

likewise. He interestingly links the words of Isaiah 40:11 to this role of our great high priest, saying: "His [Christ's] care and affection for his people is beautifully suggested by the words of Isa. 40:11: 'He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young'. These words should stir our imagination and cause us to realise more fully the antitypical significance of the 'bearing' of the 'names of all his saints' both on his 'shoulders' and in his 'heart'".

Passing on, another excellent chapter, chapter 18, "The Levites", emphasises the duty of God's ministers of every generation to let the word of Christ dwell in them richly and always to speak as the oracles of God. The chapter on sacrifices before the Law is well worth reading, as are the author's pertinent comments on the burnt offerings, sin offerings and trespass offerings. A fur-

ther chapter is devoted to peace offerings, which is delightful to read.

The final chapters cover the water of separation, contagious diseases, the animal feasts of the law and the author's final thoughts, from which we quote the following: "Finally, the joys of the great salvation are typified, as we have seen, in the 'rejoicings' under the Law. The Feast of Tabernacles speaks of the glorious future fellowship of the Sons of God, and of the perfection which will characterise them all when comes 'The Great Release' from sin and death, foreshadowed in the jubilee celebrations" (p. 159).

This book is probably best read as it was originally published, one chapter at a sitting. All who do so will be able to meditate on God's wonderful law which foreshadows the good things in Christ. This book is recommended to all who desire to have a better appreciation of Israel and the holy law God gave to her.



Watchman

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## Whither Turkey?

Nigel Bernard

**I**N REVELATION 16 we read: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" (vv. 12,13).

The Euphrates represents the Turkish power. Its original empire, known as the Ottoman Empire, has dried up, with only the actual country itself awaiting the final drying up. In Revelation 13 the dragon power came to represent the eastern part of the Roman Empire, centred around Constantinople. At the time of Armageddon the dragon power will be the Russian Gogian power (Ezek. 38) as it pushes through Turkey and invades the Middle East, finally drying up the Euphrates power. The beast represents Catholic Europe and the false prophet the papacy.

In the light of Bible prophecy, the country of Turkey, whose origins lie in the invasions of the

Seljuks, the Mongols under Genghis Khan and then Timur, and the Ottomans, all streaming across the Euphrates (Rev. 9:14), will not be in existence at Armageddon. It will not be part of the European beast and it will be absorbed by the Dragon power. In the nineteenth century the problem of how to deal with the European countries, primarily in the Balkans, which were gradually being freed from Ottoman rule as the Ottoman Empire dried up, became known as the Eastern Question. Today the remaining remnant of the Ottoman Empire, Turkey itself, is once more posing a question for European leaders.

### Turkey and the EU

The question of the role of Turkey in modern Europe was brought sharply into focus by the European Union (EU) summit in Copenhagen last December. At the summit a deal was reached which paved the way for the formulation of a treaty leading to the entry of ten new countries into the EU. The accession treaty is due to be

signed in April 2003. The treaty then has to be ratified by the parliaments of the existing fifteen EU members, and then referendums will be held in all the ten new applicant countries except Cyprus. Assuming that ratification and approval takes place, the countries will join in May 2004.

However, this summit was not just about these ten new countries. For many years Turkey has wished to become a member of the EU. It is desperate for talks to begin which would one day lead to it becoming a member. At the summit it was agreed that a review which could pave the way for entry negotiations should begin in December 2004. The Turkish Government reacted with dismay at what it perceived as an unjustified delay.

The EU's official reasons for the delay in even initially considering the accession of Turkey include its poor human rights record and the political influence of the military. However, Turkey has made great efforts to make itself more acceptable to the Europeans. For example, it has abolished the death penalty and removed bans on the use of Kurdish in teaching and broadcasting. There are, however, deeper reasons, which relate to the differences in religious outlook between the EU countries and Turkey. According to the writer Ambrose Evans-Pritchard, the Turks claimed that a "refusal to offer an early date for accession would be taken as evidence throughout the Muslim world that the EU was a racist Christian club".<sup>1</sup> Whilst it is true that several of the EU countries have significant Muslim populations, nevertheless there is no doubt that the EU is essentially 'Christian', with the Roman Catholic Church a dominant factor. This Turkish view may have been slightly extreme, but it reflects an underlying truth: the European beast's religious outlook is centred around the teaching of the papal false prophet.

Whether or not Turkey will one day join the EU remains to be seen. What is significant is the clear difference which exists between the EU and Turkey. This is what would be expected from Bible prophecy, where the beast and the Euphrates power have completely different roles at the time of the end.

#### The British view

Another power that has a completely different role from the beast at the time of the end is Tarshish, primarily the British power. Interestingly, at the summit the Turkish question brought the differences between Britain and other EU

countries, particularly Germany and France, to the fore. Britain, together with America, is keen that Turkey should be admitted to the EU as soon as possible. The British and the Americans have a vested interest in the strategic value of Turkey, and they see Turkey's entry into the EU as a means of ensuring that the country remains in the Western military fold. Washington also perceives that it stands to gain from the admission of Turkey because it would probably lead to a less cohesive and therefore less powerful EU.

Britain had argued for an earlier date than December 2004, and President Bush had also exerted diplomatic pressure on the EU in this regard. The correspondent Andrew Grice wrote:

"Amid continuing *froideur* between the Prime Minister and Jacques Chirac, the French President, the recently revived Franco-German alliance was calling the shots.

"The decision to delay a start date for Turkey's talks on joining the EU reflected France and Germany's caution. Mr Blair would have preferred a review before December 2004".<sup>2</sup> This, together with the recent sharp disagreements between the French and British in relation to the Common Agriculture Policy, again highlights the essentially anomalous position that Britain has within the EU. As Grice commented: "Tony Blair's hopes of playing an influential role in shaping the direction of the EU suffered a setback"<sup>3</sup> with his failed attempt to obtain an earlier date.

#### Conclusion

Like the nineteenth-century Eastern Question, the question as to whether or not Turkey should be allowed to enter the EU looks set to become a dominant issue. The importance of this question is also heightened by the tension associated with Turkey's occupation of northern Cyprus, an issue which the summit addressed but failed to resolve. From a Biblical perspective, the differences between the EU and Turkey can be seen as reflecting the distinction made between the beast and the Euphrates in Revelation.

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1. Evans-Pritchard, A. (2002), "Europe dismisses Bush plea to let Turkey join earlier", *Daily Telegraph*, 14 Dec., p. 16.
  2. Grice, A. (2002), "Blair frozen out as France and Germany lead the way", *The Independent*, 14 Dec., p. 10.
  3. *Ibid.*