

THE COVENANT VISION.

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**“Heaven and earth shall pass away:
But My words shall not pass away.”**

THE COVENANT VISION.

EDITOR: Pastor Frank W. Dowsett. J.P.

In presenting this magazine, it is not our intention just to indiscriminately add to the number of Christian journals already available. Our only purpose is to present the Word of God in its fullness as we feel God has revealed it to us, in order that the God of our fathers Abraham, Isaac and Jacob may be glorified.

It is our firm conviction that we are living in the very last days prior to the appearing and return of our Great God and Saviour, the Lord Jesus Christ.

We are also convinced that never before in the history of our nation and people has there been such a need for the "Watchmen in Israel" to sound the alarm in order to awaken God's people to the urgent need to repent, and to return to God with all their hearts, and with all their minds, and with all their strength.

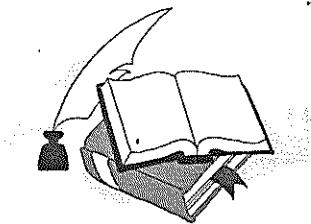
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned ONLY with what we believe the Word of God says and teaches.

We proclaim the absolute necessity for all people to accept the Lord Jesus Christ as their own personal Saviour, as the only means to Eternal Life.

We proclaim the absolute necessity for the Anglo-Saxon-Celtic people to recognise their identity, their inheritance, and their responsibility, as the literal descendants of God's people Israel.

We proclaim the absolute necessity for all who would faithfully serve God to 'receive the power from on high', which can only

(continued on inside back cover)



Editorial.

What a time we're having these days. First of all there is a drought, the worst in living memory, according to the media reports. Then we have another season of horrendous fires which have destroyed literally hundreds of homes and wrecked countless families. But don't worry about it. After a lot of prayer from Christians and churches everywhere in Australia, it has rained. And rained. And rained. Now we have floods. Naturally, the press have referred to these things as a result of nature, and have blamed "mother nature" for her inconsistencies. When the rains began, Christians generally gave thanks to God for answers to their prayers. Now I am not disparaging prayer for one moment. It is vitally necessary in our lives. We are told that anything we ask in Jesus' name we will receive, and isn't this the proof? Just ask for relief from drought by sending us some rain, add the name of Jesus to the end of the prayer, and everything will be O.K. But please, never add, "if it be Thy will" at the end, as this shows a complete lack of faith. I've heard it all before. Why then do we read in I John 5:14-15;

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

What part of the above verse don't we understand? It specifically says that what we request must be "in accordance with the Lord's will". I well remember two instances relating to this question. At a prayer meeting, a lady prayed,

"in Jesus Name," that He would fix her washing machine. The other instance was a young man who couldn't get his car to start after the morning service. He got real mad, and whilst he was kicking the living daylights out of one of the tyres, shouted out, "in Jesus Name start." I was standing right behind him. Well, in both cases the trouble was solved when they called the appropriate service man. God doesn't answer because we shout at Him demanding what we require. He just doesn't hear us when we do it wrong. Do we seriously believe that God would grant us any and every thing we ask for if it was outside of His will, and could even have the affect of changing history? Why should God answer our prayers for rain if it wasn't in His will. But, you will hear people say, "He did answer our prayers. It did rain." Yes, He did, but how do we explain the fact that the quantity of rain He sent was so great that it was followed by a flood which did about as much damage as the drought?

You see, His will in the matter of rain is very clearly set forth in His Word, and the way we asked was not in accordance with this clearly stated will. It is found in Leviticus 26:3-5;

"If ye walk in my statutes, and keep my commandments, and do them;

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely."

The fact of the matter is that we prayed for rain, when all that was required of us was to be nationally and personally obedient to His will, in obeying His righteous Laws and Statutes. We would then have automatically received the required quantity of rain, where it was needed, and when it was needed. Blessing always follows obedience. It's amazing how much things get messed up when we insist on doing things our way, instead of doing it God's way. □

The Heritage of Israel.

By Frank W. Dowsett.

Part Twenty Two.

The Giving of the Law.

As we continue our study of Romans chapter Nine and verse Four, we move on to one of the most contentious subjects in the Bible. Why it should be so contentious is completely beyond my understanding. It is that of the LAW OF GOD. Does it still exist, and is it still in operation, or has it been abolished and replaced by something else? Let us read Paul's full statement of the relationship of the Law with Israel, as recorded in Romans 9:3-5;

“For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”

It is quite clear from the passages I have highlighted that the “giving of the law” pertained to Israel. Contrary to what is presently taught by the great majority of theologians, the Law of THE COVENANT VISION.

God has never been done away with. The words of our Lord Jesus Christ Himself should be enough to establish this truth. He said, as recorded in Matthew 5:17-19;

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

It's high time the false prophets in our pulpits who teach that the Law of God is no longer in operation should take very special heed to the final verses recorded above. Quoting Romans 6:14, "For ye are not under the law but under grace" is, in my opinion, sheer hypocrisy. Why are they not honest enough to quote Romans 3:31;

"Do we then make void the law through faith? God forbid: yea, we establish the law."

The only conclusion to which we can come is that such ministers who teach this doctrine are totally devoid of any real knowledge and understanding of the Law of God, let alone its purpose. These Laws comprise; a); The commandments and statutes, which itemise very thoroughly what God allows and disallows us to do, the breaking of which is designated as SIN. There is no ambiguity in I John 3:4 where it states, "Whosoever committeth sin transgresseth also the law: for sin is the transgression (or breaking) of the law." b); the Judgments, which also itemises just as fully the penalty which is to be exacted upon those who break these laws of commandments and statutes; and c); the ordinances, which were the animal sacrifices which the people of Israel were to offer for the forgiveness and remission of their sins. These are the "laws" of which Paul spoke, as recorded in Ephesians 2:15 and Colossians 2:14. They were "the laws contained in ordinances" which were nailed to the cross. They therefore were no longer required to be

observed, now being superseded by the sacrifice of our Lord Jesus Christ, the Lamb of God. But this is no way affected the continuity or efficacy of the much larger bulk of the law, without which sin could not even be defined.

But the main point of this study is the relationship of this Law of God with His people Israel. It will no doubt come as a complete surprise to most Christians, especially those who reject, or don't even know of, the identity of the Anglo-Saxon-Celtic peoples of the world, together with a substantial portion of Judah, as the literal descendants of the entire 12 tribes of Israel, and thus the inheritors of God's blessings, to read a statement to the fact that the Law of God was not given to any other nation but His own people Israel. They were never given to any nation but Israel. Let us read Psalm 147:19-20;

19 "He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD."

And for those who take refuge in other translations if the Authorised Version doesn't suit what they want to believe, here is a selection of what eight other translations have to say regarding the very same verse 20;

Ferrar Fenton:- To all nations He did not do thus. His decisions He taught not to them.

Septuagint:- He has not done so to any other nation, and He has not shewn them His judgments.

N. I. V. He has done this for no other nation. They do not know His laws.

Smith and Goodspeed:- He has not acted thus with any other nation, nor do they know His judgments.

Moffat:- Never has He done so with any other nations. They know not His commandments.

Amplified:- He has not dealt so with any (other) nation

Lamsa:- He has not dealt so with all nations, and His judgments He has not made known to them.

N.A.S.B:- He has not dealt thus with any nation; and as for His ordinances, they hath not known them

Thus we see that all references to the Law of God can only be applied to Israel, **and to no other nation!** The result of the introduction of “multiculturalism” is that the “laws and customs” of the other nations - being based on their varying religions - have now been superimposed over God’s Laws, to the detriment and the perversion of our own Christian faith.

It is because we have rationalised God’s Laws so as to make them acceptable to other peoples and nations of different faiths and religions, that we are now suffering the loss of God’s blessing upon our collective Christian-Israel nations in the world today!! Because of the differences in cultures which have been allowed entrance into our Christian nations, we have made every attempt to express our faith in terms, and terminology, which they understand, and which will not give offence.

Thus the compromise of God’s Word is well and truly advanced. We have reached the stage - by virtue of “political correctness” - when followers of any and all religions can freely distribute their heathen doctrines amongst us without let or hindrance. And if a Christian publicly expresses opposition to this situation he is automatically branded as a racist and made subject to prosecution under the law. Then when we appear in court we are sworn to tell “the truth, the whole truth, and nothing but the truth”, upon the very Book which teaches the subject for which we are being prosecuted. When are we going to awake to what is being done to us as a once Christian nation?

Deuteronomy chapter 28 contains 68 verses. Verses 1 to 14 enumerate 23 blessings which will fall upon us if we obey God’s Laws. But it takes 54 verses to enumerate the 95 curses and sufferings which will fall upon us if we disobey these laws.

What is more, if the reader will check this for themselves and not just take my word for it, you will find that we are not experiencing ANY of the blessings which follow obedience, but that we are suffering from EVERY curse that God promised if we disobeyed Him.

How long are we going to persist in this blatant and ignorant foolishness?

God did not give us these laws as restrictions to our freedom. He gave them to us to give us more freedom, by virtue of all the blessings with which He had always intended for us, both as individuals, and as a nation. Let us especially note His promise and warning as stated in Deuteronomy 30:11-20;

11 "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

From what we have studied thus far, it is obvious that Israel and Israelites are the only nation and people that can “sin”- in strictly Biblical terms, which is disobedience to the Law of God, which was never given to anyone else but Israel. The subject of “sin” and “salvation” can only be fully understood in the context of God’s Laws. I know that this statement will raise a few eyebrows, but I will deal with the position of other non-Israel nations a little later in this study. They are certainly not excluded from the Grace of God, and the promise of everlasting life, as we shall see.

