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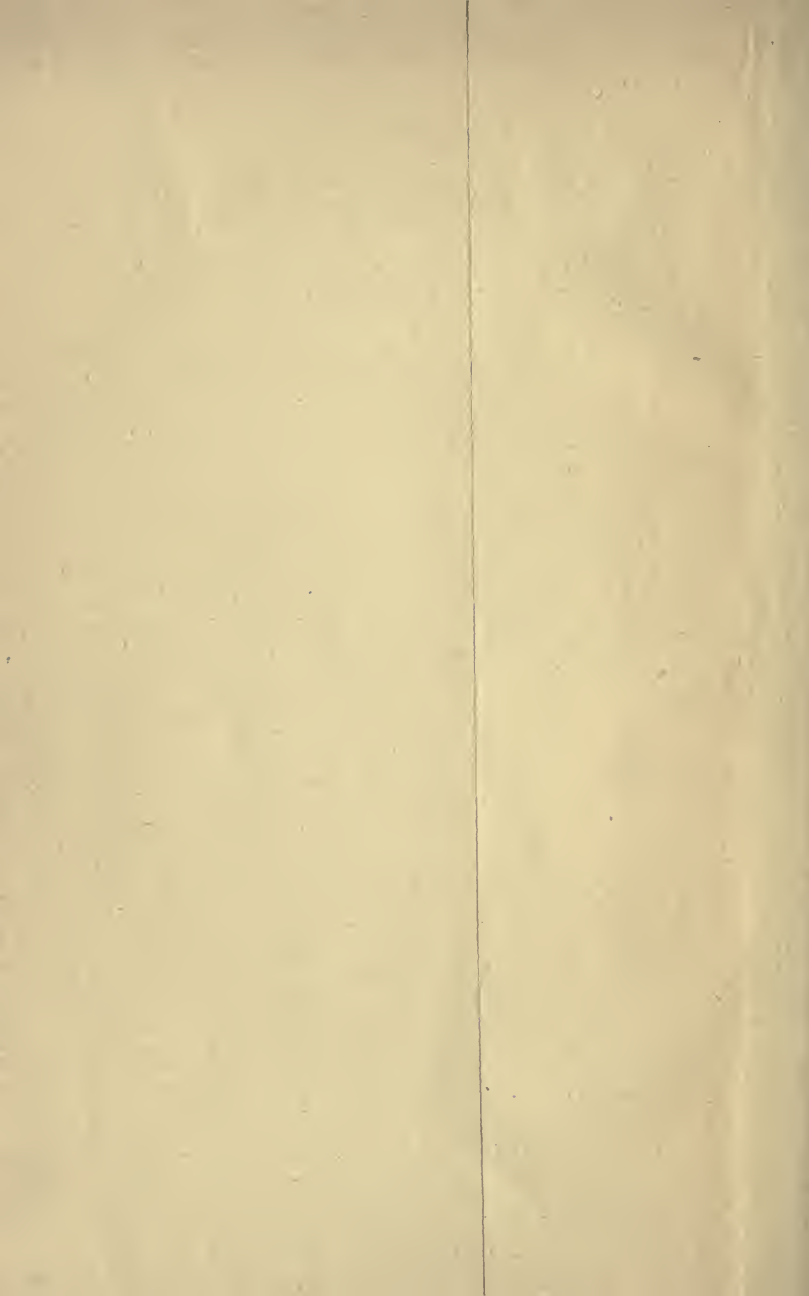
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The British Mandate
for Palestine and
its Significance

Rev. E. L. LANGSTON, M.A.

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THE
BRITISH MANDATE
FOR PALESTINE

AND ITS SIGNIFICANCE

BY THE REV.
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BRITISH MANDATE
FOR PALASTINE

ARTICLE 22

Argentina

UNITED STATES OF AMERICA

DEPARTMENT OF STATE
WASHINGTON, D. C.

The British Mandate for Palestine and its Significance.

- 1.—FOR THE JEW.
- 2.—FOR THE CHURCH.
- 3.—FOR THE WORLD.

CHAPTER I.

GOD'S PLAN FOR MAN.

THE six years 1914-1920 have been most momentous years in the history of the world. Even now the large majority of people have not grasped the full import of the tremendous things that have happened, the culmination of which is the emancipation of Palestine, the restoration of the Jew, and the part Great Britain has been called to play in all these epoch-making movements.

