



THE COVENANT VISION.

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

THE COVENANT VISION.

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

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

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

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

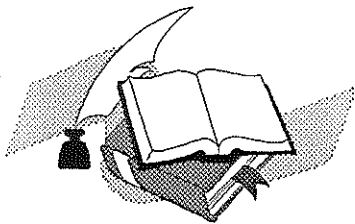
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

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

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

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

(continued on inside back cover)



Editorial.

WHO WON?

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions."

Now that the hullabaloo is all over for another four years, and the fledglings are tucked away in Canberra one can sit back and look at just what has happened. Here at the Covenant Vision, as all our readers know we believe the Lord puts in power whom He wants and to suit His plan. We had going for the seat of power; a Christian vs. one who would not declare his position for fear of upsetting the Christians in the electorate. Well Christ triumphed and a Christian lady was sent to Canberra.

Let us hope that she does not fall into the trap that a lot of other people have, not understanding that God views Politicians and Religious leaders in the same category. There is none different as far as our LORD and Saviour is concerned when He told us these words through His Prophet Ezekiel in Ch. 34: 2

"Son of man, prophesy against the shepherds of Israel, Prophesy and say unto them, Thus saith the Lord God unto the shepherds; woe be to shepherds (or Leaders) of God's people (we Israel) that do feed themselves! Should not the shepherds feed the flocks (His people)?"

How can any candidate be trusted who has been elected into our parliament and who has lied under oath in swearing allegiance to our God, flag and Christian way of life when taking the citizenship oath. Why do politicians both men and

women hide their beliefs under a bushel when it was put so wonderfully by our Lord in Matt. Ch. 5: 15?

“Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that is in the house.”

Brothers and Sisters in Christ, to take the stand for our Lord without fear or favour of any thing, or any one, on this earth will result in reaping the benefits and blessings of our high calling which our Lord has to offer. When we sacrifice and give our all to Him is when we strive for our higher calling and we can finish our race upon this earth with those immortal words once given to us *“Well done thou good and faithful servant.”*

Last but not least remember it is not a sin to speak up against transgressions or the wrongs of our leaders in all spheres of life. I have spoken previously of their ilk which will be required for judgment very soon, when our Lord and Saviour Christ Jesus preceded by his servant Elijah who will turn **“the hearts of the fathers to the children and the children to the fathers”**. As we run our race we should think and say, “would we do this or that, or say anything at all wrong, or in jest, if our Lord and Master Jesus Christ and the prophets were with us walking and living with us every day.”

**COME LET US ALL RUN OUR RACE WITH HIM WHO
LOVED AND BOUGHT US WITH HIS BLOOD. LET US
ENDEAVOUR TO TAKE OUR RIGHTFUL PLACE IN
THE KINGDOM OF GOD ON EARTH.**

God Bless,

**THE EDITOR
Gordon L. Symons J.P.**

THE CHURCH

By Frank W. Dowsett J.P.

In both Ephesians 1:22-23, and Colossians 1:18, we read the statements, **“The head over all things to the church, which is His body,”** and, **“He is the head of the body, the church.”**

What is meant by “The Church?”

Firstly, let us define what is NOT. The word ‘church’ does NOT mean, and does NOT apply to, our present denominational churches or organizations. It never has, and never will. Furthermore, it cannot be spiritualised and applied to our Lord Jesus Christ. He is the HEAD, NOT the body.

The word ‘church’ is translated from the Greek “ekklesia.” This is the Greek equivalent of the Hebrew ‘kahal’, both of which refer to ‘a congregation, or assembly,’ and both of which are identifies with ISRAEL AS A NATION.

In Acts 7:38 we read, regarding Moses,

“This is he, that was in the CHURCH IN THE WILDERNESS which spake to him in the Mount Sinai.”

THIS ‘CHURCH IN THE WILDERNESS WAS ISRAEL!!!!

Dr. Schofield identifies ‘the church as “Israel called out of Egypt and assembled in the wilderness.” (Schofield Reference Bible.)

Dr. Young identifies ‘the church’ as “that which is called out.” (Young’s Concordance.)

(1) Dr. Bullinger *identifies ‘the church’ as, “those summoned to discuss the affairs of a free state. The body of*

citizens summoned together by a herald. Used of the assembly of Israel, whether summoned or met for a definite purpose, or considered as the representative of the entire nation. (Critical Lexicon & Concordance)

(2) The Greek word 'ekklesia' means an assembly or gathering of called out ones.' It is used 70 times in the Septuagint for the Hebrew word 'kahal' is used of Israel as a people CALLED OUT FROM THE REST OF THE NATIONS; of an assembly of Israelites called out for worship or any other purpose. (Companion Bible.)

It should also be noted that the word 'body' means "The necessary medium for the possession and manifestation of life."

Thus, when we read that "Christ is the head of the church, which is his body," we are being literally told that "Christ is the head of His 'called out assembly or nation of Israel,' which is His chosen medium through which he manifest LIFE."

The MORE ABUNDANT LIFE promised by our Lord in Jo0hn 10:10 will not, and cannot, come through the conglomeration of denominations which, with their myriad variety of doctrines, have confounded and confused the Truth of God's Word. It will only come through the only channel ever created and formed by Almighty God for its implementation, and that is his chosen servant Israel.

As His Bride, Israel is identified in partnership with her husband.

As His Body, Israel is identified as one with her Head.

The question will obviously be asked, "Where does the body of believers, who are generally referred to as 'the church', come into the picture? It must be remembered that the above facts deal with the word 'church' in its initial application to the

nation of Israel as God's Kingdom here on earth. But naturally, a kingdom must have people, or citizens. In its perfected state, this kingdom will only contain those who have accepted the sacrifice of the Lord Jesus Christ, and have thus become acceptable to Him through obedience. This is the only qualification acceptable to God for membership or citizenship in the perfected Kingdom of God. But in this dispensation, prior to the return of our Lord Jesus Christ and the setting up of His perfected Kingdom on earth, He is calling out a preliminary 'ekklesia' who will constitute those who will be given the supreme blessing of ruling and reigning with him over that Kingdom.

These people will have a very special relationship with our Lord as His 'church' or 'body.' Have you ever considered this fact? We know, and then the Bible supports the fact, that when a man and woman are married, they become one flesh. But this does NOT change the husband from being the man, nor the wife from being the woman. The body of the husband still remains his own body. It does not become the body of his wife! Thus those who are 'the body of Christ' are in fact PART OF THE BRIDEGROOM, NOT PART OF THE BRIDE!!

Just as the BRIDEGROOM, as the husband, rules over the BRIDE, as the wife, so we, as part of the 'body' or Bridegroom, will rule over the kingdom – the Bride – which is exactly what the Bible tells us we shall be doing!!!

There is certainly nothing wrong with being part of the Bride, but what we should be really aiming for is to be part of the BRIDEGROOM.

**THIS IS SURELY THE HIGHER CALLING TO WHICH
THE APOSTLE PAUL DIRECTED OUR ATTENTION.**

CV NEWS

Dear Readers another year is at its end and as I write this news the cry about all the Bacchanalian Festivals is in full swing as to whether Christmas is legal or illegal. May I suggest that some from other faiths commit themselves to our Christian Constitution, the one they swore an oath to uphold, without intending to do what they promise to do. We at Covenant Vision do not celebrate Christmas but rather Christ's resurrection but that is another story for later.

On November 15, we helped Brother Frank celebrate his 80th Birthday. Although he is now feeling his age he is still as sharp as ever on the message. That is very good for us as we feel very privileged to look upon him as both our Pastor and Mentor. The work here at headquarters can get very tiring at times with a lot of entry work on computers and tapes and books to be parcelled up for posting etc. Time is very important especially when you are supposed to be retired – I thank our Lord God for the wonderful patience he has given to my lovely wife Lorraine. I am especially grateful for her help when my back is to the wall, and then her typing skills come to my aid.

Last but not least; over the years we have depleted our book stocks and we have a number of our books going into reprint. When you send in an order most of the time we can fill it. There are some out of stock books that we spend extra days reprinting. So please be patient with us if your order is held up a little. When I arise in the morning what I have to do depends on what cap I put on.

Big thanks also to a very wonderful friend; Faye Beecham who gives a lot of her valuable time to me and the Lord. Faye is retired and when people her age are normally at home putting their feet up she has made her self available whenever she is needed. Thank you and God bless you all.

THE EDITOR

Gordon L. Symons J.P.

October/December, 2004

LAW IS THE ESSENCE OF LIFE

By Howard Rand LLB

It has been the continued and uninterrupted operation of the immutable laws of God that has made possible the existence of the human race. In fact, law is so essential to our very existence that life itself came into being as the result of its operation. But the operation of law is not confined to physical existence alone. Our very health and prosperity with every act and need of man, individually, socially and governmentally are all governed by the law; and if we keep and observe these laws all the benefits will accrue unto us while, if we violate them, there follow inevitable retribution and suffering.

When men come to a full realization of these facts they will willingly apply themselves to understanding these laws so that in the knowledge of their operation and obedience to them they may secure a blessing.

The many and varied problems of administration which have so troubled and perplexed mankind, will find a solution in their observance.

Chaos in the physical, spiritual or economic life of man is evidence that there has been a failure to observe and keep the orderly laws of peace. A perusal of both past and present records of human history reveals chaotic conditions with mankind afflicted with crime, violence and war, while revolution, famine and disease have taken their toll of life. Such evil conditions can only exist where there has been a violation of the perfect laws of life, the keeping of which will bring results far from chaotic.

