

BloodCurse

British betrayal of the Jews and the wrath of God upon Great Britain

BloodCurse by Richard Carvath

“War I suppose is a necessary evil... Can one fight in a war with good motives? If not one ought not to fight. I believe one can. I do not believe in carrying on war with hatred for one’s enemy. On the contrary. It is a police operation which has in view the welfare of the criminal as well as of the community protected.” Orde Wingate¹

¹ Source: *Orde Wingate* (1959) by Christopher Sykes, pg 503, World Publishing Company, New York.

Preamble

It is my belief that most British people today have a poor grasp of their own history – even recent history from the last hundred years – and that this lack of knowledge is particularly prevalent amongst persons younger than myself.

In this year of the 400th Anniversary of the King James Bible, few British people today know the God of their forefathers – He who is the Rock upon whom Great Britain was founded, and the source of Britain's erstwhile greatness.

The favour of God no longer rests upon the British nation, and it is probably thanks only to the prayerful intercession of the remnant of British saints that the mercy of God still tolerates the existence of Britain at all.

Few nations today excel in the mockery of God as Britain does. The Mother of all Parliaments has become the Head Whore. Britain today is sad to behold – mocking God and suffering the awful consequences.

The British nation is under two specific blood curses today. There is the curse of the seven million murdered since 1967 in the Great British Abortion Holocaust, and there is the curse of the British betrayal of God's covenant people the Jews in the first half of the 20th century.

This paper examines a period of recent British history of enormous significance but of which the majority of British people are utterly oblivious in 2011. This paper considers the British betrayal of the Jews in the years of the British Mandate of 'Palestine' (1920–1948), and along the way we also meet a Great British hero.

The Second World War is now 66 years past. Few British people today have any concept of how we were just 66 years ago. It was Winston Churchill who said that the Second World War was fought in defence of 'Christian Civilisation.' Indeed it was – but within a generation the civilisation which had been retained at such great cost was to be abandoned without a fight.

22 years after millions of British people made the ultimate sacrifice, our Parliament started our slaughter of our own people in the Great British Abortion Holocaust. Cenotaphs testify "*They Died That We Might Live*" as each year with blood-stained hands we place wreaths which mock our ancestors' sacrifice in our ritual Remembrance Day hypocrisy.

If most British people today were asked a question like "*Did we British do right by the Jews in the Second World War?*" the vast majority would say 'Yes' (and sincerely mean it). The superficial thinking of most Brits today amounts to an awareness of us defeating Nazi Germany – thus qualifying us instantly as having been on the Jews' side – and an awareness that we liberated the surviving victims of the Holocaust from death camps such as Auschwitz Birkenau.

Surely we were the good guys? Unfortunately, the facts of our defeating the Nazis and liberating Holocaust survivors do not mitigate the truth of our over-arching betrayal of the Jews before, during and after the Second World War – but if you're British you probably don't know that. Read on and learn something of your own history; gain insight into why we 'won the war and lost the peace.'



The Broken Promise

In six years' time it is the centenary of the Balfour Declaration. Few British people today have even heard of it, much less understand that the Balfour Declaration of 1917 is Britain's Broken Promise to the Jews – the breaking of which ultimately broke Britain.

The promise went like this:

Foreign Office,
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

“His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

[signed]

The Balfour Declaration promise made by the Government of Great Britain to the Jewish people proved to be providential, for 'Palestine' was about to fall into British hands. Just six weeks later, on the 11th December 1917, General Allenby entered Jerusalem and brought with him the British Empire. A new chapter of history had begun.

Twenty years beforehand, in 1897, the first Zionist Congress was held in Basle, Switzerland, and this conference effectively marked the birth of the modern Zionist political movement. Zionist pioneer Theodor Herzl² aroused his assembled audience with his anticipation of a Jewish Nation-State within fifty years.

Through the last years of the 19th century and the early years of the 20th century a small but steady flow of Jews returned to their ancient homeland.

² Herzl was essentially a secular Jew.

Modern political Zionism³ as a movement for the establishment of a Jewish Homeland had its origins in 19th century Europe and was motivated largely by the recurrent intolerance and persecution experienced by many Jews throughout the European continent: if Jews weren't welcome in European countries then clearly what the Jews needed was their own homeland where they would be safe and free to prosper.

At the dawn of the 20th century, the vast majority of the Jewish people⁴ were dispersed around the world in an absence of over 1,800 years from their ancient Jewish homeland of Israel. The area of this ancient Jewish homeland, Eretz Israel,⁵ was known at that time as 'Southern Syria' or 'Palestine' and was then a small part of the Turkish Ottoman Empire.

The Turks had ruled over the inhabitants of 'Palestine' for four centuries; the territory was sparsely populated and the land largely undeveloped; a small population of Jews and nomadic aliens (i.e. Arabs) amongst them lived together in peace under Turkish rule in Eretz Israel before the First World War. It was a situation that was about to change dramatically during the Great War of 1914–1918.

At the dawn of the 20th century, Great Britain had risen to such an extraordinary extent that Queen Victoria ruled over a third of the world; British power, prestige and influence were so extensive that it was said '*The sun never sets on the British Empire.*' The British Empire was at its zenith and Great Britain was truly great.

Victorian Britain was worthy of description as a 'Christian nation' – all of our national institutions were explicitly and unashamedly rooted in Judaeo-Christian origins, most of the population attended church regularly and had some familiarity with the Bible, the influence of the church and Biblical moral standards in society was strong and the nation honoured God.

³ It is important to know what we mean by the terms 'Zionism' and 'Zionist.' These terms have picked up a lot of baggage over the last two centuries resulting in much confusion. There are two broad aspects to Zionism which are distinct and yet not unconnected: we must distinguish between [secular Jewish/rabbinic Jewish] 'political Zionism' and [Messianic Jewish] 'spiritual Zionism.' The first is of this world and can be defined as the primarily Jewish 19th and 20th century political movement for a Jewish homeland in the territory of 'Palestine' (and post 1948 for the protection and development of the State of Israel). The second is not of this world but is rather of the Kingdom of God, and it is concerned with seeking the second coming of the Lord Jesus Christ to Zion (Jerusalem) to reign over the world, to judge all people and nations and to bring this world to its end with the full manifestation of God's eternal Kingdom (for the repentant righteous, and eternal damnation in Hell for the unrepentant unrighteous). God and Christians (including Messianic Jews of course) are interested in both political and spiritual Zionism. Secular and Rabbinic Jews (i.e. non-Christians) are interested in political Zionism but quite hostile to spiritual Zionism and have no desire to recognise Jesus Christ as their Messiah – much less seek His second coming. God and Christians sought the political Zion of the 20th century Jewish homeland as an end in itself, because the restoration of the Jews to their Promised Land was the straightforward fulfilment of God's promise to His covenant people as given in Biblical prophecy, and also because the restoration of the Jews to the land of Israel is an essential prerequisite to the spiritual Zion of Christ's second coming.