For 6,000 years now man has had absolute freedom to work out his own salvation in his own way. Ever since the Fall, God has been disciplining him, teaching the great truths of holiness, the awfulness of sin, and the absolute helplessness of man to save himself from the thralldom into which he fell through our first parents. It is difficult for man to realise that ever since the Garden of Eden he has been living in an abnormal condition. His function

from the very first was that he should be the friend of God and dwell in absolute communion with his Maker and Creator ; but, owing to sin, man has been unable to fulfil that function. God's plan for man is that he should be rescued from himself, and that the devil—man's great enemy—should be overcome by the instrumentality of a Divine Man, and through that Divine Man mankind in general should be restored to the position for which he was created. For 6,000 years a terrific battle has been going on in the unseen world : on the one side, the hosts of Heaven ; on the other, the hosts of Hell. Man being made in the image of God, having the great gifts of self-determination, being able to join on one side or the other, God set Himself 6,000 years ago to deliver man absolutely from the thralldom of sin and evil—and we are about to see the final stage of this age-long conflict.

The history of man is to be broken up by two Divine interventions—the First Coming of the God-Man and the Second Coming of the God-Man : the first, in humility, to take the place of man, and to suffer in man's stead the full penalties of the wrath of God. At His Second Coming He is to appear in glory and great power to dethrone the devil and to set up a Kingdom of Righteousness on this earth. That Kingdom is shortly to be established, but it is of paramount importance to realise HOW it is to be established, and the part

that is to be played in the establishment of that Kingdom by the Jew, by the Church and the nations.

The key to God's purposes is wrapped up in :—

- (a) The Chosen People.
- (b) The Chosen Land.
- (c) The Chosen City.
- (d) The Chosen King.

Three-fourths of the Bible is prophetic, and all prophecy surrounds these four elections. It is therefore important for every Christian man and woman to understand God's plan and God's purpose with regard to these four elections. I propose to enlarge upon them under the six heads :—

- God's Plan for the Jew ;
- God's Plan for the Church ;
- God's Plan for the Promised Land ;
- God's Plan for the City of Jerusalem ;
- God's Plan for the King-Messiah ;
- God's Plan for Great Britain—

and how that Plan affects the Church of God and the nations of the world.

CHAPTER II.
GOD'S PLAN FOR THE JEW.

HAVE you not often wondered why the Jew exists? How is it that for all these years he has been scattered up and down the world, hated and despised, and yet he is as vigorous to-day as he ever was? The Jew is both an enigma and at the same time a living miracle. There are two chapters in the Old Testament that bear close study, for they predict the past, the present, and the future of the Jew, viz., Leviticus xxvi. and Deuteronomy xxviii. In both these chapters the opening verses are full of promises to Israel, the seed of Abraham, that if they obey the Voice of the Lord their God, blessing upon blessing will descend upon them—whatever they do and wherever they go they will prosper; but if they disobey the Voice of the Lord their God, nothing but curses would follow them. It is now a matter of history to see how literally those curses have followed the Jews for millenniums. Empires have risen, flourished, faded and fallen, and yet the Jew still exists. Each in turn have sought to exterminate the Jew, but he exists, whilst they have

been wiped out of existence, and in some cases forgotten. He is the mystery of the ages, living in all times, scattered amongst all nations, yet distinct—an alien in every country. The Jew to the worldly-minded and to the uninstructed Christian is shrouded in mystery. He is the enigma of the ages, the riddle of philosophers, the marvel of history—an inexplicable miracle to sceptics and infidels. “The Lord reigneth,” and this race has a function and destiny distinct from any other race. It is the duty of every Christian to find out from Scripture the Divine reason for the Jew. Deut. xxxii. 8-16 :—

“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. For the Lord’s portion is His people. Jacob is the lot of His inheritance. He found him in a desert land and in the waste-howling wilderness : He led him about, He instructed him, He kept him as the apple of His eye. . . . The Lord (Jehovah) alone did lead him ; . . He made him to ride on the high places of the earth. . . But—Jeshurun waxed fat and kicked : . . then he forsook God which made him and lightly esteemed the Rock of his salvation ; they provoked Him to jealousy.”

God has said unto this nation, in Jeremiah xxx. 9-11 :—

“ They shall serve the Lord their God, and David their King, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord (Jehovah) ; neither be dismayed, O Israel : for, lo, I will save thee from far, and thy seed from the land of their captivity ; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

“ For I am with thee, saith the Lord, to save thee. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee.”

