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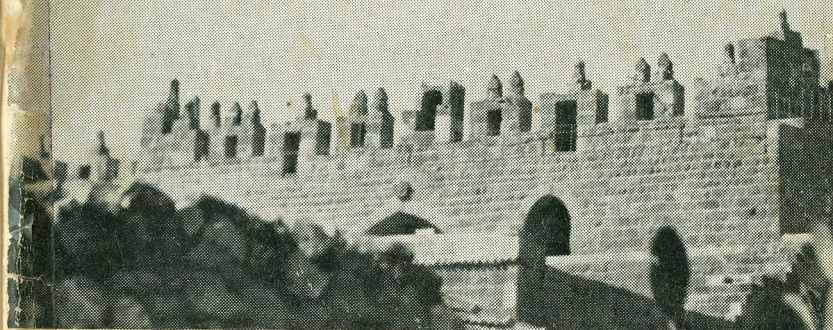
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## **AS BIRDS FLYING**

or

## **JERUSALEM 1917**

**The most amazing event  
of our times**

**by J. M. STEARS**



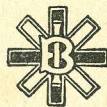
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### Preface to the Fourth Edition

It is difficult for the present generation to realize that in their grandfathers' time, Palestine was, as it had been for centuries, under the oppressive rule of the Ottoman power, and that only those Christians who believed the Bible prophecies expected that the Jews would ever be able to return to that country. Sixty years ago, for such a believer to state his conviction that the Jews would actually return to the Holy Land was certain to be treated with scorn and sarcastic jokes. Today the Bible prophecies stand fully vindicated; we see the Jews established in Palestine under the title Israeli, and in accordance with the prophetic foreview, still rejecting the Christ. In these days, when, on the one hand, unbelief and disregard for the Bible message are widespread, while on the other hand, so many signs point to the near return of our Lord, it is vital that we face up to the irrefutable evidence of this fulfilled prophecy, as a 'light that shineth in a dark place' (2 *Pet.* 1:19). As Dr. Grattan Guinness wrote in 1886, in the preface to his book, *Light for the Last Days*: 'Of all the various lines of Christian Evidence none is so specially adapted for these last days as that based on fulfilled prophecy. It is as distinctly adapted to the close of this dispensation as were the miracles to the commencement. As the age of miracles recedes, and its occurrence at all is in consequence increasingly called in question, the proofs of supernatural power and wisdom arising from fulfilled prophecy accumulate and become irresistible.' It is because of this irresistible proof that the writer continues



to feel constrained to draw attention to Jerusalem 1917. God's promise, given more than 2,600 years before the event, was fulfilled in the exact manner—'As Birds Flying'—indicated by Isaiah (31:5); in the exact year, 1917, foretold by Daniel (12:12); and on the exact day given by Haggai (2:18-20). To those with eyes to see, and ears to hear, this great event, probably the greatest since Pentecost, proclaims that 'God is working His purpose out and the time (for the Lord's Return) is drawing near.'

'Watch therefore, for ye know neither the day nor the hour wherein the SON of MAN cometh' (*Matt.* 25:13).

J. M. S.

## As Birds Flying or Jerusalem 1917

*The most amazing event of our times.*

Jerusalem, the most famous city in the world, was delivered from its centuries-long domination under the Turks, on December 9, 1917, by a British army under General Allenby. That Deliverance undoubtedly constituted the most amazing event of our times, since it fulfilled in minute exactness Bible prophecies given more than two thousand years beforehand.

The present writer had his attention drawn to the matter five months before it took place. He was at that time a mechanic in the Royal Flying Corps, being transferred from No. 20 Training Squadron, stationed at Grantham, to No. 35 Squadron at Farnborough, which was shortly going to France. This was on a Sunday in June 1917. My wife and small son had been lodging in Grantham (our home was in London; so we travelled back to London on the same train). We arrived at King's Cross Station about 8 p.m. This was, of course, too late to go to church, but we remembered the church of St. James, Pentonville, not far away, where we had been members, and where it had been the custom in summer to hold an open-air service in front of the church, *after Evening Service*, so we walked up to the churchyard and joined in the service being conducted by the Revd. John Hilton. In conversation after the service, the clergyman, having noted the Flying Corps uniform, said, 'Do you know, I believe Jerusalem is soon going to be delivered, and aeroplanes are going to have a lot to do with it. I am watching events and reading my Bible side by side with my newspaper.' Opening his Bible at *Isaiah* 31:5



he pointed out God's promise, 'As Birds Flying so will the Lord of Hosts defend Jerusalem, defending also He will deliver it, and passing over He will preserve it.' Much of that conversation was forgotten, then it was brought back sharply to mind, by the wording of a despatch published in the newspapers: The General commanding the Egyptian Expeditionary Force reported that his planes were 'doing good work, 800 feet below sea-level'. (This was, of course, in the Dead Sea valley.) Here was a reminder that the men 'as birds flying' were certainly at work. Eventually, within five months of the conversation referred to, Jerusalem was indeed delivered.

