



# 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.*

**I**n 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.

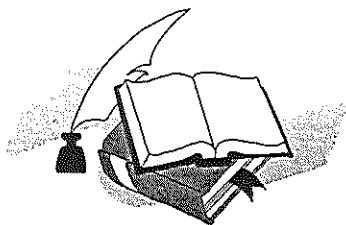
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

**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.

**S**urely, one of the most important injunctions these days in the understanding of present world events must be that of  
**“ Watchman, What of the night?”**

It has been the theme of our publications for many years. But what does it really imply? Well there are two specific factors involved. Firstly, there must be those who are recognised as ‘watchmen’, and secondly, there must be those who inquire of them as to what is really going on around us. But there is more involved in this business of ‘watchmen’. In Isaiah 21:11-12, we read; (NASB);

**“The oracle concerning Edom. One keeps calling to me from Seir, "Watchman, how far gone is the night? Watchman, how far gone is the night?"**

**The watchman says, "Morning comes but also night. If you would inquire, inquire; Come back again."**

It clearly involves a process of inquiry, which in turn involves a continuous process of analysis of events as they occur. We may have a general knowledge of overall trends in relationship to Biblical prophecy, but specific details can only be understood by applying these details with the Holy Scriptures as they develop. Thus the exhortation in the final verse of the above quotation takes on a very specific meaning, which unfortunately, most Christians seem to totally ignore. We must daily be continually seeking God’s guidance as to “the times and seasons” which we are expressly told to understand. Herein is what the Lord refers to as “wisdom”.

Our regular readers will remember that in our article “How Long O Lord?” which we published in our 100<sup>th</sup> edition

of October/December, 2002, we referred to the final pyramid date of August 20<sup>th</sup>. 1953, and the fact that one Jubilee period of 50 years would commence 50 years later in 2003. The response to this has been so encouraging, that I decided to examine the possibility of any special significance which might apply to the actual day and month of this 1953 date of August 20.

I had listened to President Bush's final warning of 48 hours, or two days, within which Iraq must comply with the necessary requirements after which war would officially begin.

President Bush had made the statement on the Monday evening but the announcement came here in Australia on the Tuesday morning owing to the differences in the time zones around the world. But irrespective of this, the actual date which was circulated was Thursday 20<sup>th</sup>. March. So I physically counted the number of days from March 20 to August 20, and lo and behold, it came to 153 days.

The numerical value of the expression "The Sons of God" is 153. The factors of 153 are  $9 \times 17$ . The number 9 always indicates judgment and finality. If you add all the consecutive numbers from 1 to 17 it totals 153.

In view of the fact that our Lord referred to one of the end-time prophetic signs being the symbolic statement of "the sea and the waves roaring", it is interesting to note that the 153 fishes were taken out of the sea. They were plucked out at the right time, and from the right place, at the command of Christ Himself.

There is only one other occasion in the Bible, to my knowledge, that involves the number 153. It is found in II Kings 1:9-15 where we read that the king sent three groups of soldiers to capture the prophet Elijah. They each comprised 50 men plus a captain. Thus the total number of the enemy from whom Elijah was protected and delivered was  $51 \times 3$ , or 153.

Is it possible that the Lord is revealing a time period during which the deliverance of "the Elect", or "firstfruit" who would rule and reign with Him could occur?

**We can only watch and pray.**

# The Heritage of Israel.

*By Frank W. Dowsett.*

## Part Twenty Three.

### The Service of God.

“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.”

Romans 9:3-5.

**T**he Basic and fundamental reason for God choosing Israel was to use them as His servant people - His servants. Whether we like it or not, or whether or not we chose to believe it, we are, both as a nation, and as individual Israelites, in the service of Jehovah, the Lord God of Israel, OUR GOD!

This was never intended to be based on favouritism. We read in Deuteronomy 7:6-10;

“For thou art an holy people unto the LORD thy God:  
the LORD thy God hath chosen thee to be a special

people unto himself, above all people that are upon the face of the earth.

The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.” (Emphasis added).

Again we read in Jeremiah 31:1-3;

“At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.” (Emphasis added).

This is not a statement made simply to individuals, as applicable it may sound in relation to those who love God. It is specifically addressed to “the families of Israel”. This is a national promise made to a literal national people. When Jeremiah was inspired to write these words, there was no such thing as a “spiritual Israel”.

This relationship was made with a literal nation - Israel - and it was made with just one specific purpose in God’s mind and intention. This purpose was one of Kingdom Service!

Before we enumerate this purpose, let us clearly understand the words of God as stated in Isaiah 14:24-27;

**“The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:**

**That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.**

**This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.**

**For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?”**

We find this principle supported in Isaiah 55:11;

**“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”**

This Kingdom service involved three aspects. Firstly, Israel was to become a blessing to all other families and nations of the earth. We read 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?”**

Secondly, they were to be the living proof that Jehovah/Jesus is OUR God - the only true and living God. We read in Isaiah 43:9-12;

**“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.**

**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.**

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

**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.”**

Thirdly, Israel is to become God’s Servant people by virtue of their position as **“The Sons of God”**. There can be no doubt as to this fact, for we read in Exodus 4:21-23;

**“And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:**

**And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.”**

Thus we read in Romans 8:19-21;

**“The creation waits in eager expectation for the sons of God to be revealed.**

**For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.”** (NIV).

Let us keep very firmly in mind the fact that nowhere else in the entire Bible is any mention made of God using any



other nation than the Adamic/Israel people as His Servant Nation!!! At no time did He ever train any other nation for this purpose.

That the other nations of the world are to be finally benefited, and receive the full blessings of God, is quite obvious from the statement in Micah 4:1-2;

**“And it will come about in the last days That the mountain of the house of the LORD Will be established as the chief of the mountains. It will be raised above the hills, And the peoples will stream to it. And many nations will come and say, “Come and let us go up to the mountain of the LORD And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths.” For from Zion will go forth the law, Even the word of the LORD from Jerusalem. And He will judge between many peoples And render decisions for mighty, distant nations. Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, And never again will they train for war.”**

**So we readily see that this is not a matter of exclusion, but one of allocation of priority, status and authority.**

This order of priority, and the penalty for breaking it, is also manifest in Deuteronomy 17:15, and 28:43-44; (NIV).

**“Be sure to appoint over you the king the LORD your God chooses. He must be from among your own brothers. Do not place a foreigner over you, one who is not a brother Israelite.”**

**“The alien who lives among you will rise above you higher and higher, but you will sink lower and lower. He will lend to you, but you will not lend to him. He will be the head, but you will be the tail.”**

As we read the above mentioned Scriptures, it becomes totally obvious that Israel's ability and capacity to achieve these Divinely appointed ends, is that first of all, she herself must become totally obedient to God's Laws, Commandments, Statutes, and Judgments. **There is absolutely no alternative!!!**

It will be achieved by the full implementation of the New Covenant, when God shall write His Laws upon our hearts and minds.

How on earth could we expect other nations to obey the righteous Law of God if we, His chosen servants, despise and reject them ourselves? The situation becomes totally absurd, and it becomes obvious that those who today preach from the pulpits that God's Laws have been done away with are in for a very rude shock in the very near future. Don't just take my word for it. Read Matthew 5:19-20;

**"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.**

**For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."**

I leave it to the reader to make their own choice. If you reject God's Laws you have two alternatives. At best you will end up among the least in the Kingdom. At worst, you will not even gain access into the Kingdom. It's your choice.

This is why it is so vitally important that we recognise our High Calling in Christ, not only as individuals, but also on a national scale.

Let me repeat the fact that God has a specific priority in His Plans and Purposes. Israel is to be trained and perfected

first in order that she may then pass on God's blessings to the other nations. Isaiah 60:1-3 informs us;

**“Arise, shine; for your light has come, And the glory of the LORD has risen upon you.  
For behold, darkness will cover the earth, And deep darkness the peoples;  
But the LORD will rise upon you, And His glory will appear upon you.  
And nations will come to your light, And kings to the brightness of your rising.” (NASB)**

But in addition to this, these other nations will be our servants, just as we will be God's servants. We read in Isaiah 60:10-12;

**“And foreigners will build up your walls, And their kings will minister to you; For in My wrath I struck you, And in My favour I have had compassion on you.  
And your gates will be open continually; They will not be closed day or night, So that men may bring to you the wealth of the nations, With their kings led in procession.  
For the nation and the kingdom which will not serve you will perish, And the nations will be utterly ruined.  
The glory of Lebanon will come to you, The juniper, the box tree, and the cypress together, To beautify the place of My sanctuary; And I shall make the place of My feet glorious.  
And the sons of those who afflicted you will come bowing to you, And all those who despised you will bow themselves at the soles of your feet; And they will call you the city of the LORD, The Zion of the Holy One of Israel.”**

The entire history of Israel - right up to the present day - has been a continual cycle of rejecting this calling and responsibilities. And every time, God has graciously dragged us back into the right paths. We should never cease to praise Him

for this gracious fact, because He is not about to change His mind now. As we read in Malachi 3:6;

**“For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.”**

Being God’s servant nation and people is a special “calling” placed by God Himself upon His Israel people. It has been “gifted” to us. The word “gift” means, “a kindness or favour”, and we read in Romans 11:29;

**“For the gifts and the calling of God are irrevocable.”**

Thus, God is granting us an inordinate favour by calling us, as a nation, to be His servants.