No sane man, studying these and other prophecies, can but feel there is a really great future for the Jewish race. It is true they are still scattered, still hated, still despised ; but the prophecies are full of prediction that a day should come when God would restore this race to their land, and when in that land they shall “ look unto Him Whom they pierced ” (Zech. xii. 10) ; and after that vision of their Lord Whom they crucified, we are told by Isaiah lx. 20 : “ Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the Lord (Jehovah) shall be unto thee an everlasting light, and the day of thy mourning shall be ended. Thy people shall be *all righteous* : they shall inherit the land for ever.” In Isaiah lxi. we are distinctly told in verse 4 : “ They shall build the old wastes, they shall raise up the former desolations, and they shall

repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks; the sons of the alien shall be your plowmen and your vine-dressers. *But ye shall be named the Priests of the Lord*: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles (Gentile nations), and in their glory shall ye boast yourselves. For your shame ye shall have double: . . . therefore in their land they shall possess the double; everlasting joy shall be unto them." Verse 9: "Their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

Let it be clearly noted that these predictions and promises have absolutely nothing whatever to do with the future of the Church. The Church is not Israel. These two terms are not synonymous. These predictions concern God's purpose for the Jew. It may seem to the eyes of men to-day absolutely impossible; but what God has said He will fulfil, for "God is not a man that He should lie; neither the son of man that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numbers xxiii. 19).

This is God's plan for the Jewish race, that they shall be the Priestly Nation, to bring the world to a knowledge of God. I would protest with all the

solemnity possible against the erroneous teaching that is now so prevalent, viz., that through the operations of the Church the Kingdom of God is to be established. Nowhere in the Bible is this doctrine even hinted at. Israel's inheritance is an earthly kingdom, whilst that of the Church is heavenly. God's promises to Abraham, Israel, and the Jew, all concern a literal kingdom established on this earth with Christ the Messiah, as King of kings and Lord of lords ; whilst God's promises for the Church is that of a heavenly inheritance " caught up to meet the Lord in the air "—reigning with Christ, " heirs of God and joint-heirs with Christ." Do let us remember that the destiny of Israel is one thing, and the destiny of the Church is quite another.

CHAPTER III.

GOD'S PLAN FOR THE CHURCH.

“The Church of God ” (I COR. x. 32).

FROM the call of Abraham to the death of Christ the broad distinction between the Jew and Gentile was fully maintained: this distinction was of God, and therefore cannot be interfered with. A middle wall of partition separated them, the Jew being THE chosen race.

To Israel—that is to say, to the seed of Abraham according to the flesh—pertained the adoption, and the glory, and the covenants, and the giving of the law (Rom. ix. 4, 5). Great and special were their privileges (Deut. xxvi. 18, 19). “What nation so great who hath God so nigh unto them?” (Deut. iv. 7, 8).

Leviticus xx. 24: “I am the Lord your God which have separated you from other people.” But let it be clearly understood that this separation, and this election, and these high privileges above all other things, did not pertain to them on the principle of faith, but on the principle of natural descent, according to the flesh from Abraham in

the line of Isaac and Jacob ; they were distinctly protected because of covenant privileges and promises. The whole of mankind in Scripture is broken up into three—the Jew, the Gentile, and the Church of God : both Jew and the Church of God have their function and duty towards the Gentile nations ; both have been called by God to be a blessing to them, but in different ways.

Many Scriptures might be quoted to prove that God purposed from the beginning to bless the whole Gentile world through Israel, His chosen race. Israel so far has failed God, and therefore has for a time been superseded. Their day is yet to come, when they have been restored to their land, and not before ; but now, in the meantime, Israel as a nation has been put on one side—the people scattered amongst all the nations of the earth. Let us remember that, whilst they are living apart from God, away from their covenant land, God cannot, and will not, use this nation for blessing to the Gentiles. Therefore in this Church dispensation, consequent upon the rejection of Christ by Israel in the death of their Messiah, God has brought forth a new order of blessing. For the time being, God is not recognising Israel in the flesh or the nations as such, but has been gathering out of both Jew and Gentile nations “ a people for His Name ” (Acts xv. 14), uniting them in one body to Christ, the ascended Head at God’s right hand—and He calls

this body the Church of God. To understand the full significance of this Church of God, we must read closely the Epistle to the Colossians and the Epistle to the Ephesians, where St. Paul distinctly teaches us that he is made the minister of God on our behalf to reveal to us this "mystery." The word "mystery" in the Greek literally means a "secret," which is only revealed to those who are initiated, and we are taught that the Holy Spirit, and He alone, is able to make us understand this secret. In Ephesians ii. 1 we find the natural state of both Jew and Gentile described as both alike "dead in sins," and yet both are the object of God's love (St. John iii. 16).

Jew and Gentile now in the Church, born of the Spirit, are "all one in Christ," "quickened together with Christ, . . . raised up together, and made to sit together in heavenly places in Christ" (Eph. ii. 5, 6)—no longer separated by earthly and fleshly distinctions, but being made one in the risen life of Christ. The blessing of the Church of God is unique, for they are no longer regarded as in the flesh at all, but "in Christ," where there is neither Jew nor Greek, bond nor free, male nor female—"all one in Christ Jesus" (Gal. iii. 28); "members of the body of Christ" (Eph. v. 30), being by "one Spirit . . . baptized into one Body" (1 Cor. xii. 13). In Christ the Head they form corporately and in union with Him "one new man" (Eph. ii. 15).

