



# THE COVENANT VISION.

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## Contents.

ISSUE No. 103.

Editorial. . . . .	1.
The Heritage of Israel . . . . .	Pt. 24. 3.
C.V. News. . . . .	22.
Our Protective God. . . . .	Pt. 20. 23.
Prophecy. . . . .	36.
A Walk Through the Gospels. . . . .	Pt. 25. 44.
About Our Ministry. . . . .	59.

**“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.

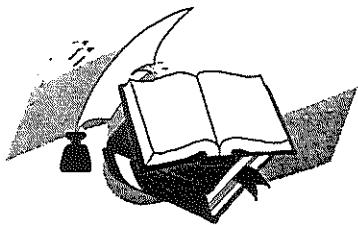
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned ONLY with what we believe the Word of God says and teaches.

**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.

**P**lace! What a wonderful thought. It has been a universal topic since the beginning of time. As I write this editorial on July 7, I have no idea as to whether or not it will still exist by the time it is read.

So let us define it. Peace, in the Biblical sense, means not just an absence of war, but health and prosperity.

One does not 'declare' peace. Peace is a result, not just an abstract condition. We read in Isaiah 32:17;

**"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."**

The only way to secure true "peace" is to introduce righteousness. So what is "righteousness", and how do we attain it? The first occurrence of this word is found in Genesis 15:6, where we read;

**"And he (Abraham) believed in the LORD; and he counted it to him for righteousness."**

Thus we see that "righteousness", and subsequently "peace", are the result of "believing in what the Lord has said"!

Now we can consider the question, 'can everyone obtain peace just by wanting it, or even praying for it'? The answer is simply NO!

The Bible is quite explicit on this point. Peace comes ONLY as a result of OBEDIENCE to God's will and purposes. To obtain peace, we have to do things God's way, not ours. And God's way consists of obedience to His Laws, Statutes, Commandments, and Judgments. This results in repentance and forgiveness, which alone brings us into a right relationship with God, a condition which is referred to as being "righteous" which results in health and prosperity.

But what of the alternative? Again, God's Word is very explicit. We read in Isaiah 48:22;

"There is no peace, saith the LORD, unto the wicked."

And again in Ezekiel 13:9-15;

**"And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.**

**Because, even because they have seduced my people, saying, Peace; and there was no peace;**

**And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.**

**Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:**

**Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.**

**Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?**

**Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.**

**So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.**

(Concluded on page 58)

# The Heritage of Israel.

*By Frank W. Dowsett.*

## Part Twenty Four.

### Of Whom Christ Came.

“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.

We now come to the final study in this series dealing with Our Glorious Heritage. The most important feature of these wonderful promises is that of the importance, indeed the necessity, of recognising the fact that nothing of what we have mentioned over the course of these studies would have any relevance, nor indeed would have been possible of fulfilment, except for the life and ministry of our Lord Jesus Christ. We read in Romans 15:8;

**“Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.”**

These covenants and promises and blessings of which we have been studying were not made with any particular person or organisation, nor for that matter, any other nation, than Israel. God’s Word is most emphatic upon this point. As we read in Deut. 7:6, Amos 3:2, Psalm 147:19-20;

**Deut. 7:6. “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.”**

**Amos 3:2. “You only have I known of all the families of the earth:”**

**Psalm 147:19-20. “He sheweth his word unto Jacob, his statutes and his judgments unto Israel.**

**He hath not dealt so with any (other)\* nation: and as for his judgments, they have not known them. Praise ye the LORD.”**

\*(see Septuagint and NIV)

God works, and has always worked, to a very specific pre-ordained plan. This plan included a number of totally inviolate principles and decisions. They include, and are referred to as “the gifts and calling of God”. And as we read in Romans 1:29;

**“For the gifts and calling of God are without repentance.”**

This simply means that God intends to do exactly what he has pre-ordained. Nobody, or no-thing, will ever change His mind as to the implementation of His Divine Plans and Purposes. His Word is quite explicit. In Numbers 23:19 we read;

**“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he**

not do it? or hath he spoken, and shall he not make it good?"

Again, we read in Malachi 3:6;

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

The entire fate of the world, and indeed the whole of creation, depends on the successful completion and operation of this plan. The plan itself was placed in the hands of both an anointed people, Israel, under the control of an anointed person, our Lord Jesus Christ. And irrespective of what parsons and priests and would-be prophets may say to the contrary, God fully intends to carry out these plans to their inevitable end - the perfection of His creation, and its release from all sin, suffering, and death for all the endless ages to come, through these two anointed agencies. It is quite beyond our human capacity to even begin to imagine what this will be like. As we read in I Corinthians 2:9;

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

So let us then examine this phrase.

"and of whom as concerning the flesh Christ came,  
who is overall."

#### 1. "Of Whom Came Christ"

There can be no doubt of the fact that our Lord Jesus Christ came from the race of people called Israel. He was NOT a Jew, in the modern use of this terminology. As we have pointed out many times over the years, there is no such word as "Jew" in the entire Bible in the original languages in which it was written. The Old Testament word used was "Judahite", whilst in the New Testament the original word is "Judean". The translation of these words into the single word "Jew", and the fact that there is a large number of people throughout the world

today who are referred to as "Jews", has been used to completely mislead people for centuries. There is no doubt but that there are many thousands of "Jews" today who are literal descendants of JUDAH - "Judahites, or Judeans." Interestingly, most of these folk live within the modern Anglo-Saxon-Celtic nations. But it must also be recognised that there are many who claim to be, and are called "Jews" by virtually every church and minister today who, as our Lord Himself said in verse nine of both chapters two and three of The Revelation, are "The Synagogue of Satan". To identify our Lord as being a descendant of this Satanic enemy must be the ultimate insult that could ever be directed against our Dear Saviour and Redeemer. He was born of Israel, as we read in Isaiah 9:6; and 49:3;

**"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

**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 with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

**The Lord sent a word into Jacob, and it hath lighted upon Israel."**

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

In Mary's genealogy as recorded in Luke 3:38, our Lord's line of descendants is traced right back through King David and the Patriarchs to Adam;

**"Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."**

There is absolutely no mention, or even hint, of our Lord descending from present-day Jewry. He was certainly NOT an Israeli, despite the astonishing remark of one of the best known living evangelists that "Moses led the Israelis across the

Red Sea." No wonder most Christians are confused. As a matter of interest, this evangelist was converted under the ministry of Rev. Mordacai Ham, who himself was a firm believer in the identity of the Anglo-Saxon-Celtic people as present-day Israel. Makes one wonder, doesn't it.

## 2. "as concerning the flesh."

It is not unreasonable to conclude that many people would wonder as to why our Lord had to come to earth "in the flesh", that is, as a human being, in order to accomplish His purposes. But as we study this aspect, the necessity of His doing so becomes patently apparent. We read in the Epistle to the Hebrews 2:16-18;

**"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."**

The important word to note in the above reading is the word "brethren". It is used in two senses. Firstly where the original Greek word is 'philadelphos', denoting 'a brotherly relationship' as in 1 Peter, 2:17;

**"Honour all men. Love the brotherhood. Fear God. Honour the king."**

Secondly, where the original Greek word is 'adelphos' which denotes a person "of the same racial origin". It is this word that is used by the Apostle Paul in addressing all his epistles, and which is used in the above quote.

As God, Christ could not die. And as His own Law required a 'sin offering', He could not become this offering without taking on human form and nature. This situation is clearly explained in Hebrews 9:11-17;

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For where a testament is, there must also of necessity be the death of the testator.

For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”

The second reason that Christ had to come ‘in the flesh’ was to fulfil the law regarding re-marriage. That Jehovah/Jesus was married to Israel, and thus her husband, is beyond dispute. We read in the statement of the New Covenant in Jeremiah 31:32;

“Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD.”

But His wife became ‘unclean’ in His sight, and Jehovah was obliged by His own Law to give her a Bill of Divorcement, and send her away.

But at a later time He declared His intention to re-marry His former wife Israel, the account of which is found in Hosea 2:19-20;

“And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.”

Now this created quite a problem, the full significance of which is stated in Deuteronomy 24:1-4;

“When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorce, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorce, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.”

It thus became necessary for the former husband to die, in order that the former wife could be re-married to Him.

And that is exactly what happened. The first husband, Jehovah/Jesus, took on human flesh in order that He could die, thus releasing the former wife from the requirement of His own Law, and placing her in a position where she could legally remarry her first husband. I stress this point because of the generally taught doctrine that Israel was God's wife, but Christ's wife is the church. This is readily seen in the normal marriage service where the couple being married are likened to the marriage of “Christ and the church”. I'm afraid that I just can't understand the process of modern theology. In Exodus 6:3 we read the following;

“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.”

The same Jehovah that married, and then divorced Israel, was the Jehovah who, as clearly stated in Hosea, His intention of re-marrying her again at some future time. But as we have just stated, God Himself could not die, so He came to earth as Jesus, and paid the price of death so that His intentions in this regard could be achieved. This is not 'rocket science', but plain and simply stated fact. I'm constantly appalled at the 'ease' by which modern theology can turn a simple truth into such a contradictory doctrine.

## 2. "Who is over all, God blessed for ever."

To fully understand this statement, one need look no further than I Timothy 6:13-16;

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;  
That thou keep this commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ;  
Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;  
Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

Having studied all these aspects of Christ's ministry, it must have become apparent, even to the most elementary Bible student, that there must have been a deliberately planned purpose in all this. It is also of the greatest significance to note that every one of these purposes is specifically and primarily applicable to His people Israel.

