka, returning to power, needed the support of the Church; among the privileges then granted was the right to teach catechism on public school premises — a privilege unheard of not only in other Communist countries but in any countries that honour the principle of separation of church and state" (*New Republic* 23:5-83).

It may also be surprising to know that the same kind of cooperation has continued in the past two years, despite the imposition of a military government and outcries from President Reagan.

“... in 1982 alone, for instance — that is, during the period of martial law — the authorities gave in on one of the major demands of the Episcopate, permitting the construction of 390 large church buildings, a staggering figure when one considers that between 1971 and 1981 the government granted permits for only 100 churches a year. Another major demand of the Church, hotly disputed for years, has now been met: according to a decree enacted last November, the Church will henceforth benefit from generous tax exemptions. All income derived from Church property, from activities such as education, research, social work, publications, charity, and the training of clergymen, and from Church farms and gifts from abroad, will be tax free. In fact, as I was told by one knowledgeable Pole who left Poland only a short while ago, there is practically nothing that the Church cannot obtain from the regime these days: newsprint for its press (always a contentious issue in state-Church negotiations); considerable freedom of action for various lay Catholic organizations; even (though I tend to doubt this) the possible introduction of religious education in public schools. All that, of course, for a price: advocacy of ‘social peace’ and ‘honest work’, and judicious restraint in such matters as free trade unions” (*N.R.* 23-5-83).

“Never before has the Church had so much broadcasting time on TV and radio (a right originally won for it by the workers in the summer of 1980), so many newspapers, seminaries, schools, and permits for church-buildings. Two hundred churches are being built in Kracow diocese alone. In fact, the Church is frankly alarmed at its own strength. . . .” (*N.R.* 18-7-83).

The sequence of events from the Pope’s first visit is as follows. In his first visit in 1979 the Pope overstepped the mark:

“In 1979 the Pope’s presence created a lasting and visible disaffection for the Communist regime. His message was militant. He told his vast congregation that ‘the communist system is based on an ideology and a conception of the world that is diametrically opposed to that of the Church’, . . . and he argued that the Poles should act with more self-assurance and go on the offensive for their human rights and independence” (*Guardian Weekly* 26-6-83).

His speeches stirred up the workers to demand their trade-union rights and Solidarity as a political movement swept the country. It brought about a change of government and promise of reforms. This success brought boldness, and it was found to be plotting to ‘overthrow’ the government. There followed an inevitable clamp-down, the imposition of martial law and the suppression of Solidarity.

The Church now moved cautiously, emphasising a desire for

dialogue and accommodation with the government. The government was equally anxious for dialogue, because the uncooperative behaviour of the people under martial law and the suppression of Solidarity was plunging the country into economic chaos, aggravated by American sanctions and the withholding of loans. In November 1982 the Solidarity underground was shocked by their 'betrayal' by the Church leaders when cooperation between the hierarchy and the government was signalled in a communique that said that there had been a meeting between the Catholic primate and Jaruzelski to review the current situation of the country and together they expressed a "common concern for maintaining and consolidating calm, social harmony, and active work" (*N.R.* 23-5-83). It was at this meeting that agreement was reached for the Pope's visit in 1983. In this get-together the Church agreed to help maintain law and order, and curb violence and strikes; and the government gave the further privileges we have already noted.

### **THE POPE'S VISIT 1983**

So we come to the Pope's visit in June 1983. It was an important event, both for General Jaruzelski and for the Pope. The visit went off in an orderly and calm way. It was a success for both of them. The General's status was enhanced: he had invited the Pope, the Pope had responded, and in the Pope's meeting with Jaruzelski and the leaders of the government, he had given legitimacy to the regime: especially as there was a second meeting at the Pope's request. Above all, the Pope had used his powerful influence to tone down the defiance and hostility against the government.

The Pope played his part with skill; he must not let down the people, yet he must not be too critical of the government. So in contrast to his first visit, he largely limited himself to his religious field of social justice according to the gospel of Jesus Christ. His theme was moral victory. Some of the phrases he used were: "the cross"; "living the truth"; the imperative of "moral and social renewal"; "forgiveness is love's might, forgiveness is not weakness. To forgive does not mean to resign from truth and justice". Reconciliation was the theme of his last appearance:

"The Pope, during his final appearance at Jasna Gora on Sunday evening scrapped a prepared text and offered an improvised, extraordinarily intimate appeal for national reconciliation, for forgiveness and an end of hatred. He even added a prayer for General Jaruzelski, and called on the worshippers to 'leave for home in pious tranquility' ". (*G.W.* 26-6-83).

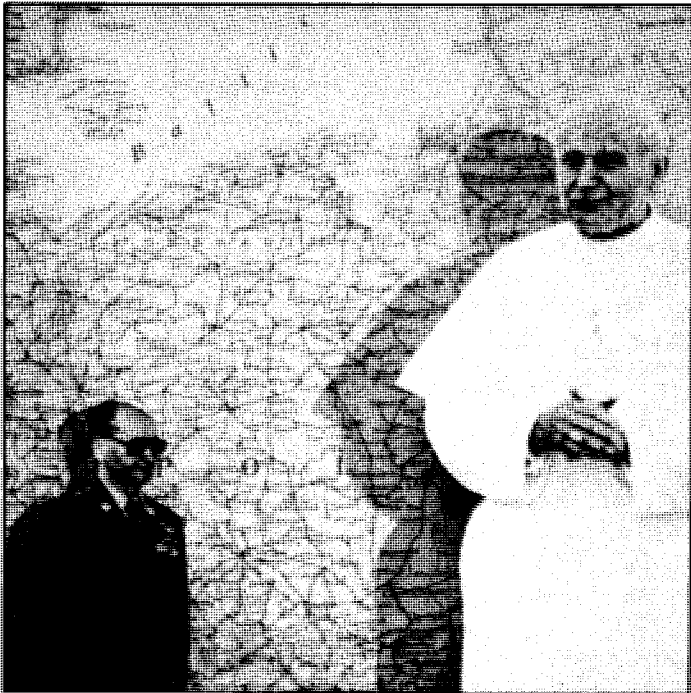
As always, his theatrical deliverance of his speeches was very im-



pressive. How Jaruzelski would wish he could have the same command and response. The Pope, of course, could work up religious fervour . . . The 'Virgin Mary' was brought into the picture. It is at Jasna Gora that there is the shrine of the Black Madonna, the queen of Poland.

"Speaking as if directly to the icon of the Black Madonna in the monastery behind him (he said) 'Queen of Poland, I also wish to entrust you with the difficult task of those who wield authority on Polish soil' " (N.R. 18-7-83).

All this from the government point of view did no harm; there was no political challenge of the government, even if occasionally he spoke against the oppression by the military, and the internment of underground leaders. Jaruzelski was anxious to demonstrate to the restive Soviet that Poland was under control, and should be left to pursue her own socialist course; and in this he was successful.



In the reports of several observers, all agreed the visit was a triumph for the Pope. But he was careful not to over-step the mark:

“John Paul is, day by day, making clear his authority over the mass of the Polish people. He is also making clear his determination not to set church and people against the state beyond recall” (*G.W. 26-6-83*).

It was a widely held deduction that he inferred that Solidarity as a nation-wide social movement was no longer useful. It was regarded as significant that the Pope requested a further private meeting with Jaruzelski before he left; and it was generally considered that they arrived at some basis for future action — Jaruzelski to bring martial law to an end, and the Pope to quietly remove from the front line the troublesome Lech Walesa. “Many of us feel it (the Pope’s visit) was a kind of glorious funeral for Solidarity, as an organisation”, was the saying of one Pole. And the *New Republic* article added:

“Their’s is the traditional, superb, Polish theater of defiance — and it has a huge and enthusiastic audience — but they do not see any prospect of converting this moral support into effective political action” (*N.R. 18-7-83*).

## **THE VATICAN SACRIFICES LECH WALESZA**

When the Pope returned to Rome there was the now famous article in the Vatican’s semi-official newspaper *L’Osservatore Romano* by the acting editor, Don Vergilio Levl, headed “Honour to the Sacrifice”. It said:

“(Mr. Walesa) leaves the scene. He has lost his battle. Sometimes it is necessary to sacrifice inconvenient people for the good of the community” (*D.T. 28-6-83*).

The editor’s resignation was called for. But it was generally believed he had stated the truth, and his mistake was in ‘letting the cat out of the bag’. The *Daily Telegraph* correspondent in Rome the next day reported that —

“the theory that Lech Walesa, founder of Solidarity, has been ‘sacrificed by the Roman Catholic Church’, in an attempt to reach closer understanding with Poland’s military regime gained support among Vatican observers yesterday”.

The *Guardian* commented that:

“The simplest explanation (of the resignation) pointed out that John Paul II could not allow himself to be suspected of having played a double game which nullified the pact of his visit to Poland” (*10-7-83*).

Regarding the final talk that the Pope had with Walesa, after his talk with Jaruzelski, the *Telegraph* reported:

“The Pope advised Mr. Lech Walesa that the banned Solidarity organisation should avoid street demonstrations, and rely on Church advice, sources in Gdansk said yesterday” (*D.T. 28-6-83*).

Hella Pick of the *Guardian* stated the question of Mr. Walesa in broad terms:

“Polish government spokesmen have been insisting since the end of last week that church and state can and will cooperate in promoting dialogue and national reconciliation. General Jaruzelski still intends to introduce legislation defining relations between the state and the Roman Catholic Church — a move amounting almost to establishing the Church in a Communist State.

“The Pope, an ambitious diplomat with his eyes on the whole of Eastern Europe, undoubtedly wants to do everything possible to extend the influence of the Polish church to the maximum, and was hardly likely to allow Lech Walesa to stand in the way of such developments” (*G.W. 3-7-83*).

Since the Pope’s visit, Poland has not had a big place in the news. Martial law was ended in July. U.S. sanctions against Poland have been eased, a campaign to discredit Walesa has been maintained, and the government keeps a firm hand to suppress political agitation. We must await with interest future events. We could say that for the present the score is equal; certainly the Catholic Church has made considerable progress. The writer of an article from which we have been quoting (*New Republic July 18*) concluded the article with the enigmatical words:

“... in fact the road Poland is taking is just another road to communism — a Polish road, a winding road, it is true, a road that seems to be heading due south (to Rome, G.P.) rather than east, but ultimately (or, as we Marxists say, ‘objectively’) heading toward Moscow”.

# Chapter 4: AMERICA AND THE SOVIET

## 1983: THE YEAR OF CONFRONTATION

Every one is aware of the increasing tension between America and the Soviet. Underlying this is a change of official policy by America, made clear by the Secretary of State, George Shultz, in a speech to the Senate Foreign Relations Committee in June defining the new American attitude to the Soviet:

“The doctrine of global opposition to the Soviet Union, as Mr. Shultz outlined it, is intended to replace the early U.S. Cold War policy of containment, which he said had been outdated by Soviet global reach; and the 1970’s search for detente which he said failed to produce Soviet restraint”  
(W.P. 26-6-83).

‘Global opposition’ is an expression of confrontation. This is reflected in speeches on both sides during this year which have had a far more aggressive quality about them. The Washington Post correspondent, writing from Moscow, opened his report of April 10th with:

“The bitter public exchanges recently between President Ronald Reagan and the Soviet leader Yuri Andropov appear to foreshadow a new and more serious crisis in U.S. relations and the possible advent of a second Cold War.”