Such a revelation was not unveiled in the Old Testament : in vain do we search in the Old Testament Scriptures for prophecies concerning such a wonderful conception. In these Scriptures everything is either Jewish or Gentile, but this wonderful " new man " is the secret which God had kept hid in Himself since the world began (Col. i. 26) ; but now it is made manifest, even the mystery of Christ committed to and written about by the Apostle St. Paul (Eph. iii. 4-7). This is the Gospel of which the Apostle speaks as " my Gospel " (Rom. xv. 25). The Old Testament prophecies indeed speak of a Christ to come, of His sufferings and of His glory ; but the New Testament reveals the wondrous fact that a people chosen out of nations, both Jews and Gentiles, are by the sovereign grace of God made " joint heirs with Christ," members of His mystic Body, sharers of His sufferings and rejection, heirs of His glory and His Throne hereafter. This indeed is a marvellous, wondrous mystery. We who are in Christ are destined to come with Him to this earth when He comes (Zech. xiv. 5), to reign with Him when He reigns, to judge with Him when He judges, to be glorified with Him when He shall be glorified. May the eyes of our understanding be enlightened (Eph. i. 18), that we may know what is the hope of His calling and the riches of the glory of His inheritance, and to make all men see what is the fellowship of the mystery which from the beginning of the

world hath been hid in God, Who created all things (Eph. iii. 9).

Now the consummation of the Church cannot but be very near. The Church is not looking for the establishment of the Kingdom of God on this earth ; the hope of the Church is the Coming of the Lord Jesus into the air. For the last nineteen centuries every devout believer in Christ has been waiting, watching, working and looking for one Day—" the " Day of days (1 Cor. xv. 51), when " we shall all be changed. In a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead in Christ shall be raised incorruptible, and we shall be changed." And (1 Thess. iv. 16, 17) " the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air ; and so shall we ever be with the Lord."

From the study of the signs of the times and the movement of the Jewish people back to their own land, in view of the fact of the British Mandate to Palestine, we feel that that Day cannot but be near. May God prepare us for the sounding of that trumpet, when we shall see Him and be like Him.

CHAPTER IV.

GOD'S PLAN FOR THE PROMISED LAND.

“ A delightful land ” (MAL. iii. 12).

IN view of the developments in the Near East during the years 1914-1920, it is well to remember that these lands are constantly referred to in the prophetic Scriptures ; the large majority of prophecies with regard to them as yet have not been fulfilled. When God entered into the unconditional covenant with Abraham, definitely stating that through his seed world-redemption should be brought about, He promised that the land from the River of Egypt unto the great river, the River Euphrates, should be allocated to the seed of Abraham (Gen. xv. 18). Have they really fully possessed this area ? It is true in the days of Solomon much of this land was under his sovereignty, but we cannot think that the promise to Abraham was fully fulfilled at that time. Time and again we get references to the effect that this Promised Land is to be the centre of God's Kingdom here upon earth (Isa. xix. 23-25). The past history of Egypt, Palestine and Assyria is most interesting and instructive, for we remember that in the Old Testament days what

we now call the Near East was the centre of the world; the great empires of the Pharaohs, of Nebuchadnezzar, of Cyrus, all flourished here. Isaiah and Ezekiel predicted that over this area would come a long period of desolation. These prophecies were predicted 2,500 years ago, when these lands were flourishing. But now we know, as a matter of history, desolation swept right away throughout the Near East, and the people of those empires which were once so great have practically been blotted out. Prediction, however, does not stop with these facts. A Day is forecasted when the whole of the Near East shall be revived and restored to its pristine glory; and they very clearly state that when these lands begin to awaken we are to expect the Coming of the Christ, the Messiah.

It is also a very striking fact to notice in the prophecies concerning both the land and the Jewish race that they are interwoven the one with the other. As far as one can tell, blessing cannot come to Israel unless they are in the Promised Land, neither can blessing come to the Promised Land unless Israel is in the land; and now we are face to face with one of the most remarkable movements of history—the restoring of the Jewish race to their natural home and Divinely predestined land, and we naturally ask ourselves, “What is the purport of it all?” Is God in these days about to do a new thing for the world? All mankind to-day is

perplexed by the conditions of affairs amongst the nations. Are we going through—as some say—the birth-throes of a new age, or the death-throes of an old order? Personally, I think it is the latter. What the world wants to-day is a King Who will reign in righteousness. All types and forms of government have been tried during the past 6,000 years, and all have equally failed, whether it is Absolute Despotism, Autocracy, Monarchy, Military-Bureaucracy, or Democracy. The past ages, with their varied forms of government, prove conclusively that man has no power in himself to govern himself. There is only one form of government which is really satisfactory, and that is a Theocracy, where God reigns and rules in equity and righteousness. The restoration of the Jews to their land and the restoration of the land to the Jews according to prophecy, is a sure sign that we are now nearing the days when God's Kingdom will be established, and the centre of that Kingdom will be within the confines of the Promised Land.