Soon after being demobilized in 1919, the writer came across the works of the late Dr. Grattan Guinness.

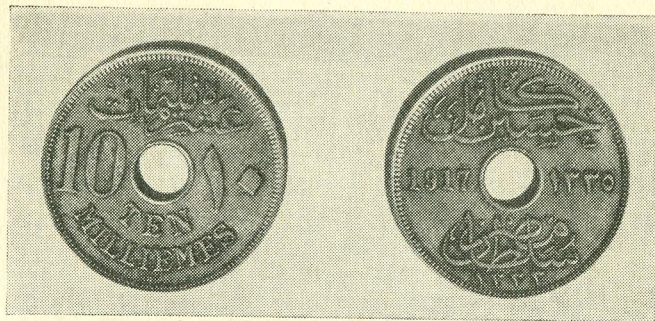
In his book *Light for the Last Days*, written in 1886, Dr. Guinness pointed out (p. 343) that the 1335 days of *Daniel* 12:12 (on the prophetic scale given in *Num.* 14:34 and *Ezek.* 4:6—a day for a year) were due to expire in 1917. Turning to the *Book of Daniel* we find that chapter 9 records Daniel's prayer concerning his home-town Jerusalem, and his own people of Judah. Therefore the 'blessing' evidently indicated something good for Jerusalem and the Jews in 1917.

#### FULFILMENT

Here we have fulfilment indeed. The city as we know was delivered. The oppressor was driven out, and a new epoch for both city and people commenced in A.D. 1917 (Moslem 1335) as had been foretold nearly twenty-five centuries before.

#### FURTHER PROOF

After the publication of the first two editions, the writer felt led to apply the prophetic scale 'a day for a year' to the other two time measures given in verses 7



(The date opposite 1917 is the Arabic for 1335)

|   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|
| ١ | ٢ | ٣ | ٤ | ٥ | ٦ | ٧ | ٨ | ٩ | ٠ |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 0 |

This Egyptian coin of 1917 bears the Moslem 1335 date, given by God (*Daniel* XII 12) in answer to Daniel's prayer (chapter IX) on behalf of Jerusalem and the Jewish people.

and 11 of *Daniel* 12. Commencing with the rise of the desolating Moslem power (A.D. 622) and using the lunar year measure, the complete result was as follows:

|          |                            |           |           |
|----------|----------------------------|-----------|-----------|
| A.D. 622 | v. 7                       | v. 11     | v. 12     |
|          | time, times<br>and an half |           |           |
|          | (i.e. 1260 days)           | 1290 days | 1335 days |
|          | A.D. 1844                  | A.D. 1873 | A.D. 1917 |

The year A.D. 1844 is at once recognized as being the year in which the Powers compelled the Sultan of Turkey to sign the Decree of Toleration, abolishing the death penalty for conversion from Mohammedanism. This was a definite stage in the breaking of the power



of the desolator (the drying-up of the symbolic waters of Euphrates, *Rev.* 16 : 12).

The question immediately arose : What was the significance of the year 1873? The answer was found in a book entitled *A Short History of the Jewish People, 1600 B.C. - A.D. 1935*, by Cecil Roth (Macmillan 1936). This book was written by a Jew, from an entirely secular point of view. Chapter 29 is entitled 'Anti-Semitism and the New Diaspora'. Writing of the origin, towards the last quarter of the nineteenth century, of the modern anti-Jewish movement in Germany, he says, 'The Jews were held to be responsible for every trouble or misfortune . . . even the leaders of thought joined in the craze, led by the historian Treitschke, who spoke of the Jews as "Germany's misfortune"; ultimately there even developed a movement of opposition to Christianity, as being essentially Jewish and non-Aryan in origin.' Then follow these striking words : 'The movement in its new form owes its inception to the year 1873.' The author goes on to tell how Bismarck joined in, and continues, 'Thus the anti-Semitic movement was born.'

