

Call to Britain

by Billy Strachan

Billy Strachan's sermon calls for Britain to recognize its responsibility towards Israel and to repent to avoid divine judgment.

Duration: 57:14

Scripture: Ezekiel 36:24, Matthew 6:33, Romans 11:24

Topics: "Britain"

Description

In this sermon, the speaker discusses the importance of recognizing the severity and kindness of God. He warns that just as God did not spare the natural branches (referring to Israel), He will not spare those who continue in sin. The speaker emphasizes the need for believers to continue in God's kindness to avoid being cut off. He also mentions the concept of grafting back the Jewish people into the olive tree, comparing it to the transformation that believers experience when they are saved. The sermon concludes with a reference to Zechariah, highlighting God's historical care for Israel and the significance of Jerusalem.

Transcript

God says in Ezekiel chapter 36, beginning at verse 24, to the people of Israel, to the Jewish people, for I will take you from among the nations, gather you out of all countries, and bring you into your own land. One thing in the Bible does not need to be done, is to whom the land belongs. You don't see it that way.

Then I will sprinkle clean water on you. You should be clean. I will cleanse you from all your sin and the water of life.

I will give you a new heart, and put a new spirit within you. I will take the heart of stone out of you, out of your flesh, and give you a heart of flesh. I will put my spirit within you, and cause you to walk in my statutes, and you will know my increase.

Well, you see, God has said, He will change. When I was confirmed by the Bishop of Oxford, I still had the old heart. I tried hard, but it didn't work.

When God put a new spirit within me, it was natural to walk in His way. So that's what has to happen to the Jewish people. Now, I want to say one more thing.

In Isaiah, chapter 6, this is again addressed to the Jewish people about this land. The sons of foreigners shall build up your wall, and their king shall minister to you. For in my wrath I struck you, but in my favor I have had mercy.

Therefore your gates shall be opened continually. They shall not be shut day or night, that men may bring to you the wealth of the Gentiles, and their kings in recess. Now this is a verse I want to tell you.

For the nation and kingdom which will not serve you shall perish, and those nations shall be utterly ruined. Can you hear me? The nation and kingdom which will not serve you shall perish, and those nations shall be utterly ruined. Who is you? Israel.

See, this is not a little matter. The destiny of many nations, including Britain, depends on the way we respond to what God is doing for Israel. See, God is changing our governmental order.

He's raising up a new governmental system. He's putting new people in place. And our destiny is going to depend on how we respond.

I've been so grateful to the nation and the kingdom who will not serve you, shall perish. Who is you? Israel. And that's very hard for British people to digest.

We've had an empire which has largely evaporated, and we are used to governing people. But God says there's a coming of time for the nation and the kingdom that will not serve Israel, shall perish. And I think that time is very close.

And I'm deeply concerned about the way the world is being handled in Britain. See, what is called replacement theology is directly contrary to what is being handled. Unless Britain repents, they will perish.

Very few people can take this seriously. But the truth of the matter is we determine our destiny by how we respond to what God is doing for Israel. The nation and the kingdom that will not serve you re-gathered it, will perish.

Those nations shall be utterly ruined. I don't live in Britain. I don't know.

I don't have the impression that many Christian poets are being raised to warn the British people about their attitude to Israel. You know, my picture of replacement theology is a man married a woman whose name was Elizabeth. Then he got tired of her, so he divorced her and married another woman whose name was Sarah.

People said, that's wrong. After a while, he changed her name. He said, it's Elizabeth.

It is all right now. Adonai is Adonai. No matter what name it's called.

If God were to do that, he would be an Adonai. But he isn't. He's never gone to Israel.

He had every basis for doing so. And he's never taken another wife. See, it's impugning the character of God.

I suggest that. It's not a little thing. It's very, very serious.

And I'm asking you, British, what are you doing with your voices? Are you speaking up? Are you praying? Or are you just watching things slide into a pit? Or just let me read that again. For the nation and kingdom

which will not serve you shall perish, and those nations shall be utterly ruined. Would that happen to Britain? It will.