CHAPTER V.
GOD'S PLAN FOR THE CITY OF
JERUSALEM.

“ The City of the Great King ” (MATT. v. 35).

JERUSALEM! What a halo of glorious associations the Scriptures have thrown around that beautiful name. Yet how sad has been its history. Most highly privileged of all cities upon earth, it has nevertheless been the scene of continual apostasy, culminating in the murder of the Son of God. Our Lord, in the last days before His Crucifixion, pronounced its character when He said :

“ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth till ye shall say, ‘ Blessed is He that cometh in the Name of the Lord ’ ” (Matt. xxiii. 37-39).

Many other Scriptures foretell the desolation of Jerusalem and of the Temple, and yet, in spite of all these predictions which have so literally come to

pass, there are many prophecies that speak of the future glory of that city. Psalm lxxxvii. 3 : "Glorious things are spoken of thee, O city of God." Jeremiah xxx. 18 tells us that the city shall be built again "upon her own heap"; and chapter xxxii. 38-41 : ". . . they shall be My people, and I will be their God ; and I will give them one heart and one way, that they may fear Me for ever, for the good of them, and of their children after them : and I will make an everlasting covenant with them that I will not turn away from them to do them good, but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul." Jeremiah xxxiii. 14-16 : " Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely ; and this is the name wherewith she shall be called, ' The LORD our righteousness.' "

Psalm cii. 13 : " Thou shalt arise, and have mercy upon Zion : for the time to favour her, yea, the set time, is come."

Verse 16 : " When the Lord shall build up Zion He shall appear in His glory."

Acts xv. 16 : " After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up."

From these and other passages we know that Jerusalem shall again be rebuilt upon its former site ; in it shall be Mount Zion, and upon Mount Zion the Temple which the Lord Himself shall build, and the Lord Himself is going to dwell there, for it shall be called " Jehovah Shammah "—" The Lord is there " (Ezekiel xlvi. 35).

Psalms cxxxii. 13, 14 : " For the Lord hath chosen Zion ; He hath desired it for His habitation."

" This is my rest for ever ; here will I dwell ; for I have desired it."

I would emphasize most earnestly that we are not to read into these words anything else than what they clearly mean. Just as Israel in the Old Testament never means the Church, neither does Zion or Jerusalem ever refer to the Church. In both the Old and the New Testaments Israel means Israel, Jerusalem means Jerusalem, Zion means Zion, and the Church means the Church. The whole of Christendom is suffering from the inane spiritualising of these glorious things predicted in the Bible with regard to the future of Israel and Jerusalem.

In Isaiah ii. 2-5 the following passage, which is often quoted as referring to the future glory of the Church and future influence of the Church upon the world, means nothing in the spiritual sense, but means exactly what it says, viz., "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted among the hills ; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths ; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

"And He shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more.

"O house of Jacob, come ye, and let us walk in the light of the LORD."

These verses tell us that Christ the Messiah is going to visit this world again, and going to rebuild His Capital City and rebuild His Temple, and in some wonderful way is going to manifest His Presence there, and from that centre He will judge the world. The worship of the God of Heaven shall be established in the earth ; the King of kings shall be the

Head; Jerusalem will be the headquarters of the religion of the world, as well as the political centre of all nations. The glory and wealth of all earth's great and influential cities are, in comparison with that which shall yet be in Jerusalem, mere glitter and tinsel; the palaces and the princely mansions, whose inmates are rolling in luxury, are nothing whatever to be compared to the glory of the dwellings that shall be manifest in and around that city in the days of that King, when Messiah reigns and rules (Isaiah xxxiii. 20).

“Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down—but there the Lord will be with us in majesty (R.V.)—for the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us.”

Zechariah viii. 3-5: “Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called *a city of truth*; and the mountain of the Lord of hosts, *the holy mountain*.

“Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

“And the streets of the city shall be full of boys and girls playing in the streets thereof.”

Zechariah viii. 22, 23: “Yea, many peoples and

strong nations shall come to seek the Lord of hosts *in Jerusalem*, and to intreat the face of the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you " (R.V.).

Zephaniah iii. 16: " In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack: the Lord thy God in the midst of thee is mighty. He will save, He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing."