I am not for one moment suggesting, or even supporting the doctrine of “the exclusiveness of Israel” as some Identity teachers maintain, to the extent that all non-Israel people will be destroyed, and have no further part in the plans and purposes of God. What I emphasise is the responsibilities placed upon Israel in these plans. It all boils down to God’s priorities. These commenced to be annunciated in Genesis 12:3 and 18:18;

“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

“Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?”

Modern theology teaches us that because of Israel’s sinfulness, God could not do any more for them as a nation, and thus transferred the Abrahamic blessings to the “church”. If the was the case, then one could reasonably expect that the last verse quoted above would read;

“Seeing that Abraham shall surely become a great and mighty “church”, and all the “churches” of the earth shall be blessed in him?”

And, of course, what becomes of God’s promise recorded in Malachi 3:6;

“I am the Lord, I change not; therefore ye sons of Jacob are not consumed”?

These two verses clearly show that all the nations, and all the families of the earth are destined, as part of God's plans and purposes, to be blessed by and through His people Israel.

This would be well nigh impossible if the nation of Israel was not firstly brought into the state of perfection which would be required in order to fulfil these promises.

This is confirmed in I Chronicles 17:21-22;

“And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.”

He became OUR God by a) Marrying us; b) Calling us; c) Training us; d) Redeeming us; and e) Using us. He did not do this for - by - or with - any other nation.

The giving of the Law to Israel was the method God used to train us for the purpose for which He formed us in the first place. As we stated above, one of God's purposes was that we should eventually be the instrument through which all other nations could receive His blessings.

But there was also another reason. God was to use us as a nation to prove that He was indeed the only true God. We read in Isaiah 43:9-12;

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 I, even I, am the LORD; and beside me there is no saviour.

12 I have declared, and have saved, and I have showed, when there was no strange god among you:

therefore ye are my witnesses, saith the LORD, that I am God.”

Thus, because of our national sins and disobedience we had become separated from the position for which He had formed us, it became necessary to restore us to our position as “The Sons of God”, as recorded in Romans 8:19; (NASB).

“For the anxious longing of the creation waits eagerly for the revealing of the sons of God.”

This was the ultimate plan. But before it could be made operational, these “lost” people had to be found and, as we stated above, restored. What did our Lord mean when He referred to Israel being “lost”? Had they disappeared from all knowledge? Had they been destroyed or replaced? Not at all!

In Matthew 10:5-6; Matthew 10:24; Matthew 18:11, and Luke 19:10, we read about these “lost” people, together with our Lord’s very explicit instructions regarding them;

“These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.”

“But he answered and said, I am not sent but unto the lost sheep of the house of Israel.”

“For the Son of man is come to save that which was lost.”

“For the Son of man is come to seek and to save that which was lost.”

The word “lost” as used here certainly does not mean what is generally taught and understood, that is, of being destroyed or replaced by another nation. That application would be entirely at variance with God’s promise that Israel would never be destroyed or replaced. But it also applies to being in a place where they ought not be, and associated with punishment. Thus we arrive at the meaning intended here of Israel being set aside as an act of punishment.

If Israel is the only people sent away in punishment as a result of their sins - and there is absolutely no statement to the contrary in the Bible - then they are the only people who can be brought back from such punishment into a place of safety - which is the meaning of the word "saved".

How else could we understand the words of the prophet Ezekiel as recorded in Ezek. 34:6-16, and 30-31;

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

7 Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall

they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.”

30 “Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.

31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.”

Let us be quite clear in our minds and understanding, that neither David, or Jeremiah, or Ezekiel, or Isaiah, or any of the other prophets or patriarchs knew anything about God changing His mind regarding His promises, and substituting something else for them. It would have been totally unthinkable to them, as it should be for us. Why would David have written Psalm 95:7 and 100:3 if he doubted God's absolute integrity?

“For he is our God; and we are the people of his pasture, and the sheep of his hand.”

“Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.”

I feel that by now we have established quite clearly the relationship of Israel with both God and God's Laws, and the responsibility which this placed upon Israel.

But what of the other non-Israel nations of the world? What is their position in God's plans? And more importantly, what provision has the God of Israel made for these people?

That He has made provision for them is, in my opinion, quite clearly stated in the Scriptures. Let us look firstly at what King Solomon said to the Lord, as recorded in I Kings 8:41-43;

“Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.” (Emphasis added).

The word “stranger” used in the above verse means, as stated in Strong's Concordance #5237. nokriy, nok-ree'; from H5235 (second form); strange, in a variety of degrees and applications (foreign, non-relative, adulterous, different, wonderful):--alien, foreigner, outlandish, strange (-r, woman).

There can be no doubt but that Solomon's plea refers to non-Israel people. So we must ask ourselves, “Why include such a statement if non-Israelites are excluded from God's plans and purposes?” Let us not forget that God made all races for a specific purpose. What that purpose is, we might not at this time be fully aware, but it will most certainly be revealed in God's good time.

Furthermore, if other races and nations are excluded from God's plans and purposes for the future, why on earth would God inspire both Isaiah and Micah to record the very same statement, as recorded in Isaiah 2:3;

“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 pruninghooks: 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.”

Why this final injunction? Simply because if Israel does not walk **in the light of the LORD**, then there will be no incentive for the other nations to turn to Israel for instruction in God's Laws.

There is no doubt that many non-Israel people have a very real experience of salvation with our Lord Jesus Christ, but there is a real difference between personal salvation for them, and for that applied to an Israelite. Why?

Because personal salvation for an Israelite carries the responsibility of keeping God's Laws, whilst there is no such responsibility applied to a non-Israelite.

As we have said all along, the Law was never given to anyone other than Israelites. Non-Israelites achieved salvation from an acceptance of thankfulness to God for His promised mercies. On the other hand, Israelites are required to understand and accept their responsibilities in full obedience to the keeping of God's Commandments, Statutes, and Judgments as a national way of life.

This, I believe, is why we hear of large revivals amongst these other people, whilst revivals within the Israel nations are few and far between.

The Law of God is the fundamental requirement of the New Covenant which God made with His people. Yet inexplicably, the great majority of ministers these days will go to any and every length to convince our Israel people that the Law of God is no longer applicable. What a travesty of God's Word. They have fully fulfilled the prophecy of Jer. 7:8-11;

"But look, you are trusting in deceptive words that are worthless. Will you steal and murder, commit adultery and perjury, burn incense to Baal and follow other gods you have not known, and then come and stand before me in this house, which bears my Name, and say, "We are safe"--safe to do all these detestable things? Has this house, which bears my Name, become a den of robbers to you? But I have been watching! declares the LORD." (N.I.V.)

Every problem that the Anglo-Israel people are suffering today is directly related to our disobedience to the righteous laws which He has so mercifully provided for us. **Yes! God is indeed watching.**

(Series to be continued).

January/March, 2003.

Creator in Centre of The WORD, Centre of Life Itself

From: Christian Research

What is the shortest chapter in the Bible?

Answer - Psalms 117

What is the longest chapter in the Bible?

Answer - Psalms 119

Which chapter is in the centre of the Bible?

Answer - Psalms 118

Fact: There are 594 chapters before Psalms 118

Fact: There are 594 chapters after Psalms 118

Add these numbers up and you get 1188

What is the centre verse in the Bible?

Answer - Psalms 118:8

Does this verse say something significant about God's perfect will for our lives? The next time someone says they would like to find God's perfect will for their lives and that they want to be in the centre of His will, just send them to the centre of His Word!

Psalms 118:8 (NKJV) "It is better to trust in the LORD than to put confidence in man."

Now isn't that odd how this worked out (or was God in the centre of it)?



GOD IS OUR PROTECTOR.

By Bruce Horner

PART 19

NATIONAL DAYS OF PRAYER Part I.

Isaiah 41:8,14 *Thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Fear not, thou worm Jacob, and ye men of Israel, - I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.*

UNITED STATES OF AMERICA

I want to examine our National Days of Prayer, and some of the circumstances that have evolved out of those occasions. First of all, I would like to bring to your notice the calls to prayer in American history.

The following has been culled from an internet programme, and it is entitled **History of the National Day of Prayer - USA**.

"Because of the faith of many of our founding fathers, public prayer and national days of prayer have a long-standing and significant history in American tradition. The Supreme Court affirmed the right of state legislatures to open their sessions with prayer in *Marsh versus Chambers* (1983). The national Day of Prayer is a vital part of our heritage. Since the first call to prayer in 1775, when the Continental Congress asked the colonies to pray for wisdom in forming a nation, the call to prayer has continued through our history, including President Lincoln's proclamation of a day of "humiliation, fasting and prayer" in 1863. In 1952, a joint resolution by Congress, signed by President Truman, declared an annual, national day of prayer. In 1988, the law was amended and signed by President Reagan, permanently setting the day as the first Thursday of every May. Each year, the president signed a proclamation, encouraging all Americans to pray on this day. Last year, all 50 of the state governors plus the governors of several U.S. territories signed similar proclamations.

The National Day of Prayer has great significance for us as a nation. It enables us to recall and teach the way in which

our founding fathers sought the wisdom of God when faced with critical decisions. It stands as a call to us to humbly come before God, seeking His guidance for our leaders and His grace upon us as a people. The unanimous passage of the bill establishing the National Day of Prayer as an annual event, signifies that prayer is as important to our nation today as it was in the beginning.