⁴ It is truly remarkable that such a widely dispersed people-group had successfully retained their own unique national and religious identity over a period in exile from their own land of 1,800 years.

⁵ Eretz Israel means 'the land of Israel.'

Since the time of Oliver Cromwell and the Puritans in the 17th century, many Bible-believing evangelical Christians in Britain had recognised the promise of God to gather His covenant people the Jews back to their land. These British Evangelicals were well aware of God's Word to the Jewish people through the prophet Ezekiel: *"For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. ... You will live in the land I gave your forefathers; you will be my people, and I will be your God."*⁶

At the dawn of the 20th century, British evangelical Christians had been sympathetic to the idea of the restoration of the Jews to the land of Israel for over two hundred years. Moreover, the restorationist dream had by then enjoyed the support of prominent public figures for a considerable period – from William Wilberforce and Lord Shaftesbury to Queen Victoria and King Edward VII.

At just the right moment in history – when Jewish Zionist leaders like Theodor Herzl and Chaim Weizmann were advocating a Jewish Homeland, and evangelical Christian Zionists had real political influence within the British Government – God used the British nation as He began to bring about the fulfilment of His Word to the Jewish nation.

In 1917 a truly remarkable concurrence of events took place: the Turks surrendered Jerusalem and British soldiers under General Allenby were thus in control of the ancient Jewish capital city just 40 days after the British Government had issued the Balfour Declaration promising British support for a Jewish Homeland. God was about to keep His promise to the Jews: but would the British nation keep its promise?



The Balfour Declaration of 1917 was so-named after the British Foreign Secretary Arthur Balfour and issued by the Government led by Prime Minister David Lloyd George. Historians argue over the motives which lay behind the Balfour Declaration. Was it motivated purely by British idealistic notions of fair play and just treatment for the Jews? Or was there more to the Balfour Declaration than met the eye: was it not really an expedient means by which to justify a British claim to land adjacent to the strategically important Suez Canal, or even a useful ploy in the British political pursuit of the full co-operation of the USA in the First World War? There may have been mixed motives behind the Balfour Declaration – but the fundamental motive of a genuine Zionist aspiration cannot be denied – and the fact remains that whatever motivated the act it constituted a solemn commitment.

The logic and evidence for genuine Zionist intent behind the Balfour Declaration is compelling. As far as the theory of justifying a British claim to land near to the Suez is concerned, advocating a Jewish National Homeland was hardly wise from either a military or political perspective in considering the large number of Arab nationalists and followers of Mohammed then under or soon likely to come under the rule of the British Empire: to do so was to invite serious trouble contrary to the perceived benefit. Offering the Jews a homeland was not in the interests of maintaining peaceful British rule over Arab/Muslim populations or of doing business with those Arab leaders who were either not under or hostile to British rule. Furthermore we must consider the men responsible for writing the Balfour Declaration. The statement was prepared by the ten men of the War Cabinet; 7 of these 10 men had an evangelical Christian background and were therefore favourable towards Zionism.

⁶ Source: Ezekiel, Chapter 36, verses 24 and 28. The Holy Bible (New International Version).

It is remarkable enough that the Balfour Declaration was ever conceived and issued by any British Government to begin with – and nothing short of a miracle that this happened just forty days prior to a British military conquest of Eretz Israel which thereby transformed the dream of bringing about a Jewish Homeland into an achievable reality and a practical objective in the hands of the British Government! An unprecedented political commitment and the military power necessary for implementing the highly improbable Zionist dream suddenly came together and Great Britain thus became responsible for facilitating the creation of a Jewish Homeland in Eretz Israel. Before the British conquest of the Holy Land, the Balfour Declaration was a promise that couldn't be broken because it was a promise which couldn't be kept, but as soon as Eretz Israel came under British military control – and the subsequent quasi-colonial legal jurisdiction of a British civil administration (legally obligated to honour the Balfour Declaration and other Mandatory commitments) – Great Britain became responsible for a living promise and we were free either to keep or to break our word. Prior to the First World War, the Jews and Arabs then living in Eretz Israel had co-existed quite peacefully for as long as anyone could remember, however all that changed with the entrance of Allenby into Jerusalem and the Arabs' realisation that a British Army presence in Eretz Israel meant that the British Government actually had the men on the ground to implement the political vision of the Balfour Declaration.

Even before the Balfour Declaration became a Mandatory obligation, the portents of a promise likely to be broken loomed ominously over the land of Israel. In June 1919 General Bols was appointed the British military Governor of Jerusalem; General Bols was well known to be hostile to Zionist aspirations in general, and in particular towards the Jews themselves; General Bols was quite simply pro-Arab and anti-Jewish. And General Bols' attitude was typical of the majority of British Army officers stationed throughout the Middle-East after the First World War (and subsequently, into the 1920s and 1930s); most British Army officers favoured the Arabs over the Jews and, from their military perspective, saw British interests in the region as incompatible with any minority Jewish agenda which might offend the majority Arabs. The Balfour Declaration was certainly not unpopular in the corridors of Whitehall in London, but there was little enthusiasm for a Jewish Homeland amongst the top brass of the British military administration in Jerusalem. Since senior British Army officers on the ground were reluctant to police and protect a Jewish Homeland even before it became a Mandatory obligation, who would defend the Jews in their Homeland if not the British? How could a Jewish Homeland be established by a half-hearted British military leadership paying only lip-service to Whitehall's wishes? And the unfolding of the Balfour Declaration was firmly up to the British military administration: all Jews were forbidden to bear arms in Eretz Israel. During 1919 and 1920 several massacres took place of defenceless Jewish civilians by Arabs in a series of anti-Jewish riots in Jerusalem; the British armed forces made no attempt to intervene to stop the slaughter or restore order. Jewish leaders rightly concluded that armed self-defence was essential as to rely upon the British authorities for protection was futile. The Haganah was the Jewish underground defence force formed in 1921 to protect the Yishuv⁷ civilian population of Eretz Israel from Arab terrorism and harassment. In the eyes of the British authorities the Haganah was an illegal paramilitary organisation, however – since the British were unwilling either to protect Jewish civilians or to permit the Jews to defend themselves – the Haganah quickly became established as a popular clandestine force throughout Eretz Israel during the 1920s and 1930s.⁸

⁷ I.e. the Jewish community.