Creation is an orderly process, while chaos results from the failure of man to observe and keep the Divine Command which is the law of life and the way of peace. Life *at its best*, with all the blessings of peace, results from keeping the positive commands of God and refraining from violating the negative injunctions.

The laws of The Lord were made known unto man from the very beginning of human history. This was so or else man would have

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had no guide to prosperity or peace. All the evidence of history and every factor of life continually demonstrate that the keeping of perfect law is the very essence of a happy and enduring existence. And so it behoves us, if we would have perfection in living, to know them.

In the Beginning...

The Bible states, **"In the beginning God created the heavens and the earth."** A study of that creation reveals order and perfection with a minuteness of balance in accord with the so-called immutable laws of nature. The physical creation of the earth was followed by the creation of life; and finally, man. The same law operating in the physical is seen to operate in the instincts and habits so in evidence in the animal kingdom. Is it unreasonable to assume that man, a higher order of creation, is also subject to law, and to laws higher than those governing the instincts and habits of animal life?

History of Law

It would be impossible to give a full and accurate account of the entire history of law as it applies to man, for to do so would necessitate the writing of the entire record of the entire human race involving the manifold phases of social activity, national affairs and international relationships. History, however, records the fact that the happiness, prosperity and contentment of a people is in a large measure the direct result of the type of law administered and the method of administration: a blessing for the people when the commands of God (which is the Divine law) are kept and administered; and a curse when the perfection of that law is violated and its administration ignored.

Antediluvian Civilization

While the command of God became law unto men, yet in the violation of that command, men became subject to the dictators and troubles which have afflicted the human race from the day of man's disobedience until now. The antediluvian civilization which arose.

after man was driven from the garden was no exception. During the years following the expulsion of man from the paradise of God there arose a civilization apart from God. Men were a law unto themselves and bound only by their good will to keep the commandments of God. The results were a complete failure to abide by the requirements of the law, which is clearly in evidence in the condemnation of that civilization:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5)

The deluge brought to an end this civilization of violence and crime. With the beginning of the new order human government was established, and to that government God issued the commandment.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6)

Here we have the first evidence of the introduction of human government, for though man may know the law of the Lord, that law will not enforce itself! Therefore, it became necessary to delegate to human society the right of administration and judgement. Men were now enjoined to organize society and to govern and to curb violence. Under this command every earthly government has a right, nay it is a duty and *command* to bring to justice the murderer and subject him to the death penalty.

The Giving of the Law

Men have failed to recognize that from the very beginning of human history Divine Law has operated in the life of man. Because of this failure they have assumed that the law was first given to man at Mount Sinai. Nothing is further from the fact. God-fearing men have lived in accord with the principles of the law of the Lord centuries before the Mount Sinai experience of Israel and it is erroneous to attribute the knowledge of that law as coming to man through Moses. The revelation of Divine Law is from antiquity. Wherever we find men there also for man's guidance was a

standard of conduct or good manners and the end of such a society is but confusion and disorder.

Anarchists are in rebellion against human government, but the Christians who refuse to observe and keep the laws of God are in rebellion against Divine rule and government. It is a serious charge, but nevertheless true. Peter declared that those who despise government are presumptuous and self-willed (II Peter 2:10). If God did establish a government and law upon the earth it behoves every man, and certainly all Christians, to conform with the requirements or come under the condemnation of being presumptuous.

Presumptuous Sin

What is the sin of presumption? Under the kingdom laws of administration it is deliberately doing that which is known to be forbidden.

“Ye shall have one law for him that sinneth (doeth) through ignorance.....But the soul that doeth aught presumptuously...reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.”

(Num. 15: 29-31)

Law Confirmed By Jesus

Lest there be those who do not respect the Divine Commands Government in their daily living and life, by making the excuse that the New Testament doctrine has set them free from law observance, it is well to listen to these words of Jesus:

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness,

(your keeping of the law) shall exceed the righteousness (law observance) of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven.” (Matt. 5:19-20.)

Here we have an interesting promise made to the Christian, for only those who accept Christ are eligible to position and power in the Kingdom. Greatness in the Kingdom will come to those who have kept, and taught others to keep, even the least of the laws. But condemnation and a place of obscurity are promised upon those who are presumptuous and refuse to keep even the least of the laws. Furthermore, Jesus said his followers must keep the law better than that law was being kept by the scribes and Pharisees.

Many passages in Scripture confirm all this, so let us not be anarchist and above all, Christian anarchist, for the essence of an orderly and happy existence is to observe all the rules and regulations as contained in the commandments, statutes and judgement of the Lord.

The Servant Nation

Once the fact is established that the law observance is essential to orderly social relationships, it becomes necessary to make known to men the laws that must be kept. But along with knowledge of that law is the need of an effective instrument or organization through which the law may be administered for the benefit of all men. God recognized this need and, though His laws were known for centuries before Abraham's day, God called Abraham and in this call chose a family through whom he chose to work, making the descendants of this man a servant nation to become the administrators of Kingdom laws. Through them He would demonstrate to all nations the righteousness and perfection of His government and Kingdom. Moses had this thought in mind when he instructed Israel to keep the statutes and judgements of the Lord. He said:

‘Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear

all these statutes, and say, Surely this great nation is a wise and understanding people." (Deut. 4:6.)

Administration of Law Essential

No matter how just and perfect a law may be, the mere knowledge of its existence does not bring it into operation nor will that knowledge alone compel men to observe and obey its precepts. It is necessary that a nation adopt the law as the law of the land and through the acts of administration demonstrate the perfection of that law in operation. In the call of Abraham a race was chosen by God to whom was to be given the perfect laws and through whose administration He would demonstrate to the world the perfection of that law.

The Bible records the history of Abraham, Isaac and Jacob and the Egyptian sojourn of Jacob's twelve sons. While in Egypt they became a great nation. Then came the deliverance from Egyptian bondage under the leadership of Moses. Following the trek across the wilderness they arrived at the foot of Mount Sinai where they received a national charter from God and were enjoined to administer His commandments, statutes and judgements.

Following the Mount Sinai experience of this people there emerged from the wilderness a nation with a perfect system of administration and law which left so deep an impression upon this nation that it materially influenced all its acts and deeds for a thousand years!

The organization of this Kingdom at Mount Sinai, with the granting unto them of the power to administer law, is far-reaching and full of significance for all mankind today.

House of Israel, His People

Through Ezekiel the Lord pronounces woe upon the shepherds of Israel who have scattered his flocks (Ezekiel, chapter 34). To clearly understand this condemnation one need but listen to

the preaching of the average modernist and many of the many fundamentalists in order to realize how little real spiritual food is being given to His people today.

The modernist, by making folklore and fable, and the fundamentalist, by spiritualization, has made much of the Bible but meaningless chatter to multitudes. These leaders are doing what the prophet declared would be done by them, treading down that which his people eat and fouling that which they drink. Both schools of thought are like condemned for their failure to preach the entire Word of God and to expound all its truths to Israel, even the knowledge of their identity and responsibility.

Reference is made to their failure to seek that which was lost, for our spiritual leaders do not believe Israel can be found apart from Judah and so are not preaching a message of comfort and hope in this day of Israel's need.

A day is coming, so the Lord declares, when His will have shepherds who will feed them so they will not be consumed with hunger no more. In order that there might be any mistake as to their identity the prophet states that in returning to the Lord with all their heart God will make a covenant of peace with them with the result:

"And they shall no more be a prey to the heathen....Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men and I am your God, saith the Lord God." (Ez. 34 :28-31)

This God's answer to those who refuse to recognize His people as apart from those whom we know as Jews today.

READ II CHRONICLES 7; 13 - 14

"I may stop the sky from sending rain. I may command the locust to destroy the land. I may send sicknesses to my people; then if my people, who are called by my name, are sorry for what they have done, if they pray and obey me and stop their evil ways, I will forgive their sin, and I will heal their land."
New Century Version.

A WALK THROUGH THE GOSPELS

by Bruce Horner D.O., D.C., N.D.

Part 29 THE LAST SUPPER

JESUS' LAST MEETING WITH HIS DISCIPLES

At our last discussion we left the scene of the Last Supper when Jesus had uttered the words recorded in **John 13:20, F F Bruce translation:**

"Indeed and in truth I tell you, he who receives anyone whom I send, receives me; and he who receives me, receives the one who sent me."

John 13:21, 22 *Having said this, Jesus was troubled in spirit and spoke in solemn assurance; 'Indeed and in truth I tell you, one of you is going to betray me.' The disciples looked at one another, unable to think which of them he meant.*

F F Bruce puts it this way. From his words thus far the disciples had not gathered the gravity of the situation. That their Master was not completely happy about all of them is evident; that one of their present company was going to turn traitor came as a shock to them when he told them so expressly. Which of them could it be? Had one of them by some inadvertent action or word endangered his safety, or was he speaking of something more serious still – of a deliberate plan to put him into his enemies' hands? They looked around in bewildered silence.

John 13:23-26 *One of his disciples, the one whom Jesus loved, was reclining in Jesus' bosom. So Simon Peter made a sign to this disciple, as much as to say, 'Ask him whom he means.' That disciple, leaning back against Jesus' breast as he was reclining, asked him, 'Who is it, Lord?' 'It is he', Jesus answered, 'to whom I give the piece of bread when I have dipped it in the dish.' So he took the piece of bread, dipped it and gave it to Judas, son of Simon Iscariot.*

This is our first introduction to the disciple whom this Evangelist singles out as the one 'whom Jesus loved'. He figures on four occasions in the closing chapters in this Gospel: (i) here, in the upper room; (ii) at the cross of Jesus (**John 19:26 f**); (iii) at the empty tomb (**John 20:22 f**); (iv) by the lake of Tiberias, when the risen Lord appeared to seven of his disciples (**John 21:20 f**). After the account of that appearance, a note is added making this disciple the authority for the narrative. In the present passage, if in fact none apart from the twelve was present with Jesus in the upper room, a process of elimination points to John the son of Zebedee as the disciple whom Jesus loved.