Like Thanksgiving or Christmas, this day has become a national observance placed on all Hallmark calendars and observed annually across the nation and in Washington, D.C. Last year, local, state and federal observances were held from sunrise in Maine to sunset in Hawaii, uniting Americans from all socioeconomic backgrounds in prayer for our nation. It is estimated that more than two million people attended more than 30,000 observances organised by approximately 40,000 volunteers. At state capitols, county court houses, on the steps of city halls, and in schools, businesses, churches and homes, people stopped their activities and gathered for prayer. The National Day of Prayer belongs to all Americans. It is a day that transcends differences, bringing together citizens from all backgrounds. Mrs. Shirley Dobson, NDP chairman, reminds us: "We have lost many of our freedoms in America because we have been asleep. I feel that if we do not become involved and support the annual National Day of Prayer, we could end up forfeiting this freedom, too."

- **History Summary**

The first Continental Congress called for a National Day of Prayer.

- Abraham Lincoln called for such a day.
- Congress established NDP as an annual event by a joint resolution, signed into law by President Truman.
- The law was amended and signed by President Reagan, designating the NDP as the first Thursday in May.

I noted that in this current year only 48 state governors signed similar proclamations, one of the two abstainers being New York, which has a relatively low percentage of Christians in its constituency.

I have here another list of what I understood to have been a full list of special calls for a National Day of Prayer. It lists only seven, from 1774 to 1864, and I notice that it does not

include the occasion in 1775 when the Continental Congress asked the colonies to pray for wisdom in forming a nation, as noted in the afore-mentioned paper.

They are as follows: -

1. In May 1774 news was received in Williamsburg, Virginia, that the British Parliament had ordered an embargo on the Port of Boston, Massachusetts, to become effective on June 1st of that year. At once the burgesses of Virginia passed a resolution protesting this act, and setting aside the day appointed for the commencement of the embargo - June 1 - as a day of fasting, humiliation and prayer.

Recorded in the Journals of the House of the Burgesses of Virginia 17731776, Tuesday 24 th May. (14 George III 1774)

2. On 1st January 1795, George Washington set aside 19th February 1795 as a public day of thanksgiving and prayer.
Appendix 5 of Vol 11 of US Statutes At Large.
3. Under John Adams, the US came to the verge of open war with France.
On 23rd March 1798 Adams proclaimed 9th May 1798 as a day of solemn humiliation, fasting and prayer.
Appendix 7 Vol 11 of US Statutes At Large.
4. Under the 4th President, James Madison, the US found itself at war with Britain. In face of this situation, the two Houses of Congress passed a joint resolution desiring a day of public humiliation, fasting and prayer. In Response, Madison set apart 12th January 1815 for this purpose.
Appendix 14 Vol 11 of US Statutes At Large.

The outcome presents a fulfilment of **Isaiah 65:24**. Four days before the set day, the last battle of this war was fought at New Orleans, resulting in a victory for the US. As a result the two Houses of Congress requested Madison to proclaim a Day of Public Thanksgiving. The day he appointed was the 2nd Thursday of April 1815. Appendix 16 Vol 11 of the US Statutes At Large.

5. Abraham Lincoln proclaimed three separate days of national humiliation, prayer and fasting. The prime cause of each of these was the civil war.

The first was requested by a joint committee of both Houses of Congress, and the day set apart was the last Thursday in September 1861. He specifically included all heads of families. Appendix 8 Vol 12 of the US Statutes At Large.

6. The second was initiated by a resolution of the US Senate, and proclaimed 30th March 1863, setting apart Thursday, 30th April 1863.
Appendix 19 Vol 12 of US Statutes At Large.
7. The third was requested by a concurrent resolution of both Houses of Congress, and the day set apart was the first Thursday of August 1864, with a special plea for the cooperation of all who held positions of authority in every area of national life.
Appendix 17 Vol 13 of US Statutes At Large.

AUSTRALIA

Before I proceed on to the British and Commonwealth National Days of Prayer, let me tell you about the very first such day in our own Australian experience. Once again I have gathered this information from the internet, and I include a portion of the Reverend John Dunmore Lang's address. You may not necessarily agree with all that he had to say, but in his life time he was a very well known and respected figure and very influential. We are too ignorant of much of what was said and done in the early years of our nationhood.

In 1838, when Governor Gipps called for a "day of fasting and humiliation on account of the late calamitous drought," Lang preached a remarkable sermon in the Scots Church entitled 'National Sins the Causes and Precursors of National Judgements.' Like a modern Jeremiah, he pointed to three national sins that called for repentance - atrocities against aboriginal peoples; mistreatment of convicts and other poor; and Sabbath breaking. Having in mind especially the Myall Creek massacre of the previous June, he compared the aborigines with the Biblical Gibeonites, the aboriginal inhabitants of Canaan whom Saul killed. Lang was sure that if God punished Israel for Saul's crime, he would not spare New South Wales for their abhorrent treatment of their aboriginal people.

Lang defended Aboriginal customs, arguing that even their cannibalism did not make their culture inferior to that of THE COVENANT VISION.

Europeans. He pointed out that the aboriginal tribes survived and flourished brilliantly in this harsh and inhospitable continent. Lang also condemned the appalling atrocities of white settlers.

Here is some of what he had to say.

Now my brethren, ...standing as we are in the immediate presence of God on this day of fasting and humiliation on account of our social and public, as well as our private and individual sins; let us ask ourselves seriously and in earnest, whether, as the European colonists of this territory, we can lay our hands upon our hearts, and plead not guilty concerning the Gibeonites, I mean the wretched Aboriginal inhabitants of this land? Alas! We are verily guilty concerning these our brethren; for not only have we despoiled them of their land, and given them in exchange European vice and European disease in every foul and fatal form, but the blood of hundreds, nay of thousands of their number, who have fallen from time to time in their native forests, when waging unequal warfare with their civilised aggressors, still stains the hands of many of the inhabitants of the land! If the Lord visited the slaughter of the Gibeonites on the whole house of Israel, much more then will the Lord avenge the blood of the wretched Aborigines on the European inhabitants of this land! ... They are... bone of our bone and flesh of our flesh - formed originally after the image of God, like ourselves ... We may rest assured, therefore, that these Gibeonites, so to speak, are especially under the divine protection. Lang boldly defended Aboriginal culture. He opposed Negro slavery. Yet he could be openly racist in other areas. He said of the South West Irish: "according to every ... person of experience and observation, they are the most ignorant, the most superstitious, and the very lowest in the scale of European civilisation."

He was even more uncomplimentary towards Chinese, describing his aversion to their physical characteristics. Yet, confusingly, he also had a vision of a multicultural Australia that included Asians as equal citizens.

Lang's biblical activism was fundamental to all he stood for. He expressed this confidence in the authority of the Bible not only in his energetic and active preaching, his anti-Catholic rhetoric, and his evangelical ecumenism, but also in less immediately obvious ways, such as his political involvement and radical social plans for NSW.

BRITAIN AND THE EMPIRE

There are fourteen occasions in our British experience, of which I have notice, and there is a possibility that there are more, but I have not heard of them.

In 1857 Queen Victoria called for a time of prayer and fasting at the time of the Indian Mutiny.

In Part 14 of my series entitled "God is Our Protector" I spoke about the Indian Mutiny. The following paragraph I quoted from the history written by Sir Winston Churchill, except that he did not write the words connecting the event to the occasion of the National Day of Prayer, although the connection between the two events was self-evident.

'The Indian Mutiny made, in some respects, a more lasting impression on England than the Crimean War. It paved the way for Empire. After it was over, Britain gradually and consciously became a worldwide Imperial Power. The National Day of Prayer brought no obvious miraculous occasions of deliverance, although the Lord's Hand could be seen in the many victories which followed, but could this Day of National Fasting and Humiliation have had some bearing on the power and prestige of Britain and the Crown which became so evident from this period? Certainly Britain advanced to the zenith of her prestige and conformed in every way to the prophecies to Abraham concerning the children of Israel.'

2. 23 August 1914

This was the manifestation of the 'Angels of Mons', of which I have already spoken about at length.

3. 4 August 1918.

The following are extracts from an article entitled 'Calling the Nation to Prayer', in *The National Message* dated September 13, 1939: 'On August 4, 1918 - the fourth Anniversary of Britain's declaration of war against Germany - special services of thanksgiving and intercession were held all over the country. It was by no means the first time during the Great War that services of intercession were held throughout the British Isles. But this occasion was unique in that it was formally led by King George V, with both Houses of Parliament, at St. Margaret's, THE COVENANT VISION.

Westminster. Indeed, it proved to be an unprecedented Act of State, which had the most miraculous results.

To appreciate the full significance of what followed it is necessary to recall that in March, 1918, the British Army had suffered a serious reverse in the break through of the Germans at the part of the line held by the Fifth Army, and the months which immediately followed this disaster represented a period during which the morale of the British people was at its lowest ebb. Now comes the National Day of Prayer, August 4, 1918, and it is only necessary to search through the pages of *The Times*, or any other of the national dailies - to see the miraculous way in which the tide was turned from that date and the Allied Cause was swept on to victory.

'An Allied attack began on August 8, commencing an advance that never ceased until the Armistice was signed on November 11, 1918. *The Times'* special correspondent described the new offensive as a brilliant success, and declared:

"Victory was in the air". 'On August 10 *The Times* headlines read: "The New Allied Offensive. Prisoners 17,000." The leading article declared: "The new offensive initiated under the command of Sir Douglas Haig is one of the greatest and most gratifying surprises of the war. Even the weather favoured the Allies, for the assault was launched under cover of a thick mist. No offensive in which the British Army has participated has ever made so much progress on the opening day." Reports received from German sources confirmed the significance of this remarkable and surprising change of fortune in the complaint that "the Allies were favoured by a thick fog".