## 1. Christ came in the flesh to SAVE His people Israel.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

(Matthew 1:21)

In his excellent book, "How to Enjoy the Bible", Dr. Bullinger made the following observation;

"The Bible is the Word of God. This Word is comprised of 'words'. So in order to understand the 'Word', it is necessary to understand the 'words'." I cannot too strongly advise all Bible students to strictly observe this advice. The important word in the above verse is "SAVE".

What does this mean? The casual reader of the Bible will, no doubt, immediately associate it with "being saved" by accepting the Lord Jesus Christ, which is the normal teachings of most churches. But let us look at this word. We find in Strong's #4982, that this word primarily means "To deliver or protect. To heal, preserve."

In other words, to be "Saved" is to be placed in a position of being protected and delivered. There is much more in this than just having our sins forgiven and thereby obtaining everlasting life. A classical example of this is the use of the word "saved" in James 5:14-15;

**"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:**

**And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."**

The word "saved" underlined above is the same Greek word used in our previous example. It is the same word used in that well known statement in Romans 10:9;

**"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."**

It doesn't say that the person will necessarily be healed, but that they would be "saved". Whether or not the Lord wills that the person involved would also be healed, the guarantee is that the person would be placed, as a result of their faith in asking for this prayer, into a condition of safety and protection. They immediately find themselves covered by the Lord's protection, whether in life or death.

And this is what was promised to Israel. Jesus Christ came to cover His people Israel with His Divine protection.

## 2. Christ came to REDEEM His people Israel.

We read in Luke 1:68;

**“Blessed be the Lord God of Israel; for he hath visited and redeemed his people.”**

It should be carefully noted that the word “redeem” means something entirely different to the word “save”. They are most certainly not interchangeable terms. It means “**to buy back something which you originally owned**”. For example, if you were to go to a pawnbroker and lodge something with him as security for a loan, you don’t go and buy it back when you return the money you borrowed. You pay the price to “redeem” what was yours. Additionally, no one else can “redeem” your property if you default on the loan. They can only purchase what you have forfeited. The only person who can redeem anything is its original owner. This was what our Lord Jesus Christ did. He owned Israel. They were His property, His people. Because of their gross sinfulness they were divorced and sold into captivity and slavery. But it was always God’s intention to recover His people, and when our Lord Jesus Christ came at His First Advent, He had to pay the necessary price to REDEEM what was originally His. Because the ultimate punishment for Israel’s sins was death, that was the price of redemption our Saviour had to pay.

This is intrinsically contained within the terms of the New Covenant. As we read in Jeremiah 31:33;

**“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”**

We also read in Hebrews 9:11-17 a most graphic account of the reason for redemption. It gives us the details of why Christ had to die;

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, (covenant) that by means of death, for the redemption of the transgressions that were under the first testament, (covenant) they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”

This is exactly the same principle we find when we make a “last will and testament”. It is of no value whatsoever, and cannot come into effect, until we die.

### 3. Christ came only to Israel.

I realise that this statement is very contentious as far as many people are concerned. The fact that theology has substituted “the church” for “the nation of Israel”, has totally obscured the initial, and main reason for the coming of our Lord Jesus Christ in the first place. How else could we understand the Lord’s own statement as recorded in Mathew 15:24?

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

Several modern translations such as the NIV, Phillips, Jerusalem, express the latter part of this verse in the terms “I

was sent ONLY to the lost sheep of the house of Israel" The NEB adds the words "and to them alone". (my emphasis).

We may well ask, "What about the other nations of the world?" Let me say quite categorically, that they are NOT excluded from God's plans and purposes. This is not a matter of exclusiveness, but of priorities. The promises made to Abraham were quite explicit, as we read in both Gen. 12:3 and again in Gen. 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?"**

Here we find that all families and all nations of the earth shall be blessed through Abraham and his seed. We also read the words of Solomon at the dedication of the Temple, as recorded in I Kings 8:41-43;

**"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;**

**(For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;**

**Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name."**

This record alone should satisfy this question beyond all doubt. But there is one other statement which totally supports the above conclusion. It is found in Micah 4:1-2;

**"But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be**

exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem."

We must realise that God's plan provided for Israel to first be trained in His Laws and Commandments, after which they could then take these blessings to the other nations and families of the earth. They were chosen by God Himself to be His servant nation. It has nothing to do with favouritism, but, as previously stated, one of priorities. The teacher must first be trained in order to train the student. It's no different than we have today in our schools and colleges. In the final restoration of Israel, there will be no more need for missionaries to go to other countries with the Word of God, as these countries will send emissaries to us to learn God's ways, and then return to their own countries to train their own people.

#### 4. Christ Will Return to Govern Israel.

We read of this promise in Isaiah 9:6-8;

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

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 with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The Lord sent a word into Jacob, and it hath lighted upon Israel."

There are several aspects of this promise about which we should be very cognisant.

Firstly, Christ alone will control our government.

There will no longer be such institutions as political parties. There will be no negotiating meetings. Democracy will no longer exist, and will be replaced by Autocracy. God's decisions will be absolutely final, and not subject to appeal by all the do-gooders which today plague our lives. His Laws, being perfect, will completely change every aspect of our present living standards. There will be no more poverty, no more sickness, no more misery, no more wars, and no more death. It all sounds too good to be true, doesn't it. But it is the clearly appointed Plan and Purpose of God for His people Israel, and finally for the entire world.

The New Covenant which He made with Israel will then come into full operation. I realise that many consider that this is already in operation, but let us read the actual terms of this New Covenant as Hebrews 8:8-12; records it, and then consider the situation;

**“Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:**

**Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.**

**For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:**

**And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.**

**For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”**

Firstly, this New Covenant will not be similar to the Old Covenant which God made with His people Israel when He released them from Egypt. That covenant was a conditional covenant, in that God's promises depended on Israel's obedience. This New Covenant, on the other-hand,

promises God's blessing irrespective of any conditions. Under the Old Covenant, Israel was given the choice of accepting or rejecting God's Laws, whereas now, God gives us no choice, but says quite categorically that He Will write His law on our hearts and in our minds. Are we now living under those wonderful conditions? Obviously not. Far from it. Our nation and people are becoming more lawless every day. He promises that He would be our God. Is He accepted as our God today? Again, the answer is a resounding NO! We pander to the gods of the heathen in our midst, and give them standing which is all too often more favourable than what is given to our God, the God of Abraham, Isaac, and Jacob. You rarely, if ever, hear the name of foreign gods mentioned in blasphemy. Have you every watched a T.V. show where the character gets into strife and curses by the name of Mohamed or Buddah? No way. It is always the Christian God's name that is used. And never get trapped into thinking that this is just a coincidence. The anti-Christ powers behind virtually ALL of the programmes you see have planned this quite deliberately. I sometimes wonder how far we would get if we commenced a class action in the courts against these producers on the grounds of religious discrimination.

Then again, are we at present recognising that we are His people? Fat chance, with virtually every Christian church and denomination bowing and scraping to God's declared enemies as being His people. And we wonder why we are in such dire trouble.

Are we teaching every member of our community to love the Lord in such a way that they all know Him? Is God, at this very moment, being merciful to us for our sinfulness and unrighteousness so that He no longer remembers them?

The answer to all these questions is still in the negative. All these conditions are NOT operating in our midst. What we must recognise is that whilst the Covenant has been made by God, it does not come fully into operation until His Holy Laws are written on our hearts and minds and we repent and agree to obey them. Blessing has always followed obedience, not the other way around. All the blessings promised depend on the very first statement within this Covenant, that of God's Laws becoming operative within our Israel nations.

The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable."

7. Christ Will Restore Perfection Through Israel.

We read of this wonderful time in Romans 8:18-23;

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Finally, as recorded in 1 Corinthians 15:24-28, the perfected Kingdom will be handed back to the Father so that Christ will be All in All;

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death. For he hath put all things under his feet.

But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

So we see that God is working to a specific, pre-ordained plan based on totally inviolate principles and decisions.

These are “the gifts and callings of God” of which we read in Romans 11:29;

**“For the gifts and calling of God are without repentance.”**

They are not to be regretted. They are without the slightest possibility of change of purpose. We realise here the full significance of Malachi 3:6;

**“I am the Lord. I change not.”**

The entire fate of this world depends on the success of this plan.

This plan requires both a Chosen Person, and a Chosen People. They are identified in Christ and Israel.

We can be fully assured that because the great majority of this plan has already been accomplished, that the balance not yet fulfilled is equally assured.

**“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!**

**For who hath known the mind of the Lord?**

**or who hath been his counsellor?**

**Or who hath first given to him,  
and it shall be recompensed unto him again?**

**For of him, and through him, and to him,  
are all things:**

**to whom be glory for ever.**

**Amen.”**



# C.V. NEWS.

Once again we extend our sincere thanks for all the support and encouragement we have received from so many of you over the past months. You have been a very real source of blessing to us, and we know that the Lord will repay your faithfulness.

Since our previous issue, we have experienced quite a few changes, if not problems. Firstly, one of our main helpers, Bruce Horner, spent a few weeks in hospital where he had open heart surgery for a triple by-pass. Thankfully, despite the fact that he had a few set-backs during recovery, he is now back at home, but it will be at least three months before he is capable of resuming his normal activities. I know he would appreciate your prayers. Secondly, Gordon Symons has been diagnosed with sleep-apnoea, combined with heart, lung, and kidney disorders. Fortunately, the doctors expect that with the appropriate treatment for the sleep apnoea, the other conditions will improve. So please place his name, together with his dear wife Lorraine, on your regular prayer list. But you can't keep a good man down, and he is now coming to the office every few days for a few hours a day so that the book and tape orders will not take too long to send out to you. But please be patient if they don't arrive as quickly as we would like.