#### THE EXACT DAY

Even more remarkable is the fact that the actual day of the month on which the Holy City was delivered is very definitely marked in the inspired message of the prophet Haggai. God sent Haggai to deliver a proclamation to the civil and ecclesiastical representatives of the Jewish people, the Governor of Judah and the High Priest at Jerusalem. The prophet had to reprove the people through their leaders. They had been brought back from their seventy years' captivity to the city where God had placed His name, and part of their first duty should have been to rebuild and restore His house, in reverent thankfulness to Him for His mercy and grace.

Instead of this they were building fine houses for themselves and neglecting the ruined Temple. Haggai has to remind the people of the 'bad luck' that seems to dog them in every department of life. Their sowing does not produce good crops; neither food nor drink gave satisfaction; their clothes did not seem to keep them warm; money had lost its proper purchasing power. Haggai has to tell them that the reason for this is that God has withheld His Blessing from them. Haggai has to tell the people that if they change their ways, and begin to rebuild the Temple, God will restore to them His Blessing.

Both leaders and people did heed the message, and commenced the rebuilding of the Temple to the glory of God. As a result, a second message, a message of *Blessing*, is brought to them from God by Haggai : it was given on the four and twentieth day of the ninth month, and the importance of the date is strongly emphasized; three times over the word 'consider' is repeated. Unquestionably, therefore, a special significance is meant to be placed on this date (*Haggai* 2 : 15, 18). The ninth month of the Hebrew year is Kislev (corresponding to part of November-December) and the Hebrew calendar being lunar the date varies in relation to our calendar, just as Easter does and for the same reason. Therefore we may recognize here again the finger of God in the deliverance of Jerusalem, when we find that it occurred on the exact date of the blessing foretold through Haggai twenty-four centuries beforehand, for in 1917 the 24th Kislev fell on December 9. Furthermore, all Jewish days begin at the previous sunset, and from the beginning of 24th Kislev (sunset on December 8, 1917), and all through the night, Turkish troops were evacuating the Holy City. By early morning all had gone, and soon after 8 a.m. on December 9 (24th



Kislev) the Mayor of Jerusalem and a small party, under a white flag, were seen coming from the Holy City, to surrender the keys of the city to the British commander. Divine foreknowledge alone can account for these facts.

SEVEN TIMES<sup>1</sup> (=2520 years)

The foregoing, however, is only part of the picture; twenty-six centuries before the event the prophet Isaiah (31:5) had very definitely foretold the threefold manner of this deliverance: defence, deliverance, preservation. Nearly 180 years later, the prophet Daniel (chapter 2), under Divine inspiration, had foretold first the succession of empires that would hold sway during the punishment and discipline of Judah, while Jerusalem was trodden down of the Gentiles; and further (chapter 12:12) the year of the 'blessing' which we have seen was its Deliverance: Both periods to run out in 1917. Moreover, as we have already noted, Haggai indicated the exact month and day. The deliverance in 1917 came 2520 years after Judah passed under sentence of punishment (604 B.C.) for their sin against God. The exact 'Seven TIMES' period prescribed by God for the sin of National disobedience. (One 'TIME' is 360 years; seven TIMES = 2520 years.)

THE PRAYER BOOK

Further, the event having taken place, the fact is revealed that for centuries the date has been marked in our National Prayer Book (*The Book of Common Prayer*) where, in the Table of Lessons the 31st chapter of *Isaiah* has been appointed to be read on December 8, the day the Turks actually evacuated the city. Here, surely, is a matter worth investigation; also, here is a complete answer to the honest agnostic and the atheist.

<sup>1</sup> See Appendix.

PROOF

Christian apologists, and preachers, sometimes tell us that one cannot PROVE the existence of God, one can only *believe*; but here we have accumulated evidence which demonstrates conclusively, not only the existence but the Omniscience and Almighty Power of God, as well as the truth and exactitude of His written word, the Bible; if this is not so, there is no such thing as logical deduction from established evidence. Let us then look more closely, and in detail, at some of the outstanding features connected with this momentous event.

*Isaiah 31:5*

To realize how wonderfully the threefold manner of this deliverance of the Holy City (as prophesied twenty-six centuries beforehand) tallies with the actual event, it is only necessary to look at the authentic records of the event itself.

A. 'As Birds Flying'

Whether one reads the record from the pen of the journalist on the spot, W. T. Massey, or the staff officer, Colonel A. P. Wavell, C.M.G., M.C. (afterwards Field-Marshal Lord Wavell), or the terribly realistic book, *With Allenby in Palestine*<sup>1</sup> by Lowell Thomas—quite apart from the official Air Force records—the fact stands out with striking clearness that the secret of the success which crowned Allenby's achievement was domination in the air, secured by the British airmen 'as birds flying'. Even Major Vivian Gilbert, writing in *The Romance of the Last Crusade*<sup>2</sup> from a machine-gunner's point of view, has reference to the airmen's work. Lowell Thomas points out that the first Turkish attack on the Suez Canal

<sup>1</sup> Cassell, London.