There's a great deal of arrogance in so many of us. We can't believe that God really requires us to humble ourselves, submit ourselves to him, to his requirements. That really is the message that's on my heart.

The nation and the kingdom which will not serve you shall perish. Very, very clear. You is restored in Israel.

And God is going to set up a new order of government. Nations will take their places. At the moment, I see very little hope for Britain.

I know there are wonderful people like some of you who are really open. Are you really concerned about your nation? Yes, we are. How much thought do you feel? How much prayer do you feel? Praying that Britain will not take a stand or change her stand.

I have it in mind. I'm writing a number of books. Whether this one will ever come up.

But I have it in mind to write a book about Europe. There's hardly a nation in Europe that hasn't persecuted and witnessed persecution. The provisional title of my book may never come up.

It is judgment over Europe. But I see Europe as a boiling pot, bursting with wickedness, very sophisticated, very smart, and very simple. And I think there will be millions of those people who have been massacred in the nations of Europe.

And you can hardly find a nation in which that hasn't happened. I think the nation is probably disposed of. And I don't believe God is going to pardon so many.

I believe that the day of reckoning, if I were a European, I would want to change it. How many times when you go to church do you hear a message on the judgment? No, we don't. So God has given up judging.

Or has the church given up preaching? I haven't planned to preach this message. But I wonder whether it wouldn't be good if we spent a little time repenting on behalf of Britain. Few nations have been so favored by God as the British did.

And in some way, we've responded. Right now, we are on top of a slippery slope. And I don't know, I don't live in Britain, I don't know how many churches are warning the British people.

You see, replacement theology, there's a way with it. It would be very convenient if it were true. But it isn't.

It's the most absurd concoction that you may ever think of. It's not my business to deal with it. But it is your business.

Thank you Derek for your challenge and for the very direct word that you've brought to us for the nation and the kingdom which will not serve Israel will perish and the nations will be utterly ruined. And thank you for speaking with such clarity to us on that word that God has given you for the British people. Good evening everyone.

Shall we just pray for our Amen and Malcolm? Father, thank you for this brief but very stirring report from your two sons. Bless you Lord for safety and for vision, for hearts that your spirit has touched. And Father,

you've thrown Amen in the deep end it seems.

We pray Lord by the Holy Spirit you'll manage the translation, the preaching, the worship, the teaching Lord. And Father, just thank you for his zeal for you. We lift him up Lord, deliver him from the oppression, the powers of darkness.

Fill him Lord with the power of the Holy Spirit and Lord with the spirit of faith, vision and discernment. Father, in Jesus' name, Amen. Jim mentioned a couple of Ethiopians, one who was at the convention, the one who will be here next week.

I was crying out to God on January the 6th this year for just some outside confirmation of his will for my life in view of the fact, you know, marriage was knocking at the door and I needed to be sure that was one of several confirmations I sought. And it was the very next day when this chap was going to be, this tall, lanky Ethiopian believer, filled with the spirit by the way, he's on fire for God. He rang me very excitedly from Israel, surprisingly with a joint message from him and the one who was at the convention because he'd met him again in Ethiopia.

Got a word for you and he gave me two scriptures. One was Exodus 23 20, Behold I'm going to send an angel before you to guard you and bring you to the place I have appointed for you. He goes on to say, watch it, make sure you obey.

And the next one was from Isaiah 58 11, The Lord will guide you continually, he will strengthen your bones, need that at my age, make you like a watered garden. And I took that as a real confirmation because it seemed to satisfy my spirit. I've had others since then.

But I want to recommend, come next week to hear Mephireti. Let's just pray, shall we? Father, all of us, myself included, we hear so much today in the way of challenge. And Father, it's not easy to discern your perfect will and priority for each of our lives.

But Father, I believe you, your spirit is saying something in particular to the church here in Britain. And I ask, Lord, small though we be in number tonight, that your spirit would speak to our hearts and to mine, Lord. Lord, to get us beyond knowledge and understanding into the area, Lord, of heart concern and commitment and vision, Lord, in Jesus' name.

