

THE TITLE DEEDS

of EGYPT, PALESTINE and ARABIA

the Rev. H. A. Edwards, L. Th.

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Please note:

This booklet was written in the 1930's and mention is made of the League of Nations and the part they played in the settling of Palestine with Jews from many parts of the world.

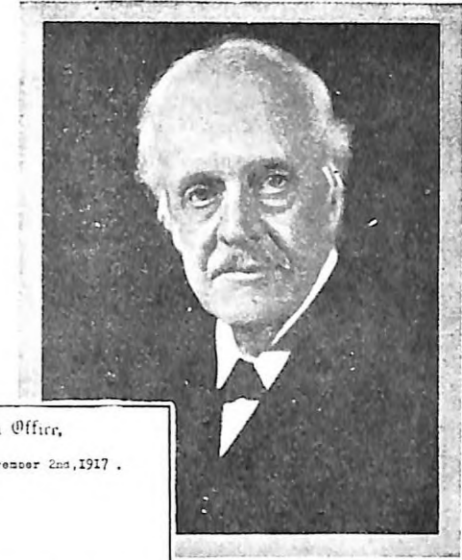
Since then it is obvious that this was not done as it should have been, i.e., according to the instruction contained in the Prophecies of the Old Testament.

The Reader is asked to keep these facts in mind when reading this article. It lays a foundation for a better understanding of the problem which has arisen between the State of Israel and the United Arab Republic in these days.



The Association of
THE COVENANT PEOPLE
1238-A Seymour Street
VANCOUVER 2, B.C.

The Balfour Declaration.



The late Lord Balfour.

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.

Yours
Arthur James Balfour

THE TITLE DEEDS

Dealing with an issue of vital importance at the present time, viz., The Eastern Question, regarding the future of Palestine.

Compiled from Notes of an address delivered at Denison House.

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"And God said, Sarah thy wife shall bear thee a son, indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

"And as for Ishmael, I have heard thee: Behold, I have blessed him and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget and I will make him a great nation."

--Genesis 17: v. 19, 20.

Whenever there arises a dispute concerning the ownership of land, the only safe course is to have the Title searched in the Registry Office.

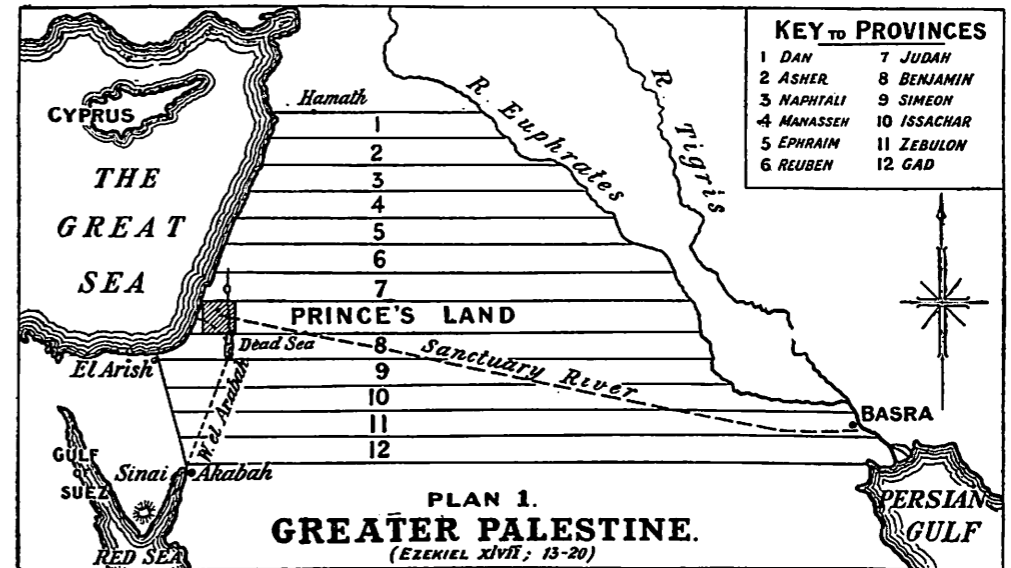
Even when land is being bought or leased, a wise man will have the Title searched for possible encumbrances before committing himself.

A controversy with world-wide implications, and holding potentialities for grave international friction has arisen of late years concerning the ownership of Pal-

estine. There are two active claimants -- the Jews, and the Arabs, and their conflicting claims have already given rise to the most serious rioting involving the dispatch of troops from this country to preserve order. A Royal Commission has been appointed and has made its report, which has been followed by a fresh outbreak of violence; the problem is a pressing one, and powerful sympathies have been enlisted on both sides. Amidst the clamour of many voices and the welter of violence and bloodshed it is hard for the ordinary man to form an intelligent opinion; let us therefore search the Title Deeds and see what is to be found there, for in the last resort the question of right ownership must lie with them.

The Palestine problem relates to a portion of land that is only a small part of a great Deed of Gift made and sealed long ago between God and Abraham. This Deed constituted the greatest transaction in Real Estate, of which there is any record in human history; the particulars of it are recorded in the Bible, and it will be found upon careful search there that the Deed includes part of Egypt as well as the whole of Palestine, Trans-Jordania, Syria and Arabia. The problem of Palestine is inseparably bound up with these other territories; and it is therefore necessary not to think of Palestine as a separate entity, but as a part of a larger whole. The whole area described with exact and careful boundaries in the Deed of Gift is called the "Promised Land", and the Deed declares that the ownership of this area is secured to the descendants of the recipient - Abraham. These descendants were to be so numerous that we need not be surprised at the size of the area secured to them. (See Map#1.)

The Deed was accompanied by a solemn covenant ratified by the Oath of the Donor, and is expressly stated to be immutable for all time. Since this transaction was duly entered into and legally registered by God, and since He has pledged His very honour in regard to its fulfilment



it follows that any settlement which may be attempted must agree with, and in no point violate, the Deed of Gift. If any settlement is made by human agency contrary to the Deed, GOD HAS PLEDGED HIMSELF THAT SUCH SETTLEMENT SHALL BE BROUGHT TO NOUGHT.