F F Bruce's comments are interesting here. He says: It may be added that when this disciple is so described, the verb *agapao* and *phileo* seem to be used indiscriminately – the latter in chapter 20, the former in other places. A few expositors, on the strength of **John 11:3, 5, 36** (where also the two Greek words are used interchangeably), have identified the beloved disciple with Lazarus, but there is a studied anonymity in the reference to the beloved disciple which is inappropriate for Lazarus.

The verbs for reclining suggest that, although this meal fell 'before the (official) festival of the passover' (**verse 1**), it was nevertheless treated by the participants as a Passover meal. The normal posture at table was sitting, as rabbinical sources indicate clearly enough. Reclining was the posture reserved for special meals, such as parties, wedding feasts and the like – apart from meals taken in the open air, where seats were not available (compare **John 6:10**, where Jesus fed thousands at a sitting and where both Greek words also occur). The passover supper ranked as a special meal where reclining was the thing to do; it was to be enjoyed in a relaxed and unhurried manner, in deliberate contrast to the haste with which their ancestors ate it in Egypt, staff in hand and ready for the road (**Exodus 12:11**). The participants reclined on the left side, leaving their right arms and hands free. The beloved disciple therefore appears to have reclined next to Jesus, on the right, so that by leaning back against his bosom he could whisper the question into his ear.

Peter evidently was some distance away, so that it was necessary for him to communicate with the beloved disciple by a gesture. So the beloved disciple leaned back to ask Jesus whom he meant, addressing him by one of the two titles, Master and Lord, mentioned in verses 13 and 14. Jesus' answer was given so that the beloved disciple alone could hear. The narrative goes on to make it plain that even when Judas slipped out of the room the others did not realize that he was the traitor. The word translated 'piece of bread' ('morsel' or 'sop') is the Greek *psomion*, which is not used elsewhere in the New Testament (it is a diminutive of *psomos*, which is used in Ruth 2:14, where Boaz invites Ruth to dip her cereal in his wine. For the host or master of the feast (as Jesus was on this occasion) to offer one of his guests a particularly appetizing morsel was a mark of special favour. The 'dish' or bowl (understood in John's record but mentioned expressly in **Mark 14:20**) may have contained the sauce of dates, raisins and sour wine which was a regular feature of the Passover table. Jesus, then, dipping a piece of bread into it, reached it to Judas, who presumably was sitting conveniently near him – possibly on his left.

John 13:27-30 *It was when he had received the piece of bread that Satan entered into him. So Jesus said to him. 'Get your business done quickly.' But none of those who were reclining at the table knew why he said this to him. Some supposed that since Judas had the money-box, Jesus meant 'Buy what we need for the festival or 'Give something to the poor'. So, when he had taken the piece of bread, he went out immediately. It was night.*

Jesus' action, in singling Judas out for a mark of special favour, may have been intended as a final appeal to him to abandon his treacherous plan and play the part of a true disciple. Up to that moment the die had not been irrecoverably cast. If Judas wavered for a second, it was only to steel himself to carry out his fatal resolution, to become the willing instrument of Satan whereas he might have been the free follower and messenger of his Master. Satan could not have entered into him had he not granted him

admission. Seeing that Judas had made his 'wretched choice', Jesus bade him complete his business as soon as possible. None of the others knew what he meant; not even the beloved disciple, to whom the secret sign had been given, realized that the 'business' regarding which Judas was being instructed was the business of betrayal. The 'festival', for which some supposed that Judas was sent to make some purchase, would be the *hagigah*, the feast of unleavened bread, which began on the night of Passover and lasted for seven days.

THE UPPER ROOM DISCOURSES (John 13:31-16:33)

Already (in **John 12:23**) Jesus has spoken of his imminent passion as the hour 'for the Son of Man to be glorified'. Now, talking unreservedly and confidentially to 'his own people' in the intimacy of the upper room, he shows more fully what is involved in this. The passion of Jesus is as truly a revelation of the glory of God as any of the signs recorded earlier; indeed, it is the crowning revelation of his glory. Never has God been so glorified, never has his glory been so fully unfolded, as in the self-offering of Christ.

But in the grace that rescued man
His brightest form of glory shines;
Here on the cross 'tis fairest drawn
In precious blood and crimson lines.

The upper room discourses appear to fall into two main divisions: **13:31 to 14:31** and **15:1 to 16:33**, the former being a dialogue on Christ's departure from his disciples and subsequent reunion with them, the latter being a dialogue on the loving relationship between Christ and his people. Several expositors have suggested a dislocation of the text in the course of transmission. They hold that **15:1 – 16:33** should follow immediately on "So, when he had gone out, Jesus said" (**John 13:31a**), and that the remainder of **chapter 13 and the whole of chapter 14** should follow the end of **chapter 16**. This rearrangement would be familiar to many readers from its adoption in Moffatt's translation. It is urged that it has a number of

Advantages – eg our Lord's remark, 'None of you asks me, "Where are you going?"' (**John 16:5**) no longer follows **John 13:36**, where Peter has asked this very question: and the discourses end appropriately with the words, 'Arise, let us go hence (**14:31**).

DEPARTURE AND REUNION (13:31 – 14:31)

John 13:31, 32 *So, when Judas had gone out, Jesus said; 'Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately.'*

A few days previously, while teaching in the temple precincts, Jesus had said, 'The hour has come for the Son of Man to be glorified' (**John 12:23**). Now, with the departure of Judas from the upper room, bent upon his work of betrayal, the passion narrative is set in train, and with it, from the perspective of this Gospel, the climax of the glory revealed in the Son of Man.

If Judas's mind has been made up, the Lord's mind has also been made up. He has accepted the suffering and death which lie ahead (had he not accepted them, he might even at this late hour have taken evasive action), and therefore he can refer to the passion and the glory in the past tense; they are as good as accomplished. "The Son of Man has been glorified, and God has been glorified in him. God is glorified by the Son's fulfilling of the Father's will; compare **John 17:4**, 'I have glorified thee on earth by finishing the work thou gavest me to do'.

John 13:33 *'Children, I am still with you for a little while. You will seek me and, as I said to the Jews, "Where I am, you cannot come," so now I say also to you.'*

This is the only place in the Gospel of John where the diminutive *teknia* 'little children' ('my dear children') is used. It is used seven times in the First Epistle by the author addressing his readers (its one other NT occurrence is in **Galatians 4:19**, in a particularly tender appeal by Paul to his Galatian converts). At the Last Supper

especially Jesus filled the role of head of the family, the disciples being the 'children' whose function it was to ask him questions designed to bring out the significance of the occasion.

Jesus now begins to prepare the disciples for his departure from them. The short time during which he will still be with them will be over in a few hours. Then, as he had already said to the Jewish leaders (**John 7:33, 34**), they will look for him and not be able to find him.

John 13:34-38 *'I give you a new commandment, to love one another: as I have loved you, so do you love one another. This is how all will recognize that you are disciples of mine, if you have love among one another.'*

The commandment of love was not entirely new: all the law and the prophets were summed up in the twin commandments 'You shall love the LORD your God...' and 'You shall love your neighbour as yourself' (**Deut 6:5; Lev 19:18; Mark 12:28-33; cf Gal 5:14**). But by his teaching and still more by his example Jesus imparted a new depth of meaning to it.

This first division of the upper room discourses (**John 13:31b-14:31**) contains more dialogue than the second division (**15:1-16:33**). Four named disciples break into Jesus words of farewell; Peter (here), Thomas (**14:5**), Philip (**14:8**), and Judas (**14:22**). Peter's question and subsequent responses are completely in character. Wherever his Master is going he will need company and support; Peter proposes to go with him and supply whatever attendance and help may be necessary. Peter, naturally, has no conception of what lies immediately ahead for his Master. Nor has he reached the state of heart in which he can take up his cross and follow him. One day things will be different. 'You cannot now follow me where I am going' said the Lord, but you will follow me later.' A new phase of discipleship would shortly begin, and then, restored and recommissioned, Peter would follow his Master, until he crowned his discipleship by following him in death. Peter would understand these words after Jesus' death and resurrection; for the present their meaning is obscure to him. Wherever his

who does his works. Believe me that I am in the Father and the Father in me; otherwise believe because of the works themselves.'

As the prologue to the Gospel has put it, 'No one has ever seen God; the only-begotten, (himself) God, who has his being in the Father's bosom, is the one who has declared him' (**John 1:18**).

John 14:12 *'Indeed and in truth I tell you: if anyone believes in me, that person will do the works that I do and will do greater works than these, because I am going to the Father.'*

When, after the healing at the pool of Bethesda, Jesus affirmed that the works he did were those which the Father showed him, he added, 'he will show him greater works than these, to give you cause for marvel' (**John 5:20**). Now he tells his disciples that they in turn would do the works that he did. That must have been surprising enough. But what were they to think when he went on to say that, because he was going to the Father, they would do greater works than they had seen him do? His promise indeed came true: in the first few months after his death and resurrection many more men and women became his followers through their witness than had done so during his personal ministry in Galilee and Judaea. The 'greater works' of which he now spoke to them would still be his own works, accomplished no longer by his visible presence among them but by his Spirit within them. And it was only by going to the Father that the Comforter would come to them (**John 16:7**).