Amen. The Lord's been speaking to me in recent weeks on the fact that not only Israel is a chosen nation, so is Britain. Most of us would, you know, ask a question about that, but Britain has been chosen for a particular role.

She has been the leading missionary nation down through the centuries. She could be responsible for the founding of what we call missionary work today. English is the most spoken language across the globe.

And the British Empire was something on which the sun never set, it was set. And while we pray for Israel, and I know we should do so, we need to realize that what happened to Israel, the Bible very specifically warns us, can happen to others. The whole climax, the apex of Romans 11 virtually is watch it.

What happened to them can happen to you. And we don't realize that. It's there, it's words, but it doesn't sink in.

Just as Israel ignored the warnings of God, we in Britain are asleep, we're complacent, we're indolent, we're indifferent. And I speak it in my own heart too. And this is a very, very serious matter.

The Islamic opposition, fanaticism we're seeing in this country is just a foretaste, I believe, of God trying to turn us to seek him. We're seeing what's happening in Israel, and I believe God is sovereign. He's weeping, yes, over Israel, but he's allowed that to put them into the corner where they've got nowhere to turn but to him.

You see, we all speak about the kindness, the love of God, but how much do we speak about the severity of God and the justice of God? We don't. And it's an imbalance. We need to realize that the Far East, Australia, New Zealand, Malaysia, and whole continents have been touched by the gospel through Britain.

The cross is at the center of the British flag. It's not at the center of our hearts today, but it's the center of the British flag. And we used to sing a song, Britain rule Britannia, Britannia rules the waves, and so on.

And Britain's never, never, never shall be slaves, but actually on the horizon is slavery to all sorts of sin, and even to Islam in this country. And I believe, I don't believe I'm positive in my spirit. There's a root cause.

It's not materialism. It's not what we call idolatry. It's Britain and Israel.

I have no question in my spirit. And God speaking to other leading Christians about this in the country, I was surprised in the current new issue of Prophecy Today, there's an article on this very theme. And videos and DVDs are being produced on this very aspect.

I'm going to give you some actual evidence of God's concern through Britain of care for Israel down through the centuries. We all think about the Balfour Declaration. It goes back centuries before then.

And I want us to realize, and let me just turn you to begin with, to Zechariah, the book of Zechariah, which I call the revelation of the Old Testament. Zechariah means God remembers his grandfather was Edo, timely. His great grandfather was Baruch.

And the meaning of him and the names of his forebears is that God remembers. And it's all about Jerusalem. Jerusalem represents, of course, Israel.

God remembers. And in his time, blessing is in the offering. While we know what scripture says about Israel, no prophecy is fulfilled just because it's in the word of God.

We have to pray it through. And I feel, I know that Britain has much to repent of in this, as she's been chosen, not only for the gospel, but chosen to be the mandate nation, the shepherd nation for Israel. We've welched on that.

And remembering that English is the most spoken language in the world, the English Bible speaks. If you read your Bible through once a year, twelve times a day about Israel in different ways, taking the names Jerusalem, Israel, Jacob, Ephraim, and so on. So much to say.

But the church in this country, apart from ourselves and a few others like us, is totally on the wrong track. And how can we expect the government to behave according to the word of God if the church doesn't see it? How can we? And we need to be, not praying, we need to be weeping on this. And what I'm sharing tonight, I want to, I feel it's a message for the church nationwide.

Nationwide. In Zechariah chapter one, in verse twelve, the angel asked the Lord, How long are you going to be indignant, angry with your people during their dispersion? And the Lord answers with gracious and comforting words in verse thirteen. And in verse fourteen he says, Proclaim, I am exceedingly jealous for Jerusalem.

He doesn't say I'm jealous, he says I'm exceedingly jealous. And it's a great big adjective, more than I can just convey in simple words. And the jealousy here speaks of a passionate, fiery love as a wife for his husband, a husband for his wife, where he regards her as exclusively his.

And this term, jealous, appears three times in this book. We don't fully understand the passion of God for Israel, and for us, but I'm speaking of Israel. I'm exceedingly jealous for Jerusalem and for Zion.