It is not necessary to search the papers beyond August 31, when '*The Times'* leader summarised the events of the previous twenty-one days by saying: "During the last day or two the pace of the German retreat on the Western front has been accelerated, and this is a good sign. Armies claiming to retire by their own choice do not hurry back as the Germans have been doing." 'Here was the great advance fully launched in a flowing tide which swept all before it until the armies heard the call "Cease Fire!" on Armistice Day. Surely it was more than coincidence that depression was turned into triumph immediately following the National Day of Prayer. Victory was in the air from that day and forward.'

This is the account recorded by David Gardner in his book *The Trumpet Sounds for Britain*.

'When the Germans launched their offensive in March 1918, they had broken through that part of the Allied line which was held by the Fifth Army, with the result that British Arms were brought close to disaster. Heavy casualties were sustained; reserves were practically exhausted; our line was driven back a long way; and the connection between the British and French armies was stretched almost to breaking point. As the news broke back home in Britain, it became very apparent that the British army in France had suffered a serious reverse and that we were on the very brink of losing the war. A period of depression set in throughout the country during the months immediately following this disaster, and the morale of the people of Britain sank to its lowest ebb.

'Apparently this alarming turn of events caused a number of people to think. British forces had been close to defeat on a number of occasions during almost four years of war, and yet disaster had not quite overwhelmed us. Lieutenant-General Sir William Dobbie, making this observation in his book *A Very Present Help*, adds that it is equally true to say that, at other times in the same period, we had been within an ace of sweeping success, and yet complete success had not been achieved. In his view, it seemed as though God was withholding success from us, although keeping us from disaster.

'Another point which General Dobbie makes is that, on the Western Front, it was generally true to say that the weather had been unfavourable to our own operations, whilst it favoured those of the enemy.

'These things, he says, gave many people food for thought. There were also those who noticed that these phenomena coincided with a complete absence of national prayer to God. For whilst it was true to say that many individuals and organisations had urged the people of Britain to seek God in prayer during this period, there was no move from the Government, or from anybody in authority.

'Suddenly there was a change. A proclamation went out that it was proposed to hold a National Day of Prayer on 4 August 1918 - the fourth anniversary of Britain's declaration of war against Germany. 'This was an unprecedented act.

'It was to be led by His Majesty King George V in the form of a service in St Margaret's, Westminster, and designed to be truly representative of the nation and empire, with the ministers of the Crown present, supported by both Houses of THE COVENANT VISION.

Parliament. The King was to lead the people in turning to God in prayer on a great state occasion, just like some of the godly kings of the Old Testament had done.

'Had somebody in high places, in this critical hour of the nation's history, heard God saying: *'Call upon me in the day of trouble. I will deliver thee, and thou shalt glorify me'*? And had they decided to do something about it?

'Whatever the case, General Dobbie tells us that the decision to issue the call for this National Day of Prayer was taken by the Government round about the first of July.

"Immediately that decision was taken", records General Dobbie, "a remarkable change came over the situation. On 18 July, Marshal Foch gained a signal victory over the Germans between Aisne and the Marne, and caused them to effect a hasty and costly withdrawal."

'It was a clear case of "*before they call I will answer, and while they are yet speaking I will hear*"' (Isaiah 65:24).

'On 4 August, the National Day of Prayer was duly observed, and it had the most amazing results. Just four days later an Allied attack on the Western Front was begun, during the opening stages of which the tide was so turned in the Allies' favour that an advance commenced, which never ceased until the armistice was signed on 11 November 1918. It really was miraculous.

'General Dobbie says: "On August 8 began the Battle of Amiens - the first of a series of brilliant victories in the British sector, which, in a hundred days, brought about the complete downfall of the German army, and brought to an end the power of the German nation to continue the war."

The White Cavalry.

You may remember that in a previous talk in this series I spoke about the manifestation of the 'White Cavalry'. This occurred only a few days after King George had again called the nation to prayer. Let me recall a couple of paragraphs of that talk.

Later during World War I in the spring of 1918, the Germans broke through the Allied line. Heavy casualties were sustained and resources exhausted. The American forces that had just arrived were not available for frontline duty at that time. British troops were once again fighting desperate rearguard actions. At one of these actions in the La Bassee trenches near

the town of Bethune, the manifestation of the 'White Cavalry' took place. At Bethune, the Germans had concentrated artillery fire and machine gun fire preparatory to an infantry attack, when suddenly this fire lifted and concentrated on a rise beyond the town. The ground there was absolutely bare and after some minutes the German fire stopped. German infantry, which had been moving forward, halted and then fled. Later, German soldiers, who had surrendered, including high-ranking officers, gave the extraordinary accounts of the action at Bethune. These accounts all agreed when they were crosschecked after being recorded by Captain Cecil Wightwick Hayward, Intelligence Staff Officer, British Army Headquarters.

The Germans had seen on the rise beyond Bethune what they initially thought was a brigade of cavalry advancing towards them. The Germans thought it strange that this cavalry was dressed in white and mounted on white horses. Artillery and, later, machine-gun fire was brought to bear, but the white cavalry came on in perfect formation, with not a rider nor horse falling. The Germans saw then that these beings astride their white horses were dressed not in uniforms but in white robes. At their head was a fine figure of a man whose hair, like spun gold, shone in an aura around his head. At his side was a great sword. The Germans said that a great fear fell upon their soldiers and they turned and fled from the white cavalry. A few days previously, King George V had once again called the nation to prayer.

So we see in this miraculous occurrence the trigger which turned the whole fortune of the war.

GENERAL DOBBIE

Those 'brilliant victories' of which General Dobbie spoke were victories in which God was seen to be at work in many wonderful ways.

We are fortunate in having both 'inside' and 'outside' accounts of the events of those momentous one hundred days. For instance, just two days after the attack was launched, *The Times* declared on 10 August: 'The new offensive initiated under the command of Sir Douglas Haig is one of the greatest and most gratifying surprises of the war. Even the weather favoured the Allies, for the assault was launched under cover of a thick mist. No offensive in which the British Army has participated has ever made so much progress on the opening day.' This same

newspaper's special correspondent had reason to record at the end of the year: 'The great advance fully launched in a flowing tide on August 8 swept all before it, until the armies heard the call "Cease Fire!" on Armistice Day. Surely it was more than mere coincidence that depression was turned into triumph immediately following the National Day of Prayer. Victory was in the air from that day forward.'

That is what Fleet Street had to say when viewing events, as it were from the 'outside'.

But the story as seen from the 'inside' is even more remarkable. General Sir William Dobbie, who became Governor of Malta at a critical stage in World War Two, was on the staff of the Commander-in-Chief, Sir Douglas Haig, in the Operations Section of General Staff Headquarters in France. He provides further inside as to how God was working on behalf of the Allies, particularly with regard to the weather.

'The weather, which hitherto had mostly been unfavourable to us, now was just what we needed. 'It was decided that our first attack should take place in front of Amiens. It was obviously most necessary to keep the enemy in ignorance of this decision, and elaborate precautions were taken to make him think that the attack would be launched elsewhere.

'To launch an offensive on the scale intended, involved the collection of a vast force of all arms. The component parts of this force were mostly moved by night, and hidden, as far as was possible by day. But the day came when all the available cover around and behind Amiens was full to saturation-point. Many units had to be disposed in the open, and, eventually, for two final days before the opening of the assault. The number of such units was so great that concealment was impossible, and any hostile aircraft coming over would be bound to see them. If that had happened, there was only one inference that the Germans could have drawn, and surprise would have been impossible. But during those two days, the weather was such that flying was almost impossible. In any event, no German aircraft came over; the surprise was complete, and our attack overwhelmingly successful.' 'This', says General Dobbie, 'coupled as it was with the first official day of National Prayer, and the unexpectedly complete successes which followed, caused many people to think seriously. Many of those in high places thought that it was a clear example of cause and effect when we gained striking success after asking God for his help.'

German sources also added their testimony to the significant part that the weather had played in this surprising and remarkable change in fortunes. 'The Allies were favoured by a thick fog', they complained!

So there was plenty of evidence available that God had worked to turn the tide on the Western Front from that momentous July 1918 decision onwards. He moved to deliver in response to the nation's prayers, which is proof positive that Almighty God not only answers the prayers of individuals. He also answers the prayers of nations.



Note from the Editor. Please copy to others as you feel led.

In view of the above, we feel that it would not be out of order to suggest that all Israel Identity groups throughout the world give very serious thought to setting aside a period, say up to Passover, for the purpose of special prayer for each other in these very dangerous times. Differences in some points of doctrine should be totally left out of the picture. Personal self-aggrandisement and the promotion of our own ministries do not enter the equation. Almighty God has given to a very few people in our Israel nations to understand the wonders of His faithfulness to the Covenants He made with our forefathers, Abraham, Isaac, and Jacob. He has privileged even fewer to hold positions of leadership within our respective groups.

We are not empowered, I believe, to call for a National Day of Prayer. That is the responsibility of our respective national Heads of State.

But in the days that lay ahead, so terribly fraught with danger, especially to those in the front line of exposing the sins of our people, and the necessity to turn in sincere repentance before our Great God, it would, I believe, be a source of fellowship that would encourage us all to continue with the Work of the Lord as He has revealed it to us. Never let us forget;

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

C.V. NEWS.

Firstly, let me sincerely thank all of the folk who continue so regularly to send us their support, whether financially or by letters of encouragement, in addition to all the Greeting Cards we received. It really makes a very real difference to know that our ministry is so much appreciated, and we praise the Lord for such a band of faithful people. It would be very difficult to continue without you.