Reagan has described Communism as ‘the focus of evil in the modern world’, and the Soviet Union as an ‘evil’ empire. He said it was a spiritual warfare as well as a political one: ‘There is sin and evil in the world and we are enjoined by Scripture and the Lord Jesus to oppose it with all our might’. Andropov’s reply was equally hard:

“The harshness of Mr. Andropov’s remarks about the president is virtually without precedent since the days of the Cold War. While the Soviet media have assailed U.S. presidents in bitter terms, top Soviet leaders have resorted extremely rarely to direct personal attacks on their U.S. counterpart”  
(G.W. 10-4-83).

A second spate of angry words was in June, reported with the heading: “U.S. AND RUSSIA IN WORSENING CONFRONTATION”:

“Foreign policy statements made within 24 hours of one another this week by Mr. Shultz and Mr. Gromyko have illustrated the growing intensity of the confrontation between the two super-powers” (D.T. 18-6-83).

As the year drew to a close the Guardian Weekly had a front page article headed: “ON THE EDGE OF A NEW COLD WAR”. A few sentences read as follows:

“One reason among many, for reading the worst into President Andropov’s statement is its sheer ferocity. The Russian leader has lain

curiously low since the Korean airline disaster whilst a variety of military gentlemen have glossed and trimmed in public. Why, after such a sidesway retreat, finally appear so bitterly, unapologetically aggressive unless there is at last a collective decision and a collective line based on fundamental decisions? . . . . So the hatches are ceremonially battened down and the nuclear arms race goes on unabated. Diplomatic snubs and expulsions pile one on another. The days of the cold war — and of great danger — return . . . . The immediate outlook has seldom seemed so bleak”  
(W. 9-10-83).

A week or two later a former U.S. ambassador to the Soviet, gave the Soviet side of the picture.

“Yuri Andropov’s recent statement gives evidence that he and his associates have now concluded that they have nothing to expect from the Reagan administration but implacable hostility expressed in a determination to exploit their difficulties to the limit, to isolate and encircle them internationally, and to press them to the wall in military competition”  
(G.W. 23-10-83).

This dramatically heightened tension arises from the U.S. gradually appreciating the overwhelming military might of the Soviet, her alarm at this, the steps taken to catch up — 245,000,000,000 dollars budget for one year; and the Soviet alarm at this increased threat and projected new arms race. The present tension will best be seen from the background of the changes that have taken place during the past decade.

But first we take note of Russia’s military and naval power.

## **RUSSIAN MILITARY AND NAVAL DOMINANCE**

The way in which the Soviet has overtaken the U.S. can be expressed simply: the Soviet and its allies spend some 12-14% of their Gross National Product on naval and military items, whereas the U.S. and her allies spend 3-5%. The cumulative effect of this over a decade is enormous. We are all familiar with lists showing comparative quantities of military and naval equipment.

It is in the naval field that the Soviet has what is probably the most important superiority. By her naval power, so recently developed (See *Milestones*’ 1977 pp. 14-17, 1979 pp. 9-14), she has made the whole world a chessboard, and given herself the capability of, as it were, calling checkmate by so positioning her forces and controls. Though her ‘many ships’ (Daniel 11:40) are of all sizes and purposes, it is in the field of submarines that she has particularly taken the lead and is establishing a naval strategy that makes other kinds of ships of secondary importance.

“SOVIET DESIGNS ‘OVERTAKE THE WEST’ ” was a heading of an article in April.

“Nato naval commanders are increasingly concerned by rapid strides the Russians are making in technology. In some areas such as submarine design they are now ahead of the West. (D.T. 29-4-83).

The article describes a new nuclear-powered hunter-killer submarine with a hull largely of titanium, an underwater speed in excess of 40 knots, and a depth capacity that makes it largely immune to anti-submarine weapons now in service in Nato navies. Then there is another submarine development at the other end of the scale. “HUGE SOVIET SUB. RAISES NATO FEARS” is the title of an article saying that Russia is expected to complete at the end of 1983 her first 27,000 ton strategic nuclear missile submarine. This is about the same tonnage as Britain’s largest warship, the carrier *Hermes*! It has a double thickness casing with 10-15 ft. gap between the inner and outer hulls, and it is very doubtful whether any existing anti-submarine weapon could penetrate both hulls. Its missiles have a range of 5,000 miles. It could reach the whole of western Europe or North America without leaving the Barents Sea and other areas which are heavily defended by the Russian navy and air forces (D.T. 3-6-83). In the more ordinary class of diesel-electric submarines, particularly suitable for the shallow waters around Britain, the Soviet has 270 boats and is completing 10 new ones every year (D.T. 28-4-83).

A Stockholm Research Institute report claims that the Soviet advances have reached a point that reinforcements from America could not get through by sea across the North Atlantic:

“Massive innovations over the past five years have made the Soviet Union able to prevent Nato sending supplies across the Atlantic. . . . The Soviet navy was now far ahead of Nato, and particularly the American Navy. . . . The book says that the strength of the Soviet Navy has been seriously augmented by the disarray in American naval policy” (D.T. 5-10-83).

The Soviet naval activity is worldwide. Thus a report in the *Daily Telegraph* from Tokyo under the head “SOVIET NAVY ‘CREATING PACIFIC SANCTUARY’ ”:

“The Soviet Union has assigned nine cruisers, several dozen missile destroyers, and other warships to the Russian Pacific fleet. . . . Large nuclear-powered strategic missile submarines capable of wide-ranging operations in Pacific waters were also being deployed throughout the Far East, especially eastern Asia. . . . also increasing the capabilities of the Soviet Pacific fleet for sustained operations in the South China and Indian Ocean”.

These various extracts illustrate the grip the Soviet is getting on the world’s shipping lanes and the global aspect of her expansionist aims.

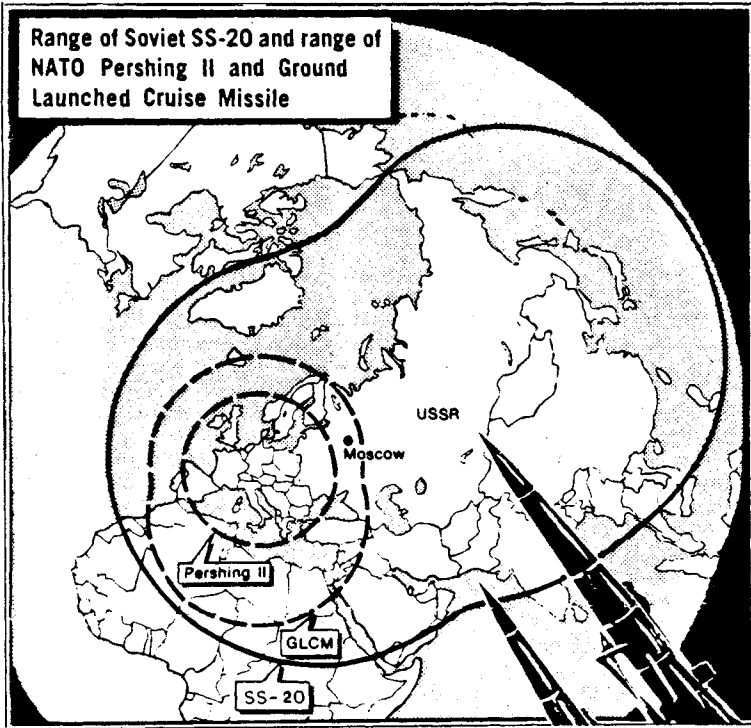
## **THE DEVELOPING SITUATION IN WEST EUROPE OVER A DECADE**

First, we remember West Germany in 1970-71 ignored NATO and the West and tied herself to Russia and the satellite countries by peace treaties and commercial treaties. Though remaining loyal to NATO, the ground has been prepared for a swing to the other side. As far back as 1971, an opinion poll showed 50% in favour of neutrality, and only 39% for NATO (*D.T. 25-10-71*).

There followed the era of 'detente' allowing the development of trade and cultural relations between Russia and the West. For Russia, detente was a wonderful gain. In 1973 Brezhnev is reported to have said: "Trust us, comrades, for by 1985, as a consequence of what we are achieving with detente we will have consolidated our position . . . we will be able to exert our will whenever we need to do so . . . We have been able to accomplish more in a short time with detente than was done for years pursuing a confrontation policy with NATO." This is an illustration of what Mr. Emery said, in the quotation "The Treacherous Bear" on page 19.

After some seven years of detente, Russia thought it safe to take the dramatic step of placing SS-20 nuclear missiles along her western front from the Baltic to the Carpathian mountains. And she got away with it, in that there was no counter response.

From this time there was an increasing concern in the West. The U.S. offered W. Europe the neutron bomb — a weapon that destroyed lives but not buildings. The true state of opinion in these countries was revealed in their rejecting this counter to the SS-20 threat. This was the first sign of differing views between U.S. and W. Europe. Then came the invasion of Afghanistan at the end of 1979. President Carter declared the scales had fallen from his eyes; he saw the Soviet in her true colours. He put in hand economic sanctions, and conscious of America's lack of ships and other weapons, started a new re-armament programme. At the presidential election, Carter passed off the scene and President Reagan took over with a stronger hand. In W. Europe the reaction was different. There was mild censure of the Soviet, but it was still business as usual. Reagan's attempt to prevent the building of the Siberian gasline by sanctions in 1981 was defied by W. Europe. Military leaders however, felt the need to take the SS-20 threat seriously in the light of the aggression shown by the Soviet in the Afghanistan invasion and it was agreed in 1979 to install counter-measures in W. Europe — Cruise and Pershing II missiles — if no arms agreement had been reached with the Soviet by 1983-84 — 4 years on.



## **TODAY'S DIFFERING VIEWPOINTS**

As these four years passed by, and 1983 arrived, the differing viewpoints of the U.S. and W. Europe became more apparent; W. Europe desperately anxious to maintain neighbourly relations with Russia and avoid the devastation of war; the U.S. from its distant position taking a global view of conflict with the Soviet, and seeing W. Europe as only one of many fronts. In Milestones 1982 these differing situations of W. Europe and the U.S. were set out in detail.

During 1983 the U.S. has felt increased pressures from the Soviet, in occasions that are strengthening public opinion to support the tough line being taken by the Administration and military. There was the Soviet backing of Syria in Lebanon, and the calamity of nearly 200 marines killed in the suicide raid at Beirut; there was the Cuban grip on Grenada and the U.S. rescue 'invasion'; there was the shooting down of the Korean plane with the loss of over 60 American lives; there is the trouble in the Philippines, the site of important U.S. military bases, focussing on the conduct of President Marcos; there is



continuing fear of calamity in the Gulf region because of the Iran-Iraq war that the Soviet keeps going; and there are many covert activities going on. Under the Andropov leadership, and the confidence which the Military establishment now possess, a less cautious foreign policy is apparent. This strengthens the 'global' opposition attitude that Mr. Shultz referred to.

Western Europe is out of tune with all this. It is concerned with its own limited interests. In W. Germany the popular demonstrations this year against installing nuclear missiles on German soil has become a serious factor — one million people demonstrated on one weekend — and underlines a desire to be separate from America and take a neutral stance between the two superpowers.