Now, probably that doesn't hit us, and it won't without praying through and waiting on God. I can't convey it with my own words, but I know how the Lord turned me around some thirty, thirty-five years ago, against my will, to see these things. Because I sought him in prayer, and it didn't happen in a minute.

But I waited on him, and he showed me. And then we go on, But I am very angry with the nations who are at ease. In other words, don't care.

For while I was only a little angry, they furthered the disaster. The things that have been done in the name of Christendom have turned the Jewish nation further away from considering who Jesus is than they would have been otherwise. And God said, doesn't say, I'm angry, he says, I'm exceedingly angry.

And then he goes on to say, Therefore, says the Lord, I will return to Jerusalem with compassion. But in the AV, he says, jealousy, again. God has a fiery love that surpasses anything that you and I can grasp.

And I feel this has got to dawn on our hearts if we're going to see the way ahead. We know what's happening in Israel at the moment. And it doesn't leave the news for hardly a minute.

Why? Tiny little postage stamp nation, you can't see it on the world map or the world globe without getting very, very close. Because it's not just the center of the world map, it's the center of God's heart. And what the church, basically, and you and I are looking for is world blessing will not happen without Israel's salvation prior to the Lord's return.

So if you want to see the nations reached, it's now we pray. We don't wait until the Lord returns and think, well, then there's going to be world evangelism. This is what it's all about, the opposition in the Middle East, not the Palestinians, not the Arabs.

It's Satan, of course. It's a battle between who Jesus is. It's virtually not a battle over territory even, but just who is God and who isn't.

And you go on to Zechariah 8, chapter 8, you'll find the same passage that's there. You'll find, just turning to Ezekiel chapter 38 at this point, there is a time coming of God's judgment. And it's that, I've got in the back of my mind, I haven't got time to go into it, but God speaks of a day of vengeance.

And it's in Isaiah 61. We know about the year of the Lord's favor, but do we know of the day of God's vengeance? And what's it about? It's about Zion. Scripture tells us that.

And I'm anxious to see Britain spared, at least to a great degree, of what I feel lays ahead. And it depends on our prayers. Now you find Israel's tribulation, that is the time in which this massive attack comes from

the far north with Islamic armies, nations allied with them.

Ezekiel 38 and 39 is that massive invasion. That is Jacob's tribulation. I haven't time to go into proving it, but there's four or five different books that confirm, converge on that.

In the middle of that time, God allows that invasion in order to bring Israel to its knees. And you'll find at the end of those two chapters the Spirit is poured out on Israel. No doubt that that matches the Spirit of grace and supplication that's poured on Israel.

You read in Zechariah 12. But, here we are, Ezekiel 38, 18 and 19. Now this is the culminating point.

The invasion has come. The people are scared stiff. They call it a national day or a national time of prayer and fasting.

There's weeping, there's mourning, there's repentance and so on. God hears that even at the end of the hour. And here he intervenes.

In verse 18, chapter 38, it will come about on that day when God comes against the land of Israel, declares the Lord God, that my fury will mount up in my anger. And in my zeal and my blazing wrath I declare on that day there will surely be a great earthquake in the land of Israel. Plus hailstones, plus tall buildings falling, plus those enemies turning and fighting against one another as you read on in the same chapter.

That's the beginning or part of God's vengeance. It's not the day, but it's a forerunner of what's going to follow later. And if you look in the next chapter, you may think, well that's happening out there in Israel, and we're okay here.

But in the next chapter, verse 6, and I shall send fire upon Magog, that is the northern lands, and those who inhabit the coastlands, that includes, in my opinion, Britain and other lands, in safety, and they will know that I am the Lord. In other words, judgment's coming. I don't think we need to know that in order to drive us to it.

All we need to know is God's heart is for his people. And it's not because we Jewish people deserve it, just the opposite. By grace we're saved, not by being good, not by something we deserve, but by grace.

And that's why when he starts with his people, it's the spirit of grace and supplication that's poured out upon them. Now Britain has a specific role in her salvation. She's had that for centuries.