Our ministry is still progressing, albeit with a little more difficulty than in the past, mainly because of failing health. But we have a very faithful group, such as Gordon and Bruce, who are doing a wonderful job with the mailing and computer work.

One of our fastest growing areas of ministry is our Tape Club. This is becoming increasingly popular with our readers, as you can borrow tapes, listen to them at your own convenience, as many times as you wish, and return them when finished and order a new set. We send four tapes at a time, with no time limit, at a cost of \$5 each time you re-order. If you do not already have one, we will send a free Tape Catalogue so that you can select the tapes of your choice. Our latest Catalogue has been up-dated as from January 1st this year. There are well over 1,000 titles from which to choose, the main speakers being myself, Mr. Bruce Horner, and Pastors Alan Campbell and Eric Briggs from Northern Ireland. So if you wish to avail yourself of this service, and be blessed by the great variety of subjects covered, please write to us for a free catalogue. You can advise us of your choice, enclosing a \$5 note or cheque, and we will start sending them to you. If at any time you wish to keep a particular tape, this can be arranged at a small additional cost.

We also have our regular "Prayer List" and read out before the Lord the names of all those on it at every meeting. So if you have any particular problem, either of your own, or that of a loved one or friend, just let us know, and we will add your name/s to the list. We do not publicise the particular problem other than in very general terms.

We trust you will excuse the lateness of this issue. It has been caused mainly by all the time involved in visiting doctors and specialists, with the never-ending tests and procedures. I'm afraid that both of us are feeling the pressure of advancing years. But as someone once said, growing old is far better than the alternative. Both Betty and I have been so blessed by the number of folk who regularly phone us and write to us, even from overseas, all concerned about the progress of our health. So we thought we would give you a quick run-down on what has been happening in these areas. Betty, for over a year has been suffering from severe pains in her upper right arm and side, associated with rheumatism. Despite all the pain killers she has been prescribed, and several X-Rays, including a nuclear bone scan, nothing much has worked. Finally the specialist gave up, and recommended she see a physiotherapist. After just one session, she has already found a very welcome degree of relief. So she will be continuing along this line for as long as it takes to make a real difference.

I've had a barium enema, a barium meal, both of which showed no problems with the intestinal tract. So then I had a CT Scan of the entire stomach region which showed no problems with the major organs. Then I had an Ultra-sound of the Gall Bladder, which showed nothing wrong. Finally I had an Endoscopy, requiring a half day in hospital and an anaesthetic, just a few days before completing this issue. The results showed nothing of any significance to be wrong, but I have another visit to the specialist in a week, and we'll see where we go from there. One thing is very certain though, and that is the evidence of the Lord's healing touch as gradually the very good condition of most of my vital organs is being revealed. So a very big "Thank You" to so many of you who are faithfully praying for us. As we reach the very final days of this age, we have the full assurance of the Lord's final victory over all sickness and sorrow. May the Lord God of our fathers, Abraham, Isaac, and Jacob rest upon each of you, and bless us all abundantly as we await His triumphant return. □

GOG AND MAGOG.

PART EIGHT.

By Frank W. Dowsett.

Gog Destroyed.

Gog and Magog in the Book of the Revelation.

Previously we studied the details of the defeat of Gog as recorded in Ezekiel 39:1-6. In this, our final study in this series, we look at the three remaining messages, leading up to Gog's ultimate destruction.

The first of these messages describes the clean-up, following Gog's defeat. It is recorded in Ezekiel 39:9-20; (NASB Translation).

9 "Then those who inhabit the cities of Israel will go out, and make fires with the weapons and burn them, both shields and bucklers, bows and arrows, war clubs and spears and for seven years they will make fires of them.

10 "And they will not take wood from the field or gather firewood from the forests, for they will make fires with the weapons; and they will take the spoil of those who despoiled them, and seize the plunder of those who plundered them," declares the Lord GOD.

11 "And it will come about on that day that I shall give Gog a burial ground there in Israel, the valley of those who pass by east of the sea, and it will block off the passers-by. So they will bury Gog there with all his multitude, and they will call it the valley of Hamongog.

12 "For seven months the house of Israel will be burying them in order to cleanse the land.

13 "Even all the people of the land will bury them; and it will be to their renown on the day that I glorify Myself," declares the Lord GOD.

C.V. (101-1)

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and

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by A. J. FERRIS. B. A. Diploma of Education.

Reprinted and Published by

Pastor Alan Campbell

This book, which traces Britain's Monarchy back to David, King of Israel, was first published to mark the Silver Jubilee of our Queen's grandfather King George V in 1935, again for the Coronation of her parents, King George VI and the late Queen Mother in 1937, and again to mark her own Coronation in 1953. Whilst much has happened to change the nature of both the Monarchy, and the Empire, which was at its height when this booklet was first printed, yet the basic historical and Biblical facts contained in it remain unchanged. May this booklet help once again to awaken our people to their high calling, mission and destiny, and to the true nature and significance of Britain's Royal Throne.

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(Page 30 h).

search will continue until every last body is found and buried. Thus the land will be cleansed.

Finally, in verses 17 to 20 we read that the other non-Israel nation are invited to share in the spoils of the victory, as revealed in the symbolism used. We often tend to forget that the evil works of Gog/Edom have also had a devastating effect on the non-Israel third-world nations. Over the centuries, they have become the dispensable pawns in Edom's efforts to destroy the Israel-Christian nations. Colonialism may have had its faults, mainly as a result of the greed of ruthless men within the Anglo-Israel nations. But it was infinitely better than the situation which we now see in these unfortunate countries which have been "freed"? from these so-called dreaded colonialists. With defeat of the forces of Edom, these other nations will also be released from the dreadful control which has also devastated them. At the same time as Israel is being restored to their heritage during "The Day of the Lord", they also will experience untold relief from Satan's efforts. The destruction of "Babylon" and the entire "Beast System", as described in the 18th and 19th chapters of the Book of the Revelation will have world wide ramifications for ever, and for all people.

All this is timed to commence prior to the time of the one thousand year reign of our Lord Jesus Christ, commonly referred to as the Millenium.

But never let us lose sight of the fact that Gog/Edom's defeat does not constitute its final and ultimate destruction. God's plan provides for a final period of testing prior to the final and ultimate destruction of His Great Enemy and his cohorts. We read in Revelation 20:1-3;

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive

the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

So, what happens during this "Thousand Years" period or age?

Firstly, Israel, as the Kingdom of God on earth, will be totally separated - physically - from all the other nations, and from all trade and military pacts into which we have entered over the centuries. During this period, she will become a Holy, or Separated people, being cleansed and prepared for their ultimate role as "The Sons of God", restored as promised in Acts 3:19-21;

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution (or restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

They will be lit by the light of Christ. We read in Rev. 22:5;

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Secondly, those NOT within the Kingdom - including many Israelites - shall not dwell in that light, but in "outer darkness". The following references make this abundantly clear.

Matt. 8:11-12; "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.”

Matt. 22:11-14; “And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.”

Matt. 25:29-30; “For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”

Rev. 22:14-15; “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderer, and idolaters, and whosoever loveth and maketh a lie.”

It is interesting to note here that the word “dogs” as quoted above is used in the Scriptures of ‘sodomites’.

The above has been but a short resume of events prior to the final period after the Kingdom Age. So what happens next?

Firstly, Satan is to be released out of his prison. We read in Rev. 20:7;

“And when the thousand years are expired, Satan shall be loosed out of his prison,”

His immediate and sole aim is stated in verse 8;

“And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”

His intention will be to deceive the nations and people OUTSIDE God’s Kingdom, i.e., those who are in the “outer darkness”, and are not covered by the Light of Christ. And this is where the necessity to study and understand “the WORDS” becomes vital. The word “deceive” as used here means, “To cause to err, to lead astray. USED OF RELIGIOUS DECEIT OR DOCTRINAL ERROR.”

The nations concerned include the remnant of Gog and Magog. It is interesting to note that the Lamsa Translation (a translation from the Aramaic), reads, “...even to China and Mongolia”. Considering the mention of the ‘kings of the east’ as having a particularly important part in the final age, this is a most intriguing!!!

Satan will “gather them together.” The word ‘gather’ means “to lead together; to bring together; to join in one”.

We are also informed that they will form an exceedingly great number, as “the sands of the sea.” This represents a very large number of people, being the same expression as that used of the descendants of Israel.

Gen 32:12 “And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.”

Isa 10:22 “For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.”

Jer 33:22 “As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.”

Hosea 1:10 “Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are

not my people, there it shall be said unto them, Ye are the sons of the living God.”

Thus we are not speaking here of a few isolated groups or people. We are faced with an enemy who is as numerous as Israel itself. And what is this great hoard going to do”. The answer is stated in Rev. 20:9(a);

“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:”

By this time, Satan’s plan for “globalisation - One World Government - and One World Religion” - will have been achieved and **fully operational**.

We are given no indication as to how long this will have taken, but the entire world in the ‘outer darkness’ will have encompassed the ‘camp of the saints, the beloved city’ and will be ready for the final attack against it. Satan’s time for the final attack and deathblow will have arrived. There will be no Christian missionary influence in operation.

But Satan will have overlooked one very important fact, as stated in Psalm 132:13;

“For the LORD hath chosen Zion; he hath desired it for his habitation.”

No one is ever going to take away from God the place and people whom He refers to as His habitation, amongst whom He has promised to dwell for ever. All this time, whilst Satan has been organising his last attempt to have complete control over the entire world, and all its kingdoms, Israel will have been in its own ‘bubble’ of protection, as it were, restored to the perfection stated by all the prophets.