"Like no other issue since the war, the prospect of more nuclear weapons on West German soil has given rise to fear, while at the same time releasing a still hesitant yearning for greater national independence, even patriotism. . . The issue dominated public discussion, and has been taken up by the churches, the trade unions, in schools and — to a lesser degree — in the armed forces. Opinion polls have shown that 75 per cent of the population favour a delay in deployment if the Geneva disarmament talks fail later this year. . . While the older generation is against more weapons but continues to support West Germany's membership of the Nato, the young are questioning both the arms race and the Nato alliance" *(G.W. 9-10-83)*.

The Soviets, of course, are working their propaganda at maximum output to encourage this peace and neutrality desire among the people. While it is not likely that public opinion will prevent the deployment of the nuclear missiles, it will increasingly be a factor in government decisions.

The hostility of W. German public opinion to the U.S. over the placing of nuclear weapons on their soil, is added to by the conflicting interests of the E.E.C. and the U.S. in trade matters. The feelings and language get more bitter. A few newspaper headings will express this:

February: U.S. 'TREATS ALLIES LIKE ENEMIES';  
April: EURO ANGER AT REAGAN TRADE PLAN;  
July: EUROPEAN FURY AT REAGAN STEEL PROTECTIONISM;  
October: EEC-U.S. STEEL TRADE WAR STEP NEARER.

In so many aspects of life there is an asserting of European independence and a dislike of American 'interference'. On the political plane there was a particularly hostile reaction over the Grenada 'invasion' when France voted in favour of a UN motion condemning America. All this antipathy to the U.S. tends to move W. Europe into a neutral position between the two superpowers.

## **W. GERMAN CHANCELLOR HERR KOHL**

The Soviet regard Germany as the key country in its calculations

regarding W. Europe. During the 1970's Herr Brandt and Herr Schmidt, socialists, were friendly to the Soviet. Last year Herr Kohl, a Catholic, became chancellor of W. Germany. Some thought he would take his country back to the days of Dr. Adenauer and his distrust of the Soviet. But this has not been so. Kohl had a meaningful visit to Moscow in June (Adenauer would never make such a visit), and he reported, despite the confrontation attitude of Reagan, that he saw his Moscow talks as "the beginning of a dialogue with our most important neighbour in the East". He considered the talks to have been "positive, informative, and constructive for the long-term development of relations" between the two countries. (*D.T. 9-7-83*).

There are three items to note about Herr Kohl. The first is that he is exerting himself for the reunion of East and West Germany, and the Soviet knows this.

"In his first press conference on becoming chancellor Kohl reaffirmed his commitment to 'constructive relations' with the East German government 'for the benefit of the peoples in both parts of Germany'".

It has always been apparent that the move towards reuniting East and West Germany would be a strong bargaining piece in the Soviet's influence on W. Germany. The Soviet is dangling this as a carrot, and already giving some inducement. A Daily Telegraph editorial under the heading "A GERMAN AFFAIR" noted that despite the Korean airliner disaster, and the missile controversy:

"there are increasing signs that East and West German relations are improving . . . Other examples of increased contacts and increased trade are to be found. The number of West German high-school children visiting East Germany has gone up from 500 in 1979 to 5,800 so far this year. West German exports went up some 33% during the first half of this year. It would seem Ostpolitik remains very much alive and it is getting under Herr Kohl a new lease of life."

The editor goes on to say that this must be happening with the approval of Andropov.

When one realises that most of the Soviet missiles are in East Germany, and that when installed, the Cruise and Pershing missiles will be mostly in West Germany, this looks like inviting mutual slaughter of Germans by Germans. Reunification of the two Germanys would change all this. All that the Soviet wants is neutrality from West Germany, and there is a strong emotional reason to take this path.

The second matter is that Herr Kohl is head of a coalition government, made up of Christian Democrats, Liberals, and Socialists. It is expected that at the congress of the Social Democrats at the end of November, the party led by Herr Brandt will oppose the installation of the missiles in Germany. (That is indeed what they did by a vast majority of their party members and for the first time seriously divided

West Germany on an important foreign policy). The Daily Telegraph commented on this in an editorial headed "DANGEROUS NEUTRALISM". In the last paragraph the editor wrote:

"As the last war fades, many young Germans seem to think security can be had by rejecting the American umbrella . . . It could one day make the United States ask itself, is Europe worth defending" (D.T. 3-11-83).

The recent invasion of tiny Grenada in global terms is a small matter, but it may have big consequences in Europe. Largely socialist in outlook, W. Germany and France have no sympathy for the U.S. point-of-view and justification for the landing. But more than this, they see it as high-handed, without consultation with allies, and revealing a trigger-happy U.S. If nuclear weapons are installed in Europe, how do we know the U.S. may not act in a similar way? The U.S. is not to be trusted, is the feeling.

The third matter to bear in mind regarding Herr Kohl is that he is a Roman Catholic, and no doubt involved in the relations of the Vatican and the Soviet.

Here is a complex situation: reunion of the Germans; Poland and its Church-State relations; Vatican, Jesuits, and the Kremlin. Out of the interaction of these various influences there could be an agreement behind the scenes that would paralyse any worthwhile opposition of W. Europe to a move by the Soviet westward. It would be carried out under the banner of neutrality and European unity, future peace and prosperity. Such a situation would leave Nato powerless, and the U.S. would abandon W. Europe.

## HOW MANY MORE YEARS CAN IT GO ON?

Can there be many more years of increasing tension between America and Russia, of increasing armaments, of ill-feeling between W. Europe and America, of a state of crisis 'peace'? Will the Soviet have a better opportunity if she allows the present style of things to continue for another X years? Or is the present time the most favorable for her, before the U.S. develops her planned increase in war equipment? Andropov is a sick man and he could pass off the scene and be replaced by a younger and more vigorous man. The conquering Alexanders and Napoleons have been young men. We do not know the answers. But it behoves us to live as if an upheaval was about to happen; fortifying our faith, holding *loosely* to the affairs of this life, finding strength and inspiration from the records of those who stood firm before the challenge of conforming to the demands of a generation ready for Divine judgment!

The Bible student knows what lies ahead — a time of trouble and distress such as has not been (Daniel 12:1). Isaiah says: "The loftiness

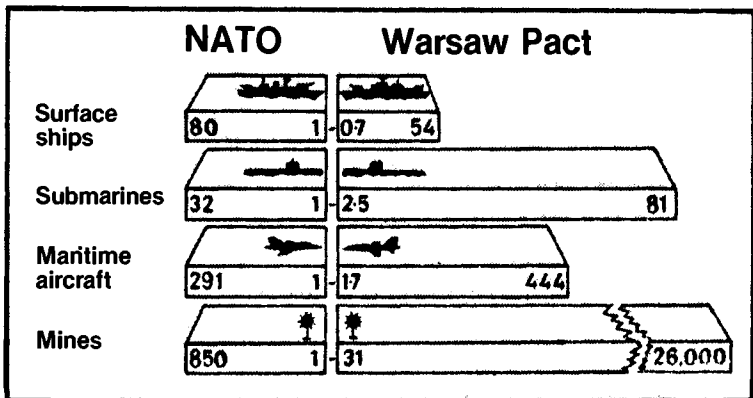
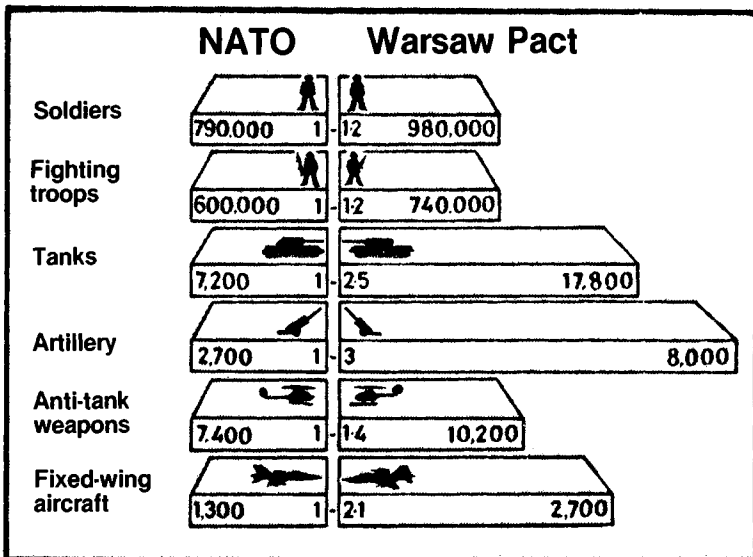
of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth” (Isa. 2:17, 19).

Europe has had nearly 40 years of troubled peace, nevertheless peace, and pleasure for most. Are we coming to the end of one of God’s 40 year cycles? Fear is increasing; and the world is moving towards a desperate ‘peace and safety’ cry, more intense than ever before. Then follows ‘sudden destruction’. The first phase of calamity we expect will be initiated by a Russian move west. The capitulation of W. Europe may come about without extensive war, like the betrayal of France in 1940. But the Soviet grip will tighten rapidly, as it did in the satellite countries in 1947.

Habakkuk expresses the spirit of these calamitous times. The vision speaks ‘at the end’ (2:2). “He is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto himself all people . . . Woe to him that increaseth that which is not his! and to him that ladeth himself with thick clay” (Vv.5-6). Daniel describes an onrushing military power — “like a whirlwind, with chariots, and with horsemen and with many ships” (11:40).

But Soviet action may not initially be dramatic. One would expect it to take some testing moves relative to Europe. Since Tito died, Yugoslavia has gone to pieces economically (*D.T. 13-10-83*). Famine and shortages are stirring regional hostility. The country would be an easy prey to a Soviet engineered coup. If the U.S. and W. Europe did not react to this, the Soviet would be emboldened to proceed. Many other similar probings by the Soviet are possible.

The 40 years of peace from the last war is not for the sake of the world, but for the sake of the saints. As Peter said in the last days of Judah’s commonwealth; “The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9). It is for us who have been called “to repent and do the first works”. If Peter were addressing us, he would say about the Gentile world what he said about the Jewish world: “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with great noise, . . . the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness”.