⁸ The Haganah effectively became the IDF on the establishment of the State of Israel in 1948.

1920s

The legal incorporation of the 1917 Balfour Declaration into the British Mandate for 'Palestine' in 1920 committed the British Government to the establishment of a Jewish National Homeland under British administration in the territory then known as 'Palestine.' Once the British Mandate for 'Palestine' had been agreed at San Remo, the British Government entrusted the implementation of the Mandate to its Colonial Office, and Great Britain quickly began to renege on its promise to the Jews as British priorities soon became established as the stable maintenance of the British Empire in the Middle-East (over large Arab/Muslim populations), the strategic interest in safeguarding the Suez Canal and also the need to woo those Arab rulers in control of regions with unexploited oil reserves. By the 1930s Great Britain would become definitely antagonistic to Jewish immigration to the Jewish National Homeland – despite Britain's legal obligation to facilitate Jewish immigration under the Mandate – and the British would impose heavy restrictions on Jewish immigration; it materialised that throughout the 1920s and 1930s the various Arab leaders were appeased and favoured over the Jews by British civil and military authorities in Eretz Israel, whilst the Jews came to be viewed with disdain – an inconvenient nuisance to British interests.

From the beginning of the Mandate, militant Arab leaders in Eretz Israel became definitely determined to pursue a sovereign Arab State to replace British rule in the Mandate territory of 'Palestine.' A sovereign Arab State meant a country with no Jews in it – which objective sprang from the twin motives of Arab nationalist and Islamic religio-political demands. It therefore became the policy of Arab leaders in and around Eretz Israel to pursue the 'ethnic cleansing' of the land by murdering and terrorising Jewish civilians, and also to persuade (by any means) the British authorities to block Jewish immigration to Eretz Israel and Jewish land purchases. Violence against existing Jewish settlements and resistance to new Jewish settlements began in earnest, and the actions of the Arab terrorists and saboteurs were endorsed, encouraged and facilitated by the President of the Muslim Council,⁹ Haj Amin al-Husseini, the Mufti of Jerusalem.¹⁰ In 1921 an Arab riot in Jaffa resulted in the murder of 43 Jews; very early on in the British Mandate period, the trend of endless Arab violence was established which would haunt the rest of British rule in Eretz Israel.

In April 1920 the San Remo meeting of the League of Nations divided up the Middle-Eastern territory of the defeated Turks' former Empire between Great Britain and France. The League of Nations awarded a Mandate to Great Britain to rule over the territory then known as 'Palestine.' The British Mandate for 'Palestine' was a legal document of a formal international agreement: Great Britain undertook to administer 'Palestine' before the international community in accordance with the terms set out in the Mandate agreement.

⁹ The Muslim Council was set up by the British to provide an administrative structure for the oversight of Islamic religious and political activity in Eretz Israel. For the British, the Council's chief purpose was to keep the Muslims happy in the British interest.

¹⁰ During the Second World War, Haj Amin al-Husseini was a well-documented collaborator with Adolf Hitler and the Nazis in the pursuit of the 'Final Solution' to eradicate the entire Jewish people. Haj Amin was a true Muslim – faithful to Mohammed and to Allah (Allah being Satan not God; God is YHWH).

The 1917 Balfour Declaration gained official legal status as a binding legal obligation upon the British Government by its incorporation into the Mandate agreement. Prior to formal legal incorporation in the Mandate, the Balfour Declaration amounted to no more than a general statement of intention; after incorporation it was clearly and explicitly understood that Great Britain had been granted the Mandate to rule 'Palestine' on the basis that Great Britain had promised and was committed to providing a National Homeland for the Jews – which necessarily meant that the British would actively encourage and facilitate Jewish immigration to the Jewish Homeland as well as close settlement¹¹ of the land by the Jews. There was no ambiguity in the Mandate agreement and no misunderstanding as to what was required of Great Britain by the British acceptance of the Mandate. It was crystal clear: Great Britain was to govern the territory of 'Palestine' and to provide a National Homeland for the Jews. Furthermore, it was clearly understood that the British Mandate gave absolute priority to the political objective of a Jewish Homeland over any Arab political agenda. The paramount concern of the Balfour Declaration as incorporated into the Mandate is clearly: “...*the establishment in Palestine of a national home for the Jewish people...*” The chief legal obligation of the British Government on acceptance of the Mandate was the establishment in 'Palestine' of a Jewish National Homeland. The Balfour Declaration carried a proviso to its chief stated aim in a subordinate clause: “...*nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine...*” In this subordinate clause the term “Non-Jewish” is essentially a synonym for 'Arab.' The subordinate clause is concerned for the safeguarding of Arab “civil and religious rights” – but there is no mention of Arab *political* rights (because the chief political objective of the Balfour Declaration is a Jewish National Homeland, not an Arab homeland).¹² Furthermore, the subordinate clause limits its concern for Arab civil and religious rights to the “...existing non-Jewish communities in Palestine...” – ‘Existing’ being the key word. The subordinate clause’s proviso applies only to those Arabs then in 'Palestine' as at the inception of the British Mandate in 1920; the subordinate clause therefore cannot be applied to any of the large influx of Arab migrants which the British authorities allowed in to the territory of 'Palestine' in the years after 1920.

In 1921 the British Colonial Secretary Winston Churchill issued a White Paper which split the Mandate territory of 'Palestine' down the Jordan River. Over three-quarters of the Mandate territory (which was East of the Jordan) became restricted as an Arab homeland known as 'Trans-Jordan' under the administration of Amir Abdullah (of the Arab Hashemites) and in which *no Jewish settlement was permitted!* The giving over of three-quarters of the 'Palestine' Mandate territory for the purpose of an Arab homeland was a very strange way indeed to go about the British Government’s stated primary objective and overriding obligation to make

¹¹ As opposed to extensive cultivation.