So I find myself working overtime at times, but thankfully the Lord is making provision for us to continue to the best of our ability. One thing I have introduced is that we all work for half a day, and what isn't done then just has to wait till the next day or week.

Betty, thankfully is improving in many ways. She visits the physiotherapist every two weeks, and the regular treatment is quite helpful, in that despite her poor eyesight, she enjoys doing little jobs around the house, which not only gives her satisfaction, but takes a bit of the load from me. So we get along very well in the circumstances.

We have been most encouraged by the reception to the tapes and books which we have been distributing, and together with our two publications, are proving to be a real blessing to so many people. So we recommend that you avail yourselves of these services, especially in distributing them to your friends in these last evil days. How we look to the soon return of our Lord Jesus Christ. May He richly bless and protect each one of you.

# GOD IS OUR PROTECTOR.

By Bruce Horner

## Part 20

### NATIONAL DAYS OF PRAYER - Part 2

No 4. Sunday, October 1, 1939.

Day of Prayer by Order of the King in Council.

**F**or some reason, after desolating Poland, Hitler was restrained from turning the might of his air force against Britain at a time when she was unprepared to meet the attack.

The following month Hitler launched his attack upon our shipping by the sowing of magnetic mines; but within a very short time one of them had been spotted, recovered, examined, its secret learnt, and counter-measures immediately devised which largely neutralised their effects.

No 5. Sunday, May 26, 1940.  
Day of Prayer by desire of the King.

### DUNKIRK.

**T**wenty-two years after the victory that followed the National Day of Prayer on August 4, 1918, the British Army was in mortal peril. On May 10, 1940, the Germans launched the blitzkrieg against the Low Countries and France. By the end of the second week in May the French defences at Sedan and on the Meuse were broken. German Panzer forces, led by Rommel and his 7<sup>th</sup> Panzer Division, burst through, and with lightning speed began a rapid advance across France and Belgium. King Leopold capitulated, the Belgian Army ceased to resist, and the German 'armoured scythe-stroke almost reached Dunkirk', the only port from which to evacuate the British Expeditionary Force.

On May 27, the German High Command went so far as to boast: 'The British Army is encircled, our troops are proceeding to its annihilation.' Afterwards, in a speech in the House of Commons on June 4, Mr Churchill revealed how grave the prospect had been.

"When a week ago today I asked the House to fix this afternoon as the occasion for a statement, I feared it would be my hard lot to announce the greatest military disaster in our long history. I thought - and some good judges agreed with me - that perhaps 20,000 or 30,000 men might be re-embarked.... The whole root and core and brain of the British Army, on which and around which we were to build, and are to build, the great British Armies in the later years of the war, seemed about to perish on the field, or to be led into ignominious and starving captivity."

But Britain had a godly sovereign. At the request of His Majesty King George VI, a National Day of Prayer was held on May 26. In a stirring broadcast he called the people of Britain and the Empire to commit their cause to God.

Together with members of the Cabinet the King attended Westminster Abbey, whilst millions of his subjects in all parts of the Commonwealth and Empire flocked to the churches to join in prayer. Britain was given inspiring leadership in those days, and her people responded immediately when this kind of initiative was taken. The whole nation was at prayer on that Sunday. The scene outside Westminster Abbey was remarkable - photographs show long queues of people who could not even get in. The Daily Sketch of the following morning exclaimed: 'Nothing like it has ever happened before.'

## THE MIRACLE OF DUNKIRK.

Soon the word 'miracle' was heard on all sides - the impossible had happened: 224,318 British saved, to which had been added 111,172 Allied troops; the total was thrice that of Gallipoli. As someone said, they had been carded 'out of the jaws of death and shame, to their native land.' In his speech of June 4, Mr Churchill referred to 'a miracle of deliverance, achieved by valour, by perseverance, by perfect discipline, by faultless service, by resource, by skill, by unconquerable fidelity.' But even so, this deliverance would have been

impossible had it not been aided by two wonders violent storm and Channel calm.

**No. 5A      9 June 1940 - Day of National Thanksgiving.**

Sunday, June 9, was appointed as a day of National Thanksgiving. The following extracts from an article by C.B. Mortlock in *The Daily Telegraph* of June 8, bear striking testimony 'that the prayers of the nation were answered and that the God of Hosts Himself supported the valiant men of the British Expeditionary Force.'

'Piece by piece the epic story of the great deliverance of the B.E.F. is being unfolded. As the story is told, two great wonders stand forth; and on them have turned the fortune of the troops.

'I have talked to officers and men who have got safely back to England, and all of them tell of this phenomena. The first was the great storm that broke over Flanders on Tuesday, May 28, and the other was the great calm that settled on the English Channel during the days following.

'Officers of high rank do not hesitate to put down the deliverance of the B.E.F. to the fact of the nation being at prayer on Sunday, May 26, two days before that great storm in Flanders and the calm that came over the Channel ... The consciousness of miraculous deliverance pervades the camps in which the troops are now housed in England. An instance of that occurred soon after a large camp had been more or less improvised, and many willing helpers were rivalling each other in giving comfort, refreshment and entertainment to the men. Among other arrangements was an E.N.S.A. concert, and in the midst of R, at the request of the men, the chaplain conducted an act of thanksgiving consisting of a hymn and prayers and a few simple words.

'One chaplain told me that he was in a party who was taken aboard a minesweeper. They were all drenched to the skin, having been up to the shoulders in water. On deck it was impossible for anybody to stand. Presently there was a call for a padre to say a prayer. With the help of men on either side of him and behind him, the chaplain got up and the whole of the bedraggled ship's company joined with him in offering thanksgiving to God for their wonderful deliverance.

‘The story of the strange armada that took the men from the beaches of Dunkirk is already familiar in outline. In its complete fullness it will probably never be known, but it is undoubted that there was such calmness over the whole of the waters of the English Channel for that vital period of days as has rarely been experienced. Those who are accustomed to the Channel testify to the strangeness of this calm; they are deeply impressed by the phenomenon of Nature by which it became possible for tiny craft to go back and forth in safety.’

French fishermen later claimed that they had not experienced such a calm over the Channel for twenty years, for the waters became as still as a mill-pond. It was this quite extraordinary calm which enabled a vast armada of little ships, big ships, warships, privately owned motor-cruisers from British rivers and estuaries - in fact anything which would float - to ply back and forth in a desperate bid to rescue as many of our men as possible. There were so many ships involved in the evacuation that this is the way in which Douglas Bader, the legless Spitfire fighter ace, who sped over with his squadrons from the fighter base at Martlesham, near Ipswich, to help cover the operation, described the scene in *Fight for the Sky*. ‘The sea from Dunkirk to Dover during these days of the evacuation looked like any coastal road in England on a bank holiday. It was solid with shipping. One felt one could walk across without getting one’s feet wet, or that’s what it looked like from the air. There were naval escort vessels, sailing dinghies, rowing boats, paddle steamers, indeed every floating device known in this country. They were all taking soldiers from Dunkirk back home. You could identify Dunkirk from the Thames estuary by the huge pall of black smoke rising straight up into a windless sky from the oil tanks which were ablaze just inside the harbour.’

Mortlock wrote: ‘So the two miracles made possible what seemed impossible. In the darkness of the storm and the violence of the rain, formations which were 8 to 12 miles from Dunkirk were able to move up on foot to the coast with scarcely any interruption from aircraft, for aircraft were unable to operate in such turbulent conditions.’

## ANOTHER MIRACLE.

Even though some German squadrons did get through, it seems that yet another miracle happened.

Morticock went on to say: 'Chaplains have remarked on another circumstance that seems almost miraculous - the strange immunity by which troops at times were favoured. One of them told me, for instance, how he lay down with four hundred men who were machine-gunned systematically, up and down, and bombed by about sixty enemy aircraft; and in the end there was not a single casualty. Another chaplain was likewise machine-gunned and bombed as he lay on the beach. When, after what seemed an eternity, he realised he had not been hit he rose to find that the sand all around where he had lain was pitted with bullet holes and that his figure was thus outlined on the ground.'

'One thing can be certain about tomorrow's thanksgiving in our churches. From none will our thanks ascend with greater sincerity or deeper fervour than from the officers and men who have seen the Hand of God, powerful to save, delivering them from the hands of a mighty foe, who humanly speaking, had them at his mercy.'

#### **"HITLER UNNERVED" AND "THE LUFTWAFFE GROUNDED"**

Since the close of World War II fresh light has been thrown on the course of events by the publication of the official documents and records of the belligerents and the personal diaries and memoirs of statesmen, politicians and Service Chiefs. In consequence, many hitherto unexplained problems have been solved.

One such puzzle was why the Germans did not prevent the British Army reaching the coast at Dunkirk. Surely this is a third miracle to add to the list for this dramatic occasion; for Hitler overruled his generals and halted the advance of his armoured columns at the very point when they could have proceeded to the British army's annihilation. They were now only ten miles away.

In *The Struggle for Europe* Chester Wilmot states:

'Hitler was unnerved by his own success and was reluctant to drive on to the Channel until infantry had been brought up to cover the exposed flank ... Although his fears had been unjustified, Hitler was now concerned lest the French should succeed in forming a new front along the Somme. His

eye was fixed on Pads, the ultimate political goal, not on Dunkirk, the immediate military object.'

Furthermore, as Mr Churchill reveals in his memoirs, Hitler undoubtedly believed 'that his air superiority would be sufficient to prevent a large-scale evacuation by sea.' But the Fuehrer did not take the weather into his reckoning. On May 30, General Haider, Chief of the German General Staff, complained in his diary: 'Bad weather has grounded the Luftwaffe and now we must stand by and watch countless thousands of the enemy getting away to England right under our noses'.