Graphs from the White Paper comparing Nato and Warsaw Pact forces. 7-7-83

# Chapter 5: THE NEAR EAST AND THE MIDDLE EAST

## THE IMPORTANCE OF SYRIA

Syria has emerged as the dominant factor in the Near East turmoil; and behind Syria is the Soviet. After the set-back of last year, the Soviet is re-asserting itself via Syria. American aims have been thwarted and Syrian policy ensures that there will be no settlement in this area without the Soviet having a part. In the first part of the year, in the many diplomatic comings and goings, the U.S. foolishly ignored Syria, and then reluctantly had to change its approach. To the dismay of Lebanon and Israel, the U.S. in September-October began negotiations with Syria and back-tracked on earlier interests with Israel and Lebanon. The Guardian Weekly reported in October as follows:

“Interviews with Lebanese and American officials establish that there has been a radical shift in U.S. Middle East policy, which had previously sought to isolate Syria. Since President Reagan’s new envoy, Robert C. McFarlane, took charge two months ago, the United States has sought a political accommodation with Syria as the first step in reducing Russian influence in the Middle East, according to accounts provided here”

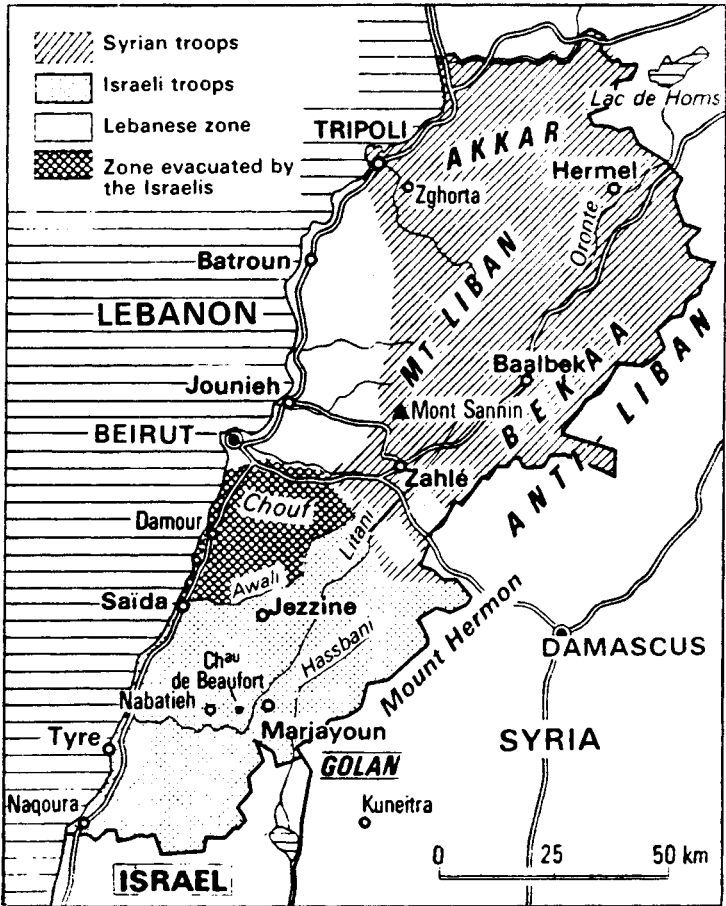
*(G.W. 9-10-83).*

The Mr. Robert McFarlane who has been conducting the new policy has just been made the President’s National Security Adviser, indicating that the President is committed to this policy.

As to the Soviet, it was apparent soon after Mr. Andropov succeeded Mr. Brezhnev that he intended to give high priority to the Middle East, and the re-establishing of Soviet prestige in the Arab world. In December 1982 there was a headline “ANDROPOV IN MIDEAST TALKS” — “Mr. Yuri Andropov, the new Soviet leader, demonstrated his grip on policy-making yesterday and headed the Kremlin team at talks on the Middle East” (*D.T. 4-12-82*). So the Guardian Weekly: “Middle Eastern diplomacy has been one of the more vigorous areas of activity under Mr. Andropov’s leadership” (*G.W. 27-3-83*). The Russian ambassador in Beirut uttered a warning in March that the Soviet would intervene if war breaks out between Israel and Syria.

“Mr. Sodatov’s statement adds a dangerous element to tension already created by the deployment in Syria of SAM-5 missiles manned by thousands of Russian technicians, the sources said” (*D.T. 18-3-83*).

The Vatican’s continuing interest in the Lebanon and Middle East situation (see Milestones 1982 p.12) has recently been emphasised by the election of Peter Hans Kolvenbach as head of the Jesuits. He was ordained in Beirut in 1961. From 1968-81 he was a professor at the Beirut university, and then became rector of the Pontifical Oriental



Institute in Rome (*G. W.* 9-10-83). With such a General in charge, one may imagine many Jesuitical activities in the Middle East. In February the Pope created another 18 cardinals, and one of these, Antoine Khoraiiche, is from Lebanon.

### FAILURE OF THE REAGAN 1982 PEACE INITIATIVE

The events that led up to this emergence of the influence of Syria are as follows. In line with the Camp David agreement of 1979, President Reagan launched a peace initiative in September 1982. This was based on the new situation arising from the destruction of the military power

of the PLO by Israel, and the effect of this in reducing terrorist activities and intimidation among the Arab nations. The aim was to get Hussein of Jordan to enter negotiations with Egypt and Israel. Hussein was wooed during the early part of 1983, and the situation looked hopeful, until, in April, Arafat told him he would not have the general support of the Arab countries and Hussein declined to start negotiations.

Unable to get a general settlement moving, the U.S. then concentrated on establishing Lebanon as an independent state and obtaining the withdrawal of all foreign troops. Some success was achieved in May when Israel and Lebanon agreed on a basis for troop withdrawal. But Syria had not been consulted and she declared she would 'torpedo' the agreement. In June Syria exerted her authority by expelling Arafat from Damascus. The U.S. made great efforts to get Syria's agreement to a simultaneous withdrawal of Syrian, Israeli, and PLO troops. First Habib, then the Secretary of State, George Shultz, did their best, but without success. "AMERICA'S MID EAST EFFORTS IN TATTERS AS SHULTZ FAILS" was the headline (*D.T.* 7-7-83). Then Mr. McFarlane was sent to the region, and it gradually emerged that he was charged with carrying out a shift of policy towards Syria — to recognise her historical and 'legitimate' interests in Lebanon. This diplomacy was coupled with a little military pressure — warships shelled Druze and Syrian positions, and Syria agreed to a cease-fire.

Despite the cease-fire, Syria continues to harass the U.S. peace-keeping force at Beirut, hoping to bring about the withdrawal of U.S. troops. Clearly Syria has the upper hand and the U.S. find itself in something of a trap. America has three courses open to her: to withdraw her troops and lose face in the Arab world; to increase her force of marines and give military aid to Lebanon to drive the Syrians out; or to seek a negotiated settlement with the Soviet. If there is any settlement, it will probably have to be paid for by the U.S. recognising that Syria and the north of Lebanon is the zone of influence of the Soviet. This would be a step in preparing for the King of the North of Biblical prophecy.

## **SOVIET MILITARY PRESENCE IN SYRIA**

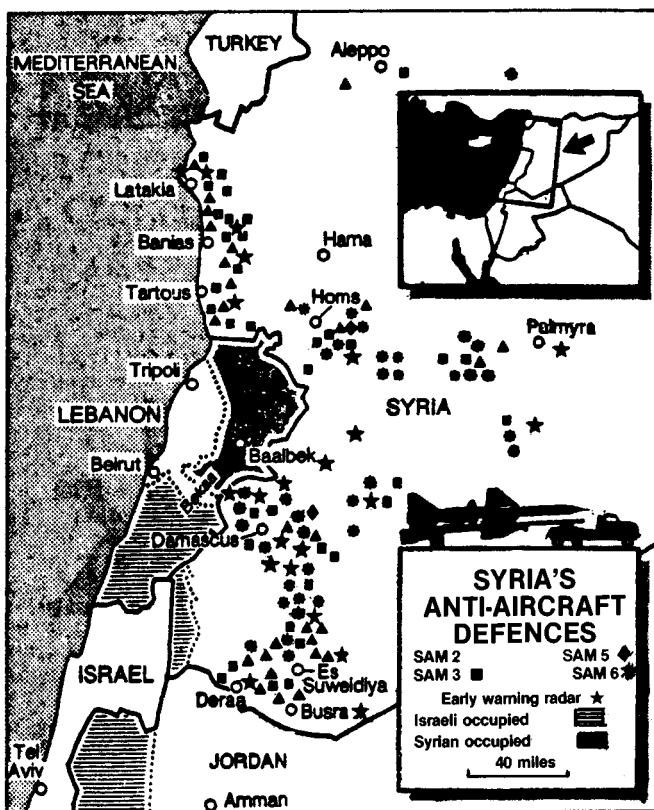
By the end of 1982 the Soviet had replaced all the military equipment Syria had lost in the war with Israel; and early in 1983 SAM-5 missiles were installed, operated by Russian, not Syrian, soldiers. Not only are Russians in control on the ground, but it is reported that the Soviets had given Damascus a satellite-linked communication system, which would allow direct control from the Kremlin. A future war with



Israel could be managed by Soviet generals in Moscow! (J.P. 3-4-83).

The grip Moscow now has on Syria was made clear in the monthly newsheet 'Britain and Israel' in July. There was a section headed "THE SOVIET-SYRIA FACTOR" describing the military situation.

"It is no longer possible to treat Syria as an independent factor in the Middle East imbroglio. Syria has become virtually a Soviet dependency. Its most sinister element is the establishment of the Russian-manned SAM-5 missile sites at three points close to Syria's western and southern borders — west of Damascus, on the Syrian-Jordanian border, and directly opposite the main Syrian military build-up in Lebanon's Bekaa Valley (see map).



"This map shows the immensely increased strength of Syria's anti-aircraft defences. The concentration of strength in the south of the country is clearly intended to awe Jordan as well as menace Israel".

“The SAM missiles have a range of 150 miles, which covers two-thirds of the state of Israel and many of its airfields. Admittedly, the SAM-5’s are anti-aircraft weapons only, but they serve as a back-up to the ground-to-ground missile systems which the Russians are installing in Syria and in Northern Lebanon. They are part of a well-planned Soviet strategy in the area . . .

“Recent reports show the Russians giving Syria much besides: thus 4000 to 5000 ‘military advisers’ who are often potential combatants; MIG fighter-bombers, Mh helicopters with Soviet crews which are ‘optional’. The Soviet Union has no doubt whatsoever about what eggs it should put into what Middle East basket. Iraq cannot be detached from its crazy war with Iran, itself ruled by maniacs who have just liquidated the only Soviet surrogate, the ‘Tudeh’ communist party. Libya is too far away from the scene of action. So is the nightmare state of South Yemen.

“So Syria remains the sole potential Soviet client-state. President Assad’s regime is a total dictatorship, but there is nothing unusual about that in the Arab world. It has rejected cooperation with any Arab neighbour, be it Jordan, Iraq, or Saudi Arabia. . . It also lays claim to the whole of Lebanon, Jordan and Israel, which it lumps together under the title of ‘Southern Syria’”.

So there is no doubt about the reality of the Soviet presence north of Israel; and that presence has certainly increased in 1983. Casper Weinburger, the U.S. Defence Secretary, declared Syria “is just another outpost of the Soviet empire” (*Newsview 25-4-83*). Biblically speaking 1983 has seen further progress to the eventual King of the North.

Egypt is still important in Soviet eyes. The same *Newsview* article reported: “The Soviets have also been working hard lately to mend relations with Egypt. Arab diplomats expect by the end of the year Moscow and Cairo will exchange ambassadors for the first time since 1981”. Eventually we know the King of the north will get possession of “the treasures of gold and silver, and over all the precious things of Egypt” (Daniel 11:43).

## **REFLECTION ON CURRENT EVENTS**

The most puzzling part of prophecy is in Ezekiel chapter 38 — those in the land dwelling ‘at rest’. Three times it is stated:

V.10 “They shall dwell safely, **all** of them”;

V.11 “I will go to them that are at rest, and dwell safely, **all** of them dwelling without walls, and having neither bars nor gates”;

V.14 “In that day when my people of Israel dwelleth safely, shalt thou not know it?”.