CHAPTER VI.

GOD'S PLAN FOR THE KING-MESSIAH.

“ All nations shall call Him blessed ” (PSALM lxx. 17).

IS Christ going to reign literally over this earth, or are we to interpret the predictions and the promises to Abraham, Isaac, Jacob, Joseph, David, and Daniel, as to be spiritually fulfilled in and through the Church? These are most important questions in the light of modern controversies concerning the Church and the Kingdom of God. Is the Kingdom of God to be established by the Church or by the coming again of Jesus Christ? Is the Church to convert the world, or is Israel to be restored for that purpose? Is the modern conception of the Coming of the Kingdom of God Scriptural? Does the Bible hint in any place that we are to expect a slow but sure development of the influence of Christ through the Churches in establishing a state of affairs which our theological leaders call the Kingdom of God? What is really going to happen? Have we any idea?

God, in the Old Testament, entered into two solemn contracts with two individual men: the one was Abraham, in Genesis xii. 1-3; and the other

was David, in 2 Sam. vii. The majority of Bible students have laid much emphasis on God's oath to Abraham, and far too little upon God's oath to David. God promised four things to David in 2 Sam. vii. 12, 13: "When thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee—I will establish His Kingdom. He shall build Me an house for My Name, and I will establish His Throne for ever." Were these promises fully fulfilled in Solomon? Look at David's prayer of thanksgiving in verses 18-29: "O Lord God, Thou hast spoken of Thy servant's house *for a great while to come*. Thou hast confirmed to Thyself Thy people Israel to be a people *unto Thee for ever*: and Thou, Lord, art become their God. And now, O Lord God, the word that Thou hast spoken concerning Thy servant, and concerning His house, establish it for ever, and *do* as Thou hast said. And let Thy Name be magnified for ever, saying, The Lord of Hosts is the God over Israel: and let the *house* of Thy servant David be established before Thee. And now, O Lord God, Thou art that God, and Thy words be true, and Thou hast promised this goodness unto Thy servant; therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee: for Thou, O Lord God, hast spoken it: and with Thy blessing let the house of Thy servant be blessed for ever."

Time and again God, through His servants the prophets, reiterated this promise to the House of David ; especially is this so in Jeremiah xxxi. 35-37 : “ Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, . . . If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.” Jeremiah xxxiii. 20 : “ Thus saith the Lord, If ye can break my covenant of the day and My covenant of the night, . . . then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne.”

Psalm lxxxix. 35 : “ Once have I sworn by My Holiness that I will not lie unto David. His seed shall endure for ever, and his throne *as the sun before Me.*”

Consequently, as we come to the New Testament, we see the beginning of the fulfilment of these definite promises to David with regard to his house, his throne, and his kingdom.

It is written of the Lord Jesus Christ in St. Luke i. 32 and 33 : “ The Lord shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever ; and of His Kingdom there shall be no end” ; but we know from Dan. vii. 14 His reign is not restricted to the house of Jacob, for it is written : “ There was given unto Him domi-

nion and glory and a kingdom, that all people and nations should serve Him." The day is coming when a literal kingdom is going to be set up, with a literal King, Who shall reign over all nations. Zech. xiv. 9: "The Lord shall be King over all the earth." It is thus evident that all nations shall be brought into subjection to the Lordship of Christ (Zech. xiv. 16, 17).

This reign of Christ, long supposed to be a great spiritual revival in the Church, has clearly been discovered to be, in fact, the fulfilment of hundreds of promises to Israel. It is an earthly reign—an earthly domain, with Israel supreme, and Messiah, the Son of David, reigning from Jerusalem. The Word of God has been in the hands of the Church for 1,900 years, and yet only now is there any evidence that the attention of the Church is being really awakened to the fact that Christ is actually to reign on this earth, and that that reign is about to be established not so much by the efforts of the Church, but by the personal appearance of Christ at His Second Advent. Then, and not till then, will the Lord Jesus be crowned Sole Universal Monarch. Psalm ii. 6: "I have set My King on My Holy Hill of Zion." Rev. xi. 15 (R.V.): "The kingdom of this world has become the Kingdom of our Lord and His Christ."

Psalm lxxii. 17: "Men shall be blessed in Him; all nations shall call Him blessed."

Hab. ii. 14 : " For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Though Christ reigns over all, it is not to be concluded from this that all upon the face of the earth are going to be righteous, for it would seem from Zech. xiv. 16-18 that certain families and nations are likely to be disloyal and disobedient, for which disloyalty they are to be punished.