He has not done this for any other nation!!!

We should be asking ourselves “What are we doing to repay our God for this favour, or to be worthy of it?”

So at this stage of our study, let us examine four special aspects of our calling.

## 1. **The Certainty of the Calling.**

**Isaiah 41:8-11;**

**“But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.**

**Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.**

**Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.**

**Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.”**

Isaiah:43:10-12.

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

Isaiah 44:1-3;

“Yet now hear, O Jacob my servant; and Israel, whom I have chosen:  
Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:”

Isaiah 44:21

“Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.”

Isaiah 49:3

“And said unto me, Thou art my servant, O Israel, in whom I will be glorified.”

## 2. The Reason for the Calling.

Isaiah 42:6.

“I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you,



I will say to the north, 'Give them up!' And to the south, 'Do not hold them back.' Bring My sons from afar, And My daughters from the ends of the earth, Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made."

Bring out the people who are blind, even though they have eyes, And the deaf, even though they have ears.

All the nations have gathered together In order that the peoples may be assembled. Who among them can declare this And proclaim to us the former things? Let them present their witnesses that they may be justified, Or let them hear and say, "It is true."

"You are My witnesses," declares the LORD, "And My servant whom I have chosen, In order that you may know and believe Me, And understand that I am He. Before Me there was no God formed, And there will be none after Me. I, even I, am the LORD; And there is no saviour besides Me. It is I who have declared and saved and proclaimed, And there was no strange god among you; So you are My witnesses," declares the LORD, "And I am God. Even from eternity I am He; And there is none who can deliver out of My hand; I act and who can reverse it?"

Isaiah 49:13-16;

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

Jeremiah 46:27-28;

"But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from

afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."

Ezekiel 28:24-26; (NIV).

"No longer will the people of Israel have malicious neighbours who are painful briars and sharp thorns. Then they will know that I am the Sovereign LORD.

This is what the Sovereign LORD says: 'When I gather the people of Israel from the nations where they have been scattered, I will show myself holy among them in the sight of the nations. Then they will live in their own land, which I gave to my servant Jacob. They will live there in safety and will build houses and plant vineyards; they will live in safety when I inflict punishment on all their neighbours who maligned them. Then they will know that I am the LORD their God.' "

In view of all the Scriptures which we have quoted above at some length, without adding any private interpretations, how can we possibly accept the modern God-dishonouring teaching that God has cast away His true Israel people and nation and substituted in its place either a Godless people who revile His sacred Name at every opportunity, or what is today referred to as "the church" as a form of "spiritual Israel"?

God's Word is inviolate, as are His sacred laws, the keeping of which assures Him of our dedicated obedience to Him, which in turn gives us the power of becoming in every sense of the word, His chosen servants.

## This is The Inheritance of The Servants of God.

(To be continued).

# The Skirt of a Jew.

A Study by F. W. Dowsett.

**"Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zechariah 8:23.**

I'm sure that this verse has caused endless questions amongst Bible students over the years. The secret is to understand the original meaning of the words and/or phrases used.

The most important of these words is "Jew". So let us firstly understand that there is no such word as "Jew" in either the original Old Testament, or New Testament Scriptures. In the Old Testament the original Hebrew means "Judahite, or descendant of Judah". In the New Testament the original Greek word is "Judean". The difficulty arises because of the fact that there is a race of people today who are called "Jews", and the natural assumption is that whenever this word is used in the Bible, it refers to God's people Israel, when in fact this is not, in most instances, the truth.

The next important factor is to establish the context in which the verse is stated. From the statement in verse 13 it is quite obvious that the Lord is referring to the both houses of Israel and Judah.

**"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."**

The next aspect to decide is the timing intended for this message. This timing is referred to in the first phrase of our text in the statement; **"In those days it shall come to pass," What Days?**

Verse 8 informs us that;

**“And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.”**

This is the same promise contained in several other Scriptures regarding the conditions when our Lord Jesus Christ returns to restore all things spoken of by the prophets, when His New Covenant will be fully operational within His people Israel under His personal reign.

The word “skirt”, refers to the outer garment worn by a person. In its prophetic sense, it refers to the “garment of righteousness” worn by a king. So now we have the description of ten men taking hold of the outer garment, or emblem of kingship, worn by a descendant of Judah, saying; **“We will go with you: for we have heard that God is with you.”**

Now I have never believed, or accepted, that God wastes words. In this instance He was most emphatic as to the number of men who would be involved in this exercise. Why, I wonder, did He specify **“ten”** men if they had no special significance? Everything God says is said for a specific reason. Perhaps we could consider the statement recorded in Jeremiah 3:18;

**“In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.”**

In Psalm 114:2, we are informed that **“Judah was His sanctuary, and Israel His dominion.”** At that time, and for many years later, Israel was comprised of **TEN** tribes, and constituted the dominion, or territory of God’s earthly kingdom. On the other hand, Judah was the recipient of the “kingship” which was destined by God Himself to finally reign over the entire Kingdom of Israel.

Ezekiel 37:15-22, and 27 fully explains the situation;

**“The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write**

upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.”

And it all happened in 1603 when James VI of Scotland, of the lineage of Judah, became James I of both houses of Judah and Ephraim. The “dominion” had now taken hold of the garment of kingship.

So what is the answer to our question? I believe that Zechariah is merely confirming, and providing a second witness to what his compatriot Ezekiel had previously recorded, but in different terminology.

How important it is to properly study God’s Word, rather than accept what we consider as human logic.





# "MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE"

Pastor Karl F. Schott.

Courtesy: THE PATHFINDER.

*"Hear the word of the Lord ye children of Israel; for the Lord hath a controversy (discussion of opposing opinion... Amplified Bible) with the inhabitants of the land."*

**I**n God's controversy with his people, Israel, (the peoples which comprise Christendom, Anglo-Saxondom, today) the prophet Hosea acts as God's ambassador, accusing the Israelites of their many grievous sins, and he is vindicating the justice of God's judgments and punishments upon the people.

Continuing on, Hosea writes:

*"Because there is no truth, nor mercy, nor knowledge of God (i.e. His laws and commandments) in the land. By swearing and lying and killing and stealing, and committing adultery they break out (into violence) and blood toucheth blood (i.e. one deed of bloodshed following close on another ....Amplified Bible). Therefore shall the land (continually) mourn, and everyone that dwelleth in it shall languish (be filled with sadness; live under unfavorable conditions)." (Hosea 4:1-4).*

Continuing on with verse 6, we read,

*"Therefore, my people are destroyed for lack of knowledge seeing thou hast forgotten the law of thy God."*

As we consider these Scriptures which were written primarily to the 10 tribes of Israel by the prophet Hosea, some twenty-six hundred years ago, we would think that they were written for us who live today wouldn't we? And surely, they were! We, here in America, as well as those in the other nations which comprise Christendom, are being destroyed because we, like our forefathers during Hosea's time, have rejected knowledge. We have turned away from the commandments, laws, and judgments of God Almighty.

As we consider these evil and immoral times about which the prophet Hosea wrote, (as did Isaiah, Jeremiah, Zephaniah, and others of the prophets) it is apparent that we ourselves are in very similar circumstances today here in our beloved land of America. Stealing, robbing, murder, rape, and adultery have increased tremendously so that today our prisons are over-flowing, and new prisons are, of necessity, being built throughout our nation. Yes, we, like our forefathers during Hosea's day, are rejecting and forsaking God's laws and commandments!

Today, the average Christian living in America has very little working knowledge of God's laws, commandments and judgments, as found in the Holy Bible. There are many hundreds of thousands of dedicated, God fearing, people in our land but many of them have been taught that God's laws have been done away with, and that we are now simply under grace. Yes, it is true that we are under grace, but God's laws are still in effect.

The Lord Jesus taught this also in John 14:15. "If ye love me, keep my commandments."

The Apostle Paul preached likewise in I Tim. 1:8-9.

*"But we know that the law is good, if a man use it lawfully, knowing this, that the law is not made for a righteous man but for the lawless and disobedient.."*

After the Courts of our land ruled against Bible reading and prayer in our schools in 1963, crime and immorality increased many-fold within a few years, and is still increasing to

this very day. Even the 10 Commandments have been outlawed in our schools and court houses.

In recent years, powerful and influential organisations, who reject the Christian biblical teaching of the laws and commandments of God, have been successful in limiting the acceptance of these teachings here in America. This would never have been allowed seventy years ago, or even fifty years ago, among God's servant people, Israel, who have been the vanguard in taking the Gospel of Jesus Christ to all nations, and still are the predominant ones who are witnessing and sharing the Gospel and God's laws throughout the world.