A storm of unprecedented fury broke over Flanders on Tuesday, 28 May, grounding the German Luftwaffe squadrons. This enabled the British army formations, now eight to twelve miles from Dunkirk, to move up on foot to the coast in the darkness of the storm and the violence of the rain, with scarcely any interruption from aircraft, which were unable to operate.

### THE CASE OF CHARLES BROWN

The book *Dunkirk, the Great Escape*, by A.J.Barker, tells the story of Charles Brown at Dunkirk. It helps us to understand the confusion and hopelessness with which the troops were faced. Charles Brown was asleep when Friday, May 10, 1940, dawned.

A driver for the Royal Armed Service Corps, he was stationed at the large British fuel dump near the rail sidings at Bethune - northern France.

Twenty kilometres to the north lay the Belgian frontier, and the front line of the British Expeditionary Force. Somewhere near Aachen, 200 kilometres to the east, the German soldiers mustered.

At the Bethune fuel dump, three million gallons of petrol were stacked in cans out in the open. A guard kept a watch for thieves. There were no anti-aircraft guns. In any case, they were ordered not to shoot at planes for fear of betraying the location. At 4am a lone German monoplane buzzed across the dawn sky. From under its wing dropped a single bomb.

The plane turned away, and three million gallons of petrol roared into flame. The secret Fuel dump was no longer a secret. Because Charles Brown now had no more fuel to deliver, he was ordered forward into Belgium to join an artillery

unit as a spare driver. But he and his convoy never found the gunners they were meant to join. Instead, he became a part of the confusion that almost meant the destruction of the British Expeditionary Force.

He and his colleagues drove about the crowded roads, sometimes in France, sometimes in Belgium. If he had a destination he was never told. He simply followed instructions picked up at road junctions from policemen. Above all, he tried to keep moving.

He was shelled - sometimes by the Germans, sometimes by the British. He was bombed by high-flying aircraft and by low-swooping dive-bombers. Eventually he lost the rest of the convoy. While passing a medical convoy bearing large red crosses on the roofs, he was bombed again, this time blown out of the ditch in which he sheltered. But he was uninjured.

Brown's cat and mouse movements continued for almost three weeks. Then, with a few other soldiers, he arrived at a canal where the military police told him to ditch the truck. He walked 10 kilometres further on to a coastal town named Dunkirk. The B.E.F. had expected to stop the German advance at the Belgian border. But no one had foreseen the awesome speed and power of the *blitzkrieg*.

The British commander, General Viscount Gort, was a burly man who'd earned his reputation and a Victoria Cross in the trenches of the First World War. At 53 he didn't disguise his liking for the excitement of war. He expected the present war to be fought in the same style. Fortunately he understood enough of the immense problem his army faced to order, on May 25, a retreat to Dunkirk.

Meanwhile, across the channel, the white cliffs of Dover hid the bunker headquarters for Operation Dynamo - the evacuation of British troops from France.

Pessimism was the order of the day. Gort reported that 'a great part of the BEF and its equipment will inevitably be lost even in its best circumstances.'

General Ironside, Chief of the Imperial General Staff, wrote in his diary, 'Very little chance of the BEF getting off... We shall have lost practically all our trained soldiers by the next few days-unless a miracle appears to help us.'

Field Marshal Hermann Goering, Commander in Chief of the German *Luftwaffe*, boasted on May 26, 'Only fishing

boats can get over now. Let's hope the Tommies are good swimmers.'

On the same day, at 6.57 pm, the Admiralty in London formally signalled to the flag Officer at Dover- 'Operation Dynamo is to commence.' Navy ships, ferry boats and requisitioned trawlers made their way across the channel. On May 27 they brought back 7,500 men.

The next day, more boats were sent across, including some from the "small vessels pool" - Which later became known as the "Cockleshell Fleet". These were small, unarmed, private Boats, which sailed into the heavy bombardment of Dunkirk - often by their owners.

Some 17,800 more were rescued. The men operating the small boats may have been the real heroes of Dunkirk - men such as Lieutenant-Colonel R.L.Hutchins, an elderly officer of the Welsh Guards.

Hutchins had a boding job at the Admiralty. Friday, May 31, was his day off, and at 3 am he left Ramsgate in charge of a convoy of four War Office motor launches. In his own ship, the *Swallow*, he took more than 700 men from the beaches to warships. He then hitched a lift back to England, leaving his launch behind. He was back at his desk in time for work on Saturday morning.

These men left their work and professions to sail into uncertainty in a bid to save the soldiers on the other shore. They knew that they may never return. Of the 848 ships and boats, 235 were lost- - most of them small, private motor boats.

"Suddenly the war came alive!" wrote Signalman Payne, who served on an old World War I destroyer, the HMS *Vega*. "We were ordered to Dunkirk... where a pall of black smoke hung in the sky. No need to navigate, all we had to do was steer for the is smoke and watch out for sank banks.

"Later as the pace of evacuation warmed up, one followed the stream of craft of all shapes and sizes plying between Dunkirk and Dover. It reminded me of August Bank holiday - trips around the harbour at a bob a time.

"My first sight of a sinking ship was the destroyer *Wakefield*, one of our class, with just her forecastle sticking out of the water..."

Shortly after this, by the grace of God my own ship escaped a similar fate. Two torpedoes passed directly under us amidships."

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(Page 32 h )

Soldiers and sailors died on and near the beaches of Dunkirk. But the rescue continued. The enemy bombarded the beaches. Dive-bombers attacked the ships and U-boats attempted to torpedo them.

"There were over 50 German planes," reported Robert Hading from the tug *Sun IV*. "I counted them swiftly, surprised to find how easy it was to count them... The planes directed their principal attack upon two destroyers. The destroyers seemed to sit back on their buttocks and spit flames; the harsh cracks of their ack-ack guns were heartening.

The evacuation lasted nine days. On the 29th and 30th, 1 00,000 soldiers were taken from the shore. The next two days saw 130,000 more rescued. During the final three days, 26,000 were lifted from the shore each day.

According to Admiralty figures, 338,226 British French and Belgian soldiers were rescued from Dunkirk.

A miracle? There were only two days during the rescue without haze or fog. This made it difficult for navigation, but it made it even more difficult for bombing with accuracy. The unseasonable calmness of the sea was also a major factor.

"During the entire lift off of that multitude not a ripple was seen," Signalman Payne recalls. "This allowed men to stand up to their shoulders in water, and boats to operate with a few inches of freeboard, loaded to double and treble their safe carrying capacity. The calm sea was the miracle of Dunkirk. Charles Brown, the truck driver, waited on Dunkirk beach for 28 hours before being evacuated. During an air raid, he boarded a small boat that took him to the destroyer HMS *Sabre*. At 4 pm, Saturday, June 1, the HMS *Sabre* docked in Dover Harbour. Charles Brown was home.

The German army entered Dunkirk. "Where are the English?" asked General Von Kranz. "Not here. They're all in England," replied French General Beaufrere.

## THE STORY OF SYD METCALFE

Since that day when I found myself standing on a beach, along with thousands of others, peering out to sea, the whole affair has become known as the evacuation of Dunkirk. One can shorten it. It is enough to say, "I was at Dunkirk," for the whole world to know to what you are referring.

But, as I say, neither I nor anyone of those other thousands of players realised we were taking part in an historical episode at the time. All we knew was that we were in a spot and we didn't know how we were going to get out of it.'

Faced with the sea, as we were, we had come to a blank wall. We could go no further. We were trapped. But whereas at that instant the sea seemed to have blocked our further escape, on looking back now I can see that it proved to be our saviour. It was a way out. It allowed us further passage while barring the way to our enemy, our pursuer.

My arrival there came after days of marching (if one can call it such) along hot, dusty roads, constantly being fired at and dive-bombed by Jerry planes that seemed to have the skies entirely to themselves.

We had no idea where we were going. It is like that at wartime, or so I am told. One doesn't know what is happening only a few yards away. While enjoying the greatest success locally, giving the impression that the war is being won, in fact the whole darn show could be about to fold up.

So there we were, on the way to evacuation of France and an apparent handing over to the enemy. One could very well say on the way to defeat. I suppose had I known I would have gone a dam sight faster, instead of wandering aimlessly along. Mind, there was an air of defeatism all around and R was quite obvious that the

Germans were chasing us rather than that we were chasing them. Abandoned equipment could be seen all around, and also there was a constant stream of refugees going in the same direction as we were.

Nevertheless, it came as a distinct surprise when one day, wondering when all this running away was going to end, we came over a bit of a hill and there was the sea, and the rescue boats. There was a fine stretch of holiday sand with column after column of troops in various stages of sartorial disarray leading down across the beach and out into the water, many of the farthest out being up to their chests. To their credit, some of these chaps, to whom it must have seemed that the war was clearly lost, would still not give up their arms. They were (some, I say) holding their guns way above their head to prevent their being rendered useless by the seawater.

And this was going to make their task of getting on to a craft and away to safety all that much more difficult. But

somehow, these chaps (they were the minority, mind you, and I did not enter their noble ranks) could not bring themselves to make this last token of surrender.

There was a majesty about the whole scene when one first came upon it. A sort of dignity. There was no panic. Just a quiet, patient, quite-orderly evacuation. Up to a point, each one was taking his turn in the order in which R was due. No pushing others aside. No scrambling over one another.

Until they started striking out in the water to reach nearby craft which could not come any farther in, one could see to which column each man belonged.

I feel very tempted to say this patience, this acceptance of their lot, almost as though it was expected, this orderliness and respect for the rights of the chap alongside, even under the most nerve-wrecking conditions (for German planes were once again in complete command and coming over strafing at will) was so British. We distributed ourselves among the columns and slowly edged forward toward the sea as those in front were picked up, picked off by enemy planes, or drowned through sheer inability to keep afloat.