John 14:13, 14 *'And whatever you ask in my name, this I will do, in order that the Father may be glorified in the Son. If you ask (me) for anything in my name, I will do it.'*

If something is asked for in Jesus' name, the request is probably viewed as addressed to the Father. The Father denies nothing to the Son, and a request made in the Son's name is treated as if the Son made it.

John 14:15 *'If you love me keep My commandments.'*

Hitherto Jesus has spoken of his love for his disciples and of their obligation to love one another; now for the first time in this Gospel he speaks of their love for him. 'This is the love of God that we keep his commandments' (1 John 5:3), and chief among these is the commandment that the followers of Jesus should love one another; 'we know that we love the children of God, when we love God and obey his commandments' (1 John 5:2). To love the Father is to love his children; to love the Son is to love his followers; for them to love one another is to love the Father and the Son. In such love the keeping of the divine commandments realizes its perfection. And in such a setting of love the first promise of the Paraclete is made.

John 14:16, 17 *'And I will make a request to the Father, and he will give you another Paraclete, to be with you forever – the Spirit of truth. The world cannot receive him, because it neither sees him nor knows him. You know him, because he remains with you and will be in you.'*

The Greek *parakletos* denotes one who is called alongside as a helper or defender, a friend at court. Jesus' mention of 'another' Paraclete implies that they already have one, and this can only be himself. In 1 John 2:1, indeed, Jesus is called 'our "Paraklete" with the Father'; the word is there aptly rendered 'Advocate', from the Latin *advocatus*, which is the exact equivalent of the Greek *parakletos*. But in 1 John 2:1 Jesus' advocacy is exercised in the heavenly court.

Jesus had been their champion and helper; the one on whose guidance and support they could rely; but now he was about to leave them. He had been with them for a short time, but the 'other paraclete', his *alter ego*, would be with them permanently, and not only with them, but in them.

Remember, as we read these last verses telling us the words spoken by Christ that this is the last occasion that He will have with them before his death. These words have to be those things which

touched Him most deeply: the things which, above all other thoughts, he considered to be of the greatest importance to them.

John 14:18-19 *'I will not leave you orphans; I am coming to you. Only a little while now, and the world sees me no more, but you will see me. Because I live, you also will live.'*

Orphans are bereft of their natural supporter. The disciples would feel like that without Jesus. But they need not. He would come back to them. How and in what form would it take? His resurrection appearances would be brief and temporary, but they would bring the glad assurances that He was no longer dead, but alive for evermore. The world would not see Him again after his trial and crucifixion, but his disciples would go on seeing him in the future through faith and the continuing presence of the Spirit.

John 14:20-21 *'In that day you will know that I am in my Father and you in me and I in you. The one who loves me is the one who holds my commandments and keeps them. Yes, and the one who loves me will be loved by my Father, and I will love him and will manifest myself to him.'*

'That day' is the day when Jesus will have returned to the Father and sent the Spirit to be with and in his disciples.

John 14: 22-24 *Judas (the other Judas, not Iscariot) said to him, 'Lord, what has happened that you will manifest yourself to us and not to the world?' Jesus said to him in reply, 'If any one loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine; it is the word of the Father who sent me.'*

F F Bruce tells us that this Judas is probably identical with Judas the son of James, listed as the eleventh apostle in **Luke 6:16** and **Acts 1:13**. His question (as spokesman, no doubt) must have occurred to all his fellow disciples. If 'all the tribes of the earth...will see the Son of man coming on the clouds of heaven

with power and great glory' (Matthew 24:30), what kind of private revelation is this of which Jesus speaks? No such revelation is possible where love and obedience are absent.

John 14:25-27 'I have said these things to you while I remained with you. But the Paraclete, the Holy Spirit, whom the Father will send in my name, he will teach you everything and remind you of everything that I said to you.'

John 14:28-31 'You have heard what I said to you: "I am going and I am coming to you." If you loved me, you would have rejoiced that I am on my way to the Father, because the Father is greater than I. And now I have told you before it happens, in order that, when it happens, you may believe.'

'I will not talk much with you any longer, for the ruler of the world is coming. He has nothing (to lay hold of) in me; but the world must know that I love the Father and that I do as the Father has commanded me. Rise up; let us be on our way from here.'

CONTINUED FROM PAGE 55

As already stated, God's Laws were made and given to be applied on a national basis. Thus it was the responsibility of the nation, through its government, to enforce the law requiring every single person to rest, or cease from work, in obedience to God's principle of six days work followed by one day of rest. It was not the prerogative of any church or individual to decide. It was a **NATIONAL** prerogative and responsibility. **And as a nation, we have appointed the day we call Sunday as that day.** And it was not a flexible day so that some rested on one particular day, and others rested on another day. According to God, **the entire nation, and everyone in it, ceased work, on the same day, irrespective of what its name was.** There is no need to worry about how we run essential services, or how we get to Church, or how we do everything else that we think we need. God promised that if we obeyed Him, He would bless us beyond our wildest dreams. All we have to do is have faith to believe Him, and **OBEY!** God is quite capable of looking after the details that we mortals see only as problems.

THE JEWS

By Frank W. Dowsett J.P.

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

These original works were used in the earlier translations of our Bible, such as the King James Authorised Version, and only seem to have been replaced by the word 'Jew' in fairly recent times.

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

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

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

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

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

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

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

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

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

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

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

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

"And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

"And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to

their fathers."

Our Lord Himself warned us about 'those that call themselves Jews, but who are not, but are of the synagogue of satan.' He knew who His enemies were even if we don't.

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

There is absolutely no relationship between the present-day Jew and the true Judahite of our Lord's day. To refer to our Blessed Lord as a 'Jew', in the modern context and useage of the term, is an insult of the greatest magnitude to our Saviour.

Most Christians believe that the occupation of the land of Palestine in 1948 by the Jews was the fulfilment of prophecy wherein Israel was prophesied to return to the land which God had promised the,. Nothing could be further from the truth! Israel, that is, TRUE ISRAEL, returned to its rightful inheritance in 1917, just as the Word of God said they would. Edom/Esau, the modern Jew and the sworn enemy of God, posing as Israel, threw them out in 1948, JUST AS THE WORD OF GOD SAID THEY WOULD. Referring to this enemy as 'the inhabitants of Jerusalem', (Note, NOT as Judah), the prophet Ezekiel has this to say (Ezek. 11:15);

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

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

GOD IS OUR PROTECTOR

By Bruce Horner D.O., D.C., N.D.

Part 24 NATIONAL DAYS OF PRAYER- Part 6

Thursday, September 3rd, 1942 – Day of Prayer by the King's Command and common consent.

I have to point out at once that this episode in the war fell in the month preceding the calling of the 10th National Day of Prayer on 3 September 1942. It extended and was played out into the few weeks after the Call to Prayer. Another obvious case of The Almighty fulfilling His promise. "Before they call I will answer"

THE STRATEGIC SETTING

August 1942 was a crucial month in the defense of Australia in the Second World War. Of the five major battles that saved Australia in 1942, three were fought in August. Following the Japanese surprise attacks on Pearl Harbour, the Philippines and Malaya on 7-8 December 1941, it took barely two months before Australia was faced with a real threat to its own security. On 23 January 1942 Japanese Troops overwhelmed the small garrison at Rabaul in Australian New Guinea. On 15 February Singapore fell, and four days later, to cover their landings on Timor, Japanese planes bombed Darwin.

Australia's political and military leaders were fully justified in believing that the country was under a real threat of invasion. But, unknown to Australians at this time, Japanese Army and Navy leaders were deep in argument about whether or not to invade Australia. Meanwhile, on 8 March Japanese forces landed at Lae and Salamaua on the north coast of New Guinea. On 15 March the Japanese leaders finally put aside plans to invade Australia; instead they decided to invade Port Moresby and the southern Solomons, and then 'to isolate Australia' by seizing Fiji, Samoa and New Caledonia.

The security of Australia would therefore depend on the battle for Port Moresby, for if it were captured the Japanese could strike at will at the north coast of Queensland. Furthermore, if the Japanese extended their air and naval bases to Fiji they could interdict the lines of communication between Australia and the United States, making it extremely difficult to build up Australia as the main base for a counteroffensive against the Japanese East Asia Co-Prosperity Sphere. Perhaps, if the Japanese had succeeded in these plans, they might have later changed their minds and landed in Northern Queensland. That the Japanese high command never agreed to invade Australia does not detract from the crucial importance of the battles for Port Moresby in 1942. The struggle for Port Moresby determined the fate of Australia, and was determined in five major battles.

Delayed by operations in the Indian Ocean, the Japanese were not able to mount a major invasion force against Port Moresby until early May. And then, in the first major battle, the Battle of the Coral Sea, they were beaten back by planes from two US carriers, plus land-based planes from Townsville. Japanese plans to take Port Moresby were further delayed by the second major battle, the Battle of Midway, fought between United States and Japanese carrier fleets in the central Pacific Ocean in early June. The Japanese lost four carriers and the Americans one, and thus the Japanese were forced to postpone their plans to seize New Caledonia, Fiji and Samoa. Instead it was now even more urgent to capture Port Moresby. But with the loss of the Carriers, an amphibious operation was no longer possible, and General Hyakutake in Rabaul was ordered to plan an overland drive over the Owen Stanley Ranges to Port Moresby. The scaling down of the Japanese offensive plans indicated that strategically the tide of battle was beginning to turn, but the Japanese were still capable of mounting a deadly offensive. The stage was set for three major battles in August – Kokoda, Milne Bay and Guadalcanal.