Today the nations of Christendom, such as America, Canada, England, Scotland, Ireland, Germany, France, Italy, the Scandinavian countries, and others throughout Europe, as well as South Africa, and Australia, are now all facing very difficult financial problems. The reason being that we have embraced Godless philosophies of sin and immorality, and have forgotten God Almighty who had blessed in former years when we honoured Him and obeyed His righteous laws and commandments.

As we witness the tremendous increase in crime, immorality, stealing, adultery, drug addiction, and all the other sins and ungodliness now taking place throughout our nation, with much help from television, the internet, the film industry, the printed word, etc., I am reminded of a long-range prophecy that was made by Moses some 3400 years ago. We find this prophecy concerning our day and our people in Deuteronomy 31:29.

*"For I know that after my death, ye will utterly corrupt yourselves, and turn aside from the way that I have commanded you, and evil will befall you in the latter days (our day, our time); because ye will do evil in the sight of the LORD, to provoke Him to anger, through the work of your hands."*

The Apostle Paul also prophesied of our day and time as we find in his second epistle to Timothy where we read:

*"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, disobedient to parents, unthankful, unholy, without natural affection, despisers of those that are good, traitors, highminded, lovers of pleasures more than lovers of God, having a form of Godliness, but denying the power of it; from such turn away (avoid such people)."*

2 Timothy 3, portions of vv. 1-5).

With these Scriptures in mind, we shall now consider the blessings and curses found in the 28<sup>th</sup> chapter of Deuteronomy, where we find the Lord God of Israel conversing with His servant, Moses, and explaining to him the blessings that would come upon the peoples of Israel if they would honour and obey His laws, commandments, and judgments, and contrariwise the cursings which would come if they did not obey.

## THE BLESSINGS

Beginning with verse one, we read:

*"And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lone thy God."*

In verse 4 we note promises of the following blessings promised:

*"Blessed shall be the fruit of thy body (your children), and the fruit of thy ground, and the fruit of thy cattle, the increase of thy cows, and the flocks of thy sheep."*

Dropping down to verse 7 we read:

*"The LORD shall cause thine enemies who rise up against thee to be smitten (defeated in times of war)." Verse 8 tells us:*

*"The LORD shall command the blessing upon thee in thy storehouses (with grain). Verse 11: And the LORD shall make thee plenteous in goods. Verse 12: The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in its season, and to bless all the work of thine hand."*

And then, continuing on in Verse 12 -- this unusual blessing -- *"and thou shalt lend unto many nations, and thou shalt not borrow."*

Above we have listed a sampling of the blessings with which God Almighty promised to bless His people, Israel, if they would honour Him. And, until recently, God did bless America and all of Christendom when we still honoured Him and obeyed His commandments.

## THE JUDGMENTS

Now, let us read of the curses, or the judgments, which would come upon the peoples of Israel (such as America, Canada, England, Germany, France, Scotland, Australia, South Africa, and the other nations of Christian Europe) if they would not honour the Lord God.

Beginning with verse 15, we read:

*"But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses (judgments, punishments) shall come upon thee, and overtake thee."* Looking at verse 18 we read:

*"Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy cattle, and the flocks of thy sheep."*

Verse 22 reads in part: *"The LORD shall smite thee with the sword, and with mildew; and they shall pursue*



*thee until thou perish. Verse 24: "The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed."*

Here we are informed that the Lord does indeed withhold the rain when sin abounds among His people.

Continuing on with verses 28 & 29 we read:

*"The LORD will smite thee with madness (your minds with madness and fear) and thou shalt not prosper in thy ways, and thou shalt only be oppressed and spoiled (robbed) evermore, and no man shall save (deliver) thee."*

Since there are so many other curses or judgments listed, we shall not mention all of them, but shall list one more which is found in verses 43 & 44, where we read:

*"The stranger (sojourner) who is within thee (lives among you) shall get up above thee very high (richer), and thou shalt come down very low (very poor). He shall lend to thee, and thou shalt not lend to him; he shall be the head (the ruler), and thou shalt be the tail."*

Could these be the powers unto whom we owe our national debt? These Scriptures speak volumes, and are being fulfilled in these end times through which we are now passing.

We need to be reminded that these judgments or curses are coming upon us today because;

*"Thou (we, the Lord's servant peoples) servedst not the LORD thy God with joyfulness, and for the abundance of all things (i.e. prosperity or material blessings which God has showered upon us) therefore shalt thou serve thine enemies whom the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in lack of all things.."*  
(Verse 47,48).

Several days ago I heard a well-known radio Pastor make an interesting statement. He said that General George

Washington, who was well acquainted with the Scriptures, would have any soldier severely punished if he acted wickedly or immorally. General Washington well understood from the Scriptures that if the men under his command broke God's laws and commandments they could not be assured of victory over their enemies during time of war. General Washington was evidently familiar with Deuteronomy 28:25 where we read earlier, *"The LORD shall cause thee to be smitten (struck down... Amp. Bible) before thine enemies."* This Scripture still holds true today, and has never been cancelled, or abolished, as some may think.

Another passage of scripture which relates to the blessings and chastisements which would come upon the House of Israel is found in the 26<sup>th</sup> chapter of the book of Leviticus.

Beginning with verse 12 we read:

*"And I will walk among you, and will be your God, and ye shall be my people. But if ye will not hearken unto me, and will not do all these commandments, and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I will appoint over you (sudden) terror, and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, (House of Israel) and ye shall be slain before your enemies; they that hate you shall reign over you, and ye shall flee when none pursueth you."* (Leviticus 26:12, 14-17).

Dear Friend, these scriptures relating to God's will for His servant people, Israel, are written for our good and for our learning, so we can see how important it is that the people of Israel honour and obey God's laws and commandments.

In closing, let us consider again the words of warning spoken by the prophet, Hosea, to our forefathers centuries ago. Words that are just as applicable today as they were when Hosea spoke them.

*"Hear the word of the Lord, ye children of Israel (that's us, folks ... Anglo-Saxondom) for the LORD hath a controversy (a difference of opinion) with the inhabitants of the land (American and all of Christendom) because there is no truth, nor mercy, nor knowledge in the land." (To which most of us would say 'Amen' !)* *"Therefore, my people are destroyed for a lack of knowledge seeing thou (we, today, like our forefathers) hast forgotten the law of thy God."*

Hosea tells us that his people, the house of Israel, are being destroyed for the lack of knowledge concerning the laws and commandments of God Almighty. We notice that the Lord's charge against the sinful House of Israel is not that they did not know Him, but that they had **forgotten His law**. That, then, is the reason that God, speaking through Hosea, says, "I will also forget (to bless) thy children."

The nation of Israel had no excuse for not knowing God's laws. They were given the law at Mount Sinai. They had experienced God's miraculous provision for them as they journeyed to the promised land. They had been taught and warned by their prophets before Hosea's time. But, still they went their own way and turned from God's laws.

Are these not the same problems, to a great degree, that we are experiencing in many of our churches throughout America today? We have people who claim to love the Lord Jesus Christ, and say they want to serve Him, but still continue a lifestyle that includes such things as lying, stealing (whether on the personal or the corporate level), adultery, and fornication, among other things. And, of course, these are completely contrary to God's laws and commandments.

Thus, we, like our forefathers have become a sinful people, and are experiencing the judgments of God. We know that God has His eyes upon our people, and is very aware of what is going on. The prophet Jeremiah gives this timely warning to Israel of old, and there certainly is a need for us to be aware of it today. *"Your iniquities (lawlessness or lawless ways)*

*and your sins have withheld good things (God's blessings) from you."* (Jeremiah 5:25).

Folks, the good news is that there is an answer to the many problems which now beset us in these end times. John the Baptist cried out to the House of Israel, *"Repent; for the kingdom of heaven is at hand."* (Matthew 3:2).

The Lord Jesus Christ, who is Lord of Lords and King of Kings, also cries out, *"Repent; for the kingdom of heaven is at hand."* (Matthew 4:17).

And, perhaps the most well-known exhortation for our people to turn back to God is found in II Chronicles 7:14 where we read:

*"If my people, who 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."*

God has not left His people without a remedy!! The answer is there if we but look for it. May our people repent and call upon God Almighty to deliver us from our sin, and to heal our land.

Our country is now at war with Iraq, causing a great deal of fear and confusion, not to mention the strong differences of opinion that now prevail among our people. Let us pray that this unusual war, which commenced a few days ago, will be settled quickly, with the least possible number of lives lost. How tragic that even one life should be lost to war!

As we move into these last days, to which the Scriptures often refer, one wonders if this war is a harbinger of things to come, and that it will bring about the climactic battle about which Ezekiel prophesied some twenty-six hundred years ago. A time when missile warfare becomes a reality.