Later on, when I was in the sea myself, I was to see men, dragged down by the weight of their water-logged uniforms, struggling to keep afloat as the movement of the water knocked them off their feet. I watched them drown, here and there, no more than a few yards off.

And so with men crying out for help all around, our concentration was mainly centred on finding a vessel sufficiently close for us to swim to. For it must be remembered that all the time enemy planes were coming over at will spraying the sea with death, and the longer we hung around the more chance there was of us meeting one with our number on it.

I spent the whole of that first day swimming out to boats only to see them move off before I could reach them. It was a game of chance. One picked out a boat that looked not only near enough to swim to but also near enough to swim back from if necessary.

Dusk came and I was still boat-less; I decided to call it enough. Exhausted, cold and sodden, to say nothing of scared, I scrambled back across the beach and lay down in the garage of one of the empty houses lining the sea-front. Many of these houses were on fire. The almost continuous drone of planes overhead had become by now a regular part of the atmosphere.

So much of it had we heard throughout the day and so tired were we that it had lost its terror.

The evacuation and the bombardment went on all night but I slept. I knew nothing about it. Next day it was once more into the water to try my luck again. In the distance could be heard the sound of heavy guns, as the advancing enemy forces came nearer and nearer. In the end, those remaining would be taken prisoner.

Catching a boat became almost a matter of life or death. But this didn't make it any easier, and it was many hours before I was finally hauled on board a pleasure-boat from Margate. She was called the *Fairy Queen*.

You know, until then I hadn't believed in fairies. But how can I doubt their existence any longer? I have met one. Not only have I met one, but she waved her magic wand.

For in a matter of a few hours she transformed the world around me from one of death, terror, hate, and destruction to one of love and tenderness.

It was an excruciating experience to be one moment the object of extreme venom and the next moment of overwhelming admiration. If there was a man among us not affected by it, he wasn't a man at all. I could have cried, easily and at great length. For after our fairy had carted us slowly but safely across the water and we had clambered over the side ashore, we were greeted by crowds of people wishing us nothing but happiness.

Cigarettes, chocolate, cups of tea were thrust at us. The womenfolk wanted to kiss us.

We were heroes. Has ever such unsightly rabble come in for such acclaim? Unshaved, unwashed for days, with the salt from the sea caked all over us, we must have looked a mess.

By the way, I met my fairy again many years later. I took a trip on her from Margate to Ramsgate. She was older and her mission more frivolous. But for all that, I recognised her and saw beneath her bunting and her air of jollity.

I spoke to her skipper on this second trip. He told me that she continued to go back and forth throughout the whole of the evacuation and that not once was she hit.

“It was like a miracle,” he said.

But I knew. Of course she wasn’t hit, that didn’t surprise me. You can’t hit a fairy queen; they are immortal.

It was, indeed, fitting that King George requested a National Day of Thanksgiving.



**“No weapon that is formed against thee  
shall prosper; and every tongue that  
shall rise against thee in judgment  
thou shalt condemn.**

**This is the heritage of the servants of the  
LORD, and their righteousness is of me,  
saith the LORD.”**



# PROPHECY.

by Frank W. Dowsett.

**W**hat is Prophecy? There are two ways of defining it. One is in the form that the Apostle Paul used in his letter to the Corinthians. In I Cor. 12:10 he refers to one of the "Gifts of the Spirit", the Gift of Prophecy. This refers to the ability, or *gift* to expound the Word of God, and does not necessarily include the ability of foretelling the future. It relates more especially to the *gift* given by God whereby the recipient can understand and expound to others the prophecies already made by God.

But prophecy, in the way in which it is generally used in the Scriptures, is different to this, in that it is the method used to foretell the future. But it does this in a very special, and very specific way. It is not a crystal ball type of operation; it foretells history as the preplanned and pre-destined will and purpose of Almighty God.

Thus by definition, Prophecy is the statement, or foretelling of history. It is the statement of events before their occurrence. Prophecy is pre-written history.

In the context of the above statement, it is pertinent then to ask the question, "What is history?" It would seem fairly obvious that if prophecy is pre-written history, then history must be fulfilled prophecy.

We thus see that history and prophecy are exactly the same thing, with the exception of the time factor. The recorded statement of a given event, or series of events, prior to their occurrence, is called prophecy. The recorded statement of the same event, or series of events, after their occurrence, is called history. Thus prophecy and history are part of the one continuous process. If we can get this fact firmly established in our mind, then we have the basic principle on which to build as we study the Prophetic Word of God.

There is nothing fanciful or haphazard about this Prophetic Word of God. Almighty God foretold, through His servants the prophets, what was to happen in the future to the time in which they wrote. It had nothing to do with the evil and selfish desires of men. It had everything to do with the gracious and omnipotent will of God. The origin or source of prophecy is clearly stated in II Peter, chapter I, verses 20 and 21:

**"No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."**

The New International Version of the Bible renders the above verses as follows:

**"Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."**

Thus we find that the origin and source of prophecy is God. This brings us to a very important point. How many men wrote the prophecies of the Bible? Sixteen? Twenty? We shouldn't bother to count, because in fact, only one person wrote the prophecies of the Bible. It is essential that as we read and study the Word of God, we do not think in our minds that this portion is Isaiah's prophecy, or Jeremiah's prophecy, or Peter's, or John's prophecy. All these men wrote as they were moved and inspired by the Holy Spirit of God.

Not one solitary word of what they wrote originated in their own mind or will. It is God's prophecy - every single word of it. It is the expression of God's Will and Purpose by God Himself.

How many times do we find Christians, and even theologians, arguing about what Paul said, or about what Ezekiel said, or about what Jonah said? They even argue about what Christ said. And because they cannot reconcile in their own puny brains what was really meant by what was said, they claim that the Bible contradicts itself, or that this writer or that writer made an error, or worse still, that certain parts of God's Word which then seem to contradict their particular point of view is spurious, and thus not to be accepted as being inspired.

Such contentions are presumptuous hypocritical conceits of the very lowest order. What these people are in effect saying is that God told one prophet one thing, and another prophet a different thing. We are asked to accept that God doesn't really have a firm and steadfast plan on which He can base His promises and plans after all. Is God so unsure of Himself that by the time He inspired Peter to write something, He had forgotten

what He said through Hosea or Amos a few hundred years earlier? We overcome all this when we accept that all prophecy originates with God. Every word written down by every writer in every Book of the Bible was inspired by the one author - God.

The scope of prophecy can be examined firstly from the point of view of its content within the Bible, and secondly from the point of view of its application to history.

I wonder how many readers, or students, of the Bible realize that 75% of God's Word relates to prophecy. If you are not studying the prophetic Word, you are not studying 75% - that is three quarters - of the Bible. At best, you are only familiar with a quarter of what God is trying to tell you.

If you are trying to study prophecy, how are you studying it? Are you studying it from the point of view of some stop-go theory so as to suit whatever whim or theological fancy is prevalent at the time, or are you studying it as the handmaiden of history, as previously discussed? As a matter of interest, do we ever stop to think where the first and last prophecies occur in the Bible? We tend to think of Isaiah and Daniel and the rest of the named Prophets, don't we? But in point of fact, the first prophecy is found in Genesis 3:15 where we read;

**“And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.”**

This, the first prophecy in the Bible, is the basis for virtually every historical event that has happened since the statement was made. The enmity and the struggle between the “*seed of the woman*” and the “*seed of the serpent*” has been the controlling factor of history from that time to now. It has never ceased. And it will not cease until the final prophecy in the Bible is fulfilled, as recorded in Revelations 22:20, “*Surely, I come quickly.*”

We have already dealt with the origin and source of prophecy, but how was it transmitted? In II Peter 1:21 quoted previously, we found that while God was the only source of all prophecy, He transmitted His Word through “*Holy men of God*”. In a later chapter Peter amplifies this. In II Peter 3:2 we read,

**“Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.”**

These men were given visions of what was to happen at some time in the then future. It must have been a very startling, and even at times, a very frightening picture. They saw things, and were made aware of things of which they had never heard. In many instances they didn't even have current words by which to record what they saw. They were led by God to use figures of speech to illustrate what they were saying. For instance, how would Isaiah know what an airplane was? Yet in referring to them, as recorded in 5th verse of his 31st chapter, he uses the expression,

**“As birds flying, so will the Lord of Hosts defend Jerusalem. Defending also He will deliver it. And passing over, he will preserve it.”**

This was the transmission of the prophecy. The event became history on December 9, 1917, when Jerusalem was delivered from the Turks by the British troops under General Allenby. One of the main factors in this victory was the Royal Flying Corps. Do we write off as coincidence the fact that the motto of the particular squadron used on this occasion was *“I spread my wings, and keep my promise”?*

Then again, how would the prophet Nahum describe modern-day motor vehicles and the speed of modern traffic? Yet in Nahum 2:4 he says;

**“The chariots shall rage in the streets. They shall jostle one against another in the broad ways: They shall seem like torches, they shall run like the lightnings.”**

God gave them the words to use, knowing that when the time came for these things to become a reality, then those who wisely studied His Word would understand, and know the “Times and Seasons.”

But for how long would this policy of revelation through prophets last? Was it to be continued indefinitely? Not according to the Word of God. The writer to the Hebrews tells us, under the inspiration of God's Holy Spirit, that this particular process of revelation was to culminate in our Lord Jesus Christ. Let us read it in Heb. 1:1-2.