For 6,000 years now the devil has been " the god of this world," and has deceived mankind in all ages and all climes, his great object being that they should not behold the glory of the Lord Jesus Christ, whether in type in the Old Testament, or in our Lord in the New Testament dispensation. But a day is coming when the great enemy of man's soul will be put out of the way, and the hosts of wickedness that now tempt and surround us on all sides will be cast into the bottomless pit, and man will be free, for 1,000 years, from molestation by the temptations of these fiends of hell. Then there shall be " peace on earth and goodwill amongst men." But, in the wisdom of God, at the end of the Millennium, Satan is to be loosed out of his prison, and he will immediately set about his ancient work of deception; and, alas! multitudes will again be found in the four quarters of the earth ready to believe his deceptions and lies, proving finally and for all time that man in himself and by himself is

absolutely powerless. Man's only Hope is in Jesus—the Christ, the Messiah. That day of rebellion, however, will be short, for we are told that Satan will direct his powers against the camp of the saints and the beloved City of Jerusalem, to do battle with the living God; their destruction is instantaneous and final: "Fire came down from God and devoured them" (Rev. xx. 9); and thus will end for time and for eternity the long conflict between light and darkness, good and evil, God and the devil. Man has been tried throughout all the ages from every point of view: though "made in the image of God," and given God-like attributes and gifts, he has failed. For 1,000 years there has been unbroken calm, for the Kingdom of God has been manifested—the reign of the Prince of Peace, the world's great rest and Jubilee; but at its close yet once more man is tempted through Satan being again let loose, and the issue proves the eternal truth of the Word of God: "Except a man be born again, he cannot see the Kingdom of God" (John iii. 3).

Thus comes the time when the Kingdom shall be delivered up to the Father, and God shall be all in all (1 Cor. xv. 28), and we enter into heavenly places for all eternity.

CHAPTER VII.

GOD'S PLAN FOR GREAT BRITAIN.

THE SIGNIFICANCE OF THE BRITISH MANDATE.

HAVING now carefully studied God's plan for the world, we are led to the conclusion that we Christians are living in epoch-making days. His purposes for world-redemption are ripening fast, and we are therefore likely to see in our day remarkable developments amongst the Jews in the Near East, and in the attitude of the nations towards them. The Kingdom of God is about to be established, with its centre in Palestine. Great Britain has had conferred upon her one of the greatest, if not *the* greatest, honour she has ever had in all her glorious history—and that is, to supervise all the affairs with regard to restoring the Jews to their ancient home, and to enable them to settle down in that land, and thus prepare the way for the coming of the King of kings. Now why has God given Great Britain this privilege? I have no hesitation

in saying that it is solely because He is committing to the Christians of Great Britain the burden and care of His own chosen people now returning in unbelief, with their eyes blinded to their glorious destiny. Is not it, therefore, the duty of every Christian and the whole Church to unite together to see to it that in Jerusalem and in Palestine the incoming Jews may have the truth with regard to their Messiah and King proclaimed to them? How can we open their blind eyes? How are we to break down the inbred prejudice against Christ and Christianity?

Firstly: By seeing to it that we have in all strategic centres in that land the finest and best equipped mission stations manned by men and women "filled with the Holy Spirit," full of sympathy and love towards the brethren of our Lord according to the flesh.

To this end every Christian man and woman should pray daily and give systematically. God's promise, is "I will bless them that bless thee" (Gen. xii. 3). Surely, we have no right to call ourselves Christians and followers of the Lord Jesus if we are doing nothing to repay the great debt we owe the Jew who has done so much for us spiritually! The Churches and individual Christians of Great Britain have now presented to them by God Himself a wonderful opportunity of presenting "to the Jew first" in their own land the Gospel of our

Lord and Saviour, their coming Messiah and King. Our mandate in Palestine can only prosper if the Christians in this land use this glorious opportunity to the full. Why should not every Church have its own representative workers in Palestine? If they cannot afford that, why should they not support a Jewish boy or girl at some Christian school? Why not have a definite prayer-partner in that land?

Let every one of us rise up and do something for the Jews of Palestine, for the Lord Jesus Christ's sake.

Secondly: Great Britain has had given to her the astounding privilege of hastening the establishment of God's Kingdom on this earth—of preparing the way for the coming again of the Lord Jesus. Let every one who names the Name of Christ do all in their power to awaken in our country a deeper study of the whole Word of God, from Genesis to the Book of Revelation. We have in the Bible the mind and plans of God revealed: these plans are only made plain and clear to the child of God who places himself and herself absolutely at the disposal of the Holy Spirit. The Spirit of God, and He alone, can show us "things to come." Do let us therefore come to Him and ask Him to teach us to understand the times in which we live; to co-operate with God in His purposes; to show us how to live, work and pray in these glorious days.