¹² So wasn't this unfair to the Arabs? The answer is emphatically NO it wasn't unfair. Consider firstly that the creation of a Jewish National Homeland in 'Palestine' would've been politically impossible if Arabs in 'Palestine' were ever granted political power/influence over Jewish affairs (indeed, Arabs were for an Arab State and quite hostile to any Jewish Homeland). Secondly, consider that the Arabs are abundantly provided for with land of their own. From the 1920s onwards, there has been no shortage of exclusively Arab States neighbouring Eretz Israel in the Middle-East; despite this, the Arabs still wanted to have the land of Israel for an Arab State. Even today, though the territory of the State of Israel is a tiny speck of land by comparison to the vast land areas covered by Arab States in the Middle-East, the Arabs continue to covet Jewish land and demand further partitioning of the State of Israel.

provision for a Jewish Homeland. It seems Churchill intended that there would be a transfer Eastwards of those Arabs then West of the Jordan in 'Palestine' across the Jordan River to the Trans-Jordan region, thereby leaving the territory in 'Palestine' which was West of the Jordan as a de-populated area (free from Arabs hostile to the Jews) and thus highly suitable as a Jewish Homeland ready to receive large numbers of Jewish immigrants. If indeed this was Churchill's logic, the fact is that no transfer of Arabs ever took place. The actual result of Churchill's creation of Trans-Jordan was simply that the land area available within 'Palestine' for the creation of a Jewish Homeland was slashed by a staggering 77% in a single stroke (and, of that land West of the Jordan left available for Jewish immigration, it remained populated by Arabs in addition to Jews).

In 1920 there were about 400,000 Arabs across the whole of the Mandate territory of 'Palestine' – both East and West of the Jordan River – and there were about 80,000 Jews in 'Palestine,' almost all of them West of the Jordan. As we shall see, by 1939, after nineteen years of British rule, one could've been forgiven for thinking that the chief purpose of the British Mandate had been to establish an Arab nation in 'Palestine' rather than the Jewish National Homeland.



For the first few years of the British Mandate, until 1929, Jews were free to migrate to Eretz Israel and tens of thousands of Jews did return to their ancient homeland during the 1920s. These Jewish pioneers brought prosperity, agriculture and industry to what had been a neglected backwater of the Turkish Empire – a land previously undeveloped and under-populated for several centuries. As the land of Israel was blessed by the return of the people of Israel, the Arabs in neighbouring lands to Eretz Israel began to take notice of Israel's growing prosperity. The Jewish pioneers' development of the land caused many Arabs to migrate to Eretz Israel in search of work and other opportunities. As the Jews began building a Homeland in Eretz Israel, the territory of 'Palestine' suddenly became one of the 'places to be' in the Middle-East. The British authorities in 'Palestine' were never concerned to stop Arab migration to 'Palestine' (or to deport illegal Arab immigrants) at any time throughout the whole Mandate period. Islamic leaders in the Middle-East were alarmed by the unfolding restoration of Israel and were concerned to strengthen the Islamic presence in 'Palestine' – especially Jerusalem – and so they encouraged jihad-by-migration to 'Palestine' amongst Arabs in bordering countries.

The relatively peaceful period of the mid-twenties and the unhindered Jewish immigration then permitted by the British authorities were brought to a violent end when Arab rioting flared up in several locations across Eretz Israel in 1929 – most notably in the massacre which occurred in the ancient Jewish city of Hebron. As so many times before, the trouble was started by Islamic agitators in Jerusalem, their anti-Jewish propaganda spreading like wild fire amongst the Arabs of nearby towns and villages. The Arab rioting of August 1929 left 139 Jews dead and 339 Jews wounded throughout the Mandate territory. When the rioting began the response of the British authorities was simply to do nothing, and so it was that the British presided over a truly horrific massacre of Jews in Eretz Israel, the likes of which had not been seen since the medieval Crusades. As Arabs raped, tortured and murdered unarmed Jews and ransacked Jewish properties, the British army stood by and left the Arabs to get on with their pogrom.

On 24th August 1929 Arabs murdered 67 Jews in Hebron alone. After the riot, the British authorities ordered soldiers to remove the remaining Jewish population from Hebron. Jews had lived continuously in Hebron for over 2,000 years until the British cleared them out in 1929. The

highest term of imprisonment given to any Arab involved in the Hebron Massacre was just eighteen months. In the wake of the 1929 pogroms in 'Palestine' the British Government responded with two Royal Commissions. The Commission reports demonstrated that British Government policy had shifted away the primary pursuit of a Jewish Homeland in 'Palestine' as enshrined in the Balfour Declaration and the Mandate; though the British Government officially maintained that it was still in the business of honouring its legal obligation to facilitate a Jewish Homeland, it had become plainly obvious that from 1930 onwards the British Government was actually ambivalent – indeed the British Government was henceforth keen to demonstrate its public commitment to Arab interests in 'Palestine' [...oh, and Jewish interests as well of course].

The British Government followed up the Royal Commissions with the issue of a White Paper¹³ on 'Palestine' by the British Colonial Secretary in 1930. The 'Palestine' White Paper of 1930 claimed that there was not enough land available to cope with unlimited immigration – which was complete and utter nonsense – and placed heavy restrictions on all future Jewish immigration to and ownership of land in Eretz Israel. This restriction of Jewish immigration to the Jewish Homeland was clearly at odds with the British Mandate obligation to facilitate Jewish immigration to Eretz Israel and close Jewish settlement of the land – but it was henceforth the official policy of the British Government. The 1930 White Paper was the halfway-house in the pre-war Mandate period which showed that the British Government was well on the way to Great Britain's outright and absolute breach of Mandate obligations as was to happen in 1939.

1930s

Throughout the 1930s growing anti-Semitism in Europe caused a large number of European Jewish refugees urgently to seek the safety of their National Homeland. As Arab hostility to growing Jewish immigration grew through the 1930s, the British sought to appease the Arabs by placing heavy restrictions on the legal immigration of Jews to their own land, as well as on the purchase of land by Jews. So it was that most of the Jewish immigration to Eretz Israel throughout the 1930s (and 1940s) was clandestine because it was officially classified as illegal by the British authorities.¹⁴

The leaders of the Zionist organisation the Jewish Agency had the responsibility for funding and co-ordinating large-scale Jewish immigration from across Europe to Eretz Israel, and for the protection and development of the expanding Yishuv in the Jewish Homeland. Until the outbreak of the Second World War, Jewish groups brought home tens of thousands of Jews in the face of both British and Arab hostility. Though the returning Jews were refugees fleeing persecution in Europe, the British authorities in Eretz Israel classified them as illegal immigrants and sought to prevent the arrival of Jews in the Jewish Homeland. Having promised them a Jewish Homeland, we British shut the door in the faces of Jewish refugees fleeing the growing tyranny in Europe for the safe haven of Eretz Israel. It was an evil and disgusting act of betrayal.

¹³ A White Paper is a statement of the official policy of the UK Government on a particular issue.