Until then, however, let us draw near to the Lord Jesus Christ who is going to defeat the enemies of Christendom (the House of Israel). Our real security in these times of trouble is not in man, or in what man can do, but is in what the Almighty God of Israel is going to do for His servant people as described so wonderfully in the 91<sup>st</sup> Psalm which reads as follows:

**Psalm 91:1-7**

**"He who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.**

**I will say of the LORD, He is my refuge and my fortress, my God; in him will I trust.**

**Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.**

**He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.**

**Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day,**

**Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday.**

**A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come near thee."**

I encourage you to read the entire Psalm often, even memorise it, as many have. These wonderful promises will strengthen us spiritually and give us hope and joy in times of stress. Let us pray for our leaders, for the Lord is able to turn the hearts and minds of those who rule over us.

Our thanks again, and may the Lord Jesus Christ richly bless and keep you.

Your brother in Christ,

Pastor Karl Schott.

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# C.V.NEWS.

Firstly, we wish to thank all those wonderful folk who continue to support us so faithfully. Your support and prayers have been a constant help and inspiration to us, and we sincerely pray for God's richest blessing upon you all.

Secondly, we apologise to all those who have written to us and have not received a reply. We just don't have the time to respond to the amount of mail we receive. But we will send you an article or a tape on the subject where possible.

No doubt you will be interested in our health situation. Well, since our last CV, Betty had a fall during the night, and I had to call the ambulance to attend her, but after checking her out and bandaging a cut to her arm, they picked her up from the floor. The overall result was that as a result of the bump on her head, all the physio treatment she had gone through was reversed, and she now has to start again.

I've been resting up for a few weeks and limping about with a walking stick when necessary as a result of a strained ligament to my right knee. But other than that, we're doing fine, and the Lord continues to bless the work He has so graciously given us.

Please don't forget our prayer ministry. We compile a list of the names of all those who need prayer for various reasons, or have family or friends that need prayer, and we present these names individually before the Lord every meeting. We do not openly state the particular need, as the Lord is quite aware of these. One thing we do ask though is that you report back to us as their condition changes. We have had a few instances where we have continued praying for people only to find out later that the Lord had blessed them with recovery or had taken them to their rest without us being aware.

We also appreciate the number of new names to whom we can send sample packs of our literature and ministry. Not all show much interest, but at least they have been given the opportunity. All we can do is the work of a watchman, and warn people. We can't force the truth upon them. That is the prerogative of the Lord. Others have responded quite favourably and asked to be placed on our regular mailing list. So keep up the good work. The Lord reaps the harvest of what we sow. May the Lord God of Israel continue to bless you all.

# ❖ THE DAY OF THE LORD. ❖

## Part Eight.

### The Olivet Discourse. Part 5.

by Frank W. Dowsett.

**I**n our previous study, we found that the balance of what is referred to as 'The Olivet Discourse' can be divided into five sections. The first of these section which we studied was "The sign of the false prophets". The second was "The Signs in the Heavens". So we now turn to the third of these sections, namely, "The Parable of the Fig Tree". The account of this parable is found in Matthew 24:32-35; Mark 13:28-31; and Luke 21:29-33. As the Mark account is virtually the same as that by Matthew, we will quote only the Matthew and Luke account, as the latter contains some very important extra aspects.

"Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near; even so you too, when you see all these things, recognise that He is near, right at the door. Truly I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but My words shall not pass away." *Matthew 24:32-35. (NASB)*

"And He told them a parable: Behold the fig tree and all the trees; as soon as they put forth leaves, you see it and know for yourselves that summer is now near. Even so you, too, when you see these things happening, recognise that the kingdom of God is near. Truly I say to you, this generation will not pass away until all things take place. Heaven and earth will pass away, but My words will not pass away." *Luke 21:29-33. (NASB).*

Now let us remember that this statement is made in the context of one of the three questions originally asked by the Lord's disciples. They had asked the Lord as to the sign of His coming. We read in Matthew 24:3; (NASB).

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**“And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?’”**

This is NOT, as generally taught, a prophecy regarding the rise of the Israeli State, although certain aspects do cover this aspect of history, in regard to the absence of fruit, with which our Lord dealt in very definite terms as recorded in Matthew 21:18-19;

**“Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.”**

The entire statement deals with “cause” and “effect”, a sign of recognising the “timing” of His coming. The Lord uses the parable recorded to illustrate the answer. He points out that just as they know that summer is approaching when the trees commence to put forth leaves, so shall we know that His return to set up His Kingdom is approaching when we see all the things that he has previously described to them come to pass.

It is at this juncture that we read an additional comment in Luke’s account that is not included in the other two. Most Bible teachers today concentrate totally on the phrase in Matthew and Mark regarding **“the fig tree putting forth its leaves”**, applying the parable solely to the rise of the Israeli State. But Luke adds the phrase **“...and ALL the trees”**. The parable is not restricted to one little spurious state in the Middle East. It applies to an overall surge to national status of many smaller nations. And isn’t this exactly what we are observing in the world today?

It is when we observe these specific events that those who are watching in prayer and faith, and are “rightly dividing, or understanding, the ‘Word of Truth’”, know that the time for the return of our Lord Jesus Christ is very near.

The primary intent of the parable is to use the unalterable sequence of nature as proof of the equally unalterable sequence and certainty of world events, culminating in the End of the Age.

But we find that Luke also introduces a further factor into the equation which is not emphasised by the other two writers, Matthew and Mark. He equates in verse 31 of his account, the fulfilling of all these things with the nearness of the setting up of God's Kingdom. Dr. Bullinger, in his notes on this passage, points out that the phrase relating to 'the nearness of the Kingdom of God' relates to both time and place. In other words, it will herald the time of the **Greatest National Changeover in history**. It is more than a matter of passing interest that in the Apocryphal book of II Esdras 3:9 we find the following statement;

**"Esau is the end of this age, and Jacob the beginning of that which follows."**

We also find that the three accounts refer to the phrase "This generation will not pass away till all be fulfilled". The key word here is "generation". The great majority of modern theology teaches that this word applies to a period of 40 years. This leads to the 'futurist' conclusion restricting the fulfilment of most of these events as being the destruction of Jerusalem after 40 years from the time of the Lord's statement. They associate this period with the 69 years of Daniel's prophesy, as recorded in Daniel 9:24-27, and here they introduce a "gap" theory which transfers the final 70<sup>th</sup> year to the end of the age, just prior to our Lord's return. There is no doubt but that certain aspects of the Lord's prophesy was indeed fulfilled at that time when the Temple was utterly destroyed. But unfortunately, this gave rise to a further doctrine known as "Preterism" which claims that the return of our Lord Jesus Christ also took place in 70 A.D., and that no further application to future events was any longer viable. I can only say, with the greatest reverence, that if Christ has been reigning over His Kingdom since 70 A.D. that He has not been too successful, to say the least.

The word "generation", although sometimes applicable to a 40 year period, literally means, **"Birth, race, descent; offspring. It denotes an age or generation from the point of view of race"**. (*Bullinger's 'Critical Lexicon and Concordance to the English and Greek New Testament'*). The literal and fundamental meaning and application of this word 'generation' is that this "race of people" to whom, and of whom, He was speaking, would not pass away until all things of which He spoke were fulfilled.

And of course, this applied equally to the true Israelites in their midst, as well as those who, in the terms used later in His Revelation, verse 9 of both chapters 2 and 3, the Lord addressed and identified as “Those who claimed to be Judeans, or true descendants of Israel, but were not, being what He referred to as “The Synagogue of Satan”. And they are both still with us to this day.

So we understand the final assurance indicated in this parable. Christ’s plan and purpose is as certain as the continued sequence of the seasons, and the continued existence and operation of His creation. As we read in Genesis 8:22;

**“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”**

The fourth section of this Olivet Discourse refers to the sign of Noah and Lot. We will commence with the reference to the Days of Noah as recorded in Matthew 24:36-41;

**36. “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.**

**37. But as the days of Noe (Noah) were, so shall also the coming of the Son of man be.**

**38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe (Noah) entered into the ark,**

**39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.**

**40. Then shall two be in the field; the one shall be taken, and the other left.**

**41. Two women shall be grinding at the mill; the one shall be taken, and the other left.”**

V36. The word “knoweth” means “To come within the sphere of perception. Not restricted just to a detailed knowledge.”

It wasn’t that they would not know the actual date, but that they couldn’t perceive the overall concept.

It had a similar substance with I Peter 1:12;

**“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the**

**gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."**

The entire passage in Matthew chapter 24 as quoted above deals with disinterest and lack of perspective.

V37 deals with the fulfilment of questions two and three which the disciples asked our Lord, that is, the signs of His return and the end of the age. In reply, our Lord equates the answer to the conditions which were extant at the time of Noah. His reply is virtually an up-grading of what he stated regarding the sign of the fig tree with which we have dealt above. Mark makes no mention of these signs recorded by Matthew and Luke, but concentrates on several different signs with which we have dealt in previous studies.