The American success at Midway had a remarkable effect on both the US Joint Chiefs of Staff in Washington, and on General Douglas MacArthur in Melbourne, commanding the South-West Pacific Area. MacArthur wanted to seize the opportunity to mount

a major assault against the Japanese base at Rabaul. But the US Navy was not willing to allow MacArthur to take full control of the offensive. Eventually, after weeks of bickering, it was agreed that the offensive would be shared. US Naval forces under Admiral Ghormley would seize and occupy Santa Cruz and the Tulagi Islands in the southern Solomon Islands. Then MacArthur's forces would capture the remainder of the Solomons and the north coast of New Guinea.

In preparation for these operations, MacArthur ordered the construction of an airfield at Milne Bay at the south-east tip of New Guinea, and moved his headquarters forward to Brisbane. Meanwhile, Admiral Ghormley was preparing for his Solomons operations. At the time of the Coral Sea battle the Japanese had landed a small force on Tulagi Island, but in June the Americans received reports that the Japanese were building an airstrip on the larger Guadalcanal Island which was nearby. Ghormley was ordered to seize it, using the 1st US Marine Division. Once the Marines had landed in Guadalcanal, MacArthur prepared to occupy the Buna area on the north coast of Papua, where airstrips would be prepared to support his advance towards Rabaul.

Unfortunately for MacArthur's grandiose plans, the Japanese moved first. Indeed from the beginning the Papuan campaign was shaped by inaccurate strategic assessments by MacArthur's headquarters. Following the Battle of the Coral Sea, the Australian garrison of Port Moresby was increased from one to two Militia Brigades, and a little later another militia brigade was sent to Milne Bay to protect the airfield being built there. But with his eye on his coming offensive MacArthur disregarded intelligence reports that indicated that the Japanese were about to strike again at Port Moresby. For example, in May MacArthur's code-breakers deciphered a Japanese message that their next operation would be over the Owen Stanley Ranges. This message, which one senior code-breaker called 'one of the three most important to be decoded in the war', formed the basis for a General Headquarters Intelligence Summary on 23 May 1942, but was disregarded by MacArthur's intelligence staff.

Certainly, MacArthur and his Land Force commander, General Sir Thomas Blamey, reacted to the news that the Japanese were likely to land a small force at Buna. They ordered the Commander of New Guinea Force at Port Moresby, General Morris, to send troops across the Kokoda Track to secure the Buna Area. But Morris did not have sufficient forces to conduct a proper defence of Papua.

The 39th militia Battalion from Port Moresby had just begun to move towards Buna when the Japanese landed there on the night of 21 July. But even then MacArthur refused to take the Japanese threat seriously, believing that once the US Marines landed at Guadalcanal on 7 August the Japanese might withdraw from the Buna area. Blamey was not as confident as MacArthur and, after the 39th Battalion was driven out of Kokoda on 29 July by superior forces; it became obvious that reinforcements would have to be sent to New Guinea.

It was agreed that Lieutenant-General Sydney Rowell and the headquarters of the 1st Australian Corps, plus the 21st Brigade of the 7th AIF Division would go to Port Moresby. The 18th Brigade of the 7th Division would join the 7th militia Brigade at Milne Bay and would form a small division, known as Milne Force, under Major-General Cyril Clowes.

But the dispatch of these reinforcements, which would not arrive in New Guinea until mid-August, would not mean that MacArthur or Blamey were taking the Japanese threat as seriously as they should have. As MacArthur told the US Army Chief of Staff, General George Marshall, on 2 August, he planned to 'secure the crest of the Owen Stanley Range ... and to provide an airfield at Milne Bay to secure the southern end of the Owen Stanley bastion'. After that he could advance with amphibious forces along the north coast of Papua.

It is true that the Japanese were thrown off balance by the landing of the US Marines at Guadalcanal on 7 August. On 28 July Major-General Horii, the commander of the Japanese South Seas Detachment in Rabaul, had been ordered to attack Port Moresby

over the range. This assault was now postponed until later in August when it was to be coordinated with a landing at Milne Bay.

Nor were the Japanese content to be pushed off their new airstrip at Guadalcanal. On the night of 8-9 August their cruisers struck at the Allied naval forces protecting the US landing. In the disastrous battle of Savo Island, the Australian cruiser *Canberra* and three US cruisers were sunk. Following up this victory, the Japanese landed 1000 men on Guadalcanal to drive the Americans off. On 21 August the Japanese lost heavily in an attack on the perimeter of Henderson airfield. While the Americans held the airstrip they could control the surrounding seas by day. But at night the Japanese dominated, bringing in reinforcements for another effort to seize the vital airstrip. As General Harmon, the Commander of the US Army, Pacific, reported to General Marshall in Washington, 'We have seized a strategic position. Can the Marines hold it? There is considerable room for doubt!'

In Papua, General MacArthur's Australian forces were about to face a similar challenge. The Japanese offensive began on 26 August with two simultaneous attacks – one against Isurava on the Kokoda Track, and the other a landing by Japanese Marines at Milne Bay. It took some days before the troops at Isurava and the commanders at Port Moresby realised that the Japanese there had been reinforced for an offensive, and thus for a number of days the action at Milne Bay attracted the greatest attention. There, General Clowes was fighting a difficult battle. Hampered by constant rain, endless mud and poor communications, and threatened with a landing to his rear, he was wary of committing his forces to an immediate counter-attack.

The Milne Bay landing, followed soon after by the news of a Japanese victory at Isurava, caused intense anxiety at MacArthur's headquarters in the AMP building in Brisbane. On 28 August he warned Marshall in Washington that the situation might become critical unless he was provided with naval support. Two days later he sent a long message to Marshall in which he started to lay the blame for any possible defeat on the Australian troops: 'This is the

first test of the Australian troops under my command ... With good troops under first class leadership I would view the situation with confidence unless reinforcements are landed but ... I am not yet convinced of the efficiency of the Australian troops'. He continued that the failure to review the strategic situation would have a 'disastrous outcome'. Without additional naval forces, he predicted 'the development within a reasonable period of time of a situation similar to those that produced the disasters that have successively overwhelmed our forces in the Pacific since the beginning of the war'.

Colonel Horner, my source for this wonderful account of these troubled times, tells us that the root of the trouble was that MacArthur's strategy was at fault. He had based the defence of Port Moresby on a belief that a garrison at Milne Bay and a picket on the crest of the Owen Stanleys, in addition to air and Naval forces, would be sufficient, while he prepared for his spectacular offensive bounds. But now his strategy was looking dangerously unrealistic. The Japanese had decimated the US Navy in the Solomons and were challenging the security of Milne Bay and the Owen Stanley Range.

Despite MacArthur's misgivings, by 6 September Clowes had defeated the Japanese at Milne Bay, but by this time it was obvious that there was an even greater threat on the Kokoda Track, where the Australian troops were conducting a desperate withdrawal. On 6th September MacArthur again asked Marshall for more naval forces. 'If New Guinea goes the result will be disastrous. This is urgent.' And again he shifted the blame, adding that 'the Australians have proven themselves unable to match the enemy in jungle fighting. Aggressive leadership is lacking.'

Eventually the Japanese failed on the Kokoda Track, and there are three reasons for this. First, the track was much more difficult than they had expected and they had made insufficient provision for supplies. Second, their advance was seriously delayed by the hard fighting of the Australians, which bought time for reinforcements to arrive and caused the Japanese to exhaust their supplies. And third the Guadalcanal campaign caused the Japanese high command in

Rabaul to divert resources to that area, and eventually to order a halt to the Owen Stanley advance.

The American determination to hold Guadalcanal was therefore doubly important to the successful defence of Australia. On the one hand, if the Japanese had regained the Guadalcanal airstrip they could have dominated the southern Solomons and would have made it extremely difficult for the US Navy to operate in that area. They could have attacked New Caledonia and perhaps even Fiji, in pursuit of their strategy of Isolating Australia. On the other hand the battle of attrition on Guadalcanal drew Japanese resources away from Papua and made the Australians' task there easier. By the end of September the Allies were beginning to gain the upper hand at both Guadalcanal and on the Kokoda Track, but in each area there were to be many more months of fighting before the Japanese were finally defeated. By the time the Japanese had been driven into the sea at Sanananda on the north coast of Papua on 22 January 1943 they had suffered over 13,000 killed. The Australian lost over 2000 killed and the Americans more than 600. The Guadalcanal Campaign finished on 8 February 1943; there the Japanese lost perhaps 24,000 killed, while the US fatal casualties numbered some 1600.

Without doubt the Allied successes on the Kokoda Track, in Milne Bay and on Guadalcanal ensured the security of Australia. In the first two battles the Australians played the major role, while the work of the Australian coastwatchers in saving Guadalcanal was crucial. Had Milne Bay been taken by the Japanese the Allied position would have been threatened. If Port Moresby had been taken by General Horii's troops advancing over the Kokoda Track, the whole strategic situation would have been transformed. In that sense, Kokoda was the most important battle fought by Australians in the Second World War. But contrary to later claims by General MacArthur, it was a battle fought in reaction to a Japanese offensive. It owes nothing to strategic knowledge of events before they take place among the high command in Australia.

THE BATTLE

This account, written by James Morrison, was first published under the title "Outnumbered Aussie Battlers marched from defeat to victory", in *The Australian Special Edition*, 29-30 August 1992. David Horner thought it worthy of inclusion in his book commissioned by the Australian.