¹⁴ In truth there was nothing illegal about Jewish immigration to Eretz Israel. The chief purpose of the British Mandate for 'Palestine' was the provision of a National Homeland for the Jews. How could the migration of Jews to their own homeland possibly be illegal? The idea that Jewish immigration was illegal was both absurd and offensive. If anything was illegal, it was the increasingly severe restrictions imposed on Jewish immigration by the UK Government from 1930 in direct contravention of Mandatory obligations.

The bitter irony for European Jewry in the 1930s was that they were unwelcome in so many countries and yet escape to their homeland was denied to them. Following the restrictions placed upon Jewish immigration by the British Government's 1930 White Paper, the Jewish Agency and Jewish underground organisations had to work secretly to bring as many European Jewish refugees as possible to the safety of Eretz Israel. It was a difficult and dangerous task. With so many lives at stake the Jewish Agency and the Haganah worked to save as many lives as possible. The "Ha' Apala" is the name given to the clandestine operation to bring Jewish immigrants to Eretz Israel from 1934 onwards. The Ha' Apala ran continuously before, during and after the Second World War (until the birth of the State of Israel in 1948). Over the whole Ha' Apala period from 1934 to 1948, a total of about 130,000 ma'apalim (Jewish immigrants) made it to Eretz Israel. A handful of these Jewish refugees arrived over land or by air but the vast majority travelled on ships. The Royal Navy intercepted many 'illegal' ships and sent the refugees back. Great Britain also exerted heavy diplomatic pressure on European countries (such as Greece, Yugoslavia and Romania) not to permit Jewish refugees to pass through their ports and borders.

In 1935 Adolf Hitler's Nuremberg laws stripped Jews of their civil rights: the writing was on the wall and European Jews became increasingly desperate to depart Europe for Eretz Israel if only a way could be made. The following year the Mufti of Jerusalem Haj Amin al-Husseini¹⁵ instigated an armed Arab Revolt across the whole territory of 'Palestine' in 1936 which ran until the outbreak of the Second World War. The Arab Revolt of '36-39 was really an intensified campaign in continuation of the habitual Arab rioting and insurrectionist activities which had been going on ever since the beginning of the British Mandate. Arab guerrillas began a sustained campaign of violent attacks against both Jewish and British targets, and the Arab Revolt also saw the Arabs fighting amongst each other. The aim of the Arab nationalist guerrillas and terrorists was first to kick out their British overlords – to be followed by getting rid of the Jews. Other Arabs who traded with the Jews or worked with the British were targeted as enemies, as were moderate political opponents. British civilians were murdered and British communications and infrastructure sabotaged; armed Arab gangs raided Jewish settlements and murdered unarmed Jewish civilians.

In 1936 hundreds of acts of Arab violence against the Jews and the British (as well as inter-Arab violence between feuding rivals) caused 33 British, 80 Jewish and 224 Arab deaths. In 1937 and 1938 it was clear that the British control over 'Palestine' was weak and faltering and this fuelled the Arab Revolt. The publication in July 1937 of the Peel Commission's recommendation for further partitioning of 'Palestine' only served to exacerbate the tension between Arabs and Jews in Eretz Israel. British civilians were as much at risk as British soldiers as the Arabs targeted civil administrators for assassination, and Arab raids on rural Jewish settlements and Arab terrorism in towns and cities throughout Eretz Israel meant that an average of fifty Jews were being murdered every month during 1937/38.

The commencement of sustained Arab rioting in 1936 combined with a lack of manpower forced the British authorities in Eretz Israel to agree with reluctance to license a lightly armed and uniformed Jewish supernumerary police force (of about 3,000 men) to help in keeping the peace; inevitably this supernumerary force was particularly charged with patrolling and protecting

¹⁵ It seems that Haj Amin pursued little else in life besides the persecution of the Jews. It was Haj Amin who incited the riots in Jerusalem of Easter 1920 (in which many Jews were murdered by Arabs), Haj Amin who instigated the '36-39 Arab Revolt, and Haj Amin who met with Adolf Hitler and worked with the Nazis in pursuit of the extermination of the entire Jewish people.

remote Jewish settlements. Known as the ‘Ghaffirs,’ the vast majority of these supernumerary police were also members of the Haganah. Into the midst of the murder and mayhem God dispatched a Christian soldier to lead the Haganah in an active defence of the Yishuv and Israel.

A Great British Hero

In 1936 Captain Orde Wingate¹⁶ was assigned to serve in the mandate territory of ‘Palestine’ as a staff intelligence officer in the British Army’s General Headquarters in Jerusalem. He is largely forgotten today (unlike his distant relative Lawrence of Arabia). Orde Wingate was a committed Christian and – though the British authorities were unaware of it at the time of his arrival in Eretz Israel – Wingate was also an ardent Zionist. Furthermore, nobody could have predicted that Captain Wingate was about to establish his reputation as a military genius.¹⁷ God only knew what He was about to accomplish in the life of this Great British hero when Wingate entered Eretz Israel at the beginning of the volatile period known as the Arab Revolt (1936–1939). Wingate soon realised that his destiny was to train, equip and lead the Haganah force in defence of the Yishuv and Eretz Israel – and Wingate had arrived on the scene just in the nick of time.

Wingate conceived of a new strategy of pro-active and pre-emptive night strikes to take the fight to marauding gangs of Arab saboteurs rather than waiting to react to Arab attacks. Wingate managed to take his idea in person to the British GOC¹⁸ Lieutenant-General Wavell and won his support for special night operations, and Wavell’s successor as British GOC Lieutenant-General Haining also endorsed Wingate’s plans. After Wingate had won the permission of General Wavell for his plans he also had to convince the leaders of the Zionist Jewish Agency and the Haganah to trust him. Wingate’s Special Night Squads (SNS) were British-led commando squads comprising heavily armed mixed units of British infantry soldiers and Jewish supernumerary police (most of whom were Haganah members). SNS members were hand-picked and trained by Wingate. British support for the SNS force was minimal and it fell to the Jewish Agency to fund the costs of the SNS force’s Haganah members. Though commanded by a British officer, the SNS force under Wingate effectively functioned as a small Jewish army of Haganah volunteers independent of British control – it was a Zionist force loyal to both British and Jewish interests.

¹⁶ Major-General Orde Charles Wingate (1903–1944). DSO (2 bars) and MID. Throughout a distinguished military career Wingate served in several different theatres and campaigns including East Africa, Eretz Israel and Burma. Orde Wingate is rightly remembered as a pioneer of modern commando and special forces methods, a tactical genius of surprise and deception, and an innovator of long-range deep penetration into enemy territory.