I am not personally impressed by the statements of many Bible teachers to the effect that these signs of "eating and drinking etc," referred to days of gluttony and drunkenness. The Lord was referring to the fact that everyone would be going about their normal business and life styles without any idea of what was about to happen. In verse 39 of Matthew 24 we read the words "knew not". These words literally mean, "they did not wish to understand." It reflects exactly the conditions extant today at this time of the 'end of the age'. It represents the fulfilment of the prophecy recorded in Amos 8:11-13;

**"Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it. In that day shall the fair virgins and young men faint for thirst."**

What happened so suddenly? Matthew's account reads in chapter 24 verse 39, the words "took them all away". To whom was he referring? Modern theology is virtually unanimous in interpreting this statement in support of their "secret rapture" theory, applying the verse to those taken up to safety in the ark. But I can't help wondering as to why these same teachers do not quote Luke's account which reads;

**“And as it was in the days of Noe, so shall it be also in the days of the Son of man.**

**They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.”**

That doesn't seem too desirable to me!

However, Luke, in his account, introduces a further factor not mentioned by either Matthew or Mark. In Luke 17:28-33 we read;

**“Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife.**

**Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.”**

Clearly, we are being assured that those who had not accepted the warning by placing their faith in God would be destroyed. Those who had placed their faith in God would remain under His protection during the time when, as recorded in Luke 21:25-28;

**“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”**

Finally, in Matthew 24:40-41 we read of the process of 'Separation';

**"Then shall two be in the field; the one shall be taken, and the other left.**

**Two women shall be grinding at the mill; the one shall be taken, and the other left."**

Here again we find the effect of the 'Futurist' doctrine of the "Secret Rapture" adversely affecting our understanding. The word "taken" had absolutely nothing to do with being caught up in the air. In this context it means, "To be taken along side or with, as a husband takes a wife - signifying intimacy and mutual understanding, that is, being taken into the Lord's confidence". It has nothing whatsoever to do with caught up in a 'secret rapture'. It represents a process of separation by which some are given a gift of understanding and wisdom as to the Lord's will and purpose, whilst others are not. Daniel 12:10 expresses this principle very clearly;

**"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."**

This principle is also stated in Matthew 7:23;

**"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**

**And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."**

In other words, the Lord is telling these people that although they might have considered that because of all that they done in His name that they had a close relationship with Him, that because of their rejection of His Law, He never had a close relationship with them.

It's worth thinking about.

(To be continued).



# A WALK THROUGH THE GOSPELS.

By Bruce Horner

## Part 24

### JESUS ARRIVES AT BETHANY.

#### JESUS A THIRD TIME FORETELLS HIS DEATH AND RESURRECTION.

##### Mark 10:32-34 KJV

*32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,*

*33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:*

*34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.*

This is recorded by **Matthew, Mark and Luke**, but the amazement and fear expressed in verse 32 by **Mark** is strangely absent in the other two Gospels. It would appear that it was this circumstance which made our Lord for a third time give them a more detailed forecast of what would shortly happen to them when they reached Jerusalem.

##### Luke 18:34 KJV

*34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.*

In retrospect it is hard to understand the thickness of understanding displayed by the disciples. I understand the fear of the unknown due to the circumstances that surrounded them.

But I do not understand their inability to grasp what Jesus said to them from time to time, especially when He appears to have said quite bluntly the dangers into which they were heading. Did they really have this reservation in their understanding that if Jesus was what He said He was, then such things could never happen? Perhaps it was a cloak that the Lord put on their minds to prevent them from becoming too worried about how they should conduct themselves.

### **JAMES AND JOHN MAKE THEIR AMBITIOUS REQUEST**

**Matt 20:20-28 (KJV)**

*20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.*

*21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.*

*22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.*

*23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.*

This incident is recorded by both **Matthew** and **Mark**. It is interesting that only Matthew records that their mother accompanied them. Indeed, it would even appear that she was both the initiator and spokesman. Ambition is a powerful motivator, and appears to burn more strongly in the mother than in the sons at times. His rebuke to them was only mild. He called into question their ability to fulfil the role, capping this by declaring that the decision was not His, but the Father's, although He did not deny that they would, indeed, share His role and his fate.

*24 And when the ten heard it, they were moved with indignation against the two brethren.*

*25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.*

*26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;*

*27 And whosoever will be chief among you, let him be your servant:*

*28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

The reaction amongst the disciples was typical, showing them to be much the same as most of us. They became angry, and indignant, that some of them were prepared to take secret advantage over the rest of the others. Jesus found it necessary to give them clear instructions as to what leadership is all about. In a Christian community, this applies both to public leadership and to church leadership. To many people, unfortunately the majority, leadership is a means of self-projection. Witness our politicians. All they talk about is what they would have us believe that they have done, and how clever they are. Unfortunately it also seems to apply to many spiritual leaders also, who recount their own experiences and the numbers of people that they have saved. It is shown in the numerous committees that are formed, where the work, but not the power, is delegated to others. We have all seen these things in action. In my experience it has been the workers that I have admired, not the leaders. Christ made it very plain that leadership means that the leader becomes a servant to those whom he would lead.

### **BLIND BARTIMAEUS AND HIS COMPANION HEALED NEAR JERICHO.**

I am going to compare all three Gospel accounts.

#### **Matt 20:29-34**

*29 And as they departed from Jericho, a great multitude followed him.*

*30 And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.*

31 *And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.*

32 *Jesus stood still, And called them, and said, What will ye that I shall do unto you?*

33 *They say unto him, Lord, that our eyes may be opened.*

34 *So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.*

#### **Mark 10:46-52**

46 *And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.*

47 *And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.*

48 *And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.*

49 *And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.*

50 *And he, casting away his garment, rose, and came to Jesus.*

51 *And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.*

52 *And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.*

#### **Luke 18:35-19:1**

35 *And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:*

36 *And hearing the multitude pass by, he asked what it meant.*

37 *And they told him, that Jesus of Nazareth passeth by.*

38 *And he cried, saying, Jesus, thou Son of David, have mercy on me.*

39 *And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.*

40 *And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,*

41 *Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.*

42 *And Jesus said unto him, Receive thy sight: thy faith hath saved thee.*

43 *And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.*

## **Chapter 19: 1 And Jesus entered and passed through Jericho.**

These three accounts are almost impossible to reconcile: so I am recounting here the notes from Bullinger that are self-explanatory.

"Commentators and harmonisers agree in treating these three accounts as recording one single miracle. As in other cases they assume *similar* discourses, sayings, and miracles to be identical, as though the Lord never repeated a single word or work.

"From a comparison of the three Gospels, in the order of Luke, Mark and Matthew, it will be readily seen that four blind men were healed, and that there were three separate miracles on the Lord's visit to Jericho. The following particulars may be noted and considered: -

### **I. The Occasion.**

- 1 In the first miracle the Lord was "come nigh unto Jericho".
- 2 The second was as He went out of Jericho"
- 3 The third took place "as they departed from", and had evidently left Jericho.

### **II. The Blind Men.**

- 1 In the first there was one unnamed.
- 2 In the second there was one named, (Bartimaeus).
- 3 In the third there were two men.

### **III. The Circumstances.**

- 1 The one man was begging.
- 2 The second likewise.
- 3 The two men were not begging, and apparently were simply waiting for the Lord's passing by.

#### IV. Their Knowledge.

- 1 The first man did not know what the crowd meant, and asked.
- 2 The second (Bartimaeus) heard, but seems to have made no inquiry and at once cried out.
- 3 The two men also heard and cried out at once.

#### IV. Their Cry.

- 1 The first man cried "Jesus, thou son of David".
- 2 The second man cried "Son of David".
- 3 The two men cried "O Lord, Son of David".

#### V. The Lord's Action.

- 1 The Lord "commanded (the first man) to be brought".
- 2 He "commanded (the second man) to be called".
- 3 He called the two men Himself.

#### VI. Their Healing.

- 1 The first desired that he might be able to see (*anablepo*).
- 2 The second in like manner.
- 3 The two men asked that "their eyes might be opened" (*anoigo*).

#### VIII. The Lord's Reply.

1. In the first case, the Lord said: "*Receive thy sight, thy faith hath saved thee*".
2. In the second case, the Lord said: "*Go thy way, thy faith hath saved thee.*"
3. In the third case, the Lord "*had compassion on them, and touched their eyes*", saying nothing.

## IX. The Result.

1. The first man *"followed Him, glorifying God, and all the people gave praise to God"*.
2. Bartimaeus *"followed Jesus in the way"*, apparently in silence.
3. The two men *"followed Him"*, in silence also

We thus gather that the first two men were beggars who sat daily at either gate of Jericho: Jericho having at that time some 100,000 people, and doubtless many blind men."