The original Deed does not specify which sections of Abraham's descendants are to occupy either Palestine or any other portion of the Deeded territory; a later instrument however does do this, and according to this later instrument Palestine is reserved exclusively for Abraham's descendants through Isaac. Hence, the whole area of the Promised Land is secured to Abraham's descendants; and out of that whole area, the portion called Palestine is secured to the Isaac seed who became known later as the Israel people.

We shall have to examine carefully the documents

relating to these matters, but before we do so it will perhaps be well to clear away certain claims which are being put forward at the present time which an examination for the facts proves to be untenable.

First of all, let us consider one or two facts that are beyond any argument or controversy. One of these is that the expression in the Balfour Declaration, that "His Majesty's Government view with favour the formation of a national home for the Jews in Palestine", had nothing whatever to do with any help or assistance which the Jews might have given to Great Britain during the late War. A great many people have made the statement that it was a sort of payment for services rendered. The facts are otherwise. As far back as 1838 a British Consulate was established in Jerusalem in order to protect all Jews of whatever nationality in the Holy Land and to prevent their persecution, and the Turkish Government was notified that the British Government would view with very strong disfavour any persecution of any Jews in that country, no matter what their nationality might be.

It is well to remember that Britain has always been the one and only country to hold out a helping hand to Jews. There has been no persecution of Jews in England since the days of Cromwell.

In 1841 Lord Shaftsbury advocated restoring Palestine to the Jewish people. In 1903 Britain was still occupied with the desire to find some sort of national home for the Jewish people, and offered them Uganda to be a national home. The offer was not accepted, but I mention it to show that this idea of a national home for the Jews was in the mind of the British Government long before the Great War. In 1917 Great Britain won Palestine by conquest; this is not the place to argue whether or not she should have done so. There are those who think that all conquests are wrong. However, as a matter of actual

fact Britain did liberate Palestine from the iron heel of the Turk; and nobody was more thankful than the people themselves, who wept tears of joy when Allenby entered Jerusalem in December, 1917.



Allenby's Entry into Jerusalem.

It was not done without a vast amount of expenditure, both in men and in money. The expenditure in money need not here be considered, but it is worth while remembering that on the Mount of Olives, on the very site of the camp which Titus occupied when investigating the city for its destruction in A.D.70, there is today a cemetery of the British dead who fell in and around Jerusalem, and there are 2,584 graves in that cemetery. That is part of the price Britain paid for rescuing the Holy Land from the domination of the Turk.

Other facts which should be borne in mind when

considering this whole question, are these: The League of Nations was not in existence when Great Britain rescued Palestine from the Turks, by such a heavy purchase price as I have mentioned. The League of Nations has never contributed one penny towards the rescue of Palestine from the Turks, nor towards its administration since. The whole cost has been borne by the British people.

Let us look at one or two other facts before we begin to form any opinion.

The Jews have never ruled Palestine. They did occupy what in the time of the Roman Empire was called the Province of Judaea; and in the time of the divided kingdoms of Israel and Judah was called the Kingdom of Judah, or the Southern Kingdom. They occupied that before the Babylonian Captivity; but that is only a small part of Palestine.

Let us see what the Bible has to say about this Kingdom of Judah.

In the 19th chapter of Jeremiah, verses one to eleven, we have the statement made by God through that Prophet to the Kingdom of Judah, that it would be broken as a potter's vessel is broken and cannot be put together again. Contrast this with the statement found in the 18th chapter of Jeremiah, by the same prophet, to the Kingdom of Israel, that like the clay on the potter's wheel, it would be remodelled and made over again according to the will of the potter.

Jeremiah 19, verses 1, and 10 and 11:

"Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests:

"Then shalt thou break the bottle in the sight of the men that go with thee,

"And shalt say unto them, Thus saith the Lord of Hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again."

Jeremiah 18: verses 1 to 6:

"The word which came to Jeremiah from the Lord, saying: Arise, and go down to the potter's house, and there I will cause thee to hear my words.

"Then I went down to the potter's house, and behold, he wrought a work on the wheels.

"And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel as seemed good to the potter to make it.

"Then the word of the Lord came to me saying:

"O House of Israel, cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

We have here the direct statements from Almighty God that there will never again be a nation of the Jews as such. It does not mean they are going to be exterminated. On the contrary, there are statements in the Bible which show that their future lies with Israel. They will become eventually part of the great Kingdom of Israel. Judah and Israel will be reunited, and there will be one King ruling over them all.

Let us now glance at Ezekiel, the 5th chapter and the 8th verse. It is a gruesome passage. It is prophesying beforehand the horrors of the Siege of Jerusalem, which siege took place under Titus in 70 A.D. The passage says that the people would be driven to such extremity that they would even consume their own offspring for food. Now Josephus in his account of the Fall of Jerusalem, recounts among appalling horrors, that just that did come to pass. There is a question therefore which we may pertinently ask ourselves. If the prophecy of Ezekiel concerning Jeru-

salem and those unfortunate people was fulfilled literally to the very letter, what right have we or anybody else to say that the prophecy of Jeremiah in regard to the fact that there would never again be a kingdom or a nation of Jews, will not be fulfilled? Observe our Lord's statement to the Jews Himself, while He was upon earth -- "Therefore I say unto you, that the Kingdom shall be taken from you and given to another nation bringing forth the fruits thereof."

Now the Bible is our only source of authority in these matters. Let us see if there is any definite statement as to whom the land of Palestine, or the Holy Land, really does belong. The question is answered definitely in the 25th chapter of Leviticus and the 23rd verse: "The land shall not be sold forever; for the land is MINE..." So whatever people may think, and whatever Governments may plan, and despite whatever intrigues may be carried on, the fact remains that the land belongs to God. There are other passages where the same statement is made.

The next thing we need to know is: Has God made any disposition of this land? You will find that there is a wealth of references to the disposition of it that God has made. The disposition of the land is not an open matter. It is a matter that has been decided, once and for all, by the owner of the land, by God Almighty; and He states that His disposal of the land is final. There is no chance of the arrangement He has made being countermanded or changed.