So there can be no doubt that this must happen. And it must be for

a sufficient time for them to become prosperous, and provide a 'great spoil', agriculturally and industrially — "cattle and goods". Such a state as 'at rest', seems hardly possible in the present situation of the Middle East, and the vast amount of arms there. What we learn from Ezekiel, therefore, is that an amazing and beguiling change must take place in world diplomacy and especially as it affects the Middle-East. Surely it must be chapter 38 of Ezekiel that the Apostle Paul has in mind when he writes of the "Peace and Safety" cry that precedes the sudden destruction of Christ's coming. Furthermore, Paul states clearly that this was well-known to the disciples in Thessalonica (1 Thess. 5:2-4). Obviously it had been part of his instruction to them; and Ezekiel's word and the prophecy of the Lord concerning the "thief in the night" must have been the principal passages on which this teaching was based.

What is so remarkably pertinent to this warning of the Spirit is the fact that the Lenin School of Political Warfare in Moscow has been proclaiming this since 1931.

"War to the hilt between communism and capitalism is inevitable. Today, of course, we are not strong enough to attack. Our time will come in 20 or 30 years. To win we shall need the element of surprise. The bourgeoisie will have to be put to sleep. So we shall begin by launching the most spectacular peace movement on record. There will be electrifying overtures and unheard-of concessions. The capitalistic countries, stupid and decadent, will rejoice to co-operate in their own destruction. They will leap at another chance to be friends. As soon as their guard is down, we shall smash them with our clenched fist."

Circumstances change so rapidly. Since writing the first draft of this chapter, three new features have emerged. The first is that Arafat, having surrendered in Tripoli, may be counted out; and as a result Hussein of Jordan may take an initiative.

"... the King will apparently feel himself entitled to repudiate the resolutions of the 1974 Rabat summit conference which appointed the PLO in his place as the sole, legitimate representative of the Palestinian people.

"The weaker Mr. Arafat becomes, the more King Hussein, deeply concerned about the pace and extent of Jewish settlements in the occupied territories and its disruptive impact on Jordan, is tempted to revive Middle East peace-making without the collaboration or blessing of the PLO"

(G.W. 3-11-83)

The second and third items are related, and are a further shift of policy of the U.S. On the one hand there is a hardening toward Syria, and on the other a move closer to Israel.

"AMERICA VEERS TO NEW ALLIANCE WITH ISRAEL. In a policy shift, the Reagan Administration has decided to promote a new and stronger political and strategic relationship with Israel as a counterbalance to Syria's increasing belligerence.

“Washington’s relations with Israel began to cool when the Israelis invaded Lebanon last year. They remained on ice while Mr. Reagan thought there was a chance of bringing the Syrians round to co-operating in the Lebanon troop withdrawal plan.

“But Syrian intransigence, the bomb attack on the Marines’ headquarters at Beirut, and the new build-up of Soviet weaponry by the Syrian armed forces have all contributed to a fundamental re-assessment in Washington.

“The Israelis are likely to get increased military assistance. Equipment is likely to be stock-piled in Israel for the American Rapid Deployment Force, and joint air and naval manoeuvres are also probable”

*(D.T. 9-11-83).*

This is indeed a major change of policy. It looks as if America has at last made a decision to give full support to Israel, and ignore Arab protests.

Piecing together these developments, along with the military pressure on Syria from the massed U.S. naval forces off Beirut, and the changing mood in Israel (see chapter 6) that desperately wants peace with reasonable security, it may be the U.S. sees the possibility of some settlement in the area. This supposes that the southern Arab states, particularly Jordan and Saudi Arabia, are now so afraid of the Soviet aggressive attitude in the region, that they are willing to come under the U.S. umbrella along with Israel; and that they will accept the division of the Arab nations into a northern group, Syria, and Iraq under Soviet influence, and a southern group under U.S. influence.

Whatever our uncertainty about the immediate future, we are sure that more and more, all eyes will be drawn to the land of Israel and Jerusalem. It is here that an astonished and terrified world will come face to face with almighty and indestructible power in the hands of Christ and the saints, demanding submission to the laws of the only living God, Yahweh of Israel. Shall we be there? In the words of the hymn — “We make the answer now”.

## **SOVIET INFLUENCE IN IRAQ, IRAN, AND AFGHANISTAN**

The original King of the North occupied all the countries in our heading, and we expect this to be repeated in the future.

**Iraq:** The Iraq-Iran war has been going on for over three years with a terrible loss of life. Iranian losses are estimated at 100,000 dead with another 70,000 wounded, while some 50,000 Iraqis have been killed and 100,000 wounded. These figures do not get into the limelight, whereas a few hundred killed — if Israel is involved — creates an outcry. The West and the southern Arabian states are most anxious to see

the end of the war, and its threat to the oil through the Gulf. The Soviet has a different idea. It cynically prefers to keep the war going to further de-stabilise and create unrest in the region. The Soviet supplies most of Iraq's arms. Newsview October 4th spoke of—



"Iraq's huge arsenal of weapons, stocked by the Soviet Union, Eastern-bloc countries and Egypt . . . Most of Iraq's airforce is of Russian origin. The Russians have provided at least eight squadrons of MIG 21's and nearly seven squadrons of MIG 23 fighters to Iraq, besides 41 gunships. There is no clear evidence of Russians helping the Iraqi airforce in combat, but all Russian aircraft supplies are accompanied by 'advisers' (D.T. 30-12-82).

Though not the main supplier of arms to Iran, the Soviet has considerable control of Iran's decision to continue the war, as the next paragraph indicates.

**Iran:** A correspondent sent an informative article from the magazine *Business Week* (15-8-83) entitled "MOSCOW MANOEUVRES TOWARD A TAKEOVER IN IRAN". The first few paragraphs read as follows:

"The Soviets have so successfully penetrated Iran that Moscow could manipulate the regime that follows the death of the ailing 86-year-old Ayatollah Khomeini. That conclusion is inescapable, despite Tehran's recent ephemeral flirtation with Washington and the widespread belief that the Islamic revolution is a shield against Communism.

"Soviet-Iranian relations reflect Moscow's current attitude toward developing countries, characterised by pragmatism, cynicism, and progress along separate and often contradictory lines. This enables the Soviets to absorb set-backs — such as the May 4 arrest of large numbers of Iran's Tudeh Party, the traditional ally of Moscow (the military wing was practically eliminated and 39 officers executed, D.T. 25-6-83) Nor has Soviet wooing been turned off by Khomeini's attacks on Russia as 'a devil state'; the reactionary nature of the regime by Marxist standards; anti-Soviet votes in the U.N.; or Iranian threats (which never materialised) to aid the Afghans fighting Moscow. The Russians believe the key to eventual domination of Iran is not only control of that country's strategic assets, but, more important, the penetration of dominant Iranian organisations.

"To do this, Moscow is partly relying on highly publicized economic projects, heavily assisted by Communist satellites and Soviet client states. Since 1981, there have been more than 3,000 Soviet advisers involved in these projects. For example, 19 railway crews with locomotives have given the Russians control of Iranian transport. Because of the war with

Iraq in the Persian Gulf, the bulk of Iranian trade now moves west via Soviet canals and east via the Trans-Siberian railway. Key industrial projects are Russian construction in petrochemicals and steel, North Korean cement and shipbuilding projects, East German petrochemical construction . . . More than 50% of the Soviet personnel in some of these projects are K.G.B. agents. Another 30-odd K.G.B. officers run a training school for Savama, Khomeini's secret police, cooperating with some 600 Palestine Liberation Organisation agents in the Iranian government.

"Direct military assistance is directed at the Revolutionary Guards, the Khomeini regimes militia. Some 10,000 volunteers who later became Revolutionary Guards were trained by Soviet and Czechoslovakian officers through PLO auspices in Lebanon before the Shah's fall. Not only does this establish the regime's dependence on Moscow, but the Guard also becomes the alternative to the regular armed forces, which Moscow hopes to eventually eliminate because of their ties with the West. The Soviets supply heavy weapons, ammunition, and medical equipment through Syria, Libya, and North Korea. Iranian officers — 100 in 1981, 500 in 1982 — have gone to Russia for training, and 100 pilots have gone to East Germany and North Korea."

The article continues, illustrating the grip the Soviet has on the south of Iran, where the Baluch tribesmen are under their influence and are used for infiltration and penetration of both the Gulf States and Pakistan. A naval base and an air base are being built on the eastern side of the Persian Gulf.

A Soviet general, Griskin, Chief of Staff of the Caucasian military region north of Iran, has recently defected to the West, carrying Soviet contingency plans for intervention in the Middle East. Sixty divisions could be poured into Iran from the north (*D.T.* 29-10-83).



**Afghanistan:** The Soviet still maintains over 100,000 troops in Afghanistan, and after three years has not crushed the Afghan

resistance. Their determination to hold Afghanistan is expressed in their cruel behaviour.

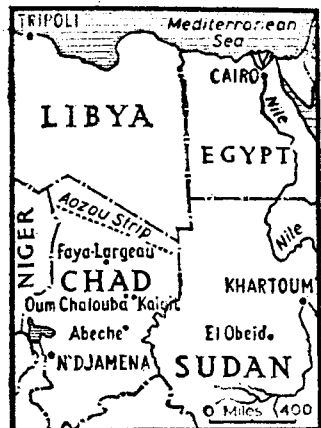
“The Soviet effort to absorb the people and country of Afghanistan into its empire has been accompanied by unspeakable atrocities including the destruction of literally hundreds and hundreds of villages, the depopulation of whole regions of the country, the creation of the largest refugee population in the world, the use of chemical weapons in violation of international law, massacres of innocent civilians and the destruction of a whole culture” — the U.S. ambassador, at the United Nations, Mrs. Jeanne Kirkpatrick  
(*Newsview Aug. 16*).

“By burning harvests and destroying villages, the Soviets aim to transform Afghanistan into a barren wasteland, hoping eventually to starve the resistance into submission . . . The Soviets appear determined to pursue the course that began with the initial invasion, despite the loss of credibility they have suffered in much of the Third World, especially the Islamic countries. Bringing Afghanistan firmly into the Soviet orbit is important to Moscow. Possession of Afghan territory provides the Soviet Union with enormous strategic advantages, bringing tantalizingly close their centuries-old goal of a warmwater port”  
(*New Republic 26-8-83*).

How futile is the effort of the ‘West’ to negotiate peace with such a power. This power is the leader of latter-day Babylon: “He who smote the people in wrath with a continual stroke, he that ruled the nations in anger . . . that made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners” (Isa. 14:6, 17).

**Libya and Chad:** In August a rebel group in Chad, supported from Libya, pushed southward into the heart of Chad. America reacted first with arms and instructors; then France sent in 3,000 troops to stop the rebel progress and takeover of the country. Col. Gadaffi decided not to challenge the French, and so the conflict died down.

The French action was understandable because they have very large commercial interests in their old African empire. America declared its concern was the threat to Egypt and the Sudan. From our Biblical point of view we see the happening as part of the probing of Russia on the two flanks of her eventual move into Palestine. The one flank, east of the land, is Persia and Afghanistan; the other flank on the west is Libya and Ethiopia. At the appointed time she will have established control of her two flanks before the final direct thrust in the holy land and Jerusalem. The hap-



pening in Chad was just a probing to test the degree of resistance that would be provoked, and to make some progress if there was no major resistance.

## **THE GROUPING SOUTH OF ISRAEL**

In the south, in terms of the King of the south power, the year has seen a consolidation of positions.