In face of this and of the above details, all that a recent commentator has to say is: -

"The variation is undeniable, and the accounts cannot be harmonised at this point. But of course it is quite immaterial.... According to Matthew there were two blind men. Calvin therefore suggests that Bartimaeus met Jesus on His entrance to the city, and then went for the other blind man, and that both were healed as Jesus was leaving the city. This is very artificial dealing with the plain narratives. It is better to accept them as varying accounts of one single incident."

True, we cannot harmonise "one man" and "two men" without abandoning all idea of inspiration. We submit therefore that "it is better" to take all the details as being evidences of the minutest perfection, and avoid both artificial and superficial dealing with the Divine narratives."

### JESUS VISITS ZACCHEUS (Luke 19:1-10)

- 1 *And Jesus entered and passed through Jericho.*
- 2 *And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.*
- 3 *And he sought to see Jesus who he was; and could not for the press, because he was little of stature.*
- 4 *And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.*
- 5 *And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.*
- 6 *And he made haste, and came down, and received him joyfully.*

7 And when they saw it, they all murmured, saying,  
That he was gone to be guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord;  
Behold, Lord, the half of my goods I give to the poor; and  
if I have taken any thing from any man by false  
accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come  
to this house, forasmuch as he also is a son of Abraham.

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

Thus Zaccheus comes to our attention for the first time. A number of things stand out in this excerpt from **Luke**. For it is only Luke who tells his story. Namely, he is a publican or a tax collector, and a very rich man. In the natural course of events his wealth would be the inevitable result from his having such a vocation. However, he has heard of Jesus, and has a very strong curiosity regarding Him, for Zaccheus is by nature a good man, but subject to the usual pulls of a sordid life style in a society which left much to be desired. His physical appearance is described to us, because it is the means of his presence being brought to the attention of Jesus. Jesus, of course, was expecting him, and how Zaccheus must have thrilled to be called to play host to such a wonderful guest. He had, of course, the wherewithal to play host in the best possible tradition.

The result was predictable. The crowd all murmured that Jesus was going to be guest to a man that was a sinner. And as they stood there, Zaccheus declared himself to the Lord. "Behold, Lord, half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." There can be no question that he followed this through.

Baker's Harmony offers an interesting sidelight to this short discussion between Zaccheus and Jesus. In a footnote they say "Probably because the Roman law exacted a fourfold restitution from publicans who were convicted of extortion in collecting taxes. But according to the Jewish law, if a defrauder wished of his own accord, or on his own confession, to make restitution, he was not required to restore more than the amount defrauded, and a fifth part in addition; see **Numbers 5, 6, 7**.

What a wonderful blessing followed. Jesus said unto him, "*This day is salvation come to this house, forasmuch as he*



also is a son of Abraham. For the Son of man is come to seek and to save that which is lost." What a strange thing to say. Does it mean that by being saved he became a son of Abraham? Indeed, no! Jesus prefaced his remark by indicating that Zaccheus was already a son of Abraham. And as he had earlier indicated to his disciples, He had come only to seek out and save the lost people of the tribes of Israel. He was not called to any others at that stage of history.

There was more in store for Zaccheus than to entertain our Lord on 'the day' that 'He abode at his house' at Jericho. J.W.Taylor in his book *"The Coming of the Saints"*, tells us that "One of the oldest tales or narratives regarding the preaching of the Gospel in Rome is that contained in the important but somewhat neglected document called the *'Recognitions of Clement'*". Supposed by man to be a romance, but dating from the second century (for its antiquity is undoubted), it is yet quite possible that the foundation of it rests on a real account by St Clement. St Clement was contemporary with the Apostles, mentioned by St Paul (**Phil 4: 3**), and afterwards Bishop of Rome. At all events, we know positively that this was the opinion of Rufinus, who translated the book in AD 410."

In it St Clement tells of his first acquaintance with Christianity through the preaching of St Barnabas in Rome. St Barnabas is said to have been accompanied by others who had been personal witnesses of the miracles of our Saviour (Andronicus and Junia?). According to this account the mission of St Barnabas to Rome must have taken place either before or shortly after the crucifixion, very possibly about the time of the conversion of Saul. St Clement is represented as following St Barnabas to Caesarea and meeting there St Peter, St Zaccheus (the publican of the Gospel of Luke), St Lazerus, St Joseph, Nicodemus and others. The Holy Women are also mentioned incidentally. St Peter and his fellow disciples stay at Caesarea for the space of three months, the greater number of the men then accompany him in what appears to have been an historical journey from Caesarea to Antioch, wintering in Tripolis. Zaccheus is appointed by St Peter and left as Bishop of the Church at Caesarea, while Barnabas (presumably) goes on to his relatives in Jerusalem.

The history of St Mary and St Martha, which has been preserved for us in the Magdalen College Library at Oxford, appears to take up the history of some of these early disciples at

a rather later stage. The Bethany family, St Joseph of Arimathea and, according to some of these early traditions, St Zaccheus also, undertook a longer journey beyond Rome, as far as the neighbourhood of Massilia (the modern Marsalas). These missions appear to be fixed during the first ten years after the ascension of our Lord and between AD 34 and AD 44.

The old Aquitaine legends concerning St Martial, the supposed first missionary Apostle of Limoges, which have a definite history reaching, at least as far back as the 10<sup>th</sup> century, mention the name of St Joseph of Arimathea incidentally. St Martial (accompanied by his father and mother (Marcellus and Elizabeth), St Zaccheus and St Joseph of Arimathea - all Hebrews - are represented as arriving at Limoges in the first century. The name of St Zaccheus is permanently associated with the romantic village and pilgrimage of Rocamadour.

At Rocamadour it is said that Zaccheus built a little church and, either because he loved the rocks where he lived or the people among whom he dwelt, was called 'St Amadour' by his disciples. Here he is said to have been visited by St Martial of Limoges, and here he is said to have died and been buried.

In the village is a chamber in a rock with a recumbent statue of Zaccheus at its base. Over it is a white stone tablet with an inscription to his memory. Close by is a chapel of the Blessed Virgin containing an ancient statue of the Blessed Virgin and her Child, carved in wood, and venerated as having been carved by Zaccheus. It also contains a 'miraculous bell' of very ancient date, supposed to have been used by Zaccheus in calling his people to worship. This is said to sound of itself in times of special danger, and these times have been recorded.

The remaining monuments are found in the 'crypt of St Zache, on a lower level, reached by a special stairway. In the crypt there is a vertical chamber which for some four or five hundred years is said to have contained the body of Zaccheus after it was removed from the grave. This chamber was rifled by the Huguenots and the body burnt. Some of the ashes were collected, and these are now preserved above (or beneath) the altar of the crypt. The whole of this chapel is rich with various paintings and carvings representing the life of Zaccheus. In one he is waiting in the fig tree for the passage of the Saviour, in another he is opening the door of his house for the Saviour's entrance.

All are undoubtedly of extreme antiquity, and the type of statue seems to mark it as belonging to one of the earliest centuries. The bell, although not used until very much later, is not necessarily an anachronism in the first century. The Hebrews had been accustomed to the use of bells on the vestment of the High Priest during the course of many centuries. The 'body' is much more difficult to believe in, but its 'invention' in 1166 may reasonably be taken as confirmatory of the older tradition.

Pilgrimages to Rocamadour were undertaken long before this, and at the end of the 8<sup>th</sup> century the great Roland is said to have visited Rocamadour, and to have laid his sword "Durandal" on the altar of our Lady of Zaccheus. The local account of this states that he redeemed his sword afterwards by the gift of its weight in gold, but after his death, at Roncevalles, the sword was returned to Rocamadour. There it remained until 1183, when 'Henry II Curtmantle' took it away. A representation of the sword is chained to the wall on the plateau of St Michel, which overlooks the valley, and is in front of the chapel of the Virgin. The Pilgrimage to Rocamadour is one of the very oldest (if not the oldest) of French Pilgrimages.

## PARABLE OF THE TEN POUNDS.

### Luke 19:11-28

11 *And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.*

12 *He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.*

13 *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*

14 *But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.*

15 *And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.*

16 *Then came the first, saying, Lord, thy pound hath gained ten pounds.*

17 *And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.*

18 *And the second came, saying, Lord, thy pound hath gained five pounds.*

19 *And he said likewise to him, Be thou also over five cities.*

20 *And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:*

21 *For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.*

22 *And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:*

23 *Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?*

24 *And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.*

25 *(And they said unto him, Lord, he hath ten pounds.)*

26 *For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.*

27 *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

28 *And when he had thus spoken, he went before, ascending up to Jerusalem.*

Jesus told another parable, usually called the Parable of the Talents. This is recorded in **Matthew 25:14-30**. It is almost identical to the Parable of the Pounds and is another example of how our Lord must have delivered the same message time and time again, with only slightly different details in the presentation. Incidentally, we are told that the word *mina* is translated as pound, and is equal to one hundred drachmas, and is reckoned to be equal to £3 2s 6d of our money. Baker's Harmony, which gives this footnote was printed (5<sup>th</sup> edition) in 1994 and obviously has not been brought up to date.

