

LECTURE No. 11

# The Present Eastern Question

IN THE LIGHT OF PROPHECY ;

OR

## What the Bible Says About Turkey

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Do the Events of today warrant the theory that the "Sick Man of Europe" is being "dried-up"?

An Examination of the various Race-names of the Bible with their present-day significance.

What about the theory that the Turks represent the descendants of the Edomites?

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### The Prophetic Bible Conference Lectures

Delivered by

WILLIAM ABERHART, B.A.

# What Does It All Mean?

That the human race is gradually approaching a supreme crisis is obvious to the dullest intelligence. Nothing like the events of today has ever marked the long life of humanity on the earth. It is impossible to restrain an honest effort to find the meaning of it all. No one can really be either satisfied with, or convinced by, the easy solutions proposed by a shallow optimism which proclaims peace without righteousness.

Earnest men and women are beginning to believe that somehow, somewhere in the inspired writings of the prophets and the authoritative statements of the Lord Jesus Christ, is to be found an explanation.

This lecture is a sincere attempt not only to present the directions by which we may find what the Bible says, but to call attention to some plain and explicit declarations regarding the trend of events leading up to the end time.



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## Lecture No. 11

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# The Present Eastern Question in the Light of Prophecy or What the Bible Says About Turkey

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The recent developments in the near East has drawn the attention of the world to that most hated of all nations—Turkey. The threatening clouds of war, that have over-shadowed our nations, have turned our faces to a history that is filled with horrible atrocities and cruelties to helpless women and children, heathenish brutalities to Christians, and Démoniac manifestations that have brought Turkey to the inenviable position that she now holds.

### SOME FACTS OF HER HISTORY

Her modern history reads like the account of the rampages of some wild beast. Ever since 634 A.D., at which time she secured the control of Palestine, she has been in the limelight. Against her cruelties and atrocities towards the early Christian pilgrims the Crusades were waged.

Passing rapidly over the mediaeval stages we find that about a century ago Turkey's control extended over a vast area surrounding the Black Sea. In 1821, the Greeks revolted under her oppression, and after a war of frightful atrocities gained their independence in 1829. Later on January 9, 1853, a very expressive phase was coined by the Czar of Russia. While in conversation with the British Ambassador regarding Turkey, he said, "We have on our hands a sick man—a very sick man. It will be a great misfortune if one of these days he should slip away from us before the necessary arrangements have been made." Ever since that night the phrase, "Sick Man" has clung to the Turkish power.

Truly he does not appear very much like a sick man today. The following year (1854) Russia decided to reach in and get a share of the Sick Man's land, so the Crimean War began. At the close of this war, owing to the jealousy of the Great Powers assembled in the Congress of Paris, it was agreed that Turkey alone should keep control of Palestine, but if this was to continue, she must behave herself.

Turkey's behaviour was unreliable and detestable. She proved herself unfaithful to the treaty and ere long pounced upon the Bulgarian peasants in a dreadful massacre. Once more the nations met and at Berlin in 1878 demanded that Roumania, Serbia, and Montenegro should be set free from Turkish control.

### THE OPINION OF GREAT STATESMEN VERIFIED

Hon. W. E. Gladstone, that grand old man of England, once said, "It is not a question of Mohammedanism simply, but of a race. They are not the mild Mohammedans of India, nor the chivalrous Saladins of Syria, nor the cultured Moors of Spain. They were upon the whole, when they first entered Europe, the

one great Anti-human specimen of humanity. Wherever they went a broad line of blood marked the trace behind them and as far as their dominion reached civilization disappeared from view. This advancing curse menaced the whole of Europe."

The Marquis of Salisbury, Prime Minister of Great Britain, in his Mansion House speech, November 9th, 1895, said, "Turkey is in that remarkable condition that it has now stood for half a century merely because the Great Powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that decision nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire should fall would not merely be the danger that would threaten the territories of that empire itself, but would be the danger that the light of their fires should spread to other nations and should envelop all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers, when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty and that is a danger which has not passed away."