¹⁷ It is well noted in the cliched aphorism that *‘There is a fine line between genius and madness.’* Wingate undoubtedly displayed eccentric behaviour in various respects throughout his adult life – and classic English eccentricity is harmless enough – but, beyond eccentricity, it is probable that Wingate suffered from periodic manifestations of a form of depression which actually merited clinical classification. Winston Churchill’s personal doctor Lord Moran recorded in his diary his view that Wingate: *“...seemed to me hardly sane – in medical jargon a borderline case.”* We might fairly conclude that Wingate did indeed tread that fine borderline between genius and madness, sometimes a balanced genius, and sometimes – as in Field Marshal Montgomery’s opinion – mentally unbalanced. And we must not forget that Wingate’s nerves and his mind were subjected to great stress, severe physical and mental exhaustion and also physical wounds during his military service and leadership in Eretz Israel.

¹⁸ General Officer Commanding.

General Haining's support for Wingate was almost certainly driven first and foremost by pragmatism and necessity in order to safeguard strategic British infrastructure – particularly the pipeline – rather than by any desire to assist the Jews in defending themselves against Arab aggression. Indeed the primary role for which the Special Night Squads were authorised was the defence of the British Iraqi Petroleum Company oil pipeline which ran from Iraq through Galilee (Northern 'Palestine') to the port of Haifa; the pipeline was being sabotaged frequently by gangs of Arab guerrillas and General Haining knew that the regular British Army forces (amounting to about two Brigades) at his disposal were over-stretched and struggling to defend all of the static British installations throughout the whole Mandate territory for which he was responsible. The SNS force also raided Arab villages known to harbour guerrillas and mounted pre-emptive mobile ambushes of Arab gangs on their way to terrorise Jewish settlements. Protecting Jewish people and property was not a British military priority, but what did matter was the protection of British civilians and British outposts, roads and railways, telegraph lines and oil supplies. If tolerating armed Jews served to supplement the strength and capability of over-stretched British forces in the British interest then a few special units of Jewish soldiers could be justified.

Wingate's Special Night Squads became operative and commenced their irregular night patrols and mobile ambushes in 1938. The SNS force brought Arab attacks on the pipeline to an end and significantly reduced Arab raids on both British and Jewish targets. Wingate was a courageous, intelligent and energetic man who led his SNS force from the front and by personal example. Wingate was not physically robust and did not possess the sort of physique we would now think of as belonging to a commando – but he was a strong-willed man of endurance who never gave up. Despite the undisputed military success of the SNS force in the British interest, the senior command of the British Army in Eretz Israel disliked the existence of what it knew was really a small Zionist army over which its authority was largely notional. Wingate's outspoken Zionist passion and his close association and co-operation with Jewish political leaders brought him into conflict with his military superiors (and their political masters) – who came to view him as an embarrassment and a security liability – and so it was that in 1939 the SNS force was disbanded and Wingate was deported with a posting back to Britain, forbidden ever to return to Eretz Israel.¹⁹ Wingate's dismissal was yet another proof that the British authorities were not on the side of the Jews. This remarkable man never returned to the land of the Jewish people he had served so well, and nor did he live to see the fulfilment of the Biblical prophecy of the restoration of the Jews to their Promised Land with the establishment of the modern State of Israel – but during his short time in the land Orde Wingate worshipped God and was one of the few British people to honour and pursue our nation's solemn promise to help the Jews: in truth Wingate was a faithful servant of both Britain and Israel. Though Great Britain broke its promise to the Jews, God did not, and He fulfilled His word to His people by raising up one obedient man to triumph through the treachery and against all odds to lay the vital foundation for the Haganah's victorious defence of the fledgling Israeli State in 1948. Several of Israel's first military leaders such as Moshe Dayan were trained directly by Orde Wingate – hence their recognition of Wingate as the one who taught them everything they knew.

¹⁹ Wingate's passport was stamped with "The BEARER SHOULD NOT BE ALLOWED TO ENTER PALESTINE"

World War

By 1938 hundreds of thousands of Jews were desperate to leave Germany, Poland and other European countries; Hitler and the Nazis had stripped German Jews of their civil rights and declared the Jews a sub-human race. Virulent anti-Semitism was rampant across central Europe.

At the international Conference of Evian in July 1938, hand-wringing delegates from 32 nations met to consider the growing Jewish crisis across Europe. Great Britain attended Evian on condition that the possibility of mass Jewish immigration to 'Palestine' as a solution was not up for discussion. The 32 Evian delegates each expressed sympathy for the plight of the Jews along with their sorrow that their country considered itself unable to take in Jewish refugees.

On the 9th of November 1938, in what came to be known as 'Kristallnacht',²⁰ Nazis across Germany destroyed Jewish shops and synagogues in a huge pogrom which saw the murders of almost one hundred Jews. The world watched in horror but, unbelievably, Kristallnacht did not soften the hearts of national Governments around the world to receive Jewish refugees.²¹

Five days later, the 14th November meeting of the Cabinet Committee on 'Palestine' paved the way for the definitive act which utterly broke the British Government's Mandatory promise to the Jews. Six months later, on the 17th May 1939 the British Government published a new White Paper on 'Palestine.' In the new statement of policy, Jewish immigration to Eretz Israel was restricted to a total maximum of 75,000 Jews over the next five years, whereupon no further Jewish immigration would be permitted whatsoever without Arab consent.

With the issue of the 1939 White Paper the British Government effectively signed the death warrant of hundreds of thousands of European Jews who were thereafter trapped on the continent with nowhere to run to and no way of escape from the Nazis. The fate of European Jewry was sealed by a British Government before the outbreak of the Second World War.

In 1939 the Balfour Declaration promise of a Jewish Homeland was well and truly broken. The British interests were the Suez Canal and British Petroleum in Iraq and the Jews could go to hell: the policy was to please the Arabs at all costs. During the House of Commons debate on the 1939 'Palestine' White Paper just days after its publication, Winston Churchill fulminated: "*'After the period of five years no further Jewish immigration will be permitted unless the Arabs of Palestine are prepared to acquiesce in it.'* Now there is the breach; there is the violation of the pledge; there is the abandonment of the Balfour Declaration; there is the end of the vision, of the hope, of the dream."²²

²⁰ Meaning 'The Night of Broken Glass.'

²¹ With one notable exception: Great Britain received 10,000 Jewish children aged 12 to 16 after Kristallnacht at the end of 1938 in what was known as the 'Kindertransport.' Though the Kindertransport was undoubtedly a good act on our part, it was a one-off; the Kindertransport was also a drop in the ocean. In the context of the British Government's stubborn intransigence to unlocking the gates of 'Palestine' to provide a safe haven for the hundreds of thousands of European Jews desperate to escape from the Nazis, the Kindertransport stands as a curious anomaly. Perhaps the Kindertransport served to assuage the guilt which many in the British political establishment must've felt over the British betrayal of European Jewry.