**Egypt:** Military cooperation and exercises have continued.

“U.S. LANDS ARMS IN EGYPT: Heavy equipment and arms to be used by 5,500 American troops in U.S. — Egyptian exercises next week were being unloaded yesterday from a U.S. ship in Alexandria, witnesses said”  
(*D.T. 6-8-83*)

At the end of the month—

“The exercise, the final phase in the ‘Bright Star 83’ manoeuvres, took place in the desert about 30 miles west of Cairo, watched by foreign observers . . . The exercises were held in the Western Desert to simulate conditions in the Persian Gulf . . .”  
(*D.T. 25-8-83*).

Britain now has a permanent exhibition of British military equipment at Alexandria (*D.T. 14-3-83*).

The British fleet, led by the carrier *Hermes* arrived at Alexandria at the beginning of November to carry out joint naval exercises with the Egyptian forces (*D.T. 2-11-83*).

Sudan, originally part of Egypt, has offered the U.S. ‘facilities’ in their country, and the U.S. is to build the installations for the Sudan army. President Numeiry visited Britain early in the year (*D.T. Feb. 1983*).

**Jordan:** Jordan is coming more definitely into the southern group of countries under the U.S. and Britain. It was reported in October that the U.S. was seeking to equip two Jordanian brigades “as a mobile force able to intervene in a Persian Gulf crisis” (*D.T. 15-10-83*). Jordan receiving Hawk missile anti-aircraft batteries and F-16 fighters would be bitterly opposed by Israel, unless some peace agreement with Jordan had been arranged, similar to that with Egypt. But despite Israel’s opposition, it was reported that “according to Pentagon and Congressional sources, a strong knot has been tied between the Jordanian and American armies. Small military teams have been working with the well-trained Jordanian army on a regular basis for several years as part of the ongoing relationship between Jordan and the U.S. (*Newsview 25-10-83*).

**Gulf Security:** The threat by Iran that it would block the Gulf straits if Iraq used the French Exocet missiles has drawn attention to



the U.S. preparedness for such a happening. Back in 1979 President Carter initiated the concept of the Rapid Deployment Forces, in which bases, weapons, stores, etc., would all be pre-positioned in countries of the south, ready for use by troops brought in during a crisis. Over the past four years this plan has been successfully developed. In January of this year a Middle East Commander was appointed to control all three forces, army, navy, and airforce. In a crisis, in addition to warships and aircraft carriers that would have arrived at the Gulf, the Commander has 17 roll-on roll-off ships at Diego Garcia in the Indian



Ocean which would maintain a force of 12,000 men for 30 days. A full deployment would total about a quarter of a million men — 131,000 soldiers, 70,000 marines, 55,000 sailors, 33,000 airforce men, and various specialist groups (*D.T. 17-10-83*). How substantial is this

development of a power south of the land?

In addition to the Rapid Deployment Force, the U.S. has a permanent force of several thousand paratroopers stationed on the border between Israel and Egypt.

A report at the beginning of the year referred to a secret document which indicated that the U.S. did not intend to wait until war actually started, but that it was essential that troops be introduced into the region as soon as it appeared threatened — as by Russia exploiting unrest and internal subversion in the area (*D. T. 19-1-83*).

### **PAPAL VISIT CELEBRATES BIRTH OF LUTHER**

Martin Luther was born on November 10th, 1483, so this year represented the 500th anniversary of his birth. His name has been synonymous with the Reformation of the Protestant churches in which they broke away from many of their Roman shackles. In 1517 he posted on the door of the Castle Church in Wittenberg a call for debate on 95 theses that essentially struck at the heart of the Roman Catholic doctrine of justification by works of the Church. The cathedral in Erfurt, East Germany is the place of Luther's training and the site of an annual celebration of his birth. For this special 500th anniversary the Pope revealed the most amazing ecumenical spirit when he indicated his desire to be present. The Lutheran Church, perhaps even more pathetically, responded positively and in fact asked if he would deliver the sermon for the Sunday! Mother and daughter are set to embrace each other and the Word of God, on which the original protest has based, is further trodden down in the streets.

Such a visit from the Vatican to a Lutheran stronghold in the Communist East Germany has enormous significance to European unity. 500 years have been turned back!

## Chapter 6: ISRAEL

### AN UNHAPPY YEAR FOR ISRAEL

1983 has been the most unhappy year for the nation since the founding of the State. This arises from two factors. First the soul-searching about the morality of the Lebanon war and the character of the West Bank settlement has continued in a heightened degree from last year; and this has been aggravated by the lack of success of the Lebanon venture. Secondly, the economy has reached a crisis of such proportions that in October it seemed beyond government control. The public lost confidence in the banks and the national currency, and there is at present a fear and uncertainty about the future.

As the Lebanon war, failure was becoming apparent at the end of last year. The Jerusalem Post had an editorial in November 1982 headed "BITTER HERBS", with the opening sentence, "With each passing day the cup of Lebanon tastes bitterer and bitterer". Most Israelis accepted the idea of a limited thrust north, called "Peace for Galilee", with the object of establishing some control over a strip of land some 25 miles north of Israel's border, to prevent the terrorist attacks on northern villages. But the Sharon concept of sweeping through Lebanon and somehow imposing peace is now seen to be folly. Military strength is only of use as a back-up for influence and diplomacy, which are essential ingredients in negotiating peace. Newsview Oct. 4th had an article headed "Power and its limits". The essence of the article was as follows:

"The fundamental mistake in Jerusalem's policy toward Lebanon had little to do with Israeli pullback, but rather with the decision to go beyond the war's stated 40 kilometre limit. This decision, in turn, was based on a flawed conception of this country's power and its ability to change Middle eastern political realities.

"But military might not tied to political and economic strength can accomplish nothing, save self-defence. Unfortunately, Israel's military progress is undermined by its political, and to a lesser extent, economic weaknesses".

Menachem Begin now appreciates this. It was his main reason for his resignation. His secretary said he had resigned because of "heart-break", and she explained his feelings. The Guardian continued:

"This candid appraisal from so close a source confirms the premises that after 15 months of war, with 520 killed and 3,300 wounded, Begin himself is disillusioned. It is disillusionment shared by most of his ministers and senior officers, who now hold that the war was a 'do-it-yourself' fatal mistake. There is no longer any doubt that the masterminds of the war, former defense minister Ariel Sharon and former chief of staff Raphael Eitan, whom Begin trusted implicitly, proved to be a poor excuse for statesmen. Sharon and Eitan embroiled Israel in Lebanon without really

knowing or understanding the historical background of the 300-year old Lebanon conflict".  
(G.W. 9-10-83).

Such is the practical reality of the situation. But beyond this the nation is in a turmoil over the moral rightness of launching such a war, together with the inevitable loss of life. They are ready for defence, but not for what they call 'aggression'.

"The issue is not limited to the war in Lebanon. Beyond the matter of Lebanon, the two groups of war-protestors and war-supporters may be seen as a microcosm of the political, philosophical, and ideological differences which cleave the population of Israel as never before in its history"  
(Newsview 16-8-83).

This year has seen differences so roused that there have been demonstrations with violent clashes between rival groups and with the police, stone-throwing and injury never seen before.

Some writers look for a break-up or regrouping of the existing political parties:

"All these party-backroom calculations fail to take into account the magnitude of the problems and dangers inherent in Israel's current great national debate, the outcome of which will determine the face and the fate of its people for generations. It is the debate over the crucial question of whether Israel is to adhere to the tenets of nationalist extremism and hold forever to the areas of Eretz Israel, as defined by the British Mandate's partition of Palestine in the 1920's (see Milestones 1982, p.21) which created Transjordan; or whether reason, political realism and moderation are to prevail for the sake of eventual peace and good neighbourly co-existence with the Palestinian Arabs who live on part of the Biblical land"  
(J.P. 6-2-83).

Although extreme religious elements express their feelings by stone-throwing and violence, most Israelis seriously argue and worry over the issue. For the present Mr. Shamir has replaced Mr. Begin and will continue the same policies; but many are hoping for a new leadership under Mr. Navon, who has recently given up the Presidency of Israel and carries widespread respect. He would not take such a hard line as Mr. Begin or Mr. Shamir. He would more reflect the Labour party point-of-view and be willing to negotiate a peace settlement with Jordan.

Another development perhaps showing some moral improvement in Israel is the start of a new religious party, called Netivot Shalom — "Paths of Peace". Many religious Jews, particularly the young, are dissatisfied with the style of the political religious party and its arrogant, abrasive and sometimes violent behaviour. A spokesman defined the basic aims of Netivot Shalom as "educational, establishing Torah morality (the Law of Moses, GP) at the centre of national life, and political-religious leadership of the country". One supposes they would oppose the hard-line attitude of the main religious party towards the Arabs in Israel and the West Bank.

## THE WEST BANK

There is no important development here this year. The nation is united in the belief that there must be military control in the West Bank to provide security. The U.S. accepts this in principle and only objects to new settlements hindering peace negotiations. New settlements continue to be made. The World Zionist Organisation in conjunction with the government has produced a 1,000,000,000 pound plan for accelerated settlement, entitled "Master Plan for Settlements in Judea and Samaria". The object is to triple the Jewish population in the West Bank to 100,000 by 1986 (*D. T. 24-8-83*). The government has a 30 year plan with areas of settlement mapped out east of Tel Aviv and east of Greater Jerusalem. This conforms to the phrase in Ezekiel 38:12, "dwelling in the midst (navel) of the land".

In the last Milestones we gave the quite reasonable proposals of the government for the administration of the region, and the provision of military security. The government's behaviour in the region is not oppressive against the Arabs, though propaganda may make this appear so. Israel has greatly improved the amenities and standard of living for the Arabs in the West Bank: sanitation, water supply, electricity to their homes, health centres, schools, four universities, and other improvements. There is a large amount of autonomy in the civil administration. Out of 16,600 officers in charge of administration in the West Bank, over 16,000 are Arabs. (These details are from *'Britain and Israel'* Feb/March 1983).

## THE ECONOMIC CRISIS

Ultimately a national economic crisis was inevitable in Israel. Whereas Britain and Germany spend 3-5% of their GNP on defence, America 6% and the Soviet 12-14%, Israel spends 33%! Then realise that she spends another 33% on repaying interest on loans — not even paying off capital; and she is left with only one third for her own use. Their remarkable skills, inventiveness and energy keep the country going, together with grants from the U.S. and gifts from World Jewry. The crisis was accelerated three years ago by bad financial policies arising from political trading between parties to keep the Begin coalition in power. High imports were allowed, bringing a rise in the standard of living that had no justification. "Sales of cars, television sets and household goods have rocketed".

The gathering crisis is reflected in these statistics: the trade deficit for 8 months to August is 2.4 billion dollars (1,600,000,000 pounds for a population of around three million people!), a rise of 21% compared with 1982; in 1980 the shekel was 3.84 to the dollar, it is now 44 to the dollar — how modest was the worst British inflation; in one month 9

billion shekels of paper money were printed; the total foreign debt on which interest must be paid is 21.3 billion dollars, and the repayment of interest, chiefly to the U.S., is now as much money as Israel receives in foreign aid. The I.M.F. international credit rating now places Israel worse than Mexico and Brazil, countries recognised on the verge of bankruptcy (*'Britain and Israel'* Aug/Sept. 1983).