These are expressions of some men who have proven their statesmanship in the past. You may rest assured that Great Britain realizes the seriousness of the situation today.

### SOME STRANGE CONCEPTIONS OF PROPHECY

In the face of these plain statements of men who know whereof they speak, and of the present existing conditions, one cannot help wondering at the strange conceptions of Prophecy held by some.

(1) In the Great European War when Turkey entered the conflict, some told us it was certainly the last of Turkey—"The Sick Man" of Europe was about to die. This was in 1914. The two great foreign papers of New York, diametrically opposed in their views of the European situation, united in describing the entry of the leading Moslem power into the struggle as marking a crisis in Turkish history:

#### SICK MAN OF EUROPE MAKES HIS LAST STAND

It is the last defence of the "Sick Man of Europe" of his dominions. If it fails, Russia will have the Dardanelles and the Hellespont.—Staats-Zeitung (German) Oct. 31, 1914.

#### DELUDED—TURKS RUSH TO SUICIDE

Turkey is running to suicide and the European War, already formidable, will soon involve fourteen nations.—*Courrier des Etats-Unis* (French), October 31, 1914.

"Ah, yes!" said some prophetic exponents, "Their Drying-up process has been going forward for a considerable period. For two centuries Europe has been elbowing him out of the continent just as the Scriptures declare."

Rev. 16-12—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.

"'Waters' are used to represent 'peoples,' and rivers are used to represent 'nations.' In the latter text there can be no question but that the Euphrates describes the Turkish Power. It drains the territory in Asia, over which the Ottoman power has reigned for many centuries. The drying-up of the waters of the Euphrates is, therefore, the destruction of the Mohammedan or Turkish power."

I have no quarrel with these people, but I cannot in any way accept this method of interpretation. It is seriously wrong, and decidedly dangerous. Accept their method, and we can make the Bible say anything, everything, or nothing to please the individual prejudice or fancy.

You will note, then, please, that the passage quoted is torn from its context in the interpretation of it. By reference to Rev. 11, 14-15, it will be seen that the vials spoken of occur under the third woe.

Rev. 11, 14, 15—The second woe is past; and, behold, the third cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The

kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Here the woes are prophesied to occur under the Trumpet Judgments.

Rev. 8, 12-13—And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

The Trumpet Judgments do not occur until after the Book of Seven Seals is opened. By reference to Rev. 5, 1-10, it will be seen that the Church is in heaven when the Seal book is opened.

Rev. 5, 1-10—And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain; and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests; and we shall reign on the earth.

Hence, it is quite evident that the reference to the sixth vial, that is the drying up of the Euphrates River, does not take place until after the appearance of Christ, and the taking of the Church to heaven. Since this is so, it is surely evident that the driving out of the Turk from Palestine and Europe, in this Day of Grace, can not in any way refer to the drying-up of the Euphrates River.

Furthermore, the spiritualizing of the Scripture is a dangerous and misleading habit. The Euphrates is a real river. It has a geographical location, just as the Mount of Olives is a real mount. Why, therefore, should one spiritualize a reality. I find the prophet Isaiah speaks of this same river in a very literal way.

Isaiah, 11, 15-16—And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

And Jeremiah informs us that the time will come when Israel will not boast of the deliverance from Egypt, but from the North Country, and all countries whither they had been driven. A comparison thus is made between the literal crossing of the Red Sea, and the crossing of the Euphrates River.

Jer. 23, 7-8—Therefore, behold, the days come sayeth the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Let us then get out of our heads the idea that Turkey is being "dried-up." Be on your guard, lest some of these proclamations concerning the "Sick Man" dying, since General Allenby drove them out of Palestine in 1917, sweep you off your feet. It seems to me that the present conditions would indicate, if this were true, that it is not the cat this time, but the Turkey, that has the proverbial nine lives.