<sup>2</sup> Appleton, New York & London.



The following chart shows:

First a short analysis of the book of the prophet Haggai, demonstrating that it is:

- (a) divided into two parts;
- (b) emphasised by the word "consider," repeated five times.
- (c) and that the specific date is twice repeated.

Then across the slide from right to left is a line of Hebrew figures (with English equivalents), and under the right hand end of this row is a column of the names of the Hebrew months; so that we may turn to any Jewish calendar and find the 24th day of the 9th month. Also we have depicted part of a page cut from *Whitaker's Almanac* for the year 1917, showing that the Moslem year was 1335, and 25th Kislev was December 10th, which indicates clearly that 24th Kislev fell that year on December 9th, which was the day Jerusalem was delivered.

J. M. STEARS.

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**GOD'S TWO PROCLAMATIONS. DELIVERED BY HAGGAI.**

TO } ZERUBBABEL - GOVERNOR OF JUDAH Chapter I, v. 1  
 } JOSHUA - HIGH PRIEST

AT  
**JERUSALEM** v. 4

FIRST PROCLAMATION: CONSIDER (A) YOUR WAYS. v. 5  
 (B) THE CONSEQUENT LACK OF BLESSING. v. 6  
 CONSIDER (A) A RIGHT RE-ADJUSTMENT OF YOUR WAYS. v. 8  
 (B) THE WHEREFORE OF YOUR LACK OF BLESSING. v. 9-11

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THE MESSAGE HEEDED: OBEDIENCE DEMONSTRATED IN DEEDS. v. 12

SECOND PROCLAMATION: IN THIS PLACE WILL I GIVE PEACE. Chapter II, v. 9  
 (IN THE FOURTH AND TWENTIETH DAY OF THE NINTH MONTH). v. 10  
 CONSIDER, FROM THIS DAY. v. 15  
 CONSIDER, FROM THIS DAY. v. 18  
 FROM THE FOURTH AND TWENTIETH DAY OF THE NINTH MONTH.  
 CONSIDER,—FROM THIS DAY WILL I BLESS YOU. v. 19

א ב ג ד ה ו ז ח ט י יא יב יג יד טו טז יז יח יט כ כא כב כג כד כה כו כז כח כט ל  
 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

**JEWISH CALENDAR (A.M. 5677 and part of A.M. 5678.)**

| A.M. 5677. A.D. 1916. |            | A.D. 1917.                       |        |            |                                   |                 |
|-----------------------|------------|----------------------------------|--------|------------|-----------------------------------|-----------------|
| Tishri                | 1 Sept. 28 | Rosh Hashanah (New Year).        | Sivan  | 1 May 22   | New Moon.                         |                 |
| "                     | 4 Oct. 1   | Fast of Guedaliah.               | "      | 6 "        | 27 Pentecost. Festival of Weeks.  | 1. NISAN        |
| "                     | 10 "       | 7 Yom Kippur (Day of Atonement). | "      | 7 "        | 28 " 2nd day.                     | (Abib).         |
| "                     | 15 "       | 12 Feast of Tabernacles.         | Tamuz  | 1 June 21  | New Moon.                         | 2. IYYAR.       |
| "                     | 21 "       | 18 Hosana Raba.                  | "      | 18 July 8  | Fast of Tamuz.                    |                 |
| "                     | 22 "       | 19 Feast of the 8th day.         | Ab     | 1 "        | 20 New Moon.                      | 3. SIVAN.       |
| "                     | 23 "       | 20 Rejoicing of the Law.         | "      | 9 "        | 28 Fast of Ab.                    |                 |
| Hesvan                | 1 "        | 28 New Moon.                     | Eful   | 1 Aug. 19  | New Moon.                         | 4. TAMMUZ.      |
| Kislev                | 1 Nov. 26  | New Moon.                        |        |            |                                   | 5. AB.          |
| "                     | 25 Dec. 20 | Dedication of the Temple.        |        |            |                                   | 6. ELUL.        |
| Tebet                 | 1 "        | 26 New Moon.                     |        |            |                                   | 7. TISHRI.      |
|                       |            | A.D. 1917.                       |        |            | A.M. 5678.                        | 8. MARCHES-VAN. |
| "                     | 10 Jan. 5  | Fast. Siege of Jerusalem.        | Tishri | 1 Sept. 17 | Rosh Hashanah (New Year).         | 9. KISLEV.      |
| Sebat                 | 1 "        | 24 New Moon.                     | "      | 3 "        | 19 Fast of Guedaliah.             | 10. TEBETH.     |
| Adar                  | 1 Feb. 23  | New Moon.                        | "      | 10 "       | 26 Yom Kippur (Day of Atonement). | 11. SHEBAT.     |
| "                     | 13 Mar. 7  | Fast of Esther.                  | "      | 15 Oct. 1  | Feast of Tabernacles.             | 12. ADAR.       |
| "                     | 14 "       | 8 Purim.                         | "      | 16 "       | 2 " 2nd day.                      | VEADAR.         |
| "                     | 15 "       | 9 Shusan.                        | "      | 21 "       | 7 Hosana Raba.                    |                 |
| Nisan                 | 1 "        | 24 New Moon.                     | "      | 22 "       | 8 Feast of the 8th day.           |                 |
| "                     | 15 April 7 | Festival of Passover.            | "      | 23 "       | 9 Rejoicing of the Law.           |                 |
| "                     | 16 "       | 8 " 2nd day                      | Hesvan | 1 "        | 17 New Moon.                      |                 |
| "                     | 22 "       | 14 " "                           | Kislev | 1 Nov. 16  | New Moon.                         |                 |
| "                     | 22 "       | 14 " "                           | "      | 25 Dec. 10 | Hanuca, Dedication of the Temple. |                 |
| Izar                  | 1 "        | 23 New Moon.                     | Tebet  | 1 "        | 16 New Moon.                      |                 |