In the Book of Genesis, chapter 12, v. 1, God says to Abraham "Get thee ... unto a land that I will shew thee". In the same chapter, verse 7, God tells him to look at the land and He says: "Unto thy seed will I give this land". Then in the 13th chapter and the 15th verse, God tells Abraham to look to the various points of the compass and says: "...all the land which thou seest, to

thee will I give it, and to thy seed for ever." Notice: "forever". In the 15th chapter of Genesis and the 18th verse, God repeats the same thing and adds certain boundary lines: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," is well known today; some people think that the first reference is to the Wadi-el-arish, which in some maps is marked: "The River of Egypt". But be that as it may, there is no question whatever that at least from there to the Euphrates is the territory that God swore to give to Abraham's descendants "forever".

In the 17th chapter of Genesis and the 8th verse God says: "I will give unto thee, and to thy seed after thee ... all the land of Canaan, for an everlasting possession". Here we have for the first time the statement as to this gift or promise of land being incorporated into a covenant. Henceforth it is impossible to disassociate the territorial promises from the covenant, because God has bound them together.

We must pause here to notice the 16th chapter of Genesis, in which we shall find that God also made a covenant with Ishmael through Hagar; we will examine this Ishmael covenant. (Chapter 16: 7 to 12)

"And the angel of the Lord found her (Hagar) by a fountain of water in the wilderness, by the fountain in the way of Shur.

"And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

"And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

"And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

"And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call

his name Ishmael because the Lord hath heard thy affliction.

"And he will be a wild man; his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren."

In the 17th chapter of the Book of Genesis : verses 15 to 20 we read:

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall be her name.

"And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

"Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

"And Abraham said unto God, O that Ishmael might live before thee!

"And God said, Sarah thy wife shall bear thee a son, indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

"And as for Ishmael, I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."

Here, God repeats to Abraham His promise of His covenant, which, remember, is bound up with this gift of land; and Abraham asks that Ishmael may be considered in the matter. We find in this passage that God says 'No', because this particular covenant is going to be fulfilled in Abraham's descendants through Isaac. Both these covenants come under the promise given by God to Abraham that to his seed will He give all this vast amount of territory. We have yet to consider which belongs where, in that ter-

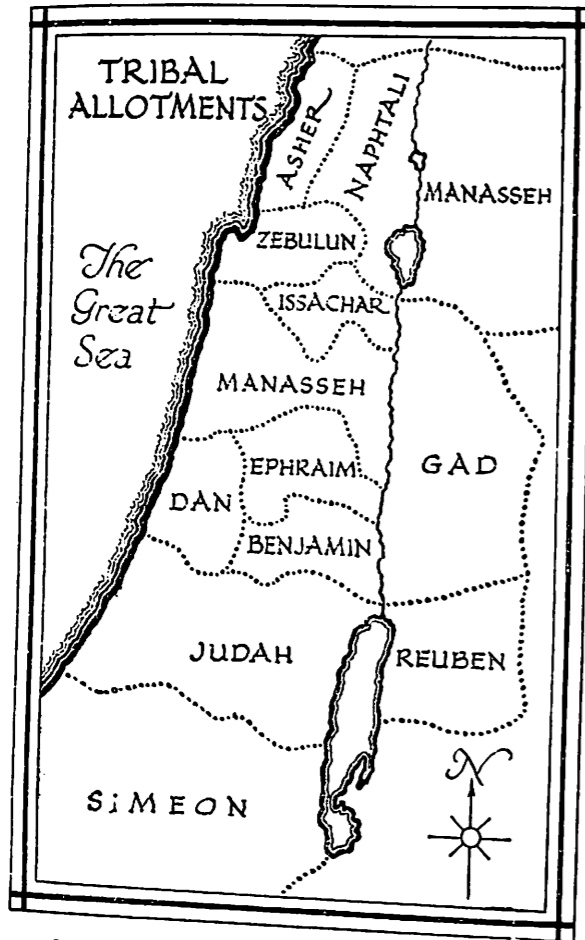
ritory.

In the 18th chapter and the 14th verse God asks Abraham this question: "Is anything too hard for the Lord?" Abraham seems to think it is going to be rather difficult for God to keep His covenant. In the 21st chapter and the 4th verse you have the record of Isaac, the child and heir of the Palestinian part of the covenant, being born; and the same chapter at the 9th verse you have the account of Ishmael, with whom had been made a different covenant, being sent away.

Returning for a moment to that 16th chapter let us see what was the Ishmael covenant. God said to Hagar that she should beget a child; that the child should be a boy; that its name was to be called Ishmael; that he would be a wild man, with his hand against every man and every man's hand against him; that He would make of him a great nation; and that he should dwell in the presence of all his brethren. That is the covenant which God made with Ishmael. Briefly summed up, it is to the effect that Ishmael's descendants should become a great nation, and that they should have a right of domicile somewhere in the presence of all their brethren. A great nation cannot live on air. It must have territory in which to dwell and God undertook that that should be so.

Then in this 21st chapter, when Ishmael is sent away, we are told that God, in fulfilment of His covenant promise to Ishmael, was with him; and that he went and dwelt in Paran which is in the South, and in part of what is called Arabia today, a little to the east of that.

It is needful that we keep all these different facts, promises, and obligations undertaken by Almighty God in our minds if we are to come to a proper understanding of the question.



Map #2 - Original settlement under Joshua

was half Egyptian and half Hebrew. But Hagar, we are told took an Egyptian woman as wife for Ishmael. Therefore, Ishmael's descendants -- concerning whom God swore that they should become a great nation and dwell in the presence of all their brethren -- are three-quarters Egyptian. They have a half Egyptian father and a full Egyptian mother. This throws a very interesting light, as we shall see later, on the 19th chapter of Isaiah.

We next find that strife or jealousy between the descendants of Ishmael and Israel, is no new thing. There have been grievous examples of it lately, and it is that which constitutes the great problem in the Palestine question today. But let no one imagine that it is a new thing. It is recorded in I Chron., chapter 5, v. 10, that Reuben made war with the Hagarites in the time of Saul. The Hagarites are the descendants of Hagar; Ishmael was Hagar's son, and the Hagarites are therefore Ishmael's descendants. Hagar

was an Egyptian; therefore Ishmael

It is stated in the 83rd Psalm, that the Hagarenes have banded themselves together with Assur (that is, Assyria) and with Edom and Moab against Israel, and become confederate against him. So we see that this feeling between the two sections of the Abrahamic peoples -- the Israel section and the Ishmael section -- is no new thing.