(2) In discussing this matter with some people, it is not long before the fact becomes evident that they have a great big (?) in their minds concerning it. They say, "The idea of thinking that the Bible speaks about Turkey! Surely if this were so, our statesmen would read and know exactly what to expect." Hence these people are very skeptical, and demand evidence of the highest character. I would like just here to call attention to two facts:

(a) If the Bible says nothing of world events and great nations, what is meant by such passages as—

Acts 17, 26—And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

Here is a plain declaration that God has determined the boundaries of the nations on all the face of the earth.

Deut. 32, 8—When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

This verse evidently indicates that the boundaries of the nations will change from time to time, according to the number of the children of Israel. When I hear these skeptics talk I often wonder what they imagine the Bible is for. If I judge correctly, there are too many people who treat the Bible as having no bearing on present day life with all its struggles. No wonder many Bibles are left on the shelf, and the rising generation are beginning to believe that the Bible is of no account. Ah, no, my friend, the Bible does deal with nations, as well as individuals.

(b) With regard to the terrible calamity that is feared, if our statesmen should ever be able to read the Bible and understand it, I would like to ask if it would not be far better for them to do so than to blunder along in the dark, and sacrifice many valuable lives? Did not Joseph in the days of Egypt prove to all concerned the efficacy of believing God's Word? Has not Daniel, with wonderful historical accuracy, demonstrated the wisdom of believing exactly what God said? You will remember that he declared that five world empires corresponding to the five parts of the image were yet to come. Four of these have already been fulfilled. My friend, listen, as long as you are prejudiced and positively indifferent to God's Word, the truth of the future will not be opened to you; but let me remind you that God has no necessity of ever carrying out His plan in the dark.

(3) In the third place I find some who declare that the Turks are the modern descendants of the Edomites, and point to the prophecy of Obadiah. They declare that Great Britain, or that is the House of Jacob, shall one day annihilate them.

Oba. 18—And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

This term, Edomite, has become a handy term for some, and deserves our special attention. Not long ago I heard one say that the Irish were the Edomites, and that Great Britain must needs exterminate them before they could have God's blessing. The Scripture declares that the Edomites came from the inter-marriage of Esau and Bashemath, or that is the Edomites and the Ishmaelites.

Gen. 36—Now there are the generations of Esau, Who is Edom. Esau took his wives of the daughters of Canaan; Adah—Aholibamah—And Bashemath, Ishmael's daughter, sister of Nebajoth.

Three of four distinct prophecies are spoken of in the Bible about them.

(a) They were to be a great nation—

Gen. 21, 18—Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

This could hardly be said of Turkey, much less Ireland. Neither are great nations.

(b) Again, they were to be in bondage to the Jews.

Gen. 25, 23-25—And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder child shall serve the younger. . . . . And the first came out red, all over like an hairy garment; and they called his name Esau.

The Elder (Edomites) shall serve the younger (Israel).

Turkey has never been under Jewish domination.

(c) They were to be a roaming people, and were finally to be freed from Jewish domination.

Gen. 27, 39-40—And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fastness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

This in no way tallies with the history of Turkey, as I shall show you later on.

The Edomites, after making up with Jacob, who had stolen the blessing, journeyed to Mount Seir—

Gen. 36, 8—Thus dwelt Esau in Mount Seir; Esau is Edom.

Here he met with the Horims, whom he destroyed.

Deut. 2, 12—The Horims also dwelt in Seir before time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them.

At first the Edomites were governed in tribes, but later they had kings, even before Israel had a king.

Gen. 36, 31—And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

On Israel's return from Egypt they resisted her and thereby incurred the displeasure of God.

Num. 20, 30—And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

Later on King Saul fought against them and defeated them, and in the days of King David they became subject to Israel.

1 Chr. 19, 13—And he put garrisons in Edom; and all the Edmonites became David's servants. Thus the Lord preserved David whithersoever he went.

This, you will note, fulfilled the prophecy before mentioned.

Years afterwards, in the reign of Jehoram, the Edomites revolted and gained their independence.