About 4 pm on 23 July 1942, about 30 Australian troops – armed with rifles, revolvers and a Lewis machine-gun with a drum of ammunition – made the first stand of the Kokoda campaign against the advance guard of the Japanese invaders – armed with heavy machine-guns, mortars and a mountain gun. It was an uneven contest. The Australians were the raw militiamen of the 11th platoon of the 39th Battalion, with an average age of 18.5 years, plus a handful of the Papuan Infantry Battalion (PIB). The Japanese were from Major-General Tomitaro Horii's Nankai Shitai (South Sea Detachment) veterans of China, Guam and Rabaul. The stand at Awaia, north-east of Kokoda was short. The Australians and Papuans, outnumbered and outgunned, fell back to Gorari, leaving a section (about nine men) as forward patrol at Wairopi. Two days earlier about 7000 Japanese, including 2700 combat troops, had landed at Basabua, about one kilometre east of Gona Mission, on the north coast of New Guinea.

Only two weeks before the Japanese landed, B Company of the 39th, under the command of Captain Sam Templeton, had left Ilolo to cross the Owen Stanley Range to secure Kokoda and provide a protective force for American engineers building an airstrip at Dobodura. Captain Templeton, more than fifty years old and a submariner in world War I, led his men in a rearguard action against overwhelming numbers from Gorari to Oivi. Captain Templeton was killed at Oivi as he went back alone to guide reinforcements from Kokoda. The junction of the Kagi and Myola tracks is named after him. The Commanding officer of the 39th, Lieutenant-Colonel W.T.Owen, a survivor of the Japanese massacre of the Australian garrison at Rabaul in that January, ordered his troops to fall back through Kokoda to Deniki. But on 28 July the Australians reoccupied Kokoda. About 2.30 am on 29 July the Japanese attack began on Kokoda with mortar and heavy

machine-gun fire. The Australians had nothing to throw back at the Japanese; their mortars and heavy Vickers machine-guns had been left behind in Port Moresby. The Australians were also outnumbered – about 100 troops facing an estimated 400. The attack proper began at about 2.30 am, with an assault on the Australian northern perimeter. Colonel Owen exposed himself to enemy fire as he fought with his men. About 3 am Colonel Owen was mortally wounded as he threw a grenade from the forward trench. The Japanese soon penetrated the Australian flanks and, in the confusion, the Diggers withdrew in the mist through the rubber plantation south of Kokoda, down the track towards Deniki. The Australians had lost seven, including their commanding officer, but a captured Japanese document estimating they had faced 1200 enemy at Kokoda gives some indication of the quality of the Australian defence.

Within eight days of the landing of his advance party, General Horii had achieved the first of his objectives: the capture of Kokoda. His advance party set about the consolidating the beachhead at Buna and Gona for the landing of the main force, which at its height was to number 10,000 combat troops.

By 2 August the 39th Battalion had consolidated at Deniki under the temporary command of Major Alan Cameron. Major Cameron had 480 men, who, combined with the remnants of the PIB, were now called Maroubra Force. Major Cameron had at his disposal 31,122 rounds of Thompson machine-gun .45 calibre, 64,561 rounds of small arms .303 and 1021 grenades – barely sufficient for immediate use and a reserve. Before their departure from Port Moresby, the remaining companies of the 39th had been equipped with Thompson submachine-guns. The weapons had been issued only the day before the troops left and they had to learn how to use them as they marched over the Owen Stanleys. But the .45 calibre Thompson was an ideal weapon for the close contact of jungle fighting.

On 8 August Major Cameron ordered an attack on Kokoda, the efficacy of which divides historians. Raymond Paull in *Retreat*

from Kokoda wrote that it allowed Cameron to blood his untried troops and upset General Horii's build-up of force. But Peter Brune in *Those Ragged Bloody Heroes* argues it was unwise and broke two of the most elementary military rules: concentration and economy of force. Major Cameron sent out one company to cut the Japanese line of communications east of Kokoda, a second was to follow and then move north-west to re-capture Kokoda and a third was sent straight down the track. Captain Cyril Dean leading the attack down the track was killed in the first contact with a strong Japanese patrol moving down from Kokoda and his assault was called off. Captain Bidstrup's company succeeded in cutting the Japanese line of communications for a few hours but was forced to withdraw in the face of overwhelming opposition.

Captain Noel Symington's C Company retook Kokoda from a handful of Japanese about 1.30 pm on 8 August. The Australians captured a map clearly marking the intended Japanese advance over the Owen Stanleys to Port Moresby and a history of the Japanese campaign in Malaya. Captain Symington then deployed his 100-odd men on the plateau overlooking the airfield. Late the following morning about 200 Japanese, smeared with mud and wearing jungle greens, launched their attack through densely wooded cover and were beaten off. At 5.30 pm with 300 men and supporting mortar fire, later at 10.30 pm and 3am on 10 August, the Japanese renewed their attacks but were beaten back each time.

After two days of fighting, the Australians were practically out of ammunition, augmenting their³⁰³ supply from Lewis gun drums left behind in the first battle of Kokoda. Unable to be reinforced and with no supplies of food and ammunition dropped to them by air, they faced annihilation if they remained and Kokoda was abandoned. While the Japanese had suffered significant casualties in the second battle for Kokoda, Brune argues Major Cameron now did not now have a sufficient force to make a stand at Deniki, a far better defensive position than Kokoda. Moreover the Japanese knew just how weak the force between them and Port Moresby was, because of the failure of Major Cameron to reinforce and hold Kokoda. The Japanese had the initiative. During early 13 August the Japanese attacked Deniki, and the battle see-sawed through the

afternoon. On the following morning the Japanese committed fresh troops and when their assault eased, about 8.30 am, Major Cameron broke contact and withdrew his troops to Isurava. At Isurava they dug in using steel helmets, bayonets and bully beef tins. This was the end of the first stage of the Kokoda campaign. The 39th had lost 41 men but they were no longer raw militiamen, rather battle-hardened jungle troops.

On 16 August Lieutenant-Colonel Ralph Honner DSO MC, a veteran of the Middle East, took command of the 39th at Isurava. ON the same day General Horii landed at the Buna-Gona beachhead with the main force of the *Shitai* and arrived at Kokoda on 24 August. Colonel Honner's orders were to hold the enemy on the northern side of the Owen Stanleys until relieved by the 21st Brigade. The Japanese attacked Isurava at first light on 26 August with three battalions, as the leading elements of the 2/14th Battalion approached Alola. Strong Japanese patrols attacked the Australian perimeter and launched a mortar and mountain gun bombardment on Isurava. 'We would have been wiped out that evening or the next morning if we had stayed there and I was going to stay there because reinforcement was promised – and I was just hoping like hell it was coming because if it hadn't come we would have been done', Colonel Honner said. "I couldn't implement a plan of withdrawal in face of an incoming reinforcement. We had to stay. They had to get to us."

The first elements of the 2/14th arrived at Isurava that afternoon. The following day the commanding officer of the 2/14th, Lieutenant-Colonel Arthur Key, marched into Isurava to relieve the 39th. Colonel Honner told Colonel Key one battalion could not hold Isurava and declined to be relieved. One of those reinforcements was the then Captain Phil Rhoden, later Lieutenant-Colonel and commanding officer of the 2/14th. 'We saw what was left of the 39th. We heard what they had been through and I was personally surprised to see that men who looked so down and out could come back for more', Colonel Rhoden said. 'They were volunteering to stop with us and we were gratified because we needed every person. Anyone that could hold a rifle or a gun was

needed. It was amazing how the two sides of the Australian Army (AIF and militia) came together without let or hindrance. It was encouraging. It was a morale booster.'

On the afternoon of 29 August, the fourth day of the battle of Isurava, the Japanese broke through the Australia perimeter and the wounded Corporal Lindsay Bear DCM MM and Private Allen Avery and Private Bruce Kingsbury insisted in joining a counterattack to repel the enemy. When Corporal Bear was so badly wounded he could no longer continue to fight, he handed over his Bren gun to Private Kingsbury. Private Kingsbury, firing the Bren gun from his hip, cleared a path 100 metres through the Japanese, inflicting an extremely high number of casualties. He was then killed by a single sniper's bullet. Private Kingsbury's action restored the position and denied the Japanese their breakthrough. He was posthumously awarded the VC, arguably the first to be awarded on Australian soil. 'I reckon he almost gave his life away. There was nothing scared about it. He just went straight into them as if bullets didn't mean anything', Private Avery said.

Captain Toshiya Akizawa of the 144th Regiment provided the Japanese perspective on the battle of Isurava. 'I remember that all my junior officers, my NCO's and most of my men lost their lives', he said. 'Accordingly, all we could think of doing was leaving the place we were in and attacking up the hill and we were being told by the officer from behind: "Attack! Attack!" "So there is no courage. Just without thinking we attacked and attacked.'

On 30 August General Horii, frustrated at the delay to his advance, threw his huge reserve into the attack. At 3 pm the Australians began their fiercely fought withdrawal from Isurava to Eora Creek. The Australians had held Isurava for four days. They strained General Horii's supply lines and held up his advance to Port Moresby. This was the culminating point of the campaign; the advantage passed from the Japanese to the Australians, although it was not to be apparent for some time. From 31 August to 15 September the Australians, against vastly superior numbers, fought a decisive military game of cat and mouse along the track. Company by Company, platoon by platoon, section by section, they

defended until their comrades passed through their lines, broke off contact only 20 or 30 metres from the enemy and repeated the procedure again and again down the track. On 5 September, the commander of the 21st Brigade, Brigadier Arnold Potts, dug in with 1000 troops on a ridge, rising south of Efogi. The area was to be the scene of some of the bloodiest fighting of the campaign and was later called Brigade, or Butcher's Hill.