²² Source: *Hansard* (22nd May 1939).

Leopold Amery told the House of Commons that henceforth the British Government's: "...watchword is, 'appease the Arabs,' appease the Mufti. Appease them at all costs. Appease them by abandoning the declared policy of every Government for 20 years past. Appease them by breaking faith with the Jews. ... The White Paper is a direct invitation to the Arabs to continue to make trouble. As for the Jews, they are now told that all the hopes that they have been encouraged to hold for 20 years are to be dashed to the ground, all their amazing effort wasted—in so far as it was an effort to create a National Home—all the pledges and promises that have been given to them, broken. That is to be their reward for their loyalty, for patience, for almost unbelievable self-restraint."²³

At the outbreak of the Second World War the population of Eretz Israel in the British Mandate territory of 'Palestine' comprised about 400,000 Jews and almost a million Arabs. If the British had permitted the immigration of every Jew desiring to enter the Jewish Homeland over the two decades of the Mandate period up to the outbreak of war, and had the British not permitted unchecked Arab migration for the past twenty years, then it is probable that the population of Eretz Israel at the war's outbreak would've been more like around half a million Arabs and at least three million Jews. As it was, twenty years of British rule in 'Palestine' had created a 'Jewish homeland' in which the Jews were heavily outnumbered by Arabs dead set against them. If the British had been on the side of the Jewish Homeland cause then they had failed miserably – and several million Jews were about to pay for our failure in the impending Nazi Holocaust.

Once war was declared the British Government doggedly stuck by the 1939 White Paper despite the desperate situation on the European continent. Thousands of Jews had nothing to lose in making for Eretz Israel regardless of the gates being shut tight. During the war, the British authorities did not send the 'illegal' Jewish refugees they captured back to Europe, preferring instead to intern Jews in detention camps in Eretz Israel (and also in camps on Cyprus and Mauritius). The main British detention camp for the internment of Jews in Israel was built on the Mediterranean coast of Eretz Israel at Atlit in 1938; the Atlit camp remained in operation for ten years until the end of British rule. It beggars belief that Great Britain ruthlessly imprisoned Jewish refugees in detention camps on the soil of their own Jewish Homeland – but that's exactly what happened. The British authorities were determined to deter 'illegal' Jewish immigration by making an example of those Jewish refugees who dared to flee to Eretz Israel.

By mid 1942 the Nazis' plan to exterminate the entire Jewish population of Europe was common knowledge. In an article headlined "Germans Murder 700,000 Jews in Poland" the Daily Telegraph newspaper (25th June 1942) informed its readers: "*More than 700,000 Polish Jews have been slaughtered by the Germans in the greatest massacre in the world's history.*"

The largest of the Nazi death camps was Auschwitz, in which the Nazis murdered almost two million people over the course of the war, most of whom were Jews. Many people urged the British Government to order the RAF to bomb the gas chambers or the railways leading to the Nazi death camps but the Government claimed it was impossible. This was a lie: the RAF certainly could've bombed the railways which brought the Jews in to the camps where they would be murdered. Moreover, in the full knowledge of Nazi atrocities, the British Government maintained its 1939 'Palestine' White Paper immigration policy and this directly prevented Jewish refugees from escaping the Nazi Holocaust – this was our British inhumanity.

²³ Ibid.

After the Holocaust

At least six million Jews were murdered in the Holocaust. How many would have escaped that fate had the the gates of Eretz Israel been open to the Jews as they ought to have been in the years before and during the War? Two million? Three million? The Jewish blood on Britain's hands cries out to God for justice.

Over two-thirds of the entire Jewish population of Europe were murdered by the Nazis and their collaborators during the Second World War. We could've prevented the Nazis getting their hands on hundreds of thousands (if not millions) of Jews and we deliberately failed to do so.

Throughout the Second World War, the 1939 'Palestine' White Paper remained more important to the British Government than life itself. While millions of Jews were being massacred, even the White Paper's perverse quota of 75,000 Jewish immigration certificates became a mockery; at the end of the war 36,000 certificates remained un-issued!

Even after the Holocaust, Great Britain continued to deny the Jewish remnant of destitute Holocaust survivors the opportunity to migrate to Eretz Israel in the years after the Second World War. Hundreds of thousands of homeless Jews in Europe had nowhere to go as the British Government resolutely refused to open the gates of Eretz Israel.

In August 1945 US President Truman asked British Prime Minister Clement Attlee to allow 100,000 Jewish refugees immediate entry to 'Palestine.' Attlee dismissed the request out of hand and essentially reaffirmed the pre-war policy would continue with a new limit of 1,500 Jewish immigrants per month. The clandestine Jewish immigration of the Ha' Apala therefore continued after the war, as did the British internment of captured 'illegal' immigrants.

By mid 1946 all of the British detention camps in Eretz Israel were full to capacity with 'illegal' immigrants and so the British authorities began to deport Jews to Cyprus for internment.²⁴ Even after the Holocaust, Jewish survivors of the Nazi death camps would find themselves interned after the war as 'illegal' immigrants in British detention camps in their own Jewish Homeland of Eretz Israel! Imagine having survived Auschwitz and made it to your homeland only to find yourself imprisoned in Atlit.



In a clandestine immigration operation in July 1947, the *Exodus* ship sailed from France with 4,550 people aboard, destined for Eretz Israel. As the *Exodus* approached Eretz Israel she was intercepted and attacked by a Royal Navy flotilla comprising a cruiser and five destroyers. Two British destroyers rammed and badly damaged the hull of the *Exodus*; Royal Marines Commandos boarded the *Exodus* and on gaining control the ship was taken in to the port of Haifa (on the coast of Eretz Israel), escorted by the two destroyers. The unarmed refugees aboard the *Exodus* resisted the boarding of the armed Royal Marines; three refugees were killed and over a hundred were wounded. On the 18th July 1947 the *Exodus* entered Haifa harbour. Four-and-a-half thousand Jewish survivors of the Nazi Holocaust disembarked on to the dock at Haifa – briefly touching the soil of their Homeland – before British soldiers were ordered to force the Jews to transfer to three waiting prison ships.

²⁴ 50,000 Jews were imprisoned by the British on Cyprus.

