



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.

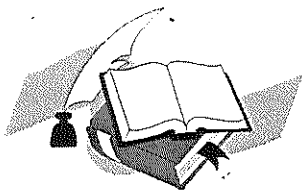
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

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

“And upon her head was a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.” Revelation 17:5

Sunday, March the 3rd was a day when one of these harlots fell asleep for the last time. The following Friday the 8th of March we buried him, and as your editor asked our Lord **“Lord, with one of your ferocious storms you could get some of Satan’s clan in one swipe?”** One of the main papers in the city where your editor lives published on the front page (*quote*): **“Christ is opening his door to the pope...he is already seeing and touching the Lord”**. Most other papers including nearly all local papers that I read carried similar lines, particularly some down on our south coast. When are our supposed learned leaders going to get on with the job at hand? Just look at the hype that they have built up around a certain drug case and without telling us the whole truth?

When we read what Ezekiel has to say about our leaders both religious and political it is very reassuring to know that come what may the real truth will be for all to see when we all stand before our Lord and Saviour on Judgement Day. Let us read His verse in Ezekiel 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 the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?”

By the way, in the first six verses of this chapter, we find 14 reasons (or sins) alone to condemn our leaders. We have become a very greedy, selfish and Godless society, what with our very own Assemblies of God church (Pentecostals) kicking out wonderful THE COVENANT VISION

God fearing people all because they read the Bible for themselves and were awoken to the truth by our Lord and Saviour about the Israel Identity message. It was the message which your former editor taught in their college at Penrith, until they told him that they no longer believed this truth.

This organization even gave their blessing to a couple one of whom was living with his lady friend while still married to another wonderful God fearing lady. Brothers and Sisters in Christ is it any wonder why our people stumble and fall when our leaders are so corrupt? Let us remember what King David said to the Lord in I Chronicles ch.21:17 so as to save his people of whom he dearly loved as His sheep.

"And David said unto God, Is it not I that commanded the people to be numbered? Even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O Lord my God be on me, and on my fathers house; but not on thy people, that they should be plagued."

The very next day after we buried one harlot, we married another, a pair of self confessed ones who have admitted an affair for 37 years, while a possible future king of Israel. He also admits he does not want to be the head of our faith. King David would be ashamed of some of his descendants, and our prophets of old would bring God's vengeance on all of them if alive this day.

But all is not lost, out in our wonderful nation and all where our fellow Israelites live. There are some very fervent Christians who are dedicated to our Lord and Saviour and His coming Kingdom here on earth, to be preceded by his prophet Elijah, and until that time we pray to our Lord **"Thy kingdom come"**.

Gordon Symons J.P.

EDITOR

REMEMBER YE THE LAW OF MOSES

Courtesy – Howard B Rand...Destiny

The anarchist declares governments are unnecessary for he regards the restraints imposed upon him by the administration of law tyrannical. But opposition to the administration of law is not confined to the anarchists, for there are many Christians who are in rebellion to Divine law. While they admit the Ten Commandments and the Sermon on the Mount embody the ultimate ideal for Christian conduct, in actual practice they deny the need of strict obedience to the Law of the Lord which God enjoined His Kingdom people to administer. These are the perfect laws of righteousness which Israel received as their national constitution at Mount Sinai. Despite the prattle of those who in one way or another, undertake to do away with the law, there will be no righteousness in any nation where the provisions set forth in the commandments, statutes and judgments of the Lord are ignored. No nation is free from the possibility of oppression and tyranny where the principles of His righteousness, expressed in His law, are ignored.

Just as it is essential for men to observe the God-given laws of moral conduct, so, too, it is imperative for a nation to observe the statutes and judgments of the Lord if there is to be righteousness in administration. Because these laws will never execute themselves, God organized His kingdom at Mount Sinai with a government whose primary purpose was the

administration of His laws. A full discussion of the organization of this Kingdom, its laws and their administration is given in the book Digest of the Divine Law, but because there are those who, though they believe in the proclamation of the Gospel of the Kingdom, are now teaching against its laws, attention is once more being called to the need of giving heed to His commandments. The very fact that the Gospel of the Kingdom is now being proclaimed is in itself evidence that the call is going out: "Remember ye the law of Moses!" The continuity of the Kingdom itself is predicated upon the administration of the commandments, statutes and judgments of the Lord.