2 Chron. 21, 10—So the Edomites revolted from under the hand of Judah unto this day.

Ezekiel, the prophet, has much to say concerning the future of the Seirites (Edomites).

Ezk. 35, 3-4-5-6—And say unto it, Thus saith the Lord God: Behold, O mount Seir, I am against thee, and I will stretch out my hand against thee, and I will make thee desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end; therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; sith thou hast not hated blood, even blood shall pursue thee.

As we turn to the prophecy of Isaiah we find that the Seirites-Temanites—or Edomites—are identified by another name. Here they are spoken of as ARABIANS.

Isa. 21, 11-14—The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye; return, come. The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

Surely it is evident to us that this declaration concerning Turkey being the Edomites is groundless. Much more is this the case when we attempt to trace out the ancestry of the Turk.

## TWO FUNDAMENTAL FACTS MUST BE RECOGNIZED

The student of prophecy does not go far in his detailed study before he comes upon race-names, such as Meshech, Tarshish, Togarmah, etc., and immediately he becomes puzzled. Evidently the prophecy is clearly future, and yet these names are indistinguishable. As he proceeds carefully he becomes aware of two fundamental facts that he must recognize:

(1) These names are race-names, and not place-names. Until he grasps this he will not be able to understand prophecy. For example let us take—

Dan. 10, 12-13—Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Daniel had been praying for three full weeks, and no answer had come. Finally Gabriel arrived and informed him that the kings of Persia had withstood



him all that time from coming, until Michael had delivered him. Apparently these kings of Persia were not upon the earth, and if we were to suppose that Persia was a place-name and referred to people living in Persia, then we would be misled. Some of you praying people will understand this. You know well the meaning of—

Eph. 6, 12—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Let us note well, then, that these names are race-names. The Edomites need not live in Idumea, nor the Grecians in Greece, and the Chinaman is no less so even though he lives in America. Babylon may be the headquarters of Apostasy, whether in the empire, the city, the tower or the Apostate Church.

(2) In the second place our investigation leads us to discover two difficulties that we must overcome. Like a criminal, Satan sees to it that the various races have changed their names from time to time, in order that they could travel under an alias, and thus not be discovered. As I have already pointed out, the Edomites moved to Mount Seir, and were called the Seirites. Here they came in contact with the Horites, and were called Temanites. Later on they went into war with the Amalekites, and finally in our day are called Arabians. A good concordance, and patient, careful detective work with your Bible is the only way of tracing out these race-names. The second difficulty is that of intermarriage, which makes it hard to keep the thread of the race. This, again, is a scheme of the evil one, for it is in direct disobedience to God's custom and His later command. When you read Gen. 28, 6-9, where Isaac blesses Jacob, and warns him not to marry the Canaanites, you will understand that Isaac is impressing upon Jacob the divine order of things. Esau heard the exhortation, and to be spiteful, he disobeyed.

In Deuteronomy 7, 3, a distinct command is given, forbidding intermarriage with Gentile nations.

Deu. 7, 3—Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

As we turn over to the New Testament we find a similar exhortation.

2 Cor. 6, 14—Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?

These mixed marriages always produce abominations. God calls them the Daughters of Babylon.

I remember a conversation I had with a lady one day, who asked me the question, "Are the churches of today not the Daughters of Babylon?" Then she proceeded to tell me that the Roman Catholic Church was Babylon, and that all other churches had come out from her. She pointed to the Anglican, and recalled the history of Henry VIII. She mentioned Martin Luther, as a former priest, and the Methodists were an off-spring of the Anglican church. I challenged her to produce any evidence that the Presbyterian and Baptist ever came from Roman Catholicism. I asked her if these churches did not rise from the faithful ones who had preserved God's Word in the caves and hiding places of the Alps. I further pointed out that if she would be careful to allow the Bible to teach her the meaning of these terms, rather than to give heed to the declarations of some sect opposed altogether to God, it would be far better. I then pointed out that the mixture of races, through marriage, had produced the abomination which God called the Daughters of Babylon.