Turning now to the Book of Joshua we find that in accordance with God's promise and oath to Abraham, the land that we call Palestine was to be divided between the Twelve Tribes of Israel. But before that was done, two-and-a-half Tribes, i.e., the Tribe of Reuben, the Tribe of Gad, and half the tribe of Manasseh, had asked permission of Moses to settle on the other side of Jordan, the east side, which is today called Trans-Jordania; and Moses gave them this permission. The reason given for their asking was that this country was better suited for cattle raising than the country west of Jordan, which was very hilly and mountainous. They eventually settled in that part of the country which is now called Trans-Jordania. Most student's Bibles contain amongst the maps at the end, one which shows the positions occupied by the various tribes -- ten and a half of which were settled in Palestine, and the other two and a half in Trans-Jordania as just noted. We shall have to consider this whole plan of settlement presently. (See Map #2.)

For the moment it is sufficient to note that the settlement was in accordance with God's oath and promise; it was not done by any arbitrary judgment or decision of man. God gave instructions to Joshua (see the 14th chapter of Joshua) that the division of the land was to be made by lot and God directed the way in which the lots came out, so that there should be no argument or strife. The portion of land which came to them by lot was the portion which had been assigned to them by God.

Whether their tenure of the land was to be an unbroken one or not was made contingent (under the Mosaic covenant) upon the obedience to the law. They were warned that if they did not put the law into operation but departed from it, they would be driven out of their land. It is always stated that such exile from the land would not be permanent. History records that they were disobedient and that they were driven out, not all at the same time. They had been divided into two kingdoms, the Northern Kingdom of Israel and the Southern Kingdom of Judah. The Southern Kingdom of Judah consisted of the tribes of Judah and Benjamin, with the priestly tribe of Levi, which had no territorial allotment. The Northern Kingdom consisted of the other ten tribes; and they were both driven out of their holdings. The Northern Kingdom's central date of deportation was 721 B.C. and the Southern Kingdom's central date was 604 B.C. A period of 2520 years was measured against them as a re-training or "divorce" period; consequently their re-establishment in Palestine could not take place until that period had expired. At the present time we are in the extreme and final epoch of the expiration of the period against the Southern Kingdom.

The Bible - and ownership of the land

The question arises, and it is one which is troubling our Statesmen today, as to the ownership of the land at the present time.

The Bible is perfectly clear on the subject, - and it is a pity that our Statesmen are not clear in their minds as to what the Bible has to say about it. The Bible

says that the land will be divided again by lot. No other partition of the land, apparently, will be considered valid in God's sight. Just as in the original settlement lots were cast to decide what tribes should live where, so in the final settlement lots are to be cast. We are told this by the Prophet Ezekiel, in the 46th, 47th and 48th chapters. More particularly, lots are to be cast to allocate the final amount that each tribe is to have. We are told that their possessions at that time will be representative -- "one of a family and two of a city". Obviously, it will be impossible for all the descendants of each tribe to inhabit the land, and God has made provision, elsewhere, for their expansion.

Let us consider God's promises to Ishmael. God made a covenant regarding Ishmael; and Ishmael was circumcised; and circumcision is an outward and visible sign of the covenant; that is definitely stated by God. He ordered Abraham to circumcise Ishmael and all the males of his house before ever Isaac was born at all. And when God gave this order He said that it was to be a sign of His covenant. He also said that those who were not circumcised would have broken the covenant. Therefore we have this fact to bear in mind. That Ishmael and his descendants are in covenant relationship with Almighty God. Just exactly what that may mean is for us to investigate, but we cannot rule Ishmael out and say he has no place.

On the other hand there is the Scripture which says: "In Isaac shall thy seed be called" - which shows that Isaac has a special covenant relationship with Almighty God. But Isaac's covenant relationship does not cancel Ishmael's covenant relationship. We have to find a solution that will observe BOTH obligations undertaken on the part of the Almighty.

The passage about Ishmael being circumcised, and where God states that it is the sign of the covenant, is

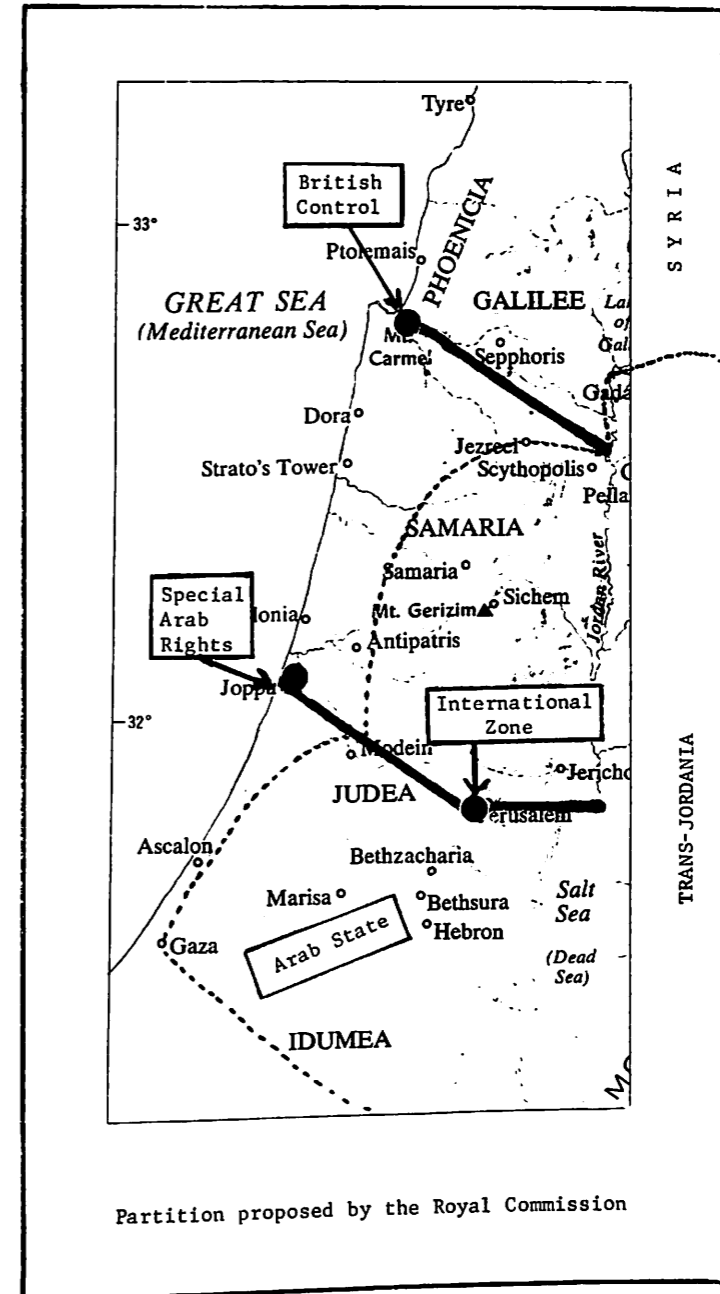
in Genesis 17:23.