We can understand the opposition of theologians and ecclesiastical leaders to these great truths of Scripture, for they are blind to its fundamental tenets concerning His Kingdom and the people of that Kingdom, as well as their identity and responsibility. However, in the light of the plentiful Scriptural declarations which maintain that the administration of His laws is essential to the establishment of righteousness in His Kingdom, it is difficult to understand the mental quirk of those who, knowing the people of the Kingdom, fail to recognize their responsibility to administer these laws of righteousness. Such men are treading upon very dangerous ground for, having come into knowledge of the Kingdom and its functions, they may be found to be fighting against God in their opposition to the restoration of the administration of its laws.

There are four great bodies of law given in the Bible. They are: laws contained in

commandments, laws set forth in statutes, laws governing judgments and laws contained in ordinances. The ordinances, which were confined to the laws of sacrifice for sin and atonement, were all fulfilled in the sacrificial death on Calvary's cross of Jesus Christ, who carried out their requirements in full. Nevertheless, no man or nation is set free from keeping the commandments, statutes and judgments of the Lord.

As there can be no justice apart from the law, so, too, there can be no righteousness without justice, for righteousness is justice of the law. Jesus looked forward to the day when the righteousness of the administration of the Kingdom laws would bring the promised blessings when He said:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."
Matt. 5:6

Those who advocate the abolition of the law forget that, if there is no law, sin cannot exist, *"for sin is the transgression of the law"* 1 John 3:4. In his rendering of this passage Ferrar Fenton shows that sin is broken law. Because this is so, Jesus condemned all who would teach disobedience to the law:

"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."
Matt 5:19

Moffatt gives a most interesting rendering of this and the preceding verse:

"I tell you truly, till heaven and earth pass away, not an iota, not a comma, will pass from the Law until it is all in force. Therefore whoever relaxes a single one of these commands, were it even one of the least, and teaches men so, he will be ranked least in the Realm of heaven; but whoever obeys them and teaches them, he will be ranked great in the Realm of heaven."

Not only did Jesus assert the need of Keeping even the least of the laws if we want to occupy a place of greatness in the Kingdom, but the whole theme of the prophets was the expectancy of the great day of the restoration of Israel, at which time one of the major objectives would be the observance of all His laws. Then will be fulfilled:

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off."

Micah 4:2-3

This pictures a condition in the time of restoration far removed from the conditions which would

exist if the pronouncements of those who declare the Law of the Lord is of no use now were to prevail. When the Law of the Lord is administered from Zion the nations will come to the House of Jacob to be taught its precepts in order that they may learn the ways of righteousness and walk in the paths of peace. If obedience to God's laws will bring peace to heathen peoples in the Kingdom of God, how should anyone suppose for a moment that it will accomplish less than that now, as well as later, for the people of His Kingdom?

When Israel is cleansed of all their filthiness and from their idols, and a new heart is given them, the Lord declares:

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Ezekiel 36:27

When the antagonisms which have been responsible for the divisions among His people are at last removed, and all Israel joins together to obey His laws, the Lord declares He will be their God:

"And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them."

Ezekiel 37:24

It was because Abraham obeyed the voice of the Lord, kept His charge, His commandments, statutes and laws that the covenant was passed on to Isaac (Gen. 26:5). This was long before Israel received the commission as His Kingdom at Mount Sinai. God has never abrogated the law and the commandments are just as much in force today as they were in Abraham's day. The penalties for law violation have continued to operate whether Israel administered the law or not. Any man who today violates the provisions of the law as set forth in the Ten Commandments suffers from the resulting penalty. Today, our national violation of the statutes and judgments of the Lord is responsible for our present economic problems and national troubles.

Israel was carried away into Assyrian captivity because they had rejected His statutes and the covenant which God had made with their forefathers (11 Kings 17:15-16). This is Israel's sin and, as long as the people continue in their refusal to obey all His laws, they are a sinful people. Because this is so, Isaiah declares:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."
Isaiah 58:1

What are our national transgressions and sins? Are they not our departure as a people from the observance of all His laws? The following is quoted from Digest of the Divine Law, pages 11-12:

"It has been the continued uninterrupted operation of the immutable laws of life 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 the operation of law. 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 law; and if we keep and observe these laws, all their benefits will accrue to us, while if we violate them, there will 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 in 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 and 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 Law of the Lord was made known to man from the very beginning of human history. This was so or else man would have had no guide to prosperity and peace. All the evidence of history and every factor of life continually demonstrate that the keeping of perfect laws 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!"

A perusal of the above book will clearly demonstrate to the mind of an unprejudiced and truth-seeking individual the absolute need of the restoration of the administration of the Divine Law if righteousness is to be established upon earth.