For example, the black race Ham, in intermarrying with the yellow race Shem, had produced the Edomites. Again, the yellow race, Shem, in intermarrying with the white race Japheth had produced the Japanese and Chinese. And I further added, the white race Japheth in intermarrying with the black race Ham, I could show, had produced the hated Turk. We turned together to the 137th Psalm, 7th and 8th verses, where it is plain that Edom is called the Daughters of Babylon.

Ps. 137, 7-8—Remember, O Lord, the children of Edom in the day of Jerusalem, who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall I be, that rewardeth thee as thou hast served us.

In conclusion of this point, it is well to notice that in each of these Daughters of Babylon there is a general tendency on the part of the people to take up Mohammedanism, and its kindred religions, and bitterly to oppose anything that is Christian.

### THE FOUNTAIN HEAD OF ALL NATIONS

If we are to believe the Bible at all, one truth we can set down as self-evident. All our present day nations may be traced back to the sons or grandsons of Noah. These were the only survivors of the flood. Their names are carefully recorded in the 10th chapter of Genesis—

Gen. 10, 1-5—Now these are the generations of the sons of Noah, Shem, Ham and Japheth; and unto them were sons born after the flood. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras;

The sons of Gomer: Ashkenaz, and Riphath, and Togarmah. And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.

By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families in their nations.

As you read this you will note that Japheth had seven sons, namely Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras, and these sons produced ten-grandsons, as follows: Gomer had three, Ashkenaz (Saxon), Riphath (Danes), Togarmah (Austria). Magog, Tubal and Meshech, combined to form one (Russia). Javan had four grandsons, Elishah (Spain) Tarshish, (Great Britain) Kittim, (Italy) Dodanim, (France) and Tiras.

It is to this last one, Tiras, that I call your attention at this time. Before doing so, I would have you note that these ten grandsons point unmistakably to the great and terrible World Empire composed of ten kingdoms, or as the image signifies, ten toes.

### THE EARLY LOCATION OF TIRAS

We do not read very far in the Bible before we find a strong city named Tyre. In allotting the land to the ten tribes, Joshua mentions this city as a boundary line mark.

Jos. 19, 29—And then the coast turneth to Ramah, and to the strong city of Tyre; . . . . .

Very early in their history they came in contact with the Zidonians.

If you think a minute you will remember that Jesus always associated Tyre and Sidon as if one.

Matt. 11, 21—Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

It would seem as if these two were to be kept welded together in the great city of Tyre, for when the Sidonians attempted to settle inland, we are told that the tribe of Dan defeated them and drove them back.

Judg. 18, 7, 27-28—Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man . . . . .

And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire.

And there was no deliverer, because it was far from Sidon, and they had no business with any man; and it was in the valley that lieth by Bethrehab. And they built a city, and dwelt therein.

Now, turning back to the 10th chapter of Genesis, sixth and fifteenth verses, we find that Ham begat Canaan, and Canaan begat Sidon, his first born. Hence

the union of Tyre and Sidon is a union of Japheth and Ham, and here again we have a Daughter of Babylon.

### ARCHAEOLOGY AND HISTORY FURTHER INFORMS US—

In the twelfth century B.C. the Philistines persecuted the Zidonians and many of them were forced into Tyre. As this occurred the people became so numerous inside the city that they were compelled to search many coasts for colonization purposes. Many, therefore, drifted to the North of Africa, some to India, others to Spain.

In the days of King Soloman, we are told that Hiram, King of Tyre, formed an alliance with Israel, and aided him materially in the building of the temple. Later, in the eighth century B.C., Shalmaneser, King of Assyria, cut off the water supply and besieged the city for five years, but was unsuccessful in taking it.

### HISTORY CORROBORATES PROPHECY

It was against this great city so situated, and to all appearances so invulnerable, that several prophets, particularly Isaiah and Ezekiel, fulminate the denunciations which Jehovah dictated.