God’s Word uses over 40 verses to describe the plans and operation of His mortal enemy - Esau, Amalek, Gog, antichrist, the man of sin, the synagogue of Satan. And it uses just 12 English words in Rev. 20:9(b)to declare the result

“and fire came down from God out of heaven, and devoured them.”

All Satan's plans will never even get off the ground. There is no doubt but that Psalm 2 takes on a new meaning;

"Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

God has the last laugh after all. It will scare the living daylights out of the enemy as they hear their final deathknell. The prophecy of Isaiah 34:5 will find its final conclusion;

"For My sword is satiated in heaven, Behold it shall descend for judgment upon Edom, And upon the people whom I have devoted to destruction." (NASB).

All aspects of every enemy of God will have finally been everlasting destroyed, and peace and happiness will at last have been restored to this world which will never again be subject to disease, suffering, and death. The promise of our Lord in Rev. 11:15 will be fulfilled;

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

Let us conclude this study with the wonderful promise of our Lord Jesus Christ as found in the Book of the Revelation, chapters 21:1-8, and 22:1-7;

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve

manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

As the prophet Ezekiel recorded in 8th verse of his 39th chapter;

**"Behold, it is come, and it is done,
saith the Lord GOD;
this is the day whereof I have spoken.**

Amen.



EASTER.

A Study by Frank W. Dowsett.

We all know that at 'Easter' we celebrate the death and resurrection of our Lord Jesus Christ. But how many people ever question the things which are associated with 'Easter'? Obviously, not many. For instance, where does the word 'Easter' come from? Why do we celebrate this season with Lent, hot cross buns, and Easter Eggs? How was it that our Lord was only in the grave from Friday afternoon until early Sunday morning - a period of two nights and about one and a half days - whereas the Bible says that He was in the grave for THREE FULL DAYS AND THREE FULL NIGHTS. Let us briefly look at these questions.

1. EASTER.

Webster's Dictionary defines the word as "Anglo-Saxon from the name of an old Teuton goddess of Spring." Hastings Bible Dictionary says, "Easter", used in the King James Authorised Version as the translation of 'Paschal' in Acts 12:4, which reads, "Intending after 'Easter' to bring Him forth." The Revised Version has translated it correctly, "Intending after **THE PASSOVER** to bring Him forth." The World Almanac of 1950 says, "In the second century A.D., Easter Day was among Christians celebrated on the 14th. of Nisan. It was not then called Easter, but by the Bible name PASSOVER." Bishop Hislop, in his monumental work "The Two Babylons" says, " 'Easter' is nothing else than 'Astarte', one of the titles of Beltes, the Queen of Heaven." This was the Babylonian name of the same goddess named 'Ishtar' by the Assyrians. (See Nineveh 40.

and Babylon' by Layard). **BOTH NAMES WERE PRONOUNCED EASTER.** The idolatrous sun-worship observed by the ancient Chaldeans, identified Baal as the sun-god, and Astarte, or Ishtar, (Easter), as his wife. Referring again to Bishop Hislop, he says, "The festival of which we read in church history under the name of Easter in the third and fourth centuries, was quite a different festival from that now observed. At that time, it was not known by any such name as 'Easter.' It was called PASSOVER, and was very early observed by Christianson the date of THE ISRAEL PASSOVER."

2. LENT.

The forty-day period of Lent has no basis in God's Word. Hislop writes, "The 40 day abstinence of Lent was directly borrowed from the worship of the Babylonian goddess. It is STILL OBSERVED by pagan devil worshipers who obtained it from Babylon. It was held by pagan Mexicans in honour of the sun. It was observed in Egypt in commemoration of Osiris.

3. HOT CROSS BUNS.

In Jeremiah 7:18 we read;

"The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven... that they may provoke me to anger."

The Hebrew used here for 'cakes,' according to Hislop, means 'BUNS.' These BUNS were used in the worship of Astarte or Ishtar (Easter), the queen of heaven, as early as 1,500 B.C.

4. EASTER EGGS.

The egg was used in the same pagan ceremonies and observances as referred to above. They were part of the 'Mysteries of Bacchus,' which included the consecration of the egg as part of their sex-rites. They were also used as part of the pagan religious rites of the Hindoos, Japanese, Chinese, Egyptians, and Greeks.

All these heathen rites were introduced into our nation and our churches by the early Roman church. Bishop Hislop tells us in his book, "The Two Babylons," that 'It was only by violence and bloodshed, at last, that the idolatrous festival of the Chaldean goddess "Easter" came to supersede that which God had ordained to be observed for ever.'

That observance was PASSOVER, not Easter. It is this Israel feast of PASSOVER which every Christian should be observing. I am reminded of the words of the old song which say, "It ain't what you do, its the way that you do it." It is no use making the excuse that our intentions are good. The road to Hell is paved with 'good' intentions.' What God requires is honour and obedience, and we give Him neither by worshipping (?) Him with pagan rites and ceremonies.

**"There is a way that seemeth right unto a man,
But the end thereof are the ways of death."**



And it shall come to pass, when your children shall say unto you, What mean ye by this service?

That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

And the people bowed the head and worshipped.
Exodus 12:26-27.

A WALK THROUGH THE GOSPELS.

By Bruce Horner

Part 23

THE ROAD TO BETHANY.

THE SPECTATORS' REACTION (John 11:45-46)

FFB So many of the Jews who had come to Mary and had seen what he did believed in him. But some of them went off to the Pharisees and told them what Jesus had done.

The account of the raising of Lazarus raises a number of questions to which no answer is given. Some of those questions have been given memorable expression by one of our own poets:

When Lazarus left his charnel-cave,
And home to Mary's house return'd,
Was this demanded - if he yearn'd
To hear her weeping by his grave?

'Where were thou, brother, those four days?'
There lives no record of reply,
Which telling what it is to die
Had surely added praise to praise.

From every house the neighbours met,
The streets were fill'd with joyful sound,
A solemn gladness even crown'd
The purple brows of Olivet.

Behold a man raised up by Christ!
The rest remaineth unreveal'd;
He told it not; or something seal'd
The lips of that Evangelist.

Alfred, Lord Tennyson.

The raising of Lazarus is the climax of the series of 'signs' that characterise John's record of Jesus' public ministry, serving as THE COVENANT VISION.

manifestations of the divine glory, which is resided in the incarnate Word. At the same time it precipitates the series of events which culminate in the passion narrative.

At such a revelation of the glory of God (compare verses 4 and 40), it was not surprising that many believed in Jesus: whatever doubts they might have had before, it was now plain that He was the Sent One of God. 'The Jews who had come to Mary' are presumably those who had left the house and followed her, 'supposing that she was going to the tomb to weep there' (verse 31). Even if we read, with other authorities, 'the Jews who had come **with** Mary', it is the same persons that are meant. But some went off and told the Pharisees what Jesus had done; it is implied that they did so with no friendly intention (the more so as they are set in contrast with the many who believed).

THE FATEFUL COUNCIL (John 11:47-53)

John II: 47-48 FFB. *So the chief priests and Pharisees convened a meeting of the Sanhedrin. They were speaking like this: 'What are we to do? This man is performing many signs. If we let him go on like this, everybody will believe in him, and the Romans will come and take away both our place and our nation.'*

The Sanhedrin, the Supreme Court of the Jewish nation, composed seventy-one members, including the high priest, who presided over it by virtue of his office. The chief priests (the high priest, the captain of the temple and the members of the leading priestly families), together with the party of the Sadducees, to which most of them belonged, formed a majority of the court; the Pharisees constituted an influential minority.

It is plain that members of the court were desperately afraid that Jesus' presence and activity in and around Jerusalem would attract a large following and, whether with or without his approval, spark off a popular rising. This would inevitably bring down the heavy hand of Rome and might lead to the abolition of the internal autonomy and temple-constitution of Judaea. 'Our place', which they feared would be taken away, was the temple ('this holy place' of *Acts 6:13f, 21:28*). By the time this Gospel was written, the catastrophe that they had dreaded had taken place, but not because of the presence and activity of Jesus.

John 11:49,50. But one of them, Caiaphas, who was high priest that year, said to them, 'You know nothing at all, you do not consider that it is to your advantage that one man should die for the people, rather than that the whole nation should perish.'

Caiaphas, whose personal name was Joseph, had been high priest since AD 18, when he was appointed to that office by the Roman prefect, Valerius Gratus. He was son-in-law to ANNAS (cf. John 18:13), who had been high priest AD 6-15 and for many years thereafter retained considerable authority as the power behind the throne. Matthew is the only other Evangelist who names Caiaphas as the high priest in the passion narrative (Matt 26:57); Luke mentions him twice in other contexts (Luke 3:2; Acts 4:6). It has been inferred from the phrase 'high priest that year (cf. John 11:51; John 18:13) that the Evangelist, being imperfectly informed about the Jewish high-priesthood, imagined that, like some other high offices in the Graeco-Roman world, it was an annual appointment. What the Evangelist means, however (as is indicated by his repetition of the words), is that in that momentous year Caiaphas was high priest. (His high priesthood, in fact, lasted for the unusually long period of eighteen years.)

Like most members of the chief-priestly group, Caiaphas belonged to the party of the Sadducees. According to Josephus, Sadducees had a reputation for rudeness, even among one another, and evidence of this has been seen in the abruptness with which Caiaphas now broke in on his colleagues' agitated chatter: 'You know nothing at all' (or, more freely, 'you don't know what you are talking about'). You ought to consider, he went on, that it is better that one man should die than that the whole nation should be destroyed. If the safety of the nation could be secured by one man's death, it was a matter of prudential calculation that that one man should die. In such a situation he would die 'for the people'. (In this sentence the Jewish community is referred to both as the *laos*, the people, and the *ethnos*, the nation.) Justice took second place to prudence: it was a pity that a man should die unjustly, but if the choice lay between the death of one and the destruction of a nation, then the Sanhedrin should be in no doubt which decision to take. The high priest may not have intended to use language which could

be used in a sacrificial sense, but his words could very well mean that Jesus was to be 'devoted' to death as a scapegoat, an offering to ward off disaster from the people.