Note.—All Jewish Sabbaths and Festivals begin the previous Evening at Sunset.

**MUHAMMADAN CALENDAR (1335th Year of Hejira, A.D. 1916-1917.)**

| Year of Hejira | A.D. 1916.  | Year of Hejira  | A.D. 1917   | Year of Hejira  | A.D. 1917.   |
|----------------|-------------|-----------------|-------------|-----------------|--------------|
| 1335.          | October 28  | 1335.           | February 23 | 1335.           | August 19    |
| Muharram ..... | October 28  | Jomada I. ....  | February 23 | Dulkaada .....  | August 19    |
| Sapbar .....   | November 27 | Jomada II. .... | March 25    | Dulheggia ..... | September 18 |

9 December 1917 כד Kislev J.M.S.

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would have been far more serious had not our airmen gained vital information beforehand, although at that time, and even subsequently, our machines were much inferior to those of the enemy; he indicates later, in his reference to the 'Bristol Fighters' and the 'SE.5s' something of the vast improvement in air work that followed. Lord Wavell states in his book, *The Palestine Campaigns*,<sup>1</sup> that General Allenby, a fortnight after his arrival in Palestine, cabled home his list of requirements in men and materials, which included five squadrons of aeroplanes. The wisdom of this was fully demonstrated, for his narrative goes on to record that by the time the Palestine advance began, the enemy airmen had been 'almost driven out of the skies'. Our airmen, 'as birds flying', rendered incalculable service by reconnaissance work, photography, machine-gunning, bombing, and spotting for the artillery both of the Army and Navy. 'As Birds Flying' was indeed a new and outstanding feature of that historic campaign, demonstrating God's faithfulness and His overruling power, and indicating to those with 'eyes to see' that now was the time, and in this manner.

B. '*So will the Lord of Hosts defend Jerusalem*'

Observe the paradox! The enemy held Jerusalem; British troops were attacking the enemy, yet never at any time were our troops attacking Jerusalem. General Allenby had issued very strict orders that there must be no fighting of any kind in Jerusalem or its near suburbs. W. T. Massey, in his book *How Jerusalem Was Won*,<sup>1</sup> records for us General Allenby's instructions to General Sir Philip Chetwode on November 26, 1917: 'I place no restrictions upon you in respect of any operation which

<sup>1</sup> Constable, London.

you may consider necessary against Lifta, or the enemy's lines to the south of it, except that on no account is any risk to be run of bringing the City of Jerusalem or its immediate environs within the area of operations.' He also points out that the spirit as well as the letter of that order was scrupulously carried out. Lowell Thomas tells of the days of maddening delay, solely caused by not attacking Jerusalem itself. Allenby's aim was to attack the Turks at Lifta, to the north-west of Jerusalem, to encircle the enemy, and at the same time to leave him a way out, so that the Turk would find himself forced to evacuate the city, without it being damaged by fighting. This plan was entirely successful and, during the night of December 8, the Turks evacuated the Holy City, thus fulfilling the next clause of Isaiah's prophecy. Surely such *protection* of an enemy position is unique in warfare, and just so surely this was God's foretold defence of His chosen city, which was to take place when

C. '*Defending He will deliver it*'

As the Divine forecast had stated, this manner of 'defence' coincided with the city's deliverance; here again we have exact fulfilment, for after being oppressed by the Ottoman empire for hundreds of years, Jerusalem was 'delivered' and gladly surrendered to the British forces.