**“God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son.”**

We read how the Lord Jesus Christ referred to Himself, and was referred to by others, as the One who was greater than Moses. Our Lord was not only the Great Shepherd, and still is of course, but He is also the Great Prophet. He superceded Moses. In fact, He superceded all the prophets. Above all, He is the final prophet through Whom God speaks. This is why I cannot personally accept any other organization or denomination which claims for its authority any other person or Prophet than the Lord Jesus Christ. The Word of God is quite clear on the point. God now speaks through His Son, the Lord Jesus Christ, and no other. The Disciples themselves wrote as disciples or apostles of the Lord, not as prophets. They recorded what Jesus Christ had taught them. They wrote as emissaries of the Lord. There has been no prophet since Jesus Christ. He is the final and ever-present prophet.

It must then be reasonable to conclude that upon the basis of the above fact, the only place to go in order to find out what God's prophecies are for our present day and age, is to the recorded statements of our Lord Jesus Christ Himself. How many times do we hear the prophecies of our Lord Jesus Christ expounded? One seldom hears a sermon or lecture on this subject. There are now a number of books available in Christian Book Shops expounding the personal views of various writers, and giving their opinion of what Christ meant, and of what the prophets meant, but most of them only succeed in making one rather ashamed at being a Christian, bordering as they do on the science-fiction style of writing.

Because the writers have not obeyed the fundamental rule of going to the Bible for its own explanation of what is said, but have instead superimposed their own, or their denomination's point of view, they have only succeeded in adding confusion to confusion.

All we need to know about God's Plan and Purposes since the First Advent of our Lord, right up to His glorious return, and beyond, is set out for us by the great and final prophet, the Lord Jesus Christ, in Matthew 24, Mark 13, Luke 21, The Revelation of The Lord Jesus Christ, and the Parables of the Kingdom which our Lord Himself expounded. Study these readings carefully and prayerfully.

In addition to the factors already mentioned, there is a very definite purpose, or reason, for prophecy. Firstly, it proves beyond any shadow of doubt the omnipotence and faithfulness

of God. He really does know the end from the beginning, as He has claimed.

The supreme importance of realising this fact is that, seeing that God has been so accurate and faithful in the past, we can have the utmost confidence in the accuracy of what He says about the future. God has never yet made a mistake, nor an error in judgment, and He has no intentions of starting now. Isaiah the prophet records these wonderful words;

**“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.”** (Isaiah 55:11).

### God has said it, and we can believe it.

This leads us to the second purpose of prophecy, which we find recorded in II Peter 1:19:

**“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place”**

Now it is most important that we understand the context in which this statement is made. In previous verses we are told that Peter was not following cunningly devised fables in making known the power and coming of the Lord Jesus Christ, as he had been an eyewitness of His Majesty. He informs us that he, and the others with him, heard the voice of God proclaiming Christ as “His Beloved Son.” He had shared in the vision of the “Transfiguration”. Yet on top of all this, he goes on to say that we have the more sure word of prophecy. Note that we do not have just the word of prophecy. It is a sure word, but even that does not fully satisfy its importance. God goes even further in proclaiming it to be a more sure word. Why should God place so much importance on Prophecy? Perhaps we should be asking the question as to why so many Christians today place so little importance on the subject.

The answer is quite simple, and quite simply expressed. The purpose of prophecy is to give us a light to shine in the dark places. If we need an example of this, just think of the difference it makes to walk into a completely dark room, and then to turn

on the light. Light is the absolute opposite of darkness, and this is exactly the difference that a proper understanding of prophecy will make to our understanding of God's Word, and of His Will and Purposes. We are not promised just a little bit of light. Things will not turn from black to gray. Our understanding will turn from darkness to light.

Thus, the purpose of prophecy is to lighten our way, to enlighten our understanding, and to consolidate our faith in the omnipotence of Almighty God.

Beware of false prophets. As in everything that is good, Satan has introduced his evil substitutes. We have to watch very carefully for these, especially when we study prophecy. Satan has introduced so many counterfeits into our every walk of life, that it is virtually impossible to correctly apply God's prophetic Word unless we have first sorted out the false from the real.

One thing that stands out quite prominently is that the subject of prophecy applies strictly to the national scene. God is dealing with nations. And within this scope, He deals especially with His own chosen nation of Israel. Other nations are only mentioned in the Biblical account as they have contact with Israel.

This being the case, it thus becomes of vital importance to properly identify Israel in the world today. If we don't, we will end up applying the prophecies to the wrong nation.

And that is exactly what has happened. Esau/Edom, has been projected, and accepted as God's chosen nation. That such a travesty of common sense and plainly established fact should have been so easily and generally accepted is a tribute to the power of false prophecy. God refers to such false prophets in II Peter 2:1;

**“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”**

God has no time, and no pity, for those who falsely lead His flock, the sheep of His pasture. We, God's people, have been conned by false prophets, and false leaders, into transferring the prophecies and promises of blessing which are rightfully ours as God's Israel people, to a conglomerate

collection of people who are the sworn enemies of God. No wonder we are in a mess. No wonder people are wondering what it is all about. No wonder that the youth of today are turning off and trying every conceivable method to find answers. The trouble is that everyone seems to have answers. The world now is full of experts who supposedly have answers for everything that ails us.

But we don't want answers. What we need right now are reasons. We need to know why we are in a mess, not the assurances *ad nauseam* of how deep the mess is. How can we find answers when we don't know the cause? It's just like going to the doctor when you're sick, and the doctor gives you some pills and says, "Take these, and if you recover, I'll know that you've had the measles."

Beware of false prophets. Don't be satisfied to follow in the darkness.

Seek the truth. What is Truth? Pilate asked the same question many years ago. Is it just a coincidence that we must go to the same Person? It is our Lord Who told us that God is truth. It is our Lord Who told us that God's Word is truth. Where else then should we seek? The Bible, God's Word, sets out in the simplest of terms, (if we would only read and study it that way) His majestic plans and purposes for us, both as a nation, and as individuals. Everything that we need to know is contained therein. It needs no addition. It will not excuse or tolerate any deduction or alteration.

In this Word, He has both foretold us, and forewarned us, of His intentions. Our opinions are of no consequence whatsoever. What matters is the immutable Word of God. His decisions are final, sealed from before the foundation of the world.

He has given to us, mere human mortals, the work of His hands, and the unbelievable privilege of comprehending just a small portion of His great purposes.

He has given us the more sure  
word of prophecy,  
to shine as a light in the dark places.



# A WALK THROUGH THE GOSPELS.

By Bruce Horner

## Part 25

### THE LAST WEEK ACCORDING TO THE GOSPELS.

#### SIXTH DAY BEFORE THE PASSOVER

**W**e are faced with an enormous and impossible job to organise the events in the four Gospels in their correct chronological sequence. It must inevitably be left to the reader to decide what order you will follow from your own judgment, because most of the scholars have a differing assessment. . However, I offer the following.

Dr Bullinger suggests that on the 6<sup>th</sup> day before the Passover, the Lord approaches Jerusalem from Jericho. He passes the night at the house of Zacchaeus (**Luke 19: 5**). He proceeds towards Jerusalem. He sends two disciples for an "ass" and a "colt" (two animals), and makes his first entry from Bethphage (not Bethany). He is unexpected, and they ask, "Who is this?"

**Matt 21:1-17** *And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,*

2. *Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.*

3 *And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.*

4 *All this was done, that it might be fulfilled which was spoken by the prophet, saying,*

5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 *And he left them, and went out of the city into Bethany; and he lodged there.*

**John 12:1 FFB** *Six days before the Passover, then, Jesus came to Bethany, where Lazarus was, - Lazarus, whom Jesus had raised from the dead.*

You will remember that Jesus had already taken action to cleanse the temple on the occasion of his first Passover in Jerusalem (**John 2:14-16**). This was the second time that he had forcibly cleared the decks of the trading. Obviously, the lesson had not taken deep root.

### **JESUS BACK AT BETHANY - FIFTH DAY BEFORE THE PASSOVER**

And so Jesus returned to Bethany, on the slopes of Mount Olivet, rather less than two miles along the Jericho road from Jerusalem. It was here that, a few weeks before, he had called Lazarus from the tomb - a 'sign' so striking that it greatly increased his following in the Jerusalem district and precipitated the authorities' decision to adopt drastic measures to get rid of him. In Bethany, and especially in the home of Lazarus and his sisters, he had for long been a welcome and honoured guest; now, naturally, he was more welcome and honoured than ever.

**12:2** *So they prepared a supper for him there, and Martha was waiting at table, but Lazarus was one of those who were reclining with him.*

This was the first of three suppers. The meal may well have been intended in part to celebrate the recent recovery of Lazarus from death, so Lazarus was treated as one of the guests of honour, alongside the Lord to whom he owed his new life. The depiction of Lazarus' two sisters - Martha serving and Mary worshipping - is once again remarkably consistent with Luke's portrayal of the two in the one paragraph where he mentions them.

### **Luke 10:38-42 (KJV)**

**38** *Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.*

39 *And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.*

40 *But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.*

41 *And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things*

42 *But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*

How often have we seen the same situation in our own homes, and perhaps have not reacted in the way in which our Lord would have required us to act.