And I want to read to you from a book written by a Jewish author, published in 1956. It's out of print now. And what he says about Britain's relationship to the Jewish people over the last four centuries, in other words, since Queen Anne's day.

This is the book, *The Vision Was There*. He's referring to the vision this country has had right up until almost the time of Israel's rebirth. Far more was known about her future than since she's come back on the map.

The church has gone backwards as far as vision is concerned. And you can prove that by some of the hymns written centuries ago by people like Wesleyan, Spurgeon, Isaac Watts, Horatio Bonner, many, many other people. I'm going to quote to you from this book.

I've entitled this, Britain's History in Israel. Nowhere, more than in Britain, has the idea of the restoration of Israel been developed into a doctrine and become the object of a movement extending over more than three centuries. Only in Britain have the leading spokesmen of many generations been inspired by the vision of a revived Israel.

Now this is not from a Christian. This is from a Jewish man, unconverted. Only there has the creation of a Jewish national home been a serious and almost continuous political issue which was finally translated into reality.

And it was, of course, in spite of all the things we did wrong. Finally, through the Balfour Declaration, something was done. Yes, we gave away 78% of the land and so on.

But nonetheless, in spite of that, it was because of Britain that Israel came back on the map. And God chose Britain for that. It wasn't no accident.

He calls his firstborn son in when he was speaking to Moses and speaking to Pharaoh. So God wouldn't let, it's not just some accident that Britain was called to fill that role. The British movement for the restoration of Israel is in fact one of the rare instances of continuous interest shown by one nation in the destiny of another people.

Its specific historical significance lies in the recognition of Israel's restoration as an organic part of Britain's political ideals. In other words, when we get that back into focus, A, in the church and B, in the government, probably in that order, then we can expect blessings from God. And until we do, we cannot.

I know this is at the root, in my estimation, of the troubles in this country. Secondly, the earliest literary reflections on the restoration of the Jews can be found as far back as the great Franciscans in the 13th and 14th centuries. The teaching of John Wycliffe, the champion of the Reformation, contains ideas later developed into the doctrine.

The restoration of the Jews became a subject of special theological inquiry in the last decades of the Elizabethan era. This is long before Israel even appeared, of course, 400 years ago. William Cowper, the well-known poet and hymn writer, in the 17th... 1731, anyway, this is what he wrote, O Israel, of all nations most undone, thy diadem displaced, thy sceptre gone.

Cry aloud, thou that sittest in the dust. Cry to the proud, the cruel, the unjust. Knock at the gates of the nations, rouse their fears, say wrath is coming and the storm appears, but raise the swillest cry in British ears.

And why should he say that 300 years ago? Because the Holy Spirit was speaking to him, something that God wanted to do through this nation. In 1815, in a tribute to the Jewish people, Lord Byron wrote, O weep for these, the wild dove has her nest, the fox's cave, mankind their country, Israel but the grave. And then in 1888, a geologist, you probably wouldn't know him, John Dawson wrote, No nation has been able to establish itself as an Asian in Palestine up to this day.

No national union, no national spirit have prevailed there. The motley impoverished tribes have held it as mere tenants at will, temporary landowners waiting for those entitled to the permanent possession of the soil. Just a secular geologist.

And he left no doubt that he knew the Jewish people were entitled to that. I'm going to read you one verse from one of many that the Wesley brothers wrote concerning Israel. Six verses.

The second verse reads this way. Them, that's Israel, snatched out of the flame, through every nation sent, this is written 250 years ago, through every nation sent, the true Messiah to proclaim the universal friend that all the God unknown may learn of Jews to adore and see thy glory in thy son till time shall be no more. And the Bible specifically speaks of an innumerable harvest in the book of Revelation that comes because of the witness of the 144,000 in Revelation chapter 7. So he's alluding to that.

That's an end time harvest of every tongue, kindred, tribe and nation that comes because of end time evangelism. That's what's on God's heart and I suppose on our heart. But the way to achieve it is not by Christianizing the world alone but by praying for his firstborn son.