British Foreign Secretary Ernest Bevin²⁵ wanted to make an example of the *Exodus* Jewish refugees and ordered that they be sent back to France. Back in a French port, the Jews refused to disembark and the French authorities refused to receive any Jew who did not leave ship of his own free will. A three-week stand-off ensued between the *Exodus* refugees and the British Government. Ernest Bevin issued the Jews with a 24-hour ultimatum to disembark or be sent to Germany; only 21 Jews disembarked before the sailing for Hamburg. At Hamburg the Jews again refused to disembark and so Ernest Bevin ordered that they be forcibly disembarked (by truncheon-wielding British soldiers) and put on to trains to take the Jews to detention camps. Unbelievably, after surviving the Nazi Holocaust and having made it to their Homeland, these Jewish refugees found themselves imprisoned in British detention camps in Germany! It was beyond comprehension and there was international condemnation of Britain.

By 1947 the British position in Eretz Israel had become untenable both politically and militarily. On the ground, despite the imposition of martial law, the civil servants running the British administration in Eretz Israel were restricted to heavily fortified compounds and strictly forbidden to associate with any Jews. In the political arena, Jews and Arabs as well as national Governments around the world wanted the end of British rule in Eretz Israel. The British Government knew it could not maintain British rule in Eretz Israel and submitted the crisis-stricken Mandate territory of 'Palestine' to the United Nations for resolution. On 1st September 1947 the 'United Nations Special Committee on Palestine' (UNSCOP) recommended the partitioning of the Mandate territory of 'Palestine' into separate Jewish and Arab States. On 29th November 1947 the United Nations voted²⁶ (with a clear two-thirds majority) to accept UNSCOP's recommendation. There were joyous Jewish celebrations around the world as Jews accepted the UN's partition plan²⁷ – but the Arabs utterly rejected the UN plan and swore to destroy any Jewish State.

In the final months of British rule in Eretz Israel, Jews remained forbidden to bear arms for self-defence and so there were repeated massacres of unarmed Jews – notably in Arab ambushes of Jewish civilian convoys travelling by road between Jerusalem and Tel Aviv. The British authorities took a keen interest in checking Jews for illegal arms but did nothing to deal with armed Arabs who were left free to slaughter unarmed Jews. Even worse, Britain was supplying arms and military expertise to the surrounding Arab nations, despite knowing that a full-scale war against the Jews was certain on Britain's final departure from Eretz Israel.

The birth of the modern State of Israel on the 14th May 1948 and the State's subsequent survival was nothing less than a miracle of God. On the 14th May 1948 the British administration withdrew from Eretz Israel and the land was finally surrendered to its rightful rulers; the next day the long-expected Arab war of annihilation against Israel officially began, as five Arab armies invaded the new State.²⁸ The consensus opinion of expert military observers was that the Arabs

²⁵ It cannot be overstated just how nasty and bloody-minded a man this extreme socialist was.

²⁶ The UK abstained.

²⁷ Jewish popular support of the UN vote was in approval of the creation of a Jewish State (not the borders!)

²⁸ In fact, the Arab armies' invasion was really an escalation rather than the commencement of war. A *de facto* state of war had existed between the Jews of Eretz Israel and the Arabs across the region for over five months, since 30th November 1947 (the day after the UN voted in favour of UNSCOP's proposal). The State of Israel is remarkable in that it was effectively at war before it even existed.

would overwhelm the Jewish defence of Israel within three weeks. The experts were wrong. Against all odds – miraculously – the fledgling Jewish State fought off the massive Arab assault and the Arab’s anticipated extermination of the Jews was thwarted. The State of Israel survives to this day, over sixty years later (as does the Arab/Islamic desire to destroy Israel). Despite Britain’s broken promise, the Jews have a country of their own, just as God promised.

Repent or Die

This paper has provided ample evidence of Great Britain’s betrayal of the British Mandate for ‘Palestine.’ At the outset we gave three-quarters of the territory entrusted to us for a Jewish Homeland over to the purpose of an Arab zone instead. We promised the Jews a National Homeland but year after year barred so many of them from entry.

We stood by and watched as unarmed Jews were murdered in pogroms in a territory we had the sole responsibility for policing. We imprisoned Jewish refugees in their own country. We armed the Arabs against the Jews in the dying days of the Mandate.

Worst of all, our nation was responsible for the murders of hundreds of thousands (if not millions) of Jews who might otherwise have escaped the Holocaust. This is the undisputed testimony of history against the British nation.

It’s no accident that the Great British Empire which survived victoriously through two world wars so rapidly disintegrated after 1945, to the point where now we are hardly worthy to be known as ‘Great’ Britain any more but rather as Broken Britain.

There’s no rational explanation for how the greatest empire of the modern era just suddenly fell apart. It was not a slow, lingering death; the British Empire disappeared virtually overnight. Though the collapse of the British Empire defies human logic, if we seek the revelation of spiritual truth we arrive at the answer to the British predicament.

We are in a mess of our own making because we betrayed God’s covenant people the Jews. It really is that simple. We invoked the curse of God upon our nation when we cursed the Jews by our conduct during the period of the British Mandate.

To this day the Biblical principle that ‘*We reap what we sow*’ remains residual in the collective British consciousness – a legacy of Britain’s Christian heritage.

We acted treacherously towards God’s own inheritance – His people and His land – and promptly reaped our own national devastation.

Britain is today under the judgement of God. We suffer the consequences of our broken promise. God is not mocked and He always keeps His Word.

God Himself says that: “*If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned.*”²⁹

²⁹ God’s Word to the prophet Jeremiah. (See Jeremiah Chapter 18, verses 7 and 8. The Holy Bible, NIV).

Repentance is the act of renouncing and turning away from an evil course of thought and conduct and to henceforth hold a right attitude and pursue a good course which is pleasing to God.

The only hope for Broken Britain is for us to repent of our nation's betrayal of the Jews and our national mockery of God. If we repent then we can expect that God will bless the British people once again. If we do not, well, we shall remain under God's curse.

We repent and live or we refuse and die.

Father,

Lord God Almighty,

We confess the British betrayal of your inheritance – your covenant people the Jews and the land you promised to Israel – during the twentieth century.

We confess our nation's broken promise to the Jewish people.

We confess our nation's rejection of you over the last one hundred years.

Against you Lord we have sinned.

Lord have mercy upon Britain; do not destroy!

We rededicate our nation to serve you Lord.

We beseech you O King of the universe to bless Britain once again.

Please put Broken Britain back together again.

Make us Great Britain again, for Your Glory and in Your Service.

Heal our land. Thy Kingdom come, thy will be done, on earth as it is in Heaven. Hallelujah!

In the name of Jesus Christ,

Amen.