The introductory sentence in **Luke 19:12** is most explicit: "*A certain nobleman went into a far country to receive for himself a kingdom, and to return.*"

This undoubtedly speaks of our Lord's departure from earth, and of His investiture with Power which **St John** saw as recorded in Revelation **chapters 4 & 5**; and of His Return to take charge of the Kingdom which is His by right. Before He went away He called His Ten Servants, and delivered unto them His Goods, His Pounds, or Talents; the Treasures of His Kingdom, and said: "Occupy till I come."

In **Matthew 21:43** Jesus had told the Jews, who, up to that time had been the Steward of the Kingdom: "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This was the time when the unjust Steward was deprived of his Stewardship, and it is interesting to see what indications are given as to who was appointed Steward in the place of the Jews.

The New Steward must be the nation to whom the Kingdom was given, and as the treasures of the Kingdom in the parables are given to the Ten Servants it is clear that the Nation, the New Steward, and the Ten Servants are all one and the same. Then who are the Ten Servants? Jesus said: "I am not sent but to the lost sheep of the house of Israel" which contained the Ten Tribes who were to be Jehovah's chosen servants and witnesses to all mankind. The Ten Servants are the Israel Nation, which is to be the new Steward of the Kingdom.

It must be noticed that our Lord's words, "Occupy till I come" were spoken to His Ten Servants at the beginning of the Christian age, before He went away, and that they hold the goods or treasures of the Kingdom throughout the Christian era until He returns. At that same time the Jews were deprived of the guardianship of the Kingdom, so that without doubt the Christian Age is the time period of the parables. At the beginning of this Age our Lord committed the goods to the keeping of the House of Israel, and at the end He is coming to reckon with His servants, and to take control of His Kingdom in Person.

It does not require much thought or study to arrive at the conclusion that Britain, the British Commonwealth of Nations and Anglo-Celto-Saxondom are the nation to whom the Kingdom is entrusted during the Christian Age. In Britain the Christian Church was established by the Apostles during the

first century AD; and from Britain the Gospel has gone out to the ends of the earth. Approximately 95% of all Missionaries who have gone out to foreign fields have been of Anglo-Saxon-Celtic stock. Among the Goods, or Treasures of the Kingdom is the Law of God, and Britain's Common Law is based upon the Commandments, Statutes and Judgments.

Another Treasure of the Kingdom is the Throne of David, established forever in the Israel Kingdom, and the Throne that is to be the Throne of Christ the King when He shall come to reign. In **Luke 1:32** Mary was told that: *"The Lord God shall give unto Him the throne of his father David; and he shall reign over the house of Jacob forever."* This Throne is indeed an important part of the goods entrusted to the Ten Servants. No one should be surprised to find this Throne in the care of the same nation as the Ten Commandments. Our Royal Family are lineal descendants from King David, and we are entrusted with this precious treasure until the Lord returns.

Another Treasure of the Kingdom is the Book of the Kingdom, the Old and the New Testaments, which contain the story of the Kingdom from its establishment at Sinai (see **Exodus 19**) to its restoration and glorious climax under Messiah's reign. This Book contains the history of the nation to whom the Kingdom is entrusted, and it is only natural that the Race whose story it is should be custodians of the record. The Book of the Kingdom is one of the greatest of treasures entrusted to the Ten Servants who have distributed the Sacred Story with its universal Gospel of Salvation to the ends of the earth. They have not kept it hidden in a hole in the ground, or a napkin, but have translated it into more than 1000 languages and dialects. The Bible is the world's "best seller" and is the best-known book in the world. It is the National Book of Israel.

## USURY.

It has often been argued from this parable that our Lord approved of the interest system. Please note that there is no difference between usury and interest. Most people think of usury as being "exorbitant interest", but the Bible defines usury as being "an increase" on anything loaned. (see **Leviticus 25:35-37**). Instead of approving of usury, our Lord, in this parable, actually utters a scathing denunciation of the interest system. He likened the Interest Taker to a person who wants to

get something for nothing, "Reaping where thou didst not sow, and gathering where thou didst not straw." To attempt to prove that Jesus approved of interest would mean that it would have to be proved that Jesus was "a hard, austere, Man" trying to get something for nothing, living upon the labours of others, and this would be impossible.

It is worth noting that Calvin had a huge influence on religious thought at the time of Cromwell when the Reformation was beginning to make such a difference to the condition of the people, and the beliefs of the church in general. Many of the emerging branches of the Protestant Churches were indelibly branded with his influence. However, it is not so well known that Calvin came from a Jewish family which covered its origin by a change of name in common with many other Jewish families of the period. This fact must surely account for the prevalence of the acceptance among the modern Protestant denominations of the Jewish practise of charging interest, claiming that "usury" and "interest" are not the same thing.

### 'HAVE AUTHORITY OVER TEN CITIES'.

A very important point emerges from our Lord's reckoning with His Servants. In addition to the National aspect there appears to be the individual assessment as well. When the King returns to reign we are told *that "the government shall be upon His Shoulder:"* and *"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever."* (Isaiah 9:6,7). He is to be the King of Israel, and eventually of the whole world. Following His established practices as throughout the Bible, He will need, and use, a large Executive Body for the administration of the Divine Economic System throughout the Israel Nations first, and then all the nations of the world, for they are all to become the Kingdom of our Lord.

This Executive Body will be chosen by the Father. They will be those whom He considers "worthy", and are apparently those who will have their place in the First Resurrection and Translation so vividly portrayed by St Paul in 1 Corinthians 15: 51-53 and in 1 Thessalonians 4:14-18. These will have new bodies - Glorified Bodies *"fashioned like unto His glorious body"*, and they will rule and reign with Him on this earth for a

thousand years. They will also include the twelve Apostles as stated in Jesus definite promise: *"ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."* (Matthew 19:28; Luke 22:30)

The statement in the two parables indicates that those who are resurrected will act as "His Executive Body". Two of His Servants were approved by the Master for the manner in which they had acted upon their faith. - they had been faithful, and were rewarded by being given Executive authority over "ten cities" and "five cities" respectively. They are among those who will "reign with Christ" over His Kingdom and the World. These are the "overcomers" of Rev. 3:21.

*"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."*

#### **Luke 19:28**

*And when he had thus spoken, he went before, ascending up to Jerusalem.*

### **JESUS ARRIVES AT BETHANY SIX DAYS BEFORE THE PASSOVER.**

#### **John 11:55**

*The Jews' Passover was near and many had gone up from the country to Jerusalem before the Passover, to purify themselves,*

This is the third Passover mentioned in **John's Gospel**. The first (2:13 ff) was early in Jesus' ministry, before the arrest of John the Baptist. It was Jesus' first visit to Jerusalem after his baptism, and during it he had performed certain 'signs' which brought forth a limited measure of faith on the part of many and encouraged Nicodemus to pay his famous visit to him by night. The second Passover recorded by **John (6:4)** fell in the course of Jesus' Galilean ministry. He did not go up to Jerusalem on this occasion, but his discourse on the bread of life reproduced in this context (6:26 ff) is based on Old Testament themes which were prominent in the synagogue service at this time of the year. Now comes the third Passover; its approach found Jesus.



longer in Galilee, but back in Judaea, where he had been during the Feast of Tabernacles of the previous autumn. During these six months he had visited Jerusalem for the festivals - Tabernacles in October (**John 7:1 ff**) and Dedication in December (**John 10:22 ff**). Otherwise he had stayed in more remote parts - first in the Jordan valley (**John 10:40**), from which he went to Bethany to raise Lazarus from the dead, and now at Ephraim.

If the first of the three Passovers fell in AD 28, 'forty six years' after Herod began the rebuilding of the Jerusalem temple (**John 2:20**), this third Passover would be that of AD 30. John's repeated designation of the Passover as 'the Jews' Passover' - a form of words that he uses for other festivals too - suggests that he envisaged Gentiles as making up a substantial proportion of his reading public.

The necessity of ceremonial purification (eg after contact with a corpse) before keeping the Passover is laid down in **Numbers 9:6 ff**. Josephus confirms that pilgrims came up about a week before Passover and indicates that they spent the days in Jerusalem before the feast undergoing the appropriate purificatory rites.

**John 11:56** *So they were looking out for Jesus and saying to one another as they stood in the temple, 'What do you think? He will not come to the festival, will he?'*

As earlier, at the Tabernacles festival in the autumn (**7:11**), so now the people wondered if Jesus would come to Jerusalem. The danger was greater this time; they knew that the authorities had decided on his arrest.

**John 11:57** *Now the chief priests and the Pharisees had issued orders that any one who knew where Jesus was should inform them, so that they might arrest him.*

The publication of these orders was sufficient to let the residents in Jerusalem know the intentions of the Sanhedrin - the 'chief priests and the Pharisees'. But the rulers' further intention, to procure his death when once they had him in their power, was probably NOT a matter of general knowledge.