Now, it is also stated in Genesis 25:5,6 that Abraham sent the children of his concubines away. Sarah was his wife, and Hagar and Keturah were his concubines. Abraham sent the children of his concubines eastward to an eastern country APART FROM ISAAC. This is worth noticing. Isaac's inheritance we know was divided among his descendants by lot by God; and they occupied all the country that we call Palestine as well as a piece of that country which we call Trans-Jordania. Before Abraham died, however, he sent his descendants by his two concubines, Hagar and Keturah, eastward. We have already seen that Ishmael's descendants went down into the Paran country, we now learn that Keturah's descendants went further east still. There of course, they multiplied and bred. They must not be forgotten while we are considering the whole question.

God had sworn to Abraham that his descendants should have all the land from the Nile to Euphrates. He did not necessarily say that the descendants through Isaac should occupy the entire area of that land; and we find that Abraham sent his descendants through his two concubines far beyond what proved afterwards to be the easterly border of the Isaac inheritance; and they occupied the land east toward the Euphrates. Their descendants are in that country to this day.

We have omitted Esau, who also was one of Abraham's descendants. We read that his descendants went to Mount Seir to "the land of their possession". (See Genesis 36:43.)

Added together, these peoples comprise the whole of Abraham's descendants through both wife and concubines, and the point on which we shall now concentrate is to try and discover their respective territories.



In the final chapters of Ezekiel we are told of the re-occupation of the Holy Land. We are told of the new city Jerusalem. We are told that it will have 12 gates, three on each side, and the gates are named after each of the tribes of Israel. We are told three tribes will have their names on each side of the East, North, West and South. We are told almost as much in the Book of Revelation. On the East three gates; on the West, three gates; on the North, three gates; on the South, three gates; and we are told that the gates were named according to the twelve tribes of Israel, but we are not told which tribes would have which side. We are told this in Ezekiel.

Further, Ezekiel actually gives the boundaries of the land as it will finally be occupied. Upon studying these boundaries with the aid of a map, a startling change at once becomes apparent in the very much larger area which is to be occupied by the Isaac section, in comparison with what they occupied prior to the captivity. The tribal possessions are pushed up very much further north (almost to Aleppo) and include all of ancient Phoenicia; whilst a vast block in the centre of the country is withdrawn and reserved as an Oblation for God Himself. Here is God's statement as to the boundaries of the Holy Land when it is re-occupied as given in Ezekiel 47:13 -

"Thus saith the Lord God; this shall be the border wherewith ye shall inherit the land according to the twelve tribes of Israel; Joseph shall have two portions."

Notice that the Jews are not going to have it all. All the tribes are going to have their part. Judah will have their share representatively; but so will Asher, Dan, Naphtali and the others.

Ezekiel 47: 14-17:

"And ye shall inherit it, one as well as another, concerning which I lifted up mine hand to give it

unto your fathers: and this land shall fall unto you for inheritance.

"And this shall be the border of the land toward the North side, from the great sea, the way of Hethlon, as men go to Zedad.

"Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

"And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side."

According to these boundaries the Holy Land will reach along the coast right up to Hamath, thence down to Zedad; and from there it goes to the border of Damascus; and from there it goes to the Jordan and down the Jordan to the Dead Sea; and from whence it goes down to Kadesh-Barnea which is lower than it ever went before; and from there it goes South to the River to the sea. The river may mean, as previously noted, either the Wadi-el-arish or the Nile. These are the boundaries of the future Holy Land as given by God to Ezekiel, and there is one very significant feature about them which we must note presently.

After having described the boundaries of the Holy Land; God gives, in the 48th chapter of Ezekiel, the order in which the tribes are to inhabit this country beginning with Dan in the North and ending with Gad in the South. In the middle of the tribes, however, there is a space reserved which is called "a holy oblation"; and this holy oblation is God's portion of the land which is to measure 2,500 reeds square, according to the measurements of the angel. We are told that the reed with which the angel measured the city and the oblation and the land was six cubits in length; and that the cubit was "a cubit and an hand-breadth". This is the "great" or (sacred) cubit of 25 inches, practically the same measurement as 25 pyr-

amid inches.

According to these figures the reed was 12 feet 6 inches long; therefore one side of the oblation, that is, the special piece of land which God claims as His own, is 2,500 of these large reeds. I have not time to go into the figures for the whole of the oblation; I am going to deal with the sanctuary, that is the part where the temple is to stand. But I would say before I leave the oblation that it provided territory for the priests, and the sanctuary --that is the temple; territory for the Levites; and territory for the city and suburbs together with a certain area in which food is to be grown for the city. All that is included in the oblation of 2,500 reeds.

In the middle of the priest's section of the oblation the sanctuary was to stand. The sanctuary was 600 reeds square. Now 600 reeds square is 129.05 acres. Therefore the new temple area in the New Jerusalem, as measured by the angel and shown to Ezekiel, is going to be 129 square acres and it is interesting to notice that the old temple area, which is at present in Jerusalem, is only 35 square acres. Hence the new Temple area is going to be vastly greater than the present one, though it would appear to include it.