Now turn with me to Romans chapter 11. May I just bring the reminder that the very second psalm, the first psalm we have of 150 is about the word of God. But the very second one starts off in this way.

Why is there such a hullabaloo and such a fuss throughout the world, the Gentile world, over Jerusalem? That's Psalm 2. These are my words. I've set my son on my holy hill and that's it. And you do well to bow before me and obey my will.

That's what the second psalm, it's not the third psalm. So it's importance is in its position and it's numbered that way when it's mentioned in the book of Acts. So the second psalm is telling us 3,000 years ago of what we're seeing today.

All this hoo-ha about Israel. Now Romans 11, I want to make the point that the apex of most letters, when you come to the doxology in a book, the writer of it has usually reached the key thing that he wants to say. And in this book, the doxology comes in Romans chapter 11, where you read verse 33, over the depths both of the wisdom and of the knowledge of God.

Who's known his mind? Who's been his counselor? What does that follow? It follows verse 31, which is explicitly addressed to Gentile people. He said God ain't finished with the Jewish people. In fact, just the opposite.

He's got a lot more to come. That's what the chapter says. He says in Romans 11, 31, that by the mercies shown to you, they also may receive mercy.

In other words, the mercy they need, you're going to be the channels for it. You receive mercy from them, they're going to receive mercy through you, virtually. And then Paul explodes into praise.

He sees that both Jew and Gentile alike are so dependent upon God. So he explodes into that doxology. Now in verse 13 in this chapter, remember, the book is addressed to the church in Rome.

Yeah? But it's amazing that the church in Rome has today become the church of Rome. Important. The Roman Catholic Church.

And he's writing here about replacement theology. It didn't begin in the second century or the third century or the fourth century. It began in the first century.

That's clear. He's saying here, God hasn't cast off his people, which is what the church says today. And he specifically is addressing this to Gentile people.

Verse 13, I'm speaking to you Gentiles. If you're not a Gentile, you're a Jew. It doesn't matter what your other background.

Only two classes of people, Gentile or Jew, and both, of course, can become believers in the Lord. So he's addressing non-Jewish folk here and saying specifically, yes, God's laid them aside, they've sinned, but if he hadn't done that, the gospel wouldn't have come to you in the first place. It's through their transgression the gospel's come to you.

And for that very reason, there's an indebtedness. Because they've sinned, hashed it up, you wouldn't have benefited otherwise. Theoretically, there'd have been no salvation.

If Jesus hadn't been crucified, you'd have had no savior. And in verse 28, verse 28 here, it says, from the standpoint of the gospel, they are enemies of the gospel, not the enemies of God. Enemies of the gospel, why? For your sake.

Now there's a lot in that. It means that they've become the scapegoat, the point of God's judgment, for the sake of the Gentiles. At this very moment, what's happening to Israel is in the form of a scapegoat, just as Jesus was the scapegoat for our sin, the scapegoat for the crucifixion, not the Gentile nations, but Israel.

That's why they've been scattered. And there's an indebtedness there, which the church totally fails to see. And Paul here is endeavoring to wake us up to this fact.

Now I want to take you down to the fact that three times in this chapter, verse 18, verse 21, verse 25, there's a reference to arrogance and pride. Virtually the Western nations say or think, if Jesus had come to our country, we wouldn't have crucified him. If that had happened, there'd have been no savior.

He was born to die. He's the lamb slain from the foundation of the world. And just as Israel was the custodian of the gospel, they were also to be the instrument of crucifixion.

What a thing to be chosen from. That's what we need to see. So there's no cause whatever for pride.

He was wounded for your transgression and for my transgression. So pride is the hardest thing to contend with. And refer to these three times.

In verse 18, don't be arrogant towards the branches. That's Israel, natural branches. Remember that it's not you who supports the root, but the root supports you.

That is not a reference there to Jesus. It's a reference of the Abrahamic faith, the patriarchs. It's saying that the root of the olive tree preceded you, and its present tense, your dependence, is on that root.