(To be Continued.)

# HEBREW, ISRAELITE, or JEW.

A Study by Frank W. Dowsett.

**I**t will no doubt come as something of a surprise to most Christians to find that the literal word 'JEW' does not appear in the entire original text of the Bible, neither the Old nor the New Testaments. The original Hebrew of the Old Testament uses the word 'Yehudim', meaning 'Judahite.' The original Greek of the New Testament uses the word 'Ioudaios', meaning 'Judean'.

These original words were used in the earlier translations of our Bible, and only seem to have been replaced by the word 'Jew' in fairly relatively recent times.

Dr. Young, in his 'Analytical Concordance of the Bible' says of the word 'Jew';

"A descendant of Judah. Strictly speaking, the name is only appropriate to the subjects of the kingdom of the two tribes after the separation of the ten tribes."

I cannot too strongly emphasise that point. The word 'Jew', even as it is presently used in the Bible, was only ever applicable to the southern House of Judah, and in fact, only to a small portion of even that section of the overall people of Israel. The Northern House of Israel was **NEVER** referred to as 'Jews.' In fact, the major portion of the House of Judah was also **NEVER** referred to as 'Jews.'

The word 'Jew' was only ever used in the Bible, and then only by modern translators, in regard to the descendants of the portion of the Southern House of Judah who returned from the Babylonian captivity under Ezra and Nehemiah. The word could not have been applied to the balance of the House of Judah, nor to the Northern House of Israel, for the simple reason that they were not there!! These people, who formed the major part of Israel, were in captivity to the north-west of Palestine, and included the whole of the northern ten tribes which had been

previously taken into captivity, together with the major section of the southern two tribes who had subsequently been taken captive into the same regions long before the Babylonian captivity. The Apostle James was fully aware of this fact, because he addressed his epistle to, "The TWELVE tribes scattered abroad."

It is absolutely essential for a correct understanding of the Bible that we acknowledge the difference between "The Hebrews" "The House of Israel," "The House of Judah," and "The Jews."

God never ever confused these terms in the Bible. And if God considered it so necessary to make such careful distinction between them, THEN THERE IS ABSOLUTELY NO EXCUSE FOR US NOT TO DO LIKEWISE. The 'House of Israel' is NOT synonymous with the 'House of Judah'. What is more important is that the terms 'The House of Israel' and 'The House of Judah' are NOT synonymous with the term 'Jew.' The House of Judah and some of the Jews are OF Israel, that is, descended from Jacob. But the distinction which we wish to emphasise is that whilst some Jews may be Israelites, ALL ISRAELITES ARE NOT JEWS. In a similar way, for example, all Scots are British, but all British are not Scots.

When the general blessings were apportioned by Jacob to his twelve sons just prior to his death, the dominion, which was to come from the promise of the development into a Nation and Company of Nations, was given to Joseph. But the kingship over this dominion or nation, including the Great King Himself, our Lord Jesus Christ, was to come from and through Judah. Thus, the northern House of Israel, which came from Joseph, and the southern House of Judah, which came from Judah, each had their GOD-APPOINTED tasks and destinies to fulfil.

The prophets displayed meticulous care in their address to "The House of Israel", "The house of Judah", and "The inhabitants of Jerusalem, the Jews."

To apply to one House a prophecy which refers to the other, only confuses both the message and its understanding.

But in regard to the "Jews", it is essential to note that this name is used in the New Testament of those who resided in the portion of Palestine called Idumea. Thus they were, in the main, the Idumeans. It is also interesting to note that not once did our Lord ever have a good word for these people. On the contrary, He constantly referred to them as His greatest enemies.

Thus we have two distinct sections within the people of Christ's day referred to as 'Jews.' There were the Galileans, who were mainly from the tribe of Benjamin (The 'Light-bearing' Tribe). It was from this section of people from whom came all of the disciples except Judas. These were the GOOD FIGS referred to in the 24th. chapter of Jeremiah. Most of the true descendants of Israel of the Babylonian captivity were to be found in this group. But there were also the Idumeans, comprising the 'mixed multitude' who came back with the others from Babylon. These also mixed with the people of the land who were NOT Israelites, and constituted the BAD figs of Jeremiah's prophecy. It was these people who were claiming to be God's people, and whom our Lord Jesus Christ accused of being 'Children of their father the devil.' The good section of these people, that is, the Galilean section, later escaped and joined up with their brethren of the twelve tribes already migrating westward. The balance of them, the BAD FIGS, were destroyed in the destruction of Jerusalem by the Roman General Titus in A.D.70, or dispersed among the nations of Europe, where they became a "Proverb and a taunt and a curse," just as the Lord had spoken through Jeremiah. We read in Jeremiah, 24:9-10;

**"And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers."**

Our Lord Himself warned us in Revelation 2:9, and 3:9 about "those that call themselves Jews, (original "Judeans") but

who are not, but are of the synagogue of Satan.” He knew who His enemies were even if we don’t. This automatically presumes that there were those who called themselves “Jews” (original “Judeans”) who were descendant from Judah.

A few centuries after this final dispersion, a nation called the Khazars took over in Palestine, after officially adopting the Jewish religion of Judaism. The descendants of these people and those who escaped the final destruction of Jerusalem have become the present day Zionist Jew. These people do NOT constitute a nation. They are held together purely by, and as, a religion. They are made up of people from every nationality under the sun. **THERE IS NOT AN OUNCE OF ISRAELITISH BLOOD IN THEIR VEINS.**

There is absolutely no relationship between the present-day Zionist/Jew and the true Judahite of our Lord’s day. To refer to our Blessed Lord as a ‘Jew’, in the modern context and usage of the term, is an insult of the greatest magnitude to our Saviour. Most Christians believe that the occupation of the land of Palestine in 1948 by the Jews was the fulfilment of prophecy wherein Israel was prophesied to return to the land which God had promised them. Nothing could be further from the truth! Israel, that is, TRUE ISRAEL, returned to its rightful inheritance in 1917, just as the Word of God said they would. Edom/Esau, the modern Zionist/Jew and the sworn enemy of God, posing as Israel, threw them out in 1948, JUST AS THE WORD OF GOD SAID THEY WOULD. Referring to this enemy as ‘the inhabitants of Jerusalem’, (Note, NOT as Judah), the prophet Ezekiel has this to say, (Ezek.11:1.5);

“Son of man, thy brethren, even thy brethren, the men of thy kindred, and ALL THE HOUSE OF ISRAEL WHOLLY, are they unto whom the inhabitants of Jerusalem have said, ‘Get you far from the Lord: unto US is this land given in possession.’ ”

As Christians, we are enjoined to 'rightly divide, or understand, the Word of God.' We will NEVER be able to do this whilst we confuse the terminology of the Bible and apply the promises of God to the wrong people.

So to summarise the position we find that neither Abraham, Isaac, nor Jacob were "Jews". They were not even "Israelites". They were "Hebrews", a word derived from Abraham's forefather "Eber". To illustrate, it would be just as foolish to refer to my own grandfather, who was of Swedish descent, as now being an Australian, based on the fact that his grandson was born as an Australian.

The word "Israel" was not even used prior to Jacob being renamed "Israel" in Genesis 32:28. His descendants were thereafter referred to as Israelites. They were not referred to as "Jews". This word was first used in II Kings 16:6. As previously stated, this word in the original manuscripts was "Judahite", or a descendant of Judah.

There are many thousands of these TRUE "Jews" now living, mostly within the borders of the Christian/Israel nations, who, whilst accepting the religion of Judaism, are nevertheless of Israel. Most of these people are still blind to their heritage through true Israel.

The relationship between Israel and Judah is clearly set forth in Psalm 114:2;

**"Judah was his sanctuary, and Israel his dominion."**

Israel was to inherit the dominion of God's Kingdom, whilst Judah, as the Lord's sanctuary, was to provide the King over that dominion.

To misuse and wrongly apply their names and titles confounds the clearly expressed plans and purposes of God and His Kingdom, and causes a total misunderstanding of His Word.



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With our Christian love,

*Frank and Betty Dowsett.*

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Bow down thine ear, O LORD,  
hear me: for I am poor and needy.  
Preserve my soul; for I am holy:  
O thou my God, save thy servant  
that trusteth in thee.  
Be merciful unto me, O Lord:  
for I cry unto thee daily.  
Rejoice the soul of thy servant:  
for unto thee, O Lord, do I lift up my soul.  
For thou, Lord, art good, and ready to forgive;  
and plenteous in mercy unto all them  
that call upon thee.  
Give ear, O LORD, unto my prayer;  
and attend to the voice of my supplications.  
In the day of my trouble I will call upon thee:  
for thou wilt answer me.  
Among the gods there is none like unto thee,  
O Lord;  
neither are there any works like unto thy works.

Psalm 86:1-8.

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