Ezk. 16, 7-9—For thus saith the Lord God: Behold, I will bring upon Tyrus Nebuchadnezzar King of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

The declaration herein contained is very specific and definite. Before a generation had passed away, according to Josephus, Philostratus, and Sedar Olam, Nebuchadnezzar, came upon them, as had been predicted, and at the end of thirteen years took the city, at least that part of it on the main land, and Tyre was forgotten seventy years, just as Isaiah had declared it would be.

Isa. 23, 15—And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years shall Tyre sing as an harlot.

In the year B.C. 332, Tyre, which had again become a flourishing emporium for all the kingdoms of the world upon the face of earth, and had heaped up silver as the dust, and gold as the mire of the street, was assailed by Alexander the Great, in the midst of his Oriental career of conquest. It sustained a siege of seven months, and was at length taken by means of a mole, by which the island was turned into a peninsula and rendered accessible by land forces.

In constructing this mole, Alexander made use of the ruins of the old city, and thereby fulfilled prophecy.

Ezk. 26, 12-14—And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the water.

And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; and thou shalt be built no more; for I the Lord have spoken it, saith the Lord God.

Some of the inhabitants escaped and tried to settle in Chittim (Italy), where they were called Etruscans (inhabitants out of Tyras-E-out of). Others passed over the sea to Tarshish (Great Britain). Again, a third group sought a place of settlement in Thrace.

Isaiah prophesied of this disaster, and what was to happen to each of these groups.

Isa. 23, 1-3—The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in; from the land of Chittim it is revealed to them.

Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

The news, seemingly, was carried from Chittim (Italy) to Tarshish (Great Britain) and these countries took counsel what was to be done.

The inhabitants of the Isles of Tarshish refused to allow them to settle there, and the people of Chittim allowed them no rest in their land. Finally the Etruscans settled by the great waters where the mart of the nations (Constantinople) was established.

Isa. 23, 12—And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise, pass over to Chittim; there also shalt thou have no rest.

Hence, we see that the Tyruscans, after leaving their original city, were called Etruscans. Then, after settlement in their new home, by the "great waters," were called Thracians, which became abbreviated to Thraks. This, in turn, by a natural language change, became Turks.

### AN OBJECTION RAISED

Some one may say, "Do we not understand that the Turks came across from Central Asia?" I reply, that Osmanli, or Ottomans, or as the Chinese called them, Huing-Nu, did come across from Central Asia, but not till long after this. It is true that in 433 A.D., a Huing-Nu clan, called Asena, on account of their dislike of the Emperor Wei, moved westward, and in the sixth century had reached the Ural mountains, and the country south of the Caspian Sea. But not until the thirteenth century, when the Mongolians drove them out—three millions of them—did they drift toward the land of the Turks, and having taken Byzantium, south of the Black Sea, crossed the straits, and in 1453, took Constantinople.

You may say, "If the Osmanli, or Ottomans, conquered the Thracians, or Tyruscans, why not abandon that line of descendency?" In reply to this, I beg to submit that the conquerors did not overwhelm the conquered, but merely assumed the governing power. You will remember that a similar state of affairs occurred in England in 1066, when William of Normandy, with his numerous barons, obtained the ruling power there. Still, we maintain that the inhabitants of Britain are British, and not French, though our language and customs were greatly changed.

In this, and similar cases, the permanency of the race is maintained by the persistency and doggedness of the character of the conquered, and their immensely greater numbers. Thus, we maintain, that the Turks are early descendants of the former inhabitants of Tyre, who were a mixture through intermarriage of the descendants of Tyras—seventh son of Japheth, and those of Sidon, the first-born of Canaan, the fourth son of Ham.

The student of prophecy, therefore, must bear this in mind when understanding the prophecies that are yet to be fulfilled in connection with Tyre. If he reads of a future Prince of Tyre, he may know at once that it is referring to the Prince of Turkey.