We are nowhere told that the new temple will be on the old site. Many people have imagined that it would be, but there is no statement in the Bible to that effect. We are told that there will be a new sanctuary and we are given the measurements of the area which it will occupy -- viz., 129 square acres. We know that there is going to be an earthquake; tremendous alterations are going to take place, and we cannot in the least envisage exactly what is going to happen.

We have been given these measurements, and we are also given the measurements of the lengths of the al-

lotments for the various tribes.

In Zephaniah a prophecy with regard to Judah is to be found in chapter Two, verse 7, where it says that "the coast shall be for a remnant of Judah".

A glance at Map No.#3, which gives the scheme put forward by the Palestinian Commission, reveals that it is proposed to give the Jews the entire coast line from below Gaza to above Acre, with the exception of the two reservations at Haifa and Jaffa; and some people profess to see in this proposal a fulfilment of this prophecy. I am unable to share this view for the following reasons: to begin with, there could not be one prophecy contradicting another, and in Ezekiel's prophecy Judah does not have that piece of land at all. In Ezekiel's carefully laying out of the whole new promised land Judah comes immediately North of the Oblation.

If one takes the sixth as well as the seventh verse (Zephaniah 2) the whole passage reads: "the SEA COAST shall be for dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah... Now, the word translated "coast" is the word that means boundary or border. The coast of this and the coast of that in Ezekiel's description of the new promised land, takes one INLAND from the Great Sea to Hamath, thence down by the coast of Hauran, which is right inland and is a mountain range. The line then follows the coast of Damascus; in all these cases the word "coast" obviously means border or boundary. In this verse however, the SEA COAST is mentioned, and that obviously does mean what we understand by coast. It is not stated that the sea coast shall be a remnant for Judah; it is to be a dwelling place for shepherds; but the coast shall be for a remnant of Judah. Each of the tribes, incidentally, will have a piece of sea coast, how much each will have we are not told; whether the allotments will all

be equal we do not know. We are simply told the order in which they will be placed. They all reach from the Great Sea (Mediterranean) to the boundary of all the Isaac section of the land.

Map #2, which is taken from the Bible, shows the disposition of the tribes prior to the captivity. It will be noticed the Reuben, Gad, and part of Manasseh, are located on the east side of Jordan while the remaining ten and a half tribes are located on the west side of the river; also Dan, who was located on the coast of Joppa, seized a further territory in the north near Mount Hermon.

The story as to how these two and a half tribes came to be located on the east side of Jordan (in what is now called Trans-Jordania) is given in the 32nd chapter of Numbers, and the 22nd chapter of Joshua -- which passages should be carefully studied.

It has already been stated that Ishmael settled in Paran (below the allotment of Judah) when sent away by Abraham. In course of time his descendants increased -- he was to become a great nation and were at one time known as the Hagarites. In Chronicles 5:10 and 11, these Hagarites are shown to be living on the east side of Jordan south of Manasseh and east of Reuben who in the time of Saul made war upon them and occupied their land -- the east land of Gilead. From this it would appear that the Ishmaelites or Hagarites, had not only spread into Arabia, where their descendants still remain, but also up into Trans-Jordania, whence they were displaced by the Reuben section of Isaac's descendants at the time mentioned. There is no suggestion that this displacement was by God's permission; it was an act of violence.

From a consideration of these various facts, certain things emerge, and should be borne in mind in any attempt to deal with the Arab question:

1. The "promised land of Canaan" was WEST of Jordan, AND DID NOT INCLUDE TRANS-JORDANIA. (Moses chides the two and a half tribes with being unwilling to enter the promised land. Numbers 32: 6-15.

2. The ten and a half tribes who did cross the Jordan, were apportioned their holdings by GOD, through the casting of lots.

3. The two and a half tribes in Trans-Jordania, were allotted their holdings by men (Moses and Joshua), without enquiry of God. Their permanent right of tenure, is therefore open to question.

To mark the distinction as to title, I will (for the purpose of this argument) call the settlers west of Jordan, freeholders under God the Owner; and the Trans-Jordanian settlers, leaseholders under the same Owner, since no promise was ever made as to the permanence of their residence in that country.

4. A portion of these leaseholders attacked their Ishmaelite kinsmen in the time of Saul and occupied their country; thus annexing land never given to them either by God, or by any authorized minister.

This was the status quo, up to the time of the captivities; when first the northern kingdom of Israel, and later the southern kingdom of Judah, were deported from the land.

Following this, the seventy years kingdom of the Jews was set up, during the close of which our Lord's ministry and death occurred. This kingdom came to an end in 70 A.D. when Jerusalem was overthrown by Titus; and, as already noted, will never again be re-established. The political future of Judah is stated to lie in union under equal rights and privileges with her Israel kinsmen. (Eze.

37:15 Ferrar Fenton).