Remember that it was on September 3, 1942, that by the King's command the prayers of the whole British World were rising to the God of Battle: when we cry to Him in prayer, He has never left us unanswered!

At 4.30 am on 8 September General Horii, reinforced by 1500 fresh troops and outnumbering the Australians by more than six to one, launched a three-pronged attack on the Australians' front rear and flank. The forward position repelled eight attacks that morning, but Brigadier Potts's headquarters was cut off. Despite a number of counter attacks, Brigadier Potts was unable to dislodge the Japanese and in fading light the Australians withdrew. Although Brigadier Potts had suffered heavy casualties, he had succeeded in delaying the Japanese advance by a further three crucial days.

By 11th September the Australians had withdrawn to Ioribaiwa. The commander of the 25th Brigade, Brigadier Ken Eather, planned to launch a twin-flanking movement against the Japanese. But two things went wrong: the 2/31st Battalion became disoriented and became briefly lost in its left flank thrust and the 3rd Battalion on the right flank was routed by a strong Japanese patrol, which was able to occupy the high ground between the 3rd and 2/31st. If Brigadier Eather continued to hold Ioribaiwa he would have lost the freedom of movement vital to his planned offensive. He therefore decided on 16 December to withdraw to Imita Ridge, a natural defensive position. It enabled Brigadier Eather to strike out against the Japanese with strong patrols and to deploy artillery for the first time in the campaign.

On 25 September the Japanese high command, wanting to concentrate its forces on Guadalcanal and frightened that General Horii would be cut off by an Allied landing at the Buna-Gona beachhead, ordered a fighting withdrawal along the Owen Stanleys. The Japanese concentrated their defence on the track at Templeton's Crossing and Eora Creek. They offered no resistance at Kokoda, for fear of being outflanked and annihilated by an Australian push through Abuari-Missima-Oivi. On 2nd November Kokoda was retaken.

BRIGADIER EATHER AT IMITA

Christopher Dawson first published this record as 'Imita end of road for the Japanese' in August 1992.

Among the survivors of the Owen Stanley campaign is the commander who turned back the Japanese rush towards Port Moresby at Imita Ridge on the Kokoda Track. Major-General Ken Eather was Brigadier in command of the fresh 25th Brigade that arrived at Ioribaiwa on 14 September after a few days marching from Port Moresby. Major-General Eather, an energetic 41, had led battalions before the outbreak of World War II and took the 2/1st Battalion, City of Sydney Regiment to North Africa with the 6th Division.

Until their arrival, the outnumbered Australian forces had been relentlessly driven back, despite brave resistance. The Japanese South Seas Detached Force, a divisional-sized unit built largely around the experienced 144th Regiment under Major-General Tomitaro Horii, landed at Gona on the Solomon Sea coast of New Guinea on 21 July with the aim of taking Port Moresby. Pitted against the Japanese initially, were untried Australian militia units. As the Japanese pushed further south over what had been considered the impenetrable Owen Stanley Range, the Australians were reinforced by the 7th Division's 21st Brigade from Western Australia, South Australia and Victoria. By September, all those fighting on the Kokoda Track were at the limits of their endurance.

Major-General Eather's task was to halt what appeared to be the enemy's inexorable advance. The 21st Brigade had been instructed

to hold a defensive position north of Ioribaiwa, but the Japanese kept up their advance around the flanks. It was then that Major-General Eather made his fateful signal to his divisional commander, Major-General A. S. 'Tubby' Allen: enemy feeling whole front and flanks. Do not consider can hold him here. Request permission to withdraw to Imita Ridge, if necessary.' In a later telephone call to Major-General Allen, Eather was told of the importance of remaining on the offensive and retaining Ioribaiwa. But the final decision was left to him. It was not so much the mauling that two of his battalions had received at the hands of the Japanese but the terrain that led to this decision. 'Imita was a much more decisively defensive position', he said recently in Sydney. 'In order to go forward we first had to go back.'

Author Peter Brune described the withdrawal, completed on 17 December, as a sound military decision'. The Japanese had the momentum and initiative. But they had also been fighting an unrelenting struggle for two months across the most rugged terrain and were stretching their supply lines. The withdrawal to Imita Ridge allowed Major-General Eather to create a reserve and to push forward to engage Japanese patrols. "I did not allow the Japanese to probe", he said. It was always my policy to obtain and retain control of no-man's-land. From a political point of view, Major-General Eather's withdrawal had momentous consequences. It led to interference by the commander of South-West Pacific Area, General Douglas MacArthur, and the journey to Port Moresby by the Australian Commander-in-Chief, General Sir Thomas Blamey, and the removal from command of Lieutenant-General Rowell, Major-General Allen and the gallant Brigadier Arnold Potts. For the Japanese it was the breaking point. Major-General Horii had gone a long way quickly but had extracted the last ounce of energy from his troops. 'They were now so hungry, so physically weary, that Horii doubted their ability to even hold their position', the military analyst, Colonel E. G. Keogh wrote. 'The position was now reversed. The Australians had a relatively short line of communication while Horii was at the end of a long and difficult one with scarcely a crumb to eat in the forward area.'

Major-General Eather, who commanded the 11th Division at the end of the war, was the only surviving Allied General. In 1945 he was the commander of the Australian contingent at the Victory Parade, London. He died in May 1993

AFTERMATH

The Kokoda campaign placed both the high command in Australia and the senior military commanders in New Guinea under great strain. It looked as though the Allies would be faced with another disaster – one that would directly threaten Australia. As a result, within a space of five weeks three senior commanders, Generals Rowell and Allen and Brigadier Potts, were relieved of their command.

Colonel Horner tells us that they were not the real culprits. Responsibility for the command crisis must be spread widely, but in the main it rests on three individuals: the Prime Minister, John Curtin, the Commander-in-Chief South-West Pacific Area, General Douglas MacArthur, and the Commander-in-Chief of the Australian Army, General Sir Thomas Blamey.

The full weight of the command crisis fell on Lieutenant-General Sydney Rowell. A 47-year-old Duntroon graduate, Rowell had served at Gallipoli in the First World War and in 1940-41 had been Chief of Staff to Blamey in the Middle East. There he had performed outstanding work during the Greek campaign but had fallen out with Blamey over the latter's performance during the campaign.

Faced with all sorts of shortages, bungling and loss of equipment, Rowell also had to deal with a lamentable lack of understanding of the conditions in New Guinea by MacArthur's GHQ in Brisbane.

However, we cannot help but see that God was covering His commanders, and despite the blunders His time-table continued on its proper programme. We also have another example of fine Australian young men demonstrating that they were truly the sons of their Anzac fathers. Gallant sons of Israel.

DIVORCED!

By Frank W. Dowsett J.P.

Over a period of many years I have noticed that whenever the subject of Israel's divorce is mentioned, it is always applied to ONLY the northern house of Israel as distinct from the southern House of Judah. As a matter of fact, various people go to no end of trouble to emphasise their belief that the House of Judah was never divorced by God, and that this divorce can never be applied to the House of Judah.

The purpose of this article is to examine this teaching, and whilst I realise that it will attract some criticism from those who believe to the contrary, it is certainly not meant to be a personal attack on such people. It is my considered opinion that this belief has been handed down over the years and automatically accepted without question simply because of its long established acceptance. But this, of course, is no proof of correctness, as I'm sure you will agree. And like all other subjects in the Bible, it can only be properly understood as we go right back to the beginning of the subject, and carefully trace it through. So let us turn to God's Word as set forth in Exodus 24:3-8, where we find recorded the scene where Israel uttered those famous words "I Do", and became the wife of Jehovah.

"And Moses came and told the people all the words of the Lord, and all the Judgments. And all the people answered with one voice, and said, 'All the words which the Lord hath said will we do.'

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.

And Moses took half of the blood and put it in basons, and half the blood he sprinkled on the altar.

And he took of the book of the covenant, and read in the audience of the people: and they said; 'All that the Lord hath said will we do, and be obedient.'
And Moses took the blood, and sprinkled it on the people, and said; 'Behold the blood of the covenant, which the Lord hath made with you concerning all these words.' "

We recognise this, of course, as THE OLD COVENANT. But let us keep in mind one very important feature of this covenant. It was made with the entire twelve tribes of Israel. This leads us to one very important conclusion. And it is this:

GOD MARRIED THE ENTIRE TWELVE TRIBES OF ISRAEL.

All the tribes, the whole twelve of them, constituted His wife or bride. Now this might seem a very obvious remark to make, but I can't help feeling that most people totally overlook this point. This is clearly brought out in the wording of the NEW COVENANT, as recorded in Jer. 31:31-32;

"Behold, the days come, saith the Lord, that 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 that I took them by the hand to bring them out of the land of Egypt; which my covenant they break

ALTHOUGH I WAS AN HUSBAND UNTO THEM, saith the Lord."

So it is quite clear that irrespective of how we interpret what is said in future references by the prophets in regards to the marital relationship between God on the one hand, and Israel and Judah on the other hand, at the time of the giving and acceptance of the Old Covenant, all twelve tribes of Israel constituted Jehovah's wife.