John 11:51,52 FFB. *In saying this, he did not speak on his own initiative, but, being high priest that year, he prophesied that Jesus was about to die for the nation - and not for the nation only, but also in order to gather into one the dispersed children of God.*

Whatever the high priest's intention was, John views his words as overruled to express a nobler purpose than he himself had in mind. He implies that Caiaphas prophesied involuntarily by virtue of his office. In earlier days the high priest of Israel declared the will of God by the operation of the Urim and Thummim; and there is some evidence that even later the occasional gift of prophecy was believed to attach to the office. So John treats his words as a prophecy of the vicarious character of Jesus' death. Then he adds something not implicit in the high priest's language - that Jesus' death would be endured not only for the Jewish nation but also for all mankind (cf. **John 6:51**, 'for the life of the world'). So writes F.F.Bruce. However, I think that "*to gather into one the dispersed children of God*" can only refer to the 'lost' children of Israel.

Bruce goes on to say: 'In particular, Jesus' death would effect the bringing together into a unity, into a united community, of the widely dispersed 'children of God'. The 'children of God' (according to **John 1:12**) are those who believe in Jesus' name, children of the new birth. John here repeats in different language what Jesus said in his discourse about the good shepherd. That he was to bring his 'other sheep' who did not belong to the Jewish fold and join them (with their fellow believers of Jewish birth) into 'one flock, under one shepherd (**John 10:16**). Once again, the Gentile mission is foreshadowed (see also **John 12:32**).

F.F.Bruce is a great scholar: I think possibly the best on the orthodox scene. Yet despite his great insight, he, and all the other teachers and scholars have not understood the most fundamental basis of the Bible. Namely that it is God's Word about Israel and Israel only. I do not apologise for believing that

God's Plan finally encompasses the whole of His created peoples and races. But they were only to be brought into the plan through the stewardship of Israel, and it was Israel and Israel alone to whom the Promises to the Fathers were made. There has evolved this presumption that Israel has been replaced because of their sin. Replaced? And by whom? The Jews? The Church? How can God's decision made before the very beginning of Creation be replaced? God's plans are perfect! His will is Omnipotent! His own statement was "I am God! I change not; therefore ye sons of Jacob are not consumed!" So much for the sins of Israel - great though they be. Those sins were covered by the cross, and His plan continues according to the way in which He decreed it in the beginning. Certainly, Israel and every individual have to appropriate God's forgiveness - but it is now available!

JOHN 11: 53. *SO FROM THAT DAY THEY DECIDED TO PUT HIM TO DEATH.*

This is the most condemning verse in the whole of the New Testament, and one that the Jews cannot evade. Jesus' death was resolved upon at that meeting of the Supreme Court; it remained only to give effect to the resolution as promptly as was compatible with discretion. We must also recognize that this decision probably rests on the very deliberate statement of Caiaphas in the preceding verses 49 and 50 where he speaks of Jesus dying for the nation. We should also recognize that it was also a very deliberate death sentence, illegal though it may have been.

JESUS' WILDERNESS RETREAT

John 11: 54 FFB. *So Jesus no longer walked openly among the Jews, instead, he went away from there into the territory near the wilderness, to a city called Ephraim, and he stayed there with the disciples.*

The Sanhedrin's resolution was not unknown to Jesus. He left the vicinity of Jerusalem and took his disciples to an out-of-the-way spot. Ephraim is mentioned by Josephus as a small town (*polichnion*) near Bethel; it is probably the place called 'Ephron' in 2 Chron 13:19. It is commonly identified with the modern

et-Tayibeh, about 4 miles NE of Bethel and about 16 miles north of Jerusalem.

LAST JOURNEY TO JERUSALEM

Many scholars place the events about this time in various different arrangements of time. However, most of them are not too far removed from this period, although a few of these events they suppose to have already occurred some weeks or months previously. It is a good exercise to try and work out the order for yourself. You will not find it an easy exercise, nor does it matter a great deal, except in the satisfaction of being able to follow our Lord's movements.

LEAVING GALILEE THROUGH PEREA HE TEACHES CONCERNING DIVORCE

Mark (I0: 1-12) says that "*he arose from thence, and cometh into the borders of Judaea and beyond Jordan, and multitudes came unto to him again; and as he was wont he taught them again.*"

Matthew (I9: 1-12) tells us that "*he departed from Galilee and came into the borders of Judaea beyond Jordan, and great multitudes followed him, and he healed them there.*

Putting these two records together and noting his previous example, we see that wherever he went, the crowds thronged him and there was no peace and there was no privacy. We also see that he taught them at every opportunity, and I am sure that he repeated his stories and his sermons many, many times; and this is very evident from the records. But as well as teaching them, he also healed them, and this probably took up a much greater part of his time than the teaching. Because it appears that he was not content to heal a few and leave others, and it is almost certain that he would continue to heal until he had dealt with everyone who wanted attention.

As always, the Pharisees were present to spy on him. It appears that during the whole of his ministry they were never absent. And as usual, their approach was consistently similar. Matthew and Mark both record the same approach, namely, '*there came unto him Pharisees tempting him, and saying'*.

His reply unto them was also consistent with his practice of replying to them. He answered, *"Have ye not read..."* and then quoted Moses. On this occasion His teaching regarding divorce proved to be too difficult for the disciples to receive. What followed was typical of what happened on so many other similar occasions. **Mark 10:10** says, *"And in the house the disciples asked him again of this matter."* In **Matthew 19** we read how Jesus explained to his disciples at length, once more, those things that they did not appear to understand from His previous discourse with the people. Finally the disciples felt compelled to protest to him: *"If the case of the man is so with his wife, it is not expedient to marry."*

His reply to them was: *"All men cannot receive this saying, but they to whom it is given."*

Williams translates this: *"It is not every man who has the capacity to carry out this saying, but it is for those to whom the capacity has been given."*

Their perplexity was caused by Jesus' statement that in the beginning God had ordained that there would be no such thing as divorce, except for the sin of fornication, which many of us believe to be the sin of miscegenation. It was only because of the hardness of men's hearts that Moses was allowed to permit divorce.

CHRIST AND CHILDREN, AND THE FAILURE OF THE DISCIPLES TO UNDERSTAND THE ATTITUDE OF JESUS.

Mark 10:13 and **Matthew 19:13** record these words.

Then they brought unto him little children, that he should touch them. Matthew puts it like this. That he should lay his hands upon them and pray.

Luke 18:16, however, says *that they brought unto him also their babes, that he should touch them.* Luke concludes the story in **verse 16. And he took them in his arms, and blessed them, laying his hands upon them.**

So we have here a picture of Jesus being surrounded by a number of young mothers with their children, and the use of words seems to indicate that they were mainly babes-in-arms. Today they would have been in prams or pushers.

But the interesting thing is the attitude of the disciples. We have no way of knowing how many of them were married and whether they had children. We know Peter was married. I think that most of the disciples were young men. The kind of life they led in the company of the Master, travelling by foot from place to place, sleeping where hospitality allowed, in all weathers, indicated that they were unmarried. They had left all to follow Jesus, and this included both family and jobs. I do not believe that Jesus would have disrupted family life for these men to follow him unless the circumstances really suggested that they should. For that reason He probably chose young men without the ties that bind, whom He could mould over a period of three and a half years of close fellowship.

Nevertheless, the disciples rebuked these young mothers for bringing their children to Christ, so that Jesus, in turn, felt constrained to rebuke the disciples. Possibly it was late in the day, and they were tired and probably hungry. They also probably did not see any value in spending the time with mothers and children. After all, it was the men who needed to be reached - those who directed the affairs of both family and community. Certainly children could not absorb anything they had to teach. But perhaps they were only concerned for the Master's privacy, knowing that He, also, would be tired as they were.

Whatever the reason, our Lord had a perfectly good reason for allowing the situation to occur. It provided a lesson that his twelve disciples (and every other follower of His) need to know.

Mark 10:14 expresses this: *But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall no wise enter therein.*

Robertson makes the point in a footnote that from this point and forwards, **Matthew, Mark, and Luke** will be parallel more frequently than they were even during the great ministry in Galilee.

There is no remarkable doctrine here. But it lays down the frontier, and indeed, the barrier, whereby a man may enter the Kingdom. The little children knew no doctrine or teaching. They were covered by their parents' faith. They put their hand and their trust in that parent. They knew no guile and their innocence made them pure. Although through age and experience we may gather up some of the dross of life, we must shed this through the blood of Christ which cleanses us from all unrighteousness, so that we, also, may be as white as snow, clad in the white robes of righteousness. Christ points out here, that this is not some good thing that we ought to aim at. He says, in the translation by Williams, *Whosoever shall not receive the kingdom of God as a little child does, shall in no wise enter therein.*

THE RICH YOUNG RULER

Matthew, Mark and Luke all record this next story.

Matt 19:16. *And one came and said unto him, Good Master, what good thing shall I do, that / may have eternal life?*

17. *And he said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments.*
18. *He saith unto him, Which?*

It is only **Luke** who calls him a ruler, and only **Matthew** who calls him a young man.