The Lebanon war has cost 2 billion dollars to date, and there is an ongoing demand, together with loss of production by men called up. The government strategy of building settlements in the West Bank is costing ½ billion dollars per annum. Exports are falling through lack of competitiveness. Agriculture is also in trouble, as a heading puts it: "PARADOX OF PLENTY: FARMING IN CRISIS". Production has increased steadily over the years, but Israel cannot now sell what she produces. Last year there was a decline of 50% in the consumption of Israeli grapefruit in Europe. "150 moshavim (cooperative farm settlements) are in fact facing serious financial problems; some are clearly insolvent" (*Newsview 11-10-83*).

The nation and the politicians all now recognise the seriousness of the situation. But each element of the government coalition wants others to make sacrifices. As the Daily Telegraph editorial says, under the heading "ISRAELI DISEASE": "Secondly, no political grouping showed a sense of urgency; on the contrary, they all continued to compete in buying votes of interest groups with public money and promises. Now nemesis knocks at the door" (*D.T. 17-10-83*).

The finance minister Yoram Aridor has now resigned and has been replaced by Cohe-Orgad, whose tough job is to salvage the economy. Whether good sense will prevail and the political parties pull together instead of the usual rivalry and often personal bitterness, will soon be seen. A lower standard of living is inevitable, and less spent on defence.

It may be that the situation that has developed in Israel this year will make them willing to join in negotiations if a general settlement in the region is attempted by America and the Soviet. They have realised that armed might is not bringing peace; that war is terribly expensive for a little nation; that the burden of maintaining such an army is crippling. They are in a mood of uncertainty and unsure what direction to take.

## **SOVIET ANTI-SEMITISM**

The Third World Congress on Soviet Jewry was held in Jerusalem in March, attended by 1,500 delegates from 31 countries. There was great concern at the hardening attitude to the Jews in Russia. Whereas there were 1,000 synagogues a generation ago, now there are only 55 for two million Jews. No rabbis are being ordained, and they cannot

maintain their Jewish customs regarding birth, marriage and death. President Reagan sent a message of support: "The U.S. will firmly support the 'just cause' of Soviet Jews, who should 'know that we will not forget them' " (*J.P.* 20-3-83).

In July the *Guardian* had two columns under the heading: "SOVIET LAUNCH NEW ANTI-SEMITIC DRIVE". The opening paragraphs are typical of the article:

"The recent publication here of a blatantly anti-Semitic book — charging that Zionists, for example, collaborated with the Nazis in the mass executions of the Holocaust — coincides with a fierce anti-Zionist and anti-Israeli propaganda drive clearly designed to discourage Jewish emigration from the Soviet Union. The book, which has been warmly reviewed in the official Communist press, comes after a Kremlin decision last fall to practically close off the Jewish exodus to Israel. According to figures compiled by Western organisations, Jewish emigration from the Soviet Union dropped from a high of 51,000 in 1979 to 2,688 last year. In the first four months of this year only 421 Jews are known to have been allowed to emigrate" (*G.W.* 10-7-83).

We call to mind the words of Jeremiah: "Alas for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be delivered out of it (Jer. 30:7). This is the day when men shall say, "The LORD liveth, that brought up the children of Israel from the land of the north . . . and I will bring them again unto their land that I gave to their fathers" (Jer. 16:15).

### **"THE LIVING NIGHTMARE"**

This was the heading of a page of the *Jerusalem Post*, with the sub-heading: "On the eve of Martyrs and Heroes Remembrance Day, Sheva Weiss recalls the ordeal of his family during the Holocaust, when they lived in hiding for two years". A few extracts attempt to convey the horror of the situation. God has not forgotten, neither should we.

"Once a year we focus our thoughts on the Holocaust. All of us share the memory of the dance of death in the course of which six million of our brethren were exterminated. Some of us have personal memories, a personal hell which refuses to be boxed into a single day of the year.

"My approach to life (I was six years old) was formulated through a narrow slit in the northern wall of our cellar at Dolna-Volnaka as we hid in a niche which my resourceful father, Meir Wolf, had prepared before the storm. Resourcefulness was one of the marked characteristics of both my father and my mother Gittel. In this niche between the cellar and our store, no more than half a metre wide, we spent approximately six months, lying, crawling — all in the dark. There we ate a shrunken slice of black bread, dipped in impure water.

"Through the crack in the northern wall I overlooked the road leading to the woods. Over this path on holidays and feasts, the Ukrainians used to pass by on their way to church. Over this path German troops in black used to lead Jews and Jewesses to the woods; later on we would hear the echoes of shots from the infernal machines".

After four more pictures of this terrible life as the 2 years went by, the Red army arrived:

“Around us there was the roar of excitement, and we, eight shadows of human beings, with our bones sticking out and swarming with lice, crawled through the hidden window, the size of a shrunken human being, out of the muddy cellar and into the yard. For 700 days and nights we had grown mouldy in that cellar by the river.”

What chastisement God has brought upon His holy nation. The day of redemption is near, and what a change:

“Thus said 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 on 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” (Isa. 49;22, 23).



## Chapter 7: BRITAIN

### IS BRITAIN MOVING BACK TO TRADITIONAL VALUES?

Some conjectured in 1979 that the victory of the Conservative party would be a watershed in British political outlook. The landslide victory in 1983 confirms that this is so, and several writers see a growing rejection by the people of the principles underlying socialism. They see a return to the historical British attitude of individual freedom, initiative, self-respect. Mrs. Thatcher has given a firm lead to her party to give up dabbling with socialist principles. Conservatives for 50 years or so have supported the virtue of State protection of the nation's functions, particularly in production and employment. So there have been nationalised industries, state monopolies, control of finance, extensive trade unions.

"The state became responsible for 60% of the GNP. A third of those at work derived their income directly from the state. . . But the experiment did not work. It ran against our national traditions of self-reliance and independence . . . Public morale was at its lowest when public intervention was its greatest" (G.W. 5-6-83).

The new drive, called in the economic sphere by one writer micro-economics compared with macro-economics, calls attention to individuals, small groups, localities, single industries, plants, pits. It extends to the strengthening of the family unit, and the restoring of moral qualities. This new Conservative outlook, called "the new right" is slowly making its impact on the party and the nation.

Principles first, then practice; or as we say in the Truth, there must be right knowledge if there is to be right conduct. The intellectual forum shaping this return in some degree to 19th century Britain centres in the "Conservative Philosophy Group". Mrs. Thatcher sometimes attends its meetings. An article "Intellectual Toryism Goes on the Offensive", detailed various 'intellectuals', mostly economists, in Britain and America who are contributing to the discussions. The writer said "There are now signs of this conservative intellectualism bursting forth into the real world of public affairs" (G.W. 13-3-83). The role of the Church is considered important in the new Conservatism. It seems a useless help at present!

Mrs. Thatcher's 'Victorian values' concept belongs to this movement. Though it is scoffed at by many, it has the sympathy of a growing number. After her 'Victorian values' television interview in January she returned to the topic later.

"You were taught to work jolly hard, you were taught to improve yourself, you were taught self-reliance, you were taught to live within your in-

come, . . . you were taught self-respect, you were taught also to give a hand to your neighbour, . . . you were taught tremendous pride in your country, you were taught to be a good member of your community. All these things were Victorian values.”

“She also said ‘Her generation was brought up to believe that Britain’s word was its bond — to be very proud of being honest, honourable, law abiding’ ” *(D.T. 16-4-83)*.

It was pleasant to read an article extolling the moral integrity of the Chiefs of Staff of the army, navy and airforce. The three men interviewed were emphatic that in the higher reaches of the Armed Forces there were altogether stricter moral standards than is general. Homosexuality, adultery, divorce, dishonesty were all ‘crimes’ that were dealt with and not ignored. Said General Stanier, “There’s never been a Chief of Staff who’s been divorced”. The men at the top “have lived all their working lives by a code which discourages over-ambition, promotes duty and self-discipline, and confers on the best a massive and relaxed self-confidence”. “They are genuinely shocked by what they regard as the moral laxity, not to say turpitude, into which they feel some Anglican bishops have fallen” *(D.T. 2-8-83)*.

So we note these hopeful signs that Britain may begin to reverse her moral decline. There must be some basis on which Christ can work when he demands of this country obedience to his laws and readiness to carry out the work assigned. This, of course, will be after great humiliation. “For the day of the LORD of hosts shall be upon every one that is proud and lofty . . . and he shall be brought low . . . And upon all the ships of Tarshish, and upon all pleasant pictures” (Isa. 2:12, 16).

Isaiah in his chapter on Tyre (chapter 23) and her later representative concludes: “And her merchandise and her hire shall be holiness to the LORD”. This indicates that despite Britain’s calamities and isolation that lies ahead, she still has wealth. We may expect that the changing outlook will continue and in some measure restore prosperity. But there will be no real prosperity and happiness until the word of God is again exalted, and this must await the return of Christ.

The increasing revenue from the oilfields should contribute to this, Britain is now no. 2 producer of oil, only exceeded by Saudi Arabia *(D.T. 30-8-83)*. In September a further large field began operation. “The 75,000 ton Magnus platform, 100 miles north of the Shetlands, cost 1.3 billion pounds and is the biggest single-piece steel structure in the world” *(D.T. 15-9-83)*.

## **CHRISTIANITY TODAY — AND OURSELVES**

The Churches today are concerned with what they call evangelism. It is a gospel concerned with man's wellbeing and with little regard for God. It is reconciliation and peace between men, but little thought about reconciliation with God. The disappearance of God from the centre of the scene has come about through the influence of the theory of Evolution for over a century and more. The authority of the Bible has been thoroughly undermined. God's laws of right and wrong are little considered; human judgment provides the guidelines in a seeking for human happiness. The enthusiasm of the Evangelicals is largely a matter of human feeling often expressed as mass hysteria.

Another factor has, strangely, contributed to this present situation. This year is the 150th anniversary of the Oxford Movement, and this high-lights this other factor. The Oxford Movement developed into the Anglo-Catholic movement in the Church of England; and it has achieved much success in its steady working through a century and a half. The movement aimed at a return to the pre-Reformation position of the Church, and slowly reintroduced ritual, ceremony, vestments, priestly authority, the worship of saints and the Virgin Mary, and the visible sacrifice of Christ in the Mass. This ritual fixes attention on the matters in view; the mind is engulfed in the atmosphere of incense, gorgeous robes, tinkling bells, the hour-long symbolic movements of the officiating priest as he conducts the Mass. So the mind never ascends to the Almighty and His holiness, never has any heartfelt awareness of uncleanness in His sight. God is lost sight of, and religion becomes an emotional reaction to a 'religious' atmosphere. Such people may applaud the gospel as care of fellow-man, and may lend a helping hand from time to time.

Whether one belongs to the Ritualists or the Evangelicals, or chooses a blend of both, Biblical doctrine is unimportant, care and love are all that matters. Thou shalt love thy neighbour as thyself may be appreciated, but thou shalt love thy God with all thy heart, soul, and mind is overlooked.