Malachi declares:

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Malachi 4:4

The proclamation which follows this statement is a clear indication that the Elijah message is a call for the restoration of the law and its

administration. This call was to go out just before the events of the Great and Terrible Day of the Lord. Personally, we would not want to be in the position of those who today advocate ignoring the law as non-essential. Those of that inclination can be classified with the modern false prophets who purport to speak in the name of the Lord whereas He has not sent them to His people with any such message. Their contentions are contrary to the testimony of all the prophets and out of line with the declaration of the Psalmist:

"I will delight myself in thy statutes: I will not forget thy word. Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law." Psalm 119:16-18

This entire Psalm is devoted to the need of keeping the Law of the Lord. The very first Psalm demonstrates the blessing that will come to those who keep His laws:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

Psalm 1

Turning to the nineteenth Psalm we read:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, 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 for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.

Psalm 19:7-11

There are those who know we are Israel, yet who are deliberately refusing, as Israel refused of old, to recognize our great national sin, the failure to obey the commandments, statutes and judgments of the Lord. They are willing to give up the "great reward" of which the Psalmist was speaking and to which Jesus referred when he admonished that even the least of the laws must be kept if one would receive the blessing of occupying a place of greatness in the Kingdom.

Lét those who are today teaching against the law reconsider the entire subject in the light of the utterances of Jesus and the prophets. May they give due consideration to Scriptural doctrines concerning the Kingdom and the administration of its laws that they may not find themselves in the unfortunate position of those of whom Gamaliel was speaking when he said:

"But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:39

When the Kingdom was organized at Mount Sinai, its very existence and continuity rested upon the administration of the Divine Law and in the day of its restoration the perfection of its operation will again rest upon the faithful administration of that law.

IF

*If we had the eyes to see God's face in every cloud
If we had the ears to hear His voice above the
crowd*

*If we could feel His touch in every stirring breeze,
And find a haven in His arms 'neath sheltering
trees.*

*We would not need to ponder, or ask or
understand,*

*For we'd know that He held the answer in the
hollow of His hand.*

Myrtle Annie Harrigan (1914-1971)

CV NEWS

We here at The Covenant Vision Ministry are very proud this month for on the 2nd of June we helped Brother Frank and his lovely wife Betty celebrates their 60th wedding anniversary. What a privilege it was to see a couple who have been together for sixty years and been going with each other for 66 years, they first met when they were both 14 years of age and have been devoted to each other ever since.

Betty has literally served Frank all his life in his quest for him and Betty to become humble servants of Our Lord and Master Jesus Christ. A good time was had by all as we helped them celebrate their special occasion, many congratulatory letters were received and read and some proud moments were enjoyed. Especially when letters were read out from such people as our local and state members of parliament, Federal Member of Parliament, the Governor General, The Prime Minister and a wonderful letter from Her Majesty Queen Elizabeth II. On behalf of myself and all at The Covenant Vision Ministry, we give Frank and Betty our most sincere and warmest congratulations on this very special occasion.

CONGRATULATIONS

FRANK AND BETTY

MAY YOU BOTH ENJOY MANY MORE!

While back to normal work here at headquarters we are busier than ever. Since CV108 we have published a new book "Gog and Magog". The following books should be out by the end of the year: "Heroes of Faith", "Resurrection", "The Day of The Lord", "The Epistle of James" and Frank's best work yet - a 300 page book called "The Heritage of Israel". I do hope you all enjoy this months CV109 and God bless all of you.

Gordon Symons

RESURRECTION!

CHAPTER ONE.

THE DOCTRINE.

by Pastor Frank W. Dowsett J.P.

This series of study will be based on the 15th chapter of I Corinthians. I'm sure that most Christians will have read or studied this many times. To my way of thinking, it is probably one of the most important chapters in the Bible as far as our Christian faith is concerned.

Paul spent 14 of 16 chapters, regarding the personal life of those to whom he wrote, and of course, that includes us. It's not just restricted to the people of Corinth. We know they were Israelites and it applies just as much to the present day Israelites and to all the Israelites that have been between then and now.

He's been giving us our instructions regarding our personal lives and relationships to God. Through all these instructions, he deals with the manner in which we use the gifts that God has given us, and the necessity of using them in the correct manner and association, one with the other. When we come to this 15th chapter however, we find a great difference in the approach. This is no longer just general teaching. He has zeroed in on what is certainly the major aspect of the Christian faith.

This chapter is referred to as the 'Resurrection chapter'. It is referred to in that way, as we'll appreciate, because of the subject matter, which is **the resurrection of the dead**. The importance of this can be gauged by the statement in the 10th chapter in the book of Romans and verses 8-10, where we read;

“...even in thy mouth, in thy heart: that is, the word of faith which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.”