**John 12:3** *Mary then took a pound of spikenard, very expensive ointment, and anointed Jesus' feet with it and wiped his feet with her hair. The house was filled with the fragrance of the ointment.*

As usual, I am taking F F Bruce as my main authority. The 'pound' (Greek *litra*) was slightly less than 12 oz. Avoirdupois ('half a litre' in the Good News Bible) - a lavish expenditure of perfume for such a purpose, the more so in view of the costliness of the perfume. John calls it 'pistic nard' - probably a technical expression (found also in *Mark 14:3*). What 'pistic' (Greek *pistikos*) means in this context is uncertain - the meaning "faithful", which the adjective has in later Greek, is hardly appropriate here, and 'potable', another suggested meaning, is even less appropriate. Nard, an oriental perfume, is mentioned in the *Song of Songs* (1:12; 4:13 f), and the adjective 'pistic' may be a loanword from the east; we might think, for example, of the Indian *picita*, the plant known to botanists as *Nardostachys jatamansi*. " The house was filled with the fragrance of the ointment' may well be an eyewitness's reminiscence. Mary's action seemed doubly extravagant. The outpouring of all this expensive perfume was extravagant enough, but for a woman to let down her hair and wipe a man's feet with it would have been at least as extraordinary in the eyes of that company as it would be for us on a comparable occasion, and probably more so. The shock of what they had seen must have caused a brief embarrassed silence, which was broken by one voce giving expression to the sentiments of many.

**John 12:4,5** *Judas Iscariot, one of the disciples (the one who was about to betray him) says, 'Why was this ointment not sold for 300 denarii and given to the poor?'*

Among the disciples who were present at the supper was Judas Iscariot, now mentioned for the second time in this **Gospel of John**. (cf John 6:71). After Judas'

betrayal of Jesus, this action of his stood out so clearly in the mind of his former companions that they could not remember anything that he had said or done in the earlier days of their discipleship without at the same time remembering that it was he who in due course played the traitor. All his previous words and actions are viewed in the light of that. So, wherever he is mentioned in the earlier narrative of the Gospels, he is always distinguished as the betrayer.

On this occasion he voiced what was probably the feelings of many as they saw with stupefaction what Mary was doing. 'Might not this have been sold for much and given to the poor?' is a sentiment not infrequently voiced by people who imagine they are quoting Holy Writ, whereas in fact they are echoing a criticism that was rebuked by our Lord. Devotion cannot be measured in terms of pounds and pence, or even dollars and cents, although some people think it can. And yet it is easy to sympathize with Judas's point of view. To judge by Matthew's parable of the labourers in the vineyard, in which casual labourers are hired at a *denarius* a day, 300 *denarii* would have kept a working man and his family at subsistence level for a year. (No wage would be earned, of course, on sabbaths and holy days). Yet all this wealth had been wasted, it appeared, in one impulsive gesture!

**John 12:6** *But he said this not because he was concerned about the poor but because he was a thief; it was he who had the money-box and he used to pilfer what was put into it.*

So, we are told, it was a mercenary spirit rather than a disinterested benevolence to the poor that underlay Judas's words. This is the only place in the New Testament where something is said to Judas's discredit apart from the record of his

ultimate treachery. The 'money-box' (Greek *glossokomon*) was the receptacle for gifts made to Jesus and the disciples by well-disposed people like the women of Luke 8:2,3 who 'provided for them out of their means'. The Greek word was originally used for the case in which the mouth-piece or reed of a flute was kept, and then for a container for anything. The verb *bastazo* is used primarily of taking up or carrying anything (eg, stones in John 10:31, the cross in 19:17, the Lord's body in 20:15), but like the English verb 'lift' it can have a more sinister meaning where the context so indicates. Here Judas is said not only to have carried the money-box but also to have appropriated its contents. Unlike Mark, John does not directly associate Judas's treachery with his reaction to the lavish 'waste' of ointment and Jesus acceptance of it, but what he says of Judas in this context prepares the reader in some degree for the sequel.

**John 12:7,8** *Then Jesus said, 'Leave her alone; let her keep it for the day of my burial. You have the poor with you all the time; you do not have me all the time.*

Jesus' reply suggests that the outpouring of the ointment should be regarded as an anticipation of what might have been regarded as an anticipation of what might have been reserved for his burial. Unusual expense at a funeral was not regarded as unseemly; why should anyone object if the ointment which would otherwise have been used to anoint his dead body in due course was poured over him while he was still alive and able to appreciate the love which prompted the action?

**John 12:9** *A multitude of the Jews, many in number, got to know that he was there, and they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead.*

The crowd of Jews probably came out from Jerusalem, less than two miles away. Jesus had not remained in Bethany when he came from the Jordan valley to raise Lazarus, but withdrew immediately to the wilderness. Apart from the mourners, few people had seen him on that occasion. But the news of the raising of Lazarus spread quickly and aroused great excitement, so next time he came to Bethany a great crowd came to see him, and to seize the opportunity of seeing Lazarus too. Lazarus was perhaps shielded by his sisters from vulgar curiosity after he was

restored to them, but this supper would have been something of a public occasion.

**John 12:10,11** *But the chief priests planned to kill Lazarus also, because on his account many of the Jews were going and believing in Jesus.*

The chief priests, led by Caiaphas, had already made plans to procure Jesus' death, 'to prevent the destruction of the whole nation' (**John 11: 50-53**). Now it looked as if it might be expedient to have Lazarus put to death as well, because he was a living witness to the power of Jesus. So long as he was around, people would remember the 'sign' that had been performed for him, and acknowledge Jesus as the resurrection and the life. Bruce says that the expression 'were going and believing in Jesus' may be a Semitism, meaning 'were increasingly believing in Jesus'.

#### FOURTH DAY BEFORE THE PASSOVER

This is the **second** or triumphal entry into Jerusalem. Like Dr Bullinger, you will notice certain crucial differences in the story, showing that these were two events, not just one. Jesus sends two disciples for a colt (one animal only). The account in Matthew takes place before the account recorded by Mark Luke and John. The entry in Matthew seems to be unexpected since the people ask 'Who is this?' whilst the later entry was *prepared* for: much people in the city "heard that he was coming" and "went forth to meet him". Bullinger suggests the significance of the *two* animals and the *one*, in this way.

The first had special reference to the whole work of his mission. He came on the ass with its unbroken colt, the clothes being put some on the one and some on the other, and the Lord sitting on "them" - *the clothes* (not on both beasts). He came to cleanse the Temple, and to make his final presentation of the King and the Kingdom.

But when he came on the one - an ass's colt - it was in judgment, to pronounce the doom on the city; and on the nation.

**John 12:12,13** *Next day the crowd, a large one, which had come, for the festival, hearing that Jesus was coming to Jerusalem, took their palm branches and went out to meet him. They kept on shouting:*

*'Hosannah!*

*Blessed in the Lord's name be he who comes,  
Even the King of Israel.'*

This crowd consisted of pilgrims who, as we have been told in **John 11:55**, had come up for the passover in advance, to purify themselves so as to be fit to celebrate it. Some of them were Galileans, who were excited at the arrival of the Galilean prophet; others welcomed the opportunity, which they had not previously had, to give a fitting salutation to him who had so recently raised Lazarus from the dead. The palm branches that they carried have given their name to the anniversary of this event in the Christian calendar: Palm Sunday. But the palm branches themselves raise one or two questions. There was no difficulty in procuring them; date-palms grew (and still grow) in and around Jerusalem, even if dates do not ripen on them as they do down in Jericho. But what did they signify? Palm branches played no prescribed part at Passover; it was at Tabernacles that the people were commanded to rejoice before the Lord seven days with 'branches of palm trees' **Leviticus 23:40**. It has been suggested on this account that the triumphal entry has perhaps been transferred from an original Tabernacles setting to its present Passover setting. But there is no need to adopt such a hypothesis. From the times of the Maccabees palms or palm-branches had been used as a national symbol. Palm-branches figured in the procession which celebrated the rededication of the temple in 164 BC (**2 Maccabees 10:7**) and again when the winning of full political independence was celebrated under Simon in 141 BC (**1 Maccabees 13:51**). Later, palms appeared as national symbols on the coins struck by the Judaean insurgents during the first and second revolts against Rome (AD 66-70 and 132-135). So well established was the use of the palm or palm-branch as a symbol for the Jewish nation that the Romans in their turn used it on the coins which they struck to celebrate the crushing of the Jewish revolts. On this occasion,

then, the palm branches may have signified the people's expectation of imminent national liberation, and this is supported by the words with which they greeted our Lord.

The words of greeting are an elaboration of **Psalm 118:25 f**, from a psalm of thanksgiving to the God of Israel for a victory granted to his people. 'Hosanna' represents Hebrew *hoshi ah-nna*, 'give salvation now' or 'give victory now'. 'Blessed be he who comes' (Hebrew *barukh habba*) is the Jewish idiom for welcome: "Welcome in the Lord's name" is what they say. But the person who is welcomed is hailed here as the King of Israel. In the psalm the welcome and victory congratulations may well have been expressed to a Prince of the house of David, but this is not said explicitly. The crowd, however, spelt out plainly what the psalmist meant, and what they meant. They had their own clear ideas of what the King of Israel would do; Jesus, without repudiating the title which they gave him, repudiated the military and political ideas which they associated with it by his following action.

**John 12:14,15** *Jesus found a donkey and sat on it, as it is written: 'Fear not, daughter of Zion:*

*See, your King is coming,*

*Seated on an ass's colt.'*

Jesus' riding into Jerusalem on donkey was an acted parable, designed to correct the misguided expectations of the pilgrim crowds and to show the city its true way of peace.

I think that FF Bruce explains this very well. Matthew and John expressly quote the oracle of **Zechariah 9:9** as finding its fulfilment in this incident, and **Mark** and **Luke** probably had the oracle in their minds, even if they do not quote it. Moreover, it is probable to the point of certainty that our Lord himself had the oracle in mind, and deliberately arranged to fulfil it. Like some other OT passages cited as 'testimonies' in the NT, this one carries its context with it - not only the full text of the oracle which **Matthew** and **John** variously abridge, but the divine promise which follows:

**Zech 9:9-10** *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

The divine promise now follows:

**10** *And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.*

These last words, presaging worldwide sovereignty for Zion's king, are borrowed from Psalm 72:8, where they refer to the son of David. His reign establishes peace on earth; it is inaugurated with a disarmament programme. The choice of an ass as the royal mount, both in the oracle and in its historical fulfilment, underlines this king's peaceful policy. Had a war-horse been preferred, a military policy would have been equally clearly indicated, but no one would have thought in that case of quoting Zech 9:9 f, where the war-horse is cut off from Jerusalem.