*December 8-9.* Until December 8, 1917, the whole of this fifth verse of *Isaiah* 31 had been prophecy, but during that night the Turks evacuated the city, and very early in the morning of the 9th practically every Turkish soldier had gone. From that date onwards two-thirds of the verse had become history. About half-past eight on the morning of the 9th, as we have stated, the Mayor of Jerusalem with a small party under a flag of



truce, was seen by the British outposts on the road about Lifta, coming to surrender the city.

*December 9-11.* The formal surrender was accepted by General O'Shea, on behalf of the Commander-in-Chief, who himself took the official ceremonial surrender two days later.

D. '*And passing over He will preserve it*'

This last clause of Isaiah's prophecy was carried out as definitely, and as fully, as the previous ones. The battle had passed over, so also did the sign 'as birds flying'. Our airmen became the city's protectors: this was necessary, for when eventually the Turks found they could not recapture Jerusalem, they trained their guns on the city to lay it in ruins, and it was the Royal Flying Corps which prevented them carrying out the destruction. Wherefore, you who have 'eyes to see', behold this amazing phenomenon: One City, and ONLY one, on the whole world-wide battle front, which came through the war untouched, without being knocked about by shot and shell. What a deliverance! W. T. Massey tells of the joyful 'clapping of hands'; 'shrill cries of delight'; women throwing flowers into General O'Shea's car; and (repetition of sacred history) 'they spread palm leaves on the road'. Major Vivian Gilbert relates how 'some of the older people kissed the guns and gun-carriages'.

*The Deliverer WALKS in*

On December 11, General Allenby, the leader of the delivering forces, WALKED into Jerusalem through the 'Gate of the Friend' (Jaffa Gate), outside which military guards were drawn up, ready to join the procession into the city. The guard on the one side was formed by soldiers from Great Britain, and that on the other side by Australian and New Zealand troops, for it must

be remembered that this deliverance was carried out entirely by forces of the British 'nation and company of nations'. General Allenby officially accepted the surrender of the Holy City from the foot of David's Tower, and a comforting proclamation was read in seven languages, telling the people they could go quietly and undisturbed about their ordinary business, and all their holy places would be respected. Jerusalem was no longer 'trodden down of the Gentiles'. The Turks, however, made up their minds to get Jerusalem back at any cost; they attacked the British line furiously. Massey tells us that on December 27 they made thirteen determined attacks during the morning, but failed to pierce the defence. Prisoners taken revealed that they had been promised as an inducement that when they recaptured Jerusalem, they should have one day in the city to do just as they liked. Meanwhile, during this fighting, the inhabitants of the 'delivered' city were on the roofs of their houses, praying that their British deliverers might have strength to withstand the attacks. We all know the result: the Turkish oppressor was driven off, and Jerusalem came under British protection.

THE PRAYER BOOK LESSONS

As has already been mentioned, the date of Jerusalem's deliverance is significantly marked in our English Prayer Book.

*December 8.* When in June 1917 the Revd. John Hilton quoted *Isaiah 31:5* he could not have known that on the very next occasion, on which that Scripture was appointed to be read as the 'lesson' in church, the event would be taking place; yet so it was. On December 8 the morning lesson (*Isa. 31*) included, of course, verse 5.

In the evening of that day, the lesson (*Isa. 32*) spoke



of 'righteousness'; 'peace'; 'quietness'; 'assurance'.

*December 9.* The morning lesson (*Isa. 33*) read, 'He hath filled Zion with judgment and righteousness', and the evening (*Isa. 34*), 'The day of the Lord's vengeance.'

*December 10.* The morning lesson (*Isa. 35*), 'Come to Zion with songs . . . joy and gladness', and in the evening there is a jump of five chapters to the words, 'Comfort ye, comfort ye My people' (*Isa. 40 : 1-12*).