Furthermore, right up until the time of the division of Israel into the northern and southern houses, ALL twelve tribes

constituted Jehovah's wife, and they continued in this relationship even when they were divided into the two houses. And irrespective of what happened in the meantime, when we turn to the Book of the Revelation, chapter 21 and verses 9-12, it is perfectly clear that Jehovah's (the Lamb's) bride is still to be the **WHOLE TWELVE TRIBES OF ISRAEL**.

The fact is quite evident that the coming Royal Marriage is going to be between Jehovah and both houses of Israel and Judah.

Now I ask the question, 'How can Jehovah remarry the house of Judah if He was never divorced from them in the first place?' If He never divorced Judah, then He must still be married to her right now, and this fact would exclude Judah from the coming marriage. Judah would be sitting in the back pews watching the ceremony, not taking part in it.

But there is a much more serious aspect to this. The Law of God was quite explicit in regards to divorce and remarriage. A wife who had been put aside and divorced by her husband for unfaithfulness could not, under God's Law, remarry until the death of her former husband. It was for this very reason that Jehovah, the Husband in this instance, came down from glory in the form of a man, and died. He obviously couldn't die as God. So He had to become a human man. And in doing this, He, the former Husband, died, and freed His wife Israel from the requirement of this law. Let us never forget the fact that if He had not done this, there could never be a remarriage with Israel in the future, and the promise of the remarriage, as recorded in Hosea 2:19-20 would have been impossible of fulfilment. In fact, it would have been a deliberate deception on God's part to even suggest a remarriage without the fulfilment of His own requirement.

This leads us to the next question. If Jehovah only divorced the northern house of Israel, and remained married to the southern house of Judah, **then there was no requirement for Him to die to redeem Judah from the requirements of the marriage law**, and the house of Judah would not be covered by the national redemptive work of our Lord Jesus Christ in the same way as the house of Israel was. Ask yourself the question, 'Did Jesus die for both Israel and Judah? There is only one answer to this. Of course He did. It is the very basis of the **NEW COVENANT**. This being

so, it follows that Judah must have continued at all times in the same marriage relationship to Jehovah as did Israel. Why on earth should Judah need to be freed from the law pertaining to divorce if she was never divorced in the first place? And as we have already pointed out, how could Judah be remarried to Jehovah if she was still married to Him?

Let's face the facts friends. You just cannot divorce a part of your wife. If you don't believe me, then try it some day. Go down to the court and tell the judge that you only wish to divorce the portion of your wife down to her knees, but wish to remain married to the part of her from the knees down. Just see how you get on. Yet, as foolish as this may sound, this is exactly what we are asked to believe in regard to Jehovah and His wife. He is supposed to have divorced only five-sixths of His wife and remained married to the remaining one-sixth. Let us remember the fact that although Israel was divided into two sections, this was done in order to achieve a specific purpose by God. Israel was to be the DOMINION, whilst Judah was to be the SANCTUARY. (see Psalm 114:1-2). The Prophet Jeremiah refers to these two sections as "the two families which the Lord chose", (see Jer. 33:24), and "two sisters", (see Jer. 3:6-14).

In verse 6 of chapter 3, Jeremiah refers to "backsliding Israel", and enumerates her sins. He then turns to Judah and says;

"And I said after she (Israel) had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorcement ; yet her treacherous sister Judah feared not, but went and played the harlot also.

And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but

feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah."

Now I ask you. If God gave the northern house of Israel a divorce for committing adultery, then on what basis did He refrain from doing the same thing to Judah, especially when we read that Judah had not only committed the same sin of adultery, but had become worse than her sister Israel. It is interesting to read in verse 14 that Jehovah refers to Himself as the HUSBAND of "His backsliding *children*". (plural).

So we see that although there were two sections to Israel, they both constituted the one wife, and although there is no specific mention of a bill of divorcement in regard to Judah, in the same terms as that applied to Israel, there is no doubt at all in my mind that in view of all the factors mentioned above, Judah was automatically included in the proceedings by virtue of the fact that she was a part of the one and the same wife. Let's face it Jehovah didn't have two wives.

Perhaps we can more readily understand this situation when we remember that the means by which God accomplished the divorce was by the act of sending His wife away into captivity, or as the Old Testament expresses it, putting His wife away. This was not an instantaneous event for either house. The captivity of Israel took quite a number of years. And the fact that the captivity of Judah didn't occur until some years after that of Israel, does not in any way release Judah from ending up in exactly the same relationship to her husband as her northern sister and co-wife Israel. In other words, the act of divorcement was a process which occupied the entire period of the captivities, or putting away, of both the houses of Israel and Judah, and applied equally to both houses as the ONE wife.

For these reasons, I sincerely believe that BOTH houses of Israel and Judah were divorced. Their collective Husband Jehovah died to redeem BOTH houses, and freed BOTH houses from the Law of divorce by His death on Calvary. The same Jehovah is about to return to remarry His entire bride, BOTH houses, the whole twelve tribes of Israel. What a wonderful day that will be for His people. May He come quickly.

THE SABBATH – WHICH DAY?

By Frank W. Dowsett J.P.

One of the most divisive questions among Christians has been, and still is, “Which is the correct Sabbath Day? Is it Saturday or Sunday?”

In point of fact, the actions of many Christians today make one wonder whether or not they think that it matters if we even keep any Sabbath at all as a day of rest to the LORD.

I believe that to understand this question we should start by explaining what the word “Sabbath” means as it is used in the Bible. In both the Hebrew and the Greek it means, “To rest. To Cease. To desist.” The Bible principle is that one day in every seven is to be set aside as a day of rest, as a day ‘holy’ or separated, to the LORD. It is referred to as the ‘seventh day’. Exodus 20.8-11 reads;

“Remember the Sabbath day to keep it holy.

Six days shalt thou labour and do all thy work.

*But the seventh day is the Sabbath of the LORD
Thy God. In it thou shalt not do any work, thou
Nor thy son, nor thy daughter, thy manservant
Nor thy maidservant, nor thy cattle, nor thy
Stranger that is within thy gates.*

*For in six days the LORD made heaven and
Earth, the sea and all that in them is, and rested the
Seventh day. Wherefore the LORD blessed the
Sabbath day, and hallowed it.”*

God Himself inaugurated this principle by 'resting', or 'ceasing', on the 'seventh day' after the six days of creation, as set out in Genesis chapter 1. It is therefore a 'creation ordinance' and thus is applicable to His whole creation.

The Divine principle is thus, that we must work for no more than six successive days, and then rest on the following, or seventh day.

The LORD was so specific about the observance of the seventh day of rest that He even incorporated it as a part of His Feast Days. In Leviticus 23:1-3 we read;

"And the LORD Spake unto Moses saying,

*Speak unto the children of Israel, and say unto them,
Concerning the feasts of the LORD, which ye shall
Proclaim to be holy convocations, even these are My feast.*

*Six days shall work be done: but the seventh day is
The Sabbath of rest, an holy convocation; ye shall do no
Work therein. It is the Sabbath of the LORD in all your
Dwellings."*

The observance of every seventh day as a Sabbath was one of the Eight Feasts given by the LORD to Israel for perpetual observance. I can't help wondering why it is that even with Christians who religiously observe the feast of the seventh day Sabbath; they still refuse to observe the remainder of the same group of Feast Days.

But the next factor to note is that this principle, or law, was not only applicable to individuals. **It was given to Israel as a NATIONAL Law.** The Ten Commandments, of which the Sabbath law is the fourth, as well as the whole of God's Laws, were not only applicable to individuals, but had to be obeyed on a national basis. As individuals we have great difficulty in so many ways in fully obeying the Laws of God, simply because the

government of our nation does not legislate for the keeping of God's Laws as a national responsibility to God. Our governments, supported by the misguided 'do-good' philosophies of so many of our leaders, both political and ecclesiastical, have freely allowed the entry into our country of every form of culture and religion in the world, all of which have no respect for a special day set apart to the LORD GOD of Abraham, Isaac, and Jacob. Isaiah 58:13-14 makes our responsibility quite clear.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honourable; And shalt honour Him not doing thine own ways, nor Finding thine own pleasure, nor speaking thine own Words; Then shalt thou delight thyself in the LORD; And I will cause thee to ride upon the high places of The earth, and feed thee with the heritage of Jacob Thy father; for the mouth of the LORD hath spoken it."

But when it comes to deciding which day is the correct day on which to observe this seventh-day Sabbath, the Saturday or the Sunday, I suggest that we consider the fact that nowhere in the Bible is the Sabbath principle stated to apply to the seventh day **OF THE WEEK**. Let me state again, the principle is six days work followed by one day or rest. As far as this principle goes, it doesn't matter what day we start the week on. It should be noted that the Bible does not even specify which particular day begins each week. In fact, in the early days, the days of the week weren't even named. They were simply referred to as the tenth, or whatever, day of the particular month. The days didn't even have names as they do today. For those who observe the Sabbath on Saturday to condemn those who observe Sunday as the Sabbath on the grounds that it is named after the sun and thus totally pagan, as many do, seems to me the height of hypocrisy when we consider that Saturday is named after Saturn, or Satan.

CONTINUED ON PAGE 27

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With our Christian love,

Frank and Betty Dowsett.

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making wise the simple.
The statutes of the Lord are right,
rejoicing the heart;
the commandment of the Lord is pure,
enlightening the eyes.
The fear of the Lord is clean, enduring forever;
the ordinances of the Lord are true
and righteous altogether.
More to be desired are they than gold;
yea, than fine gold;
sweeter also than the honey and the honeycomb.
Moreover, by them is thy servant warned; and in
keeping of them is great reward.

Psalm 19:7-11

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