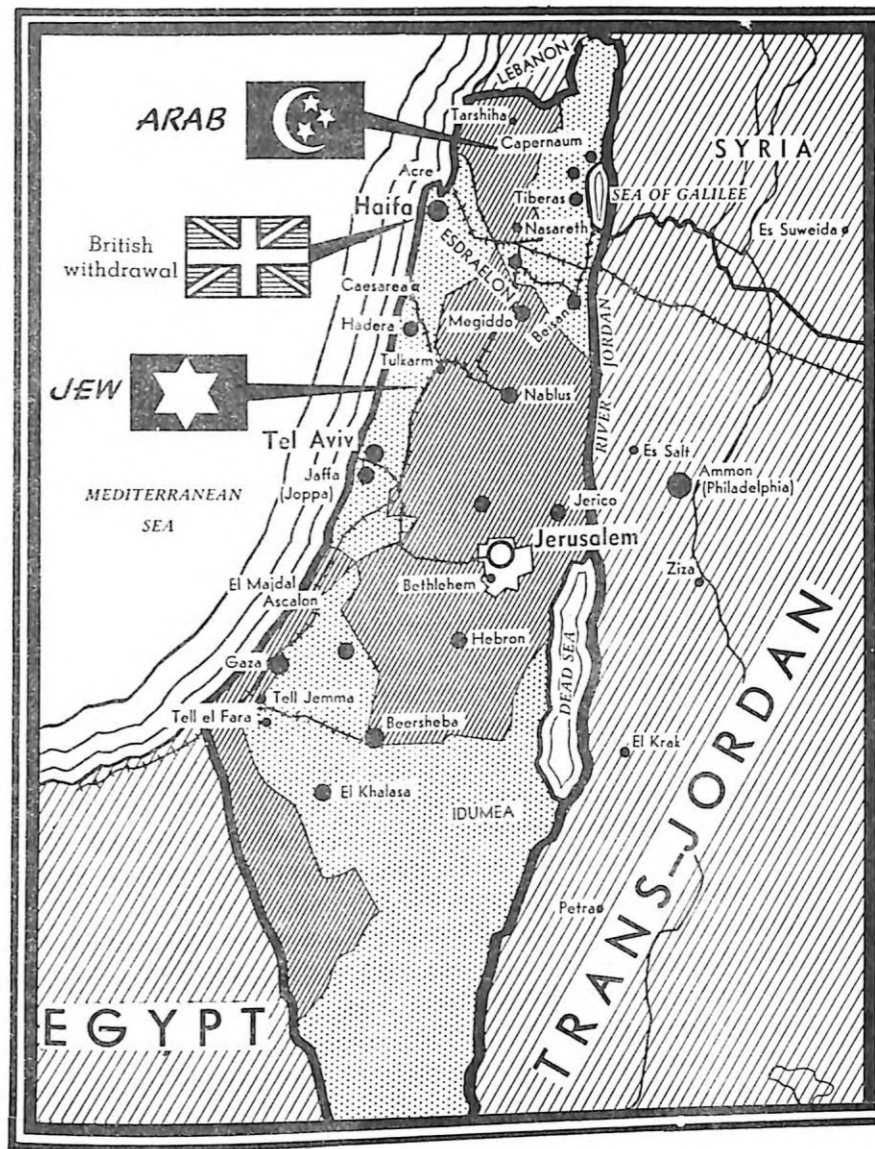
Ezekiel is bidden to announce (chapters 47 and 48) that the day will come when the reunited Israel peoples will be given representative allotment of territory once again in Palestine, tribe by tribe. There is to be a new city, and a new sanctuary for worship on a vaster and grander scale than before; and God is going to be present in the midst. Care must be taken not to confuse this regime with that which is described in Revelation regarding the final heavenly Jerusalem, which is to have "no temple therein". THAT does not come till after the thousand years of Christ's millennial reign on earth are ended.

This regime and policy given by the Angel to Ezekiel would appear to be a description of the conditions which will obtain on earth during Christ's millennial reign, when Jerusalem is to be "the joy of the whole earth" and when the law is to go out from thence.

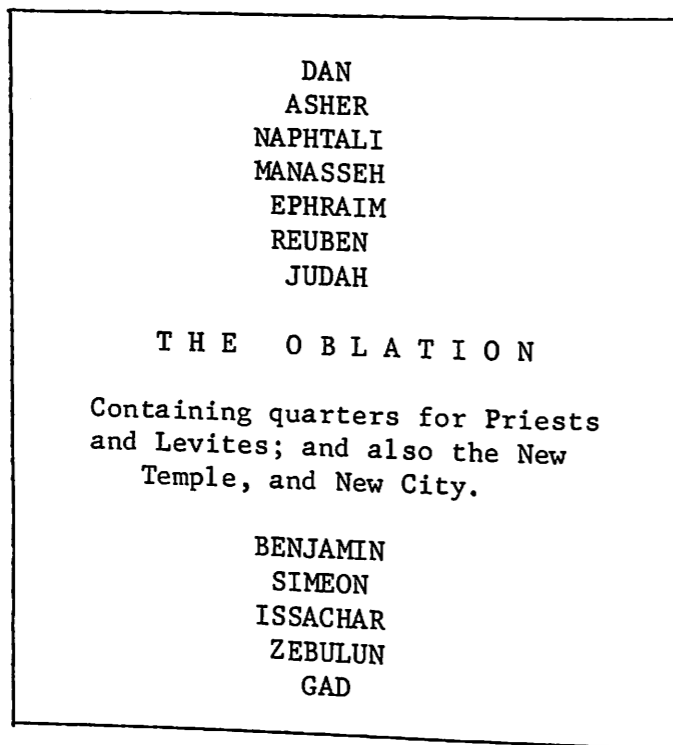
A careful and detailed description is given of the boundaries of the new holy land, as well as of the position of the tribal allotments -- in the midst of which is the great sacred square portion reserved for God and His service, known as "the Oblation".

Map #4 shows the new boundaries of the Holy Land in relation to the whole of the Promised Land, as given by Ezekiel.

Once again the land is to be divided by lot. The order in which the lots will fall is foretold, but the depth of each portion is not given; some may be broad, others narrow, the lot will decide that. Note: owing to the small scale, it was impossible to mark the Tribal-Representative Areas, the order of which, from North to South, is as follows: (See Chart on the following page)



MAP # 4



Positions of Representative Tribal allotments as given in Ezekiel chapter 48.

Upon comparing this arrangement with Map No.2. some very important and significant changes will be observed.

1. A much larger area of land is occupied by the tribes; territory formerly occupied by the Philistines, Phoenicians, and Sidonians, also Syria with Damascus, right up to the Euphrates, being included.

2. The leaseholders formerly in Trans-Jordania have all been evacuated from their man-given or man-sized (in the case of Reuben) holdings. This strengthens the suggestion

that this territory was not originally intended for the Isaac or Israel section of Abraham's descendants.

3. In the past the Israel section failed to drive out the decadent stocks as they were instructed, and so never occupied all the land to which they were entitled. On the other hand they occupied land to which they were not entitled (at least by Divine allotment) driving out some of their Ishmael kinsmen in order to do so.

4. The whole of Trans-Jordania is made available -- for whom?

The inevitable conclusion seems to be that Trans-Jordania will be occupied by the Arabs. They are to dwell "in the presence of all their brethren". A covenant was ratified with Ishmael, conformed by the rite of circumcision. That covenant will surely be performed; "his brethren" of the Israel section are representatively located between Trans-Jordania and the Mediterranean, there is no room for the Arab there; yet he must dwell in their "presence". Surely, this evacuation of his ancient habitat is very significant; how better can he fulfil the promise, than by dwelling in Trans-Jordania? The Israel section west of the river, the Arab section east and south of it in Trans-Jordania and Arabia, would exactly meet the case and fulfil the prophecy. Beyond them again, farther to the east will be the other Abrahamic descendants through Keturah. Thus from the river of Egypt to the Euphrates, the whole land originally promised to Abraham will be occupied by his descendants through his three wives, and God will be seen to have kept His Word.