*December 11.* The morning lesson (the latter part of *Isa. 40*) included the promise, 'They that wait upon the Lord shall renew their strength'; while in the evening (eleven months before the 'Armistice' in remembrance of which that eleventh-hour 'silence' was observed) came the significant command, 'Keep silence before ME, O islands.' There could not be a more appropriate day than December 11, on which we might assemble in our places of worship to 'render unto the Lord the honour due unto His name'. We should 'keep silence' before Him; then, following Daniel's example (chapter 9) confess our sins, surrender ourselves wholly, gladly, to His service, and, in realization of the desperate need of the world, unite in the petition which our Lord Himself taught us, 'Thy Kingdom come.'

#### THE IMPOSSIBLE

There is a curious fact concerning this event, which emphasizes God's overruling power. The Turks had a saying which seems to remind us of the incident recorded in *2 Kings 7 : 1-18*, where the 'impossible' happened. In their boast that the sword of Islam should hold sway over the land, they used the words to imply the impossibility of overthrowing their domination, saying, 'When the waters of the Nile flow into Palestine, then will a prophet of the Lord come and drive the Turks out of

this land', signifying that as surely as it was impossible for the waters of the Nile to flow across the many miles of desert to Palestine, so it was impossible that men could drive them out.

The 'impossible' happened those centuries ago at the gate of Samaria and the 'impossible' happened in this case. In order to supply our troops crossing the desert, the waters of the Nile were brought by our engineers through a pipeline, which they laid under the Suez Canal and across the desert, and the 'waters of the Nile flowed into Palestine' at the rate of many thousands of gallons a day. Not only so, but the great leader who drove the Turks out was named Allenby, which in its Arabic version became Allah-en-Nebi ('Nebi' means prophet, and as everyone knows, 'Allah' means God), and by this Arabic name he was known throughout Palestine.

So the waters of the Nile did flow into the Holy Land, and the leader named 'Prophet of God' did drive the Turks out of the land. The deliverance of Jerusalem was accomplished in forty days (October 31 - December 9), a familiar period in the history of that country. Just about then, however, things were in a bad way on the Western front, and the cream of Allenby's army was brought back to serve in France, so that Allenby had to wait until new reinforcements were trained and organized into an efficient fighting machine. On September 18, 1918, the next advance began, and again in forty days the objective was achieved, the Turks being driven right out of the land. So exactly to date, the Gentile domination of the Holy Land had ended; the seven 'times' (i.e. 2520 years) had run its course as foretold in the Bible. Britain did not annex the conquered territory, but administered it, under mandate from the League of Nations, for thirty years, until 1947, and then gave notice that she would



lay down the mandate and hand it over to the United Nations the following May 15, when British forces and administration were withdrawn. In 1949 the Jewish, or Israeli State, was recognized by the British Government.

### *A Sign of the Times*

The setting up of the new Jewish (Israeli) State is a most significant sign of the times. In both the Old and New Testaments the fig and the fig tree are used to symbolize the Jews. For example, Jeremiah (chapter 24) speaks of the good and evil figs. Verses 5-7 concern the good figs, and the closing verses of the chapter the evil figs. Of the evil figs the prophecy declares: 'And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all the places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers' (24 :9, 10). This prophecy clearly portrays the fate of the Jewish nation and their dispersion, following the destruction of Jerusalem by Titus in A.D. 70. Employing the same symbolism, Christ likened the Jewish nation to a barren fig tree (*Luke 13 :6, 9*). It was this barren fig tree, with leaves but no fruit, which at the close of His ministry He cursed so that it withered (*Matt. 21 :18-20*). Under this age-long curse the Jew has remained. But in His Olivet discourse (*Matt. 24; Mark 13; Luke 21*) He prophesied that during the generation which should witness the freeing of Jerusalem from Gentile oppression (that of the Turk) and which should experience a time of distress and perplexity without parallel, the barren fig tree would put forth leaves. 'Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise

ye, when ye shall see all these things, know that it is near, even at the doors' (*Matt. 24 :32, 33*). (Notice, no mention is made of fruit.)

Just as in 1917, the deliverance of Jerusalem by a British army was a most significant sign of the approaching end of the age and the nearness of the Second Coming of Christ, so also the events of these days foreshadow that that event, for which all who love the Lord Jesus Christ most earnestly look, is 'even at the doors'. The words 'and ALL THE TREES' (*Luke 21 :29*) seem to point the application of this prophecy to *OUR* generation, as we see *MANY* peoples bursting out into new nationhood. Will our generation witness the Triumphant RETURN of Christ in Power and Great Glory? The story of Jerusalem is not yet finished; there is still some way to go before perfect peace and holiness are established, but that end is certain.