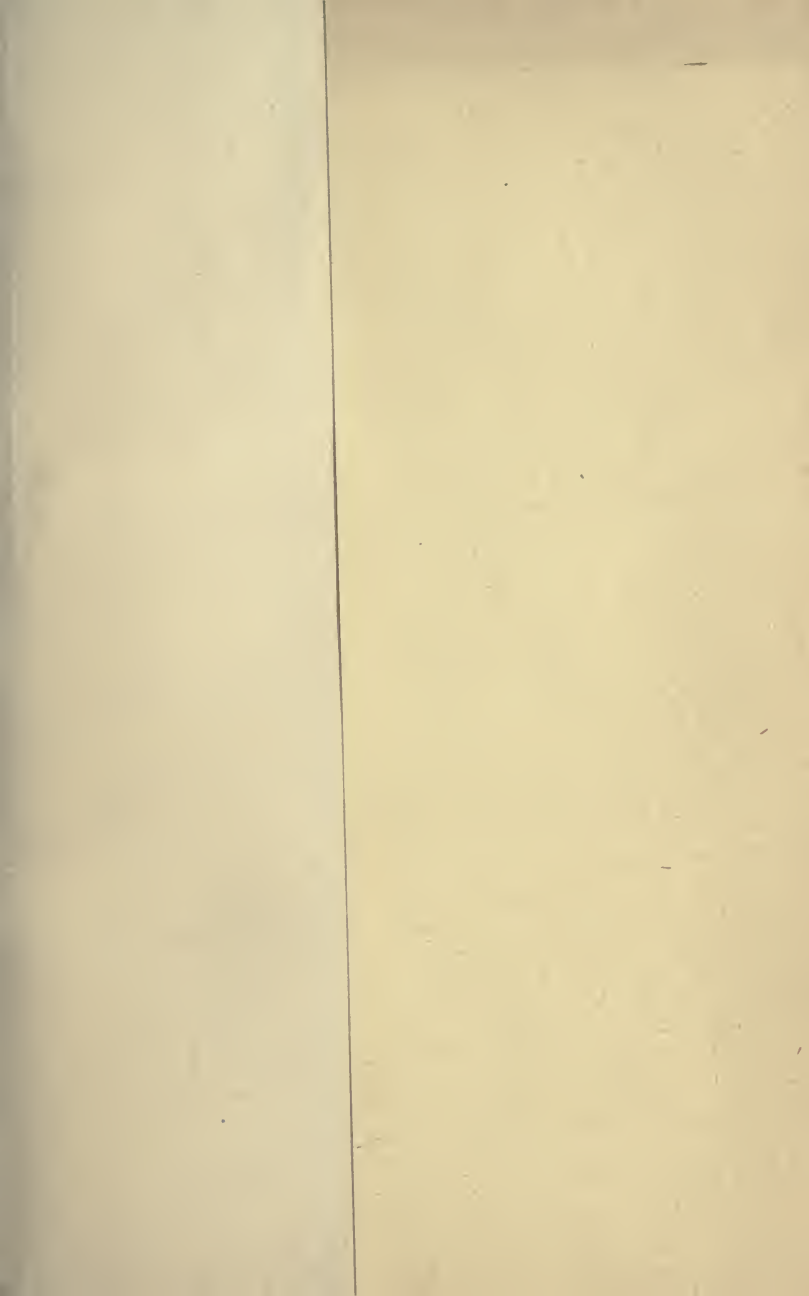
Human language can scarcely bear the weight of glory that is suggested by the Hebrew prophets as they describe the splendour of the Kingdom about to be established upon the earth under the sceptre of the Son of David. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what He hath prepared for him that waiteth for Him" (Isaiah lxiv. 4).

Yet St. Paul, quoting this very passage, says: "But God hath revealed them unto us by His Spirit."

It must be evident to the unprejudiced reader that the words used to set forth the glories of this kingdom cannot be spiritualised without imparting the force and fulness of their meaning. Great Britain has been called of God to restore the Jews to their land. For 1,900 years and more they have been doomed to misery and affliction, a prey to every nation and to unutterable grief; wandering upon the earth with aching heart, and anguish of spirit, and bitterness of soul. Thank God these days of their mourning are almost ended. They must for a few years yet be tempted, tried, and punished in their own land. Then, in the midst of "Jacob's trouble," their heavenly Brother, their Divine Joseph, will appear to them as their Deliverer and Saviour.

We are fast approaching the FINAL ACT. God is speaking with no uncertain sound to Jew and Gentile as well as to the Church of God. "Behold, the Bridegroom cometh; go ye out to meet Him." "The coming of the Lord draweth nigh."

All profits accruing to the Author on the sale of this booklet will be devoted to the work of the London Jews Society in Palestine.



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