This seems to leave the Isaac seed but a very small portion of the whole. The Isaac people, the Israel people, are to inherit what is a comparatively narrow strip of land; and it seems to be giving the Ishmael section and the Keturah section very much more land than the

Isaac section. We must remember that it was to be the Isaac seed ONLY that God said that He would return them representatively -- "one of a family and two of a city". He never said of the Ishmael seed, that they would dwell in the presence of their brethren, one of a family and two of a city. On the other hand, to the Israel seed God said that He would appoint them a place of their own in the Isles from which they should never be moved any more, and when in that place they should wax so strong that they would break forth to the West and to the East and to the North and to the South. These are all promises and pledges to the Isaac seed exclusively.

So what we really have in this Bible survey, is a REPRESENTATIVE occupation by the Isaac seed of one strip the rest of the Isaac seed being all over the world -- "a nation and a company of nations" in every hemisphere, whereas the ONLY possession of the Ishmael seed is in the presence of their brethren in Trans-Jordania and Arabia. That appears to be the answer which, in God's own good time will be revealed, in regard to this Palestine and Jewish question.

Let me conclude by referring to the last two verses of the 19th chapter of Isaiah, which I mentioned previously -- bear in mind all the factors which have been under review. Remember what has been said about the Oblation which is to be the sacred place where God is coming to dwell Himself, as Ezekiel saw in the prophetic vision when the Glory returned again through the East door, and filled the Temple. The new name of the city, we are told, is going to be "The Lord is there" (Ezekiel 48: 35) and we are told that He will always be there, right in the midst dwelling in the midst of the land. Notice that the Royal Commission seems to have, quite blindly, started in the right direction in regard to that Oblation. They have reserved Jerusalem as a sort of "no man's land" - not to be given either to Arabs or the Jews, but to be held under

the British Government. It is not set aside for Judah; it is not set aside for Ishmael. It will have to be very much enlarged to agree with the Ezekiel figures.

Now think of the whole of the seed of Abraham by all his wives. It was to Abraham that God said -- "Unto thy seed will I give this land, from the river of Egypt, unto the great river, the River Euphrates."

McWhirter (Britain and Palestine in Prophecy, page 135,) says:

"The boundaries of the Promised Land have been interestingly defined by Dr. Keith -- 'Promised Land extends to Mount Cassius on the river Orontes as the N.W. boundary -- the true entering into Hamath -- and on to Bir or Berotha on the upper Euphrates as the N.E. boundary. That is about a hundred miles across from East to West, with the mountains of Amanus at the back, shutting in the Promised Land like an enclosed garden. The S.W. boundary is the river of Egypt -- the Nile -- and the S.E. boundary is the Euphrates where it empties itself into the Persian Gulf. The southern breadth of the land from the Nile to the Euphrates is 1,100 to 1,300 miles. The W. boundary is the Mediterranean Sea, and the River Euphrates is the E. boundary. The length of the land from N. to S. is about 600 miles which makes the Promised Land about 300,000 miles square. This is twelve and a half times as large as Great Britain and Ireland'."

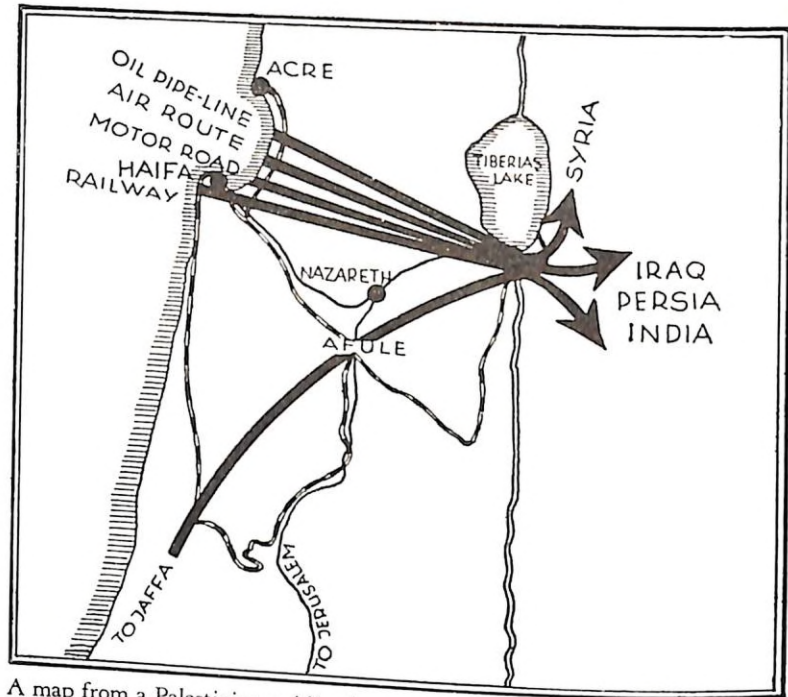
Maps No.1. and 5. show this whole area which was promised to Abraham's descendants. Taking them in the order in which they are presented to us in the Bible, there are: the Ishmael seed, who are partly Egyptian in origin, thus giving Egypt a very real share and interest in the Abrahamic Covenant; next the Isaac seed, who have been provided with territory in both hemispheres, but who are to occupy representatively that portion of the land known as Palestine: in the midst of this is the Oblation

with the new Sanctuary, filled with the very presence of God; finally there is the Keturah seed stretching from east of Ishmael's territory to the Euphrates.

Does this not shed a brilliant light upon the last two verses of the 19th chapter of Isaiah: "In that day shall Israel be a third with Egypt and with Assyria, even a blessing in the midst of the land; Whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands and Israel mine inheritance."



MAP #5 - Israel, Egypt and Assyria - Isa. 19: 24,25.



A map from a Palestinian publication showing the "valley of the passengers."