It is an interesting thought as to whether Jesus was trying to make some connection in the young man's mind as to whether he realized that Jesus was divine, by calling his attention to the fact that only God is good. Apart from the fact of his having kneeled to Jesus on his meeting with him, and calling Him good, we do not know for sure whether he actually believed that Jesus was indeed God.

Jesus' answer to him was predictable. He simply said to the man, *Thou knowest the commandments*. It was not even a question. The immediate reply was, *Which?*

Jesus replied by naming six, to which the young man again replied, *"all these things have I observed from my youth up."* **Matthew** adds, *What lack / yet?*

It is only **Mark** who records the next words of our Lord.

Mark 10: 21. *And Jesus looking upon him loved him.*

Matthew 19: 20 takes up the thread. *If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me.*

I suggest here, that this was an invitation that Jesus did not make lightly. I believe He was actually inviting this young man to become the 13th disciple. Our Lord had looked on his heart, and loved him. Would that He could look on my heart, and I am sure you might say the same, and know that He could make the same assessment. We know that to be a close disciple meant leaving brethren, home and fortune to become completely dependent on Christ, relying on charity and friends to supply their immediate wants. However, this did not mean that they should sell their businesses or homes. It only meant that their families or business partners would continue in their absence. Perhaps it was the thought of this that prevented the young man from accepting. And I am sure that Jesus knew that the young man would not accept in any case, for there were already 12 disciples, and the numerics forbade this from becoming 13. But it is Jesus' next words which make us question the motive for Christ's advice for him to sell what he had, and give it to the poor. All three Gospel writers record Christ's advice and invitation to follow him, so this must convey a good deal of emphasis.

Mark 10: 22. *But his countenance fell at the saying and he went away sorrowful; for he was one that had great possessions.*

23. *And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!*

24. *(This verse occurs only in Mark) And the disciples were amazed at his words.*

Why should the disciples be amazed at his words? It must mean that they did not see that wealth was necessarily a bar to entering the kingdom.

But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. *It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.*

Matt 19: 25. *And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?*

Luke 18: 27. *But he said, The things that are impossible with men are possible with God.*

Mark 10: 28. *Peter began to say unto him Lo we have left all and followed thee.*

Matt 19: 27-29 *What then shall we have? And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit eternal life.

30 *But many that are last shall be first. - and first that are last.*

PARABLE OF THE HOUSEHOLDER

Matt 20: 1-16

1 *For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard.*

2 *And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.*

3 *And he went out about the third hour, and saw others standing idle in the market place,*

4 *And said unto them; Go ye also into the vineyard, and whatsoever is right / will give you. And they went their way.*

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the good man of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way. I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what / will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last for many be called, but few chosen.

This is a parable of the Kingdom, and it therefore useless to look for a solution of its mystery in the realm of personal religion or individual service. It is commonly supposed that the day of the parable is a man's lifetime, and the characters mentioned are individuals who come into Christian experience and service in youth, middle age, or advanced years. The eleventh hour workers are supposed to be those who come to Christ at the very end of life. The penny is generally considered to be the blessing of salvation and eternal life given freely to all who come, and this fact, of course, means that it cannot be earned as wages.

The important point to be noticed is that the man who has worked all day is dissatisfied, and complains because the eleventh hour worker receives the same amount of wages as he. It surely cannot be suggested that a Christian who has served his Lord faithfully from early youth to advanced age would do this. He is the last man to whom such mean thoughts would come: he is the very man who would rejoice the most at the repentance of the aged sinner, and would gladly follow the example of our Lord in His treatment of the dying thief.

If this were the interpretation there would seem to be no purpose in relating the parable, for such a type of Christian surely does not exist, and the principal character in the parable would be a pure invention.

When we remember, however, that the parable deals with some phase of the history of the life of the Kingdom, we find ourselves confronted with an illustration full of remarkable interest, in which our Lord gives serious warning to some and great hope to others. It is necessary first to understand what is meant by the day-period upon which the parable is based, and of this there are two or three possible explanations.

FIRST: The day is perhaps the day of the Kingdom; the period from its establishment at Sinai to the time of its restoration at the end of the Christian age.

Let us quickly consider just what the Kingdom was and is. It was initiated at Mount Sinai where God married His people and He was their king. Their history is recorded in the Old Testament. They began under the leadership of Moses, Joshua, the Judges, then the Kings. They were divided into two parts, Israel and Judah. Israel was taken into captivity and sifted through Europe to settle in the Western coasts and islands of Europe, eventually migrating to the four quarters of the globe to form an Empire on which the sun never set and the United States of America.

Judah was taken captive also and migrated with Israel across Europe. During this time both Israel and Judah became 'lost', assuming new names and languages and religions, until, having arrived and settled in 'the Appointed Places' they became

Christian, and for two thousand years remained Christian, evolving a law and culture which was the finest the earth had to give.

Judah was dealt with separately. About 5% of the Judah people elected to return to Palestine, leaving their brethren to migrate with Israel. This was the "Seventy Week Nation of the Jews". They had a part to play, but their fate was to be smashed just as the pitcher in the parable of the Potter was smashed.

Today, Judah is generally perceived to be the people living in the Israeli State in Palestine, whereas we know that they are actually Edom, the Synagogue of Satan.

To write this piece I naturally turned to the work of J.J.Morey, who made such an outstanding study of the parables of the Bible. In the front of his book I see that it was first published in 1931 and the fifth edition in 1944, which is some years before 1947 when the Zionist state was born in Palestine, and perhaps some of this parable may need to be brought up to date.

Mr Morey suggests that the first labourers in the vineyard are undoubtedly the Israel race. Since then, at various periods, others have come in from the gentile nations through the atonement of our Lord. The last two centuries and particularly the last fifty years have seen a tremendous influx into the Kingdom. These people will all receive the same penny as those who worked in the vineyard at the beginning of the day. The penny that would be given to all is surely a place in the Kingdom of Christ on earth. Mr Morey assumes that "by the grace and mercy of the Lord of the vineyard all will have an inheritance in the Kingdom which is given to those who are born again."

At this point I have to say that I think there is a big question mark over the idea that all people, including every nation, who become Christian will enter the borders of the Kingdom as established by the boundaries of the Anglo-Saxon countries. But I do not mean that they will be shut out of the Kingdom, only that their own nation will, in its turn, have to take on a Christian Government and become a part of the Commonwealth of Israel. I have great difficulty in accepting that the Kingdom

will be multi-racial within the borders of Israel. I do accept that the Kingdom will be multi-racial eventually, when each nation learns to obey every law of God within its own boundaries, and then they will be invited to be a part of the Commonwealth of Israel. We have so many unknown quantities here. How can we tell whether some of the other white nations of Europe are indeed Israel? Nor do I believe that we are better than they are: we are all of equal value as far as I can tell. They were created good in God's sight. I believe God intended each and every group of people and animals to remain in their own undiluted form.

Then what is the warning lesson? Mr Morey suggests that it surely is that Israel must not expect a greater reward because they are the seed of Abraham.

SECOND: The day-period may possibly stand for the Christian age, and the vineyard for the Christian Church, the workers being disciples of our Lord at various periods from the establishment of the Church unto our own day.

The Lord went out Himself in the early morning, and many Christians entered the vineyard.

Again at the Reformation, large numbers came in and again many others during the great spiritual revival at the beginning of the nineteenth century.

Perhaps many are yet to come in at this eleventh hour.

If this is the key, then who are the labourers who complain because they receive only the same penny as the rest?

We are nearing the time of settlement, and, if it exists, such dissatisfaction should now be apparent.

There is one section of the early Christian Church, still in existence, which exhibits all the characteristics of the grumbler in the parable. The Church of Rome claims the whole Kingdom for her own. She asserts that she holds the keys; that her Pope is Christ's vice-regent: her doctrine is infallible; she is the Kingdom and all others are heretics. Rome is not content to

receive the same penny as other Christians; she must have the throne, the territory, the monopoly of faith and power, and is certainly displaying the same spirit as that shown by the grumblers in the parable.

As with other parables, we believe that the steward at the Lord's coming is no longer the Jew, but Israel-Britain, who has custody of the crown and the Throne, and we imagine that Rome expects that this honourable position also belongs to her. Remember that Rome has been with us for a long, long time. Far longer than the year 597 when she forced England to submit to her will.

THIRDLY: The third claimant to the role of grumblers would have to be the Jews. They have long been a thorn in the side of all the Israel nations. We will probably never know the extent of their conspiracies and wickedness. We must realize, of course, that that description is not true of all Jews. Many have come to Christ. But there has always been a hard core of Talmudic Jews and Zionists. As I have already mentioned, they have taken up a position in God's land, saying that it belongs to them. We know that they are only there because they extracted permission from an hoodwinked Israel-Britain, and have since that time attempted to take complete control of Palestine, regardless of the Arabs who must have at least as much and more, right than they do. Added to this the fact that they are in reality not Jews but Edomites, being mostly Mongol-Turks. There is, however, one serious flaw with this last suggestion, and that is that at the present time it would probably be true that there would be hardly any Christians among them. Their Jewish Talmudic religion is so flawed with paganism and lies that one doubts that the penny could be offered to them.

I will leave you to think upon these suggestions, because I am sure that there is something that I have missed and the answer has not been made plain.

(to be continued.)



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Frank and Betty Dowsett.

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“Let the heavens be glad,
and let the earth rejoice:
and let men say among the nations,
The LORD reigneth.
Let the sea roar, and the fulness thereof:
let the fields rejoice, and all that is therein.
Then shall the trees of the wood sing out
at the presence of the LORD,
because he cometh to judge the earth.
O give thanks unto the LORD; for he is good;
for his mercy endureth for ever.”

1 Chronicles 16:31-34.

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