### PROPHECY CONCERNING TYRE YET TO BE FULFILLED

I beg to call your attention here to three prophetic declarations concerning the future of Tyre, or that is Turkey.

(1) The prophet Jeremiah declares that she is to be one of the nations under the Anti-Christ, at the battle of Armageddon, that is, Turkey is one of the ten kingdoms.

Jer. 25, 16-21, 22—For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

And they shall drink, and be moved, and be mad, because of the sword that I will send among them. . . . .

Edom and Moab and the children of Ammon and all the Kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea.

The Kings of Tyrus will be there.

(2) Again, we are plainly warned, that the Anti-Christ to come is to be a Turkish prince, wiser than Daniel, and rebellious toward all that is called God. In our former lecture on the Anti-Christ, it will be remembered, that Paul described one of the characteristics of this terrible man as follows:

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

Turning to the prophecy of Ezekiel, we find that the same description is given of one who is spoken of as the Prince of Tyre.

Ezk. 28, 2-3—Son of man, say unto the Prince of Tyrus, thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thy heart as the heart of God; Behold, thou art wiser than Daniel; there is no secret that they can hide from thee.

It is evident, therefore, that the Anti-Christ is to be a Turkish Prince.

(3) The present situation (1922), with Kemal Pasha attempting to secure Constantinople, will make the next prophecy concerned of intense interest to Bible readers.

Ezk. 26, 15-21—Thus saith the Lord God to Tyrus: Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments; they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord God: When I shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the deep upon thee, and great waters shall cover thee. When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God.

The events described here have certainly never happened yet.

This renowned city, which was strong in the sea, can be no other than Constantinople, the modern Tyre. The allusion of the twentieth verse is to the sudden destruction of Korah, and Dothan, who descended into the midst of the earth. The prophecy, therefore, indicates that the city of Constantinople will be destroyed by subsidence into the midst of the Black Sea. (Verse 19).

The effect of this terrible calamity according to the 15th and 18th verses, will be very stirring upon the Isles that are in the sea (Great Britain). The shock that this country will receive will be very great.

Ezk. 27, 32-34—And in their wailing they shall take up lamentation for thee, and lament over thee. What city is like Tyrus, like the destroyed in the midst of the sea?

When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

In the time when thou shalt be broken by the seas in the depth of the waters thy merchandise and all thy company in the midst of thee shall fall.

Surely the fact that Great Britain and Turkey are today facing that doomed city of Constantinople should make us be alert to the wonderful efficacy of God's Word.

We should remember that every age has had its end. It came suddenly, it came quickly, so may the end of this dispensation come.

The Lord Jesus Himself, while on earth, tried to impress upon the minds of His hearers this very important fact. He reminded them of the days of Noah, calling their attention to the apparent indifference and ignorance of the people at large to the impending judgment, and urged them to beware of similar conditions that would come upon us—

Matt. 24, 37-39—But as the days of Noe were, so shall also the coming of the Son of Man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark,

And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

My friend, you do well to consider your ways as you see events gathering upon us, which point unmistakably to the preparation that comes before the end. Are you ready to be called to account? Have you settled the sin question? Do you know the efficacy of the Blood, and the purpose of the Cross of Calvary? If you do not, take up your Bible at once, and slowly and carefully ponder the following passages:

Isa 53, 5-6—But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray,  
We have turned everyone to his own way,  
And the Lord hath laid on him the iniquity of us all.

1 Pet. 2, 24—Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye are healed.

2 Cor. 5, 21—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

John 3, 16—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Acts 13, 38-39—Be it known unto you therefore, men and brethren that through this man is preached unto you the forgiveness of sins; And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

John 1, 12—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Why not receive Him now For—

It may be at morn, when the day is awaking,  
When the sunlight through darkness and shadow is breaking,  
That Jesus will come in the fullness of glory  
To receive from the world His own.  
Oh, Lord Jesus, how long?  
How long, ere we shout the glad song?—Christ returneth—  
Hallelujah! Hallelujah!

Amen.