The establishment of peace and independence as a sequel to a successful resistance would have been an attractive prospect to many. Now in Jerusalem, as earlier by the Sea of Galilee (John 6:15), Jesus could have commanded a ready following had he been disposed to follow this course of action. But he offered Jerusalem the policy of quiet and patient submission as the right one to follow, and the city did not recognize the things that made for peace, with disastrous consequences. Whether the pilgrims appreciated the meaning of his action is doubtful; even the disciples' comprehension was slow in dawning. The authorities thought they understood what was involved only too well.

**John 12:16** *His disciples did not recognize this at first, but when Jesus had been glorified, then they remembered that these things had been written with reference to him and that they had done this to him.*

A similar remark to this comes in **John 2:22** after the narrative of the temple cleansing and Jesus' following words about the temple that he would raise up in three days. *'So, when he had been raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the word that Jesus had spoken'.*

In both places, the Evangelist's remark is probably to be understood in the light of Jesus' promise in **John 14:26** that the Spirit, when he came, would bring to their remembrance all that he himself had told them. Which means that he would not only bring the Lord's words to their remembrance but enable them to understand them as they had not understood them at the time.

**John 12:17,18** *So the crowd which was with him when he called Lazarus out of the tomb and raised him from the dead bore witness (to what he had done). This indeed was the reason the crowd went to meet him, because they had heard that he had performed this sign.*

Two crowds are distinguished here: the crowd that had witnessed the raising of Lazarus (**John 11:45**) and the crowd of pilgrims that had reached Jerusalem earlier and now came out to meet Jesus with palm branches and escort him on the remainder of his way to the city. The former crowd bore loud testimony to what they had seen and heard, and the others voiced their appreciative response. One who could summon a dead man back to life would certainly be able to deliver the holy city from the yoke of Caesar.

**John 12:19** *So the Pharisees said to one another, 'You see, you cannot do anything about it. See, the world has gone off after him!'*

The Pharisees, not meeting formally as members of the Sanhedrin, but viewing the enthusiastic procession and passing comment on it, had reason for what they said. Had Jesus so wished, he could there and then have led a band of willing freedom fighters against the Roman citadel. How their enthusiasm would have fared in face of Roman armour is another question. But the Pharisees' qualms were groundless: Jesus had no intention of doing what they feared he would do.

Most of the Pharisees took the view that the Roman occupation, oppressive as it might be, was God's will and must be endured until he removed it. The Zealots, who in general adopted the same theological principles as the Pharisees, differed from them in this: pagan occupation of Israel's land was an insult to Israel's God, and any recognition given to the occupying power constituted high treason against God. This was a new doctrine, not held under earlier Gentile occupations of the holy land. The occupation, they held, must not be endured but violently resisted. The Sadducean establishment, on the other hand, thought the path of wisdom lay in co-operation with the occupying power.

**Luke 19:41** *And when he was come near, he beheld the city, and wept over it,*

**42** *Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

**43** *For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,*

**44** *And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*

He was, of course, referring to the coming events of 70 AD. The Jewish historian Josephus gave us his eye-witness account of how the Roman general Titus besieged the city. Eventually 1,100,000 people were killed or starved to death before the city fell. The defenders hid in the temple, but eventually the temple was completely demolished, just as Jesus predicted.

### THE GREEKS AT THE FESTIVAL (John 12:20-33)

**John 12:20-22** *Now among those who went up to worship at the festival were some Greeks. These men, then, approached Philip, who was from Bethsaida in Galilee, with the request: 'Sir, we wish to see Jesus'. Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.*

We must remember that the Greeks were of Israel descent. These Greeks may have come from any part of the Greek-speaking world, possibly from a Greek city in Palestine itself. Such people occasionally went up to Jerusalem to worship at the festivals (like the Ethiopian eunuch in *Acts 8:27*); they were admitted to the outer court of the temple, which accordingly was called 'the court of the Gentiles'. Penetration into the inner courts was forbidden to Gentiles on pain of death, and warning notices were attached to the barrier - 'the middle wall of partition' - separating the inner courts from the outer court so that they might know to keep their distance. Seven years later a very distinguished Gentile came to Jerusalem in company with Herod Antipas 'to sacrifice to God' at the Passover season. This was Vitellius, the Roman Governor of Syria. Josephus has occasion to mention this because halfway through the festal week news arrived of the death of the Emperor Tiberius (on 16 March AD 37). But even Vitellius had to content himself with worshipping in the outer court.

On this occasion the Greeks' curiosity about Jesus may have been stirred simply because everyone was talking about him. But there could have been a more special reason. Jesus had expelled the traders and money-changers from the precincts - that is, more precisely, from the outer court - in order that the place might fulfil its divinely ordained purpose of being 'a house of prayer for all the nations' (*Isaiah 56: 7*). Did these Greeks recognize his action as having been undertaken in the interests of Gentiles like themselves who, having come up to worship the true God, had to confine themselves to the outer court. If that court was cluttered up with trade and traffic, their privilege was diminished thereby.

However that may be, they approached Philip (who, like Andrew, was Greek by name though not by nationality) and asked if they might be granted an interview with Jesus. They may have approached him because he spoke Greek, or because they came from the region to which he himself belonged. Philip, unsure of what his Master's reaction to this unusual request would be, enlisted the aid of the resourceful Andrew, and both of them approached Jesus.

**John 12:23,24** Jesus answered them: 'The hour has come for the Son of Man to be glorified. Indeed and in truth I tell you: unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it yields much fruit.'

Jesus reply to Andrew and Philip merges into the general observations of verses 25 and 26, followed by the expression of soul-trouble and its sequel in verses 27-31, and is caught up again in verse 32. The essence of his reply is that the time is fast approaching when not only these Greeks but many others will come to enjoy the new life he imparts, but first he must die. Whether or not these Greeks did receive an opportunity to see him on this occasion is not recorded.

**Mark 11: 11** *And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.*

This is certainly not the same event recorded the previous day when he entered the temple and overturned the money changers tables. Perhaps he was merely looking to see if the money-changers had returned. It is apparent that they had not returned, because it states that "when he had looked round about upon all things" he seemed satisfied that all things were normal.

### THE THIRD DAY BEFORE THE PASSOVER

**Mark 11: 12** *And on the morrow, when they were come from Bethany, he was hungry:*

**13** *And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.*

**14** *And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.*

We shall return to this fig tree again very soon.

At this point in the narrative, Dr Bullinger suggests that Jesus pays another visit to the temple, and takes further action to

cleanse the Temple of the traders and money-changers, who have again taken up trading positions. This is a difficult position to take, and suggests three attacks on the traders, the first being during the 1<sup>st</sup> year of our Lord's Ministry. It seems natural that the traders would return if they dared. It also seems that they did not return the previous day. Matthew's account would seem likely to be on the 6<sup>th</sup> day before Passover from the context. Since it also appears likely that the event was re-enacted on the 4<sup>th</sup> day before Passover from its context in Mark and Luke, then Dr Bullinger has suggested that it did indeed happen again within the week. However, I have always considered that economics are probably the most important part of the law. They have the widest of implications on the mental & spiritual health of people, colouring all their subsequent habits and mental states, so that Jesus would feel a great need to push this action to its limit.

We shall take up this story again in my next message..



(Concluded from page 2)

**“Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;**

**To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD.”**

There are going to be a lot of very unhappy so-called prophets in the very near future. So if you do not wish to be numbered amongst them, try believing in what God is saying, not the ravings and self-centred prognostications of false teachers and religious leaders.



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come through the infilling, baptism, and ministry of the Holy Spirit within us.

**We proclaim** the absolute necessity for our nation to return to full obedience to the Law of God as the only way by which we can receive the full blessings of God.

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## THE RETURN OF OUR LORD JESUS CHRIST.

Whilst the production, publication and distribution of this magazine is undertaken as a faith ministry, it is totally dependant on the tithes and offerings of our readers. We are happy to continue sending it freely to all who wish to receive it but genuinely cannot afford to contribute in any way. However, we do request an offering to at least cover the cost of postage, especially for overseas readers. But in order to be faithful stewards of the offerings sent to us, at the end of each year we will be obliged to remove the name from our mailing list of anyone who has not contributed or contacted us within the past year. The financial assistance and prayers of those who read it, and are blessed by it, are therefore vitally necessary for its continuance and growth.

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It is our fervent prayer that you will be blessed and lifted to higher planes of joy and blessing as you study and learn of the wonders of God's Word, and of His boundless and merciful love for each of us.

With our Christian love,

*Frank and Betty Dowsett.*

Phone: (02) 9833-3925. FAX: (02) 9833-4397.

E-Mail: [fdowsett@idx.com.au](mailto:fdowsett@idx.com.au)

Web Site: <http://homepage.idx.com.au/fdowsett>

Rest in the LORD, and wait patiently for him:  
fret not thyself because of him  
who prospereth in his way,  
because of the man who bringeth wicked devices  
to pass.

Cease from anger, and forsake wrath:  
fret not thyself in any wise to do evil.  
For evildoers shall be cut off:  
but those that wait upon the LORD,  
they shall inherit the earth.

For yet a little while, and the wicked shall not be:  
yea, thou shalt diligently consider his place,  
and it shall not be.

But the meek shall inherit the earth;  
and shall delight themselves in the abundance of  
peace.

Psalm 37:7-11.

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