Has this situation any bearing on ourselves? Television and the media generally, reflect the current situation in religion — in religious topics, music, art, philosophical talks, etc. We do, sadly, allow ourselves to be influenced by this. So we need to be reminded of what God requires of us. We are His witnesses. For us it must be, God first. Our task is to uphold His honour, defend His name, His authority, and to fulfil our responsibility toward Him. The gospel carries a

serious note of judgment, and this applies today as in the past. "Save yourselves from this untoward generation", said the apostles. They preached "the day of vengeance, that all things that are written may be fulfilled". The situation is now similar at the end of the Gentile age. We need study, courage, and encouraging ecclesial cooperation to follow the steps of the apostle Paul, "testifying . . . repentance toward God, and faith toward our Lord Jesus Christ", so that in some measure we can echo his words, "I am free from the blood of all men" (Acts 20:21, 26).

Love and good works are a proper part of our profession in Christ Jesus. But these belong to the individual, and we need to be warned against following the religious world. Organised 'good works' are not a right path, and such a path will lessen our separation and detract from our appointed task of witnessing to the whole gospel. The individual brother may choose to help at the hospital, deliver 'meals on wheels', etc., and still make his stand for the gospel. But when as a community we organise our good works we are moving away from the proper function of the ecclesia. These organisations have been multiplying of late. "Christadelphian Samaritan Fund"; "Meal-a-Day" project for famine areas; "Christadelphian in Education" conference; annual 'Sale of Work'; together with the "Christadelphian Car Group" primarily functioning within the brotherhood. The apostles organised the believers into local ecclesias, and for each Christ was the all-sufficient living Head. No inter-ecclesial organisation was proposed.

In a wider consideration, one may put a question mark over our communities' highly organised state today; it seems far removed from the simple state of things in the first century. There are the many regional committees and central committee of the A.L.S., and its Bible Mission overseas; the Isolation League sectional committees; various campaigns committees; two Sunday School committees; the controlling bodies of the various Homes; the administration of the Central Benevolent Fund; committees behind various publications; the Military Service committee; and from time to time various conference delegates. This is the growth of a community over 150 years under the wisdom of men, acting quite sincerely. We must beware that human organisation does not destroy the working of the gospel in us. The purpose of the gospel is to develop characters suitable for the Master's use in the kingdom and to bring us into harmony with and dependence on God. Organisation and its air of efficiency can appear good in itself. It gives a sense of stability and strength; and it can give the individual, unconsciously, a false sense of strength and security which is not centred on the Lord Jesus Christ.

One may add a further word of caution, particularly to our young generation, on a related matter. In Britain today there are so many weekend gatherings, fraternal meetings, conferences, etc., arranged; and transport from north to south, east to west is so easy; one's life can be taken up with these activities, to the extent that vital personal study of the Word and the books written by brethren is crowded out. Not many today have read that basic book on the Truth, *Elpis Israel*.

## APPENDIX

These further paragraphs give support to the theme of chapter one.

### DANIEL'S TWO 'LITTLE HORNS'

Daniel's prophecy has two little horns, one in chapter 7 and one in chapter 8. They represent different aspects of the same Roman power. In chapter 7 there are four beasts, equivalent to the four metals in Nebuchadnezzar's Image — the *lion*, the Chaldean Babylonian power; the *bear*, the Medo-Persian power; the *leopard*, the Grecian power; and the '*dreadful and terrible*' fourth beast, the Roman power. This last beast was seen by Daniel at a time when it had ten horns, at the time when the northern barbarians invaded the western Empire in the 5th century and settled down as independent rulers, yet acknowledging the Roman emperor. Daniel watched and saw a little horn come up among the ten; and it is this little horn that dominates the rest of the chapter. This horn was peculiar in that it had "*eyes like the eyes of a man, and a mouth speaking great things*". This describes the development of the Holy Roman Empire and its support of the Papacy. This horn "*made war with the saints, and prevailed against them; until the Ancient of Days came, and judgement was given to the saints, and the saints possessed the kingdom*" (vv.21, 22). The beast and its little horn were destroyed.

Turning to chapter 8, a little horn comes up on a horn of a goat. This may seem a strange way of representing the Roman power. But there can be no doubt that this is the Roman power if we study the catalogue of its doings in verses 10-13. Why should the Roman power be represented by different symbols in chapters 7 and 8? Between chapter 7 and chapter 8 there is a clear break in Daniel's prophecy. Chapters 1 to 7 were written in the Chaldee language; whereas chapters 8 to 12 were written in Hebrew. Chapters 1 to 7 deal with events among Gentile powers; chapters 8 to 12 concentrate on the nation of Israel and its land.

The way in which the power of Rome developed explains why it is represented as a horn springing out of the Grecian goat (v.9). After the tribes of Italy united, about BC 300, the nation started expanding to the south and west — North Africa, Spain, etc. During this time Greece was the major power and had control of the near East — Syria, Asia Minor, and Egypt. The Roman power moved eastwards in the last century BC, taking over the countries occupied by Greece. The Grecian empire was highly civilised and the Romans did not destroy it but largely absorbed Grecian civilisation into itself. Hence the Roman power in its **eastward aspect** is quite correctly presented as a horn on the Grecian goat. Though it started as a "little" horn, it soon "*waxed*

exceeding great, toward the south, and toward the east, and toward the pleasant land”(v.9).

The centre of government of the Roman empire for the first few centuries AD was in the West, at Rome. Then Constantine moved the centre of government eastward to ‘New Rome’, as Constantinople was called. The empire was governed from Constantinople for over 1,000 years, with Rome as a secondary centre. During this time the West gradually separated from the East, with the Roman emperor continuing at Constantinople, and with the West under the more immediate influence of the Papacy and the rulers of the Holy Roman Empire. So our two horns have different fields of action. The little horn of chapter 7 belongs to events in the western part of the Roman empire, while the little horn of chapter 8 covers the Roman power in its eastward activities — we may call it the Greco-Roman power to distinguish it from the Latin-Roman power. Because the symbols of chapter 7 are extended into the book of Revelation, we are generally more acquainted with the western aspect of the Roman power, and particularly with the part played by the Papacy in later centuries. But as we have seen in chapters one and two the Roman power in its eastern aspect is no less important.

## HOW DANIEL 7 SUPPORTS THE ARGUMENT FROM DANIEL 8

In chapter one we established that the Roman power, the KING, must be revived at the time of Christ’s coming and that this power will oppose Christ and be destroyed by him. This is an important guideline for us and it is useful to see that the same conclusion arises from reading Daniel chapter 7.

It is clear in Daniel chapter 7 that the fourth beast and its terrible little horn and mouth speaking great things is in existence when Christ comes. Thus verse 22 says the saints take the kingdom from the fourth beast; verses 26 and 27 say that the saints take away the dominion of the little horn; verse 11 describes the Ancient of Days (in the person of the Son of man) sitting in judgment while the fourth beast is slain, his body destroyed and given to the burning flame. Biblically the enemy of Christ, when he comes, is the Roman power.

Chapter 7 provides us with two more items of interest. The fourth beast destroys with its great iron teeth and stamps the residue with its brazen claws. So the last phase, the stamping of the residue, is done with **brazen** claws. This indicates that the military power of the revived Roman beast is Grecian — in the East. This is the position Russia will occupy when she moves south and west into Europe. Further, the

dominant element at this time is the little horn's mouth. Verse 11 says at the time of judgment, *"I beheld then because of the voice of the great words that the horn spake"*. So the Papacy is not to decline, but is to continue its present progress. Chapter 7 requires at the coming of Christ a Greco-Roman military power and the papal mouth as the important elements of the Roman beast. As they are on the same beast, we must expect cooperation between these military and religious powers. (The book of Revelation, chapters 17 and 19, tell us that the papal voice is strongest at the end when it makes its last stand along with the ten horns.)

## **DANIEL 11: THE KING AND HIS GOD**

Verses 36 to 39 in this chapter again emphasise the close linking of the military and civil power with the religious. The new god of these verses is not Jesus Christ or the Almighty (he is 'God of gods'), but the bishop of Rome as he emerged as Pope. Emperor Justinian made him head of ALL the churches, east and west; and so it will be again, the Vatican having control of the Orthodox Church. In verse 38 the King honours 'the god of guardians', that is, the high priest who directs the 'worship' of the Virgin Mary and the guardian saints in heaven and implores their protection and mediation. Again in verse 39 the KING honours the strange god *"whom he shall acknowledge and increase with glory"*. 'God on earth' has been the claim of the Pope through the centuries. So the head of the christian churches is an associate of the KING-power. And as it has been the chief persecutor of both saints and Jews, it appropriately is part of the system at the Time of the End in order to receive the recompense for the evil done. The Vatican and the Soviet will be in alliance.

(For further reading on this subject, see Exposition of Daniel, brother Thomas, sections 18 and 19).

## **THE RECOMPENSE FOR THE CONTROVERSY OF ZION**

In Revelation 18 the sins of Babylon the Great *"have reached unto heaven, and God hath remembered her iniquities"*. The saints are told to render to her double for all her works. The evil done to the saints is graphically expressed as the harlot drunk with the blood of the martyrs of Jesus. Graphic too is the vengeance poured out — Europe a lake of fire and brimstone in which the beast and the false prophet are tormented (19:20). This is the last phase of the recompense and vengeance.

But there is an earlier aspect of this recompense when Christ comes.



It is described in Isaiah 34. This happening is more concerned with the nations of Israel and the events take place in the land of Israel — at Bozrah. All nations are gathered there (v.2) and it is a terrible judgment. God's 'fury' is poured out on the assembled nations; mountains are melted with blood, the land soaked with blood (vv.3, 7) are the figures used. And the purpose is clearly stated: "*For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion*" (v.8). The phrase "the year of recompenses for the controversy of Zion" is equivalent to that in Daniel 8:14, "*Then shall the holy be avenged*".

The words "the controversy of Zion" is the heart of the matter. ZION stands for all the holy things of God — His city, His land, His people, His promises, His Son as the foundation stone of Zion. These are the things the Gentiles have despised and hated through the christian centuries. It is at Bozrah that God inflicts his first blow of recompense. This requires the perpetrators of the wrong to be there.

The Roman power, civil, military, and religious, must be there, in other words the little horn of the goat, the KING and his new god the Papacy. The KING-power takes the initiative in standing up against the Price of princes (Daniel 8:25), and no doubt the religious element will play its part. It will be a 'christian' crusade as well as a coming to take a spoil.

## THE RESURRECTION TAKES PLACE BEFORE THE INVASION OF THE LAND

In the vision of Daniel chapter 8, Daniel is in a deep sleep with his face toward the ground; then he is touched and set upright. This represented resurrection from the death state. It is after this that the angel says, "*I will make thee know what shall be in the last end of the indignation*" (vv.18, 19). So the invasion of the land described at the end of Daniel chapter 11 as the last act of God's indignation against Israel comes after the resurrection.

Chapter 12 speaks in literal terms of the resurrection, "at that time" (that is at the time of the previous section, the Time of the End), without specifying exactly at what point in the sequence of events.

Michael the great prince of Israel is associated with the resurrection.

MIY — KA — EL

Who like God

Jesus Christ is the **great** Prince of Israel. He comes as God's representative.



In the days of John Thomas and Robert Roberts the signs were likened by them not to rockets, comets or meteors but to the ordered and slow movement of the stars from which eclipses could be calculated.

But in these days approximating the return of our Saviour the signs are like fork lightning, rockets and flashing comets which should not only demand our attention but should cause us to prepare ourselves so that we might be acceptable at His return.

Are we asleep or are we “like men who are waiting for their master”?

Let us use this book to enliven within us that faith which will carry us into the Kingdom.