And the most important part of any plant, surely, is the root. And what attention have we paid to the root of Israel? I'll say emphatically that obviously the root has to be nourished, but the soil in this kind of picture is the Lord himself. But the root is the faith that's come down to us through Abraham and Isaac and Jacob.

And it says remember, it's the root that supports you, present tense. And then if you go down to verse 20, they were broken off with their unbelief, you stand only by your faith. Don't be conceited.

Second warning. But fear. And here's the warning.

If God did not spare the natural branches, if he didn't spare the Jewish people who thought they had it all, what makes you think he's going to spare you? I've often thought, what a horrific thing it was for that temple, that's the first temple, with all the ornate work that Solomon put into it, all the gold leaf, all the figuring, all the wonderful intricate beauty. God allowed that to be destroyed so there wasn't one stone left upon another. That was to the natural branches.

We forget that God can be angry as well as loving. And he was so angry with us as a people. And then of course if you go down to verse 25, Paul is saying again, I don't want you, that's the Gentile people, to be ignorant, to be uninformed.

And the whole point is that we are ignorant, generally speaking, not speaking of this church, but generally, 95, 97% of the church in Britain are totally blind to this, and that is appalling. It's appalling because if we want to know God's end time purposes, we have to understand prophecy. One third of the Bible is prophecy.

2 Peter 1 tells us that we now have this more certain word of prophecy. He was speaking there about the transfiguration. He tells us that we need to, we do well to pay attention to prophecy.

And he's speaking of not the gift of prophecy, but the Old Testament. And we're told it's a light in the dark place. We can't understand God's purposes without the light of God's word.

I was speaking very briefly two or three weeks ago at the church, and you'll laugh at this, and the pastor's wife pointed out to me that I'd done up my shirt, and the top button was up here, but the second button I'd done up. I'd got the first button wrong. Some of you may know that Derrick Prince says if you get the first button wrong on your waistcoat, every other button will be wrong.

If you don't get Israel right in God's end time purposes, everything else will be wrong. It's as simple as that. And God gave me a practical.

It's the first time in my life I've ever done that. I've gone to work with odd shoes before in the dark, but I've never forgotten to do up a button, and God was just giving us a visual picture there. Now let's go down here.

Then, if God did not spare the natural branches, neither will he spare you. So there's some kind of sin here about which he warns us, that we're not immune from the kind of judgment that's fallen on Israel. That's what he's saying.

And look at what's happening to Israel today. And, behold then, the kindness and the severity of God. To those who fell, severity, but to you, God's kindness, if you continue in his kindness, otherwise you too will also be cut off.

And so there's a very sobering warning. I've never heard anyone teach or preach on this, because it's a very sobering thing to mention, isn't it? My vision is that we don't just go away and, you know, think about this and individually pray. We need to see a movement in Britain, and within this church in particular, whereby we take this up as a specific goal, praying for Britain's eyes to be opened.

Not just praying for, praying more for Britain than Israel at this point. That's what I want to see. I feel we should have prayer meetings on that level, and we need the unction of the spirit to cry out to him.

Can't do it in our own theology or faith. And I believe if we fast and pray, then there's some hope. And I've been amazed to see that this same kind of vision is being given simultaneously elsewhere.

There's a video in the course of production by Hugh Kitson. Anyone seen Jerusalem, the covenant city? Yeah, well, that's the same maker is producing something on this slide. So God emphasizes here, if we go into verse 15, he emphasizes, so far from God having rejected his people, it's just the opposite.

He's got much, much more yet to manifest in the end time days. And verse 15 says, if their rejection, their casting away temporarily by the Lord, nonetheless led to the reconciliation of the world, just think what their acceptance will mean, will be. It'll be nothing less than life from the dead.

And here it's resurrection life. And he's speaking for the world, not just Israel. Life from the dead.

And as I read scripture, that will be during the tribulation period. There are two tribulations. Jacob's tribulation is not the great tribulation.

Jacob's tribulation is what I read from in Ezekiel 38, which leads to their salvation. And then, you know, when they've sobered up and matured, as I see it, they go out in the time of the Antichrist. And of course, it's a time of great persecution.