'The zeal of the Lord of Hosts will perform this.'

As we long for real peace and righteousness on earth, let us look forward to the keystone of that peace, and 'Pray for the peace of Jerusalem' (*Psa. 122 :6*).



## Appendix A

How long is  $\begin{cases} \text{a 'TIME' ?} \\ \text{a 'PROPHETIC TIME' ?} \end{cases}$

*Genesis* 8:22 records GOD's unconditional, unalterable, PROMISE of the perpetual ROUND of the seasons.

This ROUND is completed every year; so each year is one TIME of the fulfilment of this promise (cf. *Dan.* 4:23, 25, 32).

It can be demonstrated from *Genesis* 7 and 8 that the year then comprised twelve months of thirty days each (i.e. 360 days). (N.B. 360 is the mean number of days between the Lunar year (354 days) and the Solar year (365 $\frac{1}{4}$  days).)

The prophetic scale 'each day for a year' given in *Numbers* 14:34 and *Ezekiel* 4:6 provides the first Scripture clue to the prophetic 'TIME'.

Then in the twelfth chapter of *Revelation*, there is a certain period referred to in verses 6 and 14. In verse 6 it is stated as: 'A thousand two hundred and threescore days.' This same period is called in verse 14, 'A TIME, and TIMES, and half a TIME.' This may be expressed as:

|               |           |   |
|---------------|-----------|---|
| A TIME =      | 360 days  |   |
| TIMES =       | 360 days  | { |
|               | 360 days  |   |
| Half a TIME = | 180 days  |   |
|               | 1260 days |   |

(Each day for a year = 1260 years)

In *Leviticus* 26 the penalty laid down by God for National Apostasy is 'SEVEN TIMES' ( $7 \times 360 = 2520$ ).

## Notice

### SOME HISTORIC PUNISHMENT PERIODS

Nebuchadnezzar (*Dan.* 4).  $7 \times 360$  days = 2520 days  
Judah in Babylon (*Jer.* 25:11)

$70 \times 360$  days =  $2520 \times 10$  days

Israel (2 *Kings* 17) B.C. 721 - A.D. 1800 = 2520 years  
Judah (2 *Kings* 24) B.C. 604 - A.D. 1917 = 2520 years

## Appendix B

### DEMONSTRATION FROM GENESIS 7 AND 8

*Genesis*

|                                          |      |
|------------------------------------------|------|
| When the Rain began, Noah was 599 years, |      |
| 1 month, 17 days old . . . . .           | 7:11 |
| The Waters prevailed 150 days . . . . .  | 7:24 |
| At 30 days per month 150 days = 5 months | 8:3  |

17th IYYAR (7:11) - 17th TISHRI (8:4)  
Therefore Noah's age was:

| <i>Yrs. mths. days</i> |                                                         |
|------------------------|---------------------------------------------------------|
| 599 6 17               | when the Ark grounded 8:4                               |
| 599 9 1                | when the mountain-tops<br>seen . . . . . 8:5            |
| 599 10 11              | when the raven and dove<br>released . . . . . 8:7       |
| 599 10 18              | when the dove brought<br>olive leaf . . . . . 8:11      |
| 599 10 25              | when the dove failed to<br>return . . . . . 8:12        |
| 600 0 1                | when Noah 'opened up'<br>on his birthday . . . . . 8:13 |
| 600 1 27               | when the Ark was evacuated<br>. . . . . 8:14            |



|                |     | <i>yrs. mth. days</i> |    | <i>No. of</i> | <i>Genesis</i> |             |
|----------------|-----|-----------------------|----|---------------|----------------|-------------|
|                |     |                       |    | <i>Days</i>   |                |             |
|                |     |                       |    | 150           | {              | 7:24<br>8:3 |
|                |     |                       |    | 74            |                | 8:5         |
|                |     |                       |    | 40            |                | 8:6         |
|                |     |                       |    | 7             |                | 8:10        |
|                |     |                       |    | 7             |                | 8:12        |
| Evacuation at  | 600 | 1                     | 27 | 36            |                | 8:13        |
| Embarkation at | 599 | 1                     | 17 | 56            |                | 8:14        |
|                |     |                       |    |               |                |             |
| Interval       | 1   | 0                     | 10 | =             | 370            | days        |
|                |     |                       |    |               |                |             |
|                |     | <i>yrs. mth. days</i> |    |               |                |             |
| Since          | 1   | 0                     | 10 | =             | 370            | days        |
| Therefore      | 1   | 0                     | 0  | =             | 360            | days        |