But nonetheless, that huge harvest, that Revelation 7 speaks of, the huge multitude that no man can number, from every tongue, kindred, tribe, and nation, clothed in white garments, waving palm branches before the throne, it seems to signify martyrdom. And Israel is behind that. Revelation 7, read it when you get home.

And so, this is not something just for the future, but it's something we need to have on our hearts at this very moment, I believe. So he says, in verse 24, if you being an awkward lot, this is my vernacular, you weren't even prepared for the gospel, but God managed to turn you around and save you. If God was able to do that, how much easier is it going to be for those who had the Scriptures, they're blinded through sin and so on, but it's going to be a lot easier task for him to graft them back into the olive tree.

And the olive tree, I in no way believe in the pre-Tribulation rapture of the Church, I think that's just baloney. It serves like everything else to put us to sleep. Why should the existing Christians escape and Israel go through the Tribulation? As I read Scripture, there's only one olive tree, and if that's been whisked away to heaven, how can the natural branches be grafted back into it? So, that's my viewpoint there too, and I think it's important to realize that there's no Scripture that I can read of in the Word of God that teaches a pre-Tribulation rapture.

What that shows us is that we don't have to bother too much. When all this happens, we'll be in heaven. Praise God if it's the case, but I don't think so.

So, I think it's valid to realize that what we're seeing in the way of what's happening in Israel being reproduced here in Britain. My sense of leading is that while we might be praying about this, that, and the other, the first thing we need to be praying about is Britain's repentance over what we have not done concerning Israel. Let me recap a bit.

We've had hundreds of authors in this book, The Vision was there, that's the book, hundreds of politicians, authors, and poets, and a few Christians mentioned there, but there are scores of them. There was Lord Shaftesbury, Lord Palmerston, so many who had a real vision for Israel long before they were even

regathered. Long before.

And now that God's done it. And Britain, in a sense, was used by God through Rhys Howells in 1947 when Britain, as a government, reneged, handed the whole problem of Israel over to the United Nations. Rhys Howells of the Bible College of Wales prayed through, and it was that victory in prayer that brought Israel back on the map.

After a recount, Britain, not Britain, Israel was recognized as a nation and given a homeland. But the point is, the prayer was made here on British soil. Yes, it was a tiny little bunch of Christians in Swansea, but nonetheless, it was British soil.

It was British Christians. And it was Britain from 1600 onwards that's had this vision, passed down from one to another. It was Chaim Weizmann, the Jewish scientist in the First World War, who devised a substitute for TNT, the explosive.

And he was virtually responsible for the war turning to Britain's and the Allies' favor. And it was to that Jewish scientist that he was asked, what can we do to repay you? And he said, afford a homeland for my people. And that's when the Balfour Declaration came in.

It was Lord Balfour, the Christian believer, who drew up and signed that on behalf of the British government. And I could tell you all sorts of things about it. It's been watered down since.

But that was a promise made, to use our best endeavors to establish a homeland for the British people. Probably you've heard the facts before that one of the first things we did in about 1920-22, we gave away three quarters of that land. And then of the remaining land, we gave half of that away.

So in other words, what Israel was given was 12.5% of what was originally mandated and the will of the United Nations at the time for Israel to have. What we call Jordan today was Transjordan, was originally to be part of Israel's land. And you read the Bible, you find that when he fully restores Israel, they're going to be east of the Jordan, where Gilead were, and the other tribes.

So Britain has hindered what God has called her to do. On the other hand, it was the Lord that allowed Palestine to come back into British hands in the First World War. You remember, it was on the eve of Hanukkah, 1917, General Allenby walked into Jerusalem with his hat off.

He didn't ride in on a horse. And it came back into British hands, not American hands, not French, but to Britain. Why? Because God chose Britain to be the shepherd nation for Israel.

Now, it's only Christians that can really see this, believers who know the word of God. We've had the care, that land, right the way through to 1947. And in order to appease Islamic, Arabic efforts, we gave in to them.

And we're still compromising with them.

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