What are the two things that he is talking about here? They are “the mouth” and “the heart”. We confess with the mouth and we believe with the heart. The heart implies righteousness, or is applied to righteousness or lawfulness. The confession of our mouth is what shows other people our belief, and that is the confession we make unto our salvation. But the major point is that we must believe with our hearts not only that Christ died for our sins. I feel very strongly that the major thing here is not just the death of Christ.

Christ died and if that's all He did, He'd never have achieved any more than any human being had ever achieved. This is why we hear so much today about Christ being a good man and a good teacher, as do the Muslims. They will acknowledge Jesus Christ as a wonderful teacher, because to them, Jesus Christ is second to Mohamed. He is one of the prophets. But they do not believe what is necessary in the Christian faith, and that is, that Christ not only died but **He was raised from the dead. He was resurrected.** A dead Christ is useless to God, to Himself, to us, to everyone. Nothing would be happening now, on the religious side of world affairs, if Christ had stayed in the grave.

So whilst we associate the resurrection with the return of Christ, we have to understand the technical aspect of the resurrection. I'm not going to write about death in terms of prophecy. I'm not concerned about this in the context of this study. So we're going to concentrate on the resurrection of the dead from a prophetic point of view. I

want to tackle this subject from a basis of it being a doctrine of our faith.

“THE FACT OF THE RESURRECTION”

We really need to understand this, especially in terms of present world events which we know are very, very sure signs of the near return of our Lord Jesus Christ. We need to know what the resurrection is all about, because it is part and parcel of the return of Christ.

It's alright for people to say that the Lord Jesus Christ is coming back again, but most Christians have no idea of the **importance** of the resurrection. Did you ever stop to think of that? How many Christians know very much about the resurrection? When you really analyse it, you find that the present teachings about this is that when you die, the good go to heaven and the bad go to hell. There are just two alternatives.

Now who on earth would be worrying about a resurrection from the dead if in fact you don't believe you're dead? But if you're already in heaven how on earth are you going to be raised from the dead? **Because you're already alive.** There must be something in their consciousness which tells them something along the lines of someone blowing a whistle up in heaven and saying, 'It's time for you folk to get back into your graves again so that we can bring you up again, and resurrect you from the dead.' That's the only way it can happen. So with this teaching, if you go straight to heaven when you die, it totally does away with the necessity for a resurrection of the dead, **because you're just not dead.**

And so, basically most Christians will have very, very little knowledge of the actual **doctrine** of resurrection itself. The book of the Revelation tells us quite specifically, **'and they shall be kings and priests, ruling with Christ.'** **This is the first resurrection.** They don't seem to have any concept of the different phases of resurrection. They have no idea of the details of what happens, or how it happens, or why it happens.

So we will deal as fully as possible with the facts as a doctrine which surrounds this wonderful teaching of God's word. In Titus 2 and 13 we have a comment made by Paul in his letter to Titus where he says in the 13th verse, that we are **"looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."**

The hope of our calling is the return of Christ, and one of the major aspects of the return of Christ is the resurrection. Unfortunately so many teachers of the Bible know very little about the subject and wanting to look as if they know a lot, keep on proposing their little alternatives. All this does is to throw a spanner in the works, especially for people who are not particularly well versed with the Scriptures. So we have to be very careful here as to how we understand or explain this.

I have made mention on a number of occasions in the past of the fact of referring to the first advent of our Lord Jesus Christ as being His most recent appearing in human form. There are many occasions when He appeared in human form.

He appeared to Abram, and again to Abraham, when his name was changed. Later, He appeared to Lot. There were three angels there, one of which turned out to be the Lord.

But He wasn't just an apparition. We find that in various instances through the Bible where Jehovah Himself was physically seen by man. And we know that Jehovah is Jesus Christ. So He appeared to men at varying times here on this earth. He was there in person! He went up and spoke to them. It's not an unusual thing for the Lord Jesus Christ to have come down to the earth and spoken with certain very selected and very, very privileged people. It didn't happen very often, but we know that it has happened. And so from this we can be sure that it is a part of the pattern that God has set-up. When we use the word

God here, by the way, I'm referring to our Lord Jesus Christ as Jehovah.

He operates in this way. So don't let us worry about the fact as to how on earth would He ever do this again?' Because a lot of people don't look at it as happening again. They look at it as being something new. It's not something new. It's just a development of the same process He's been doing ever since the beginning of time. He's always done this sort of thing. But associated with this is the doctrine of resurrection.

Now, I wish to make a point here, which I believe is very, very important in it's principle to our understanding of God's word. The Sadducees, we read, did not believe in a resurrection. The Pharisees didn't worry about the resurrection because they didn't believe that Jesus Christ was the Messiah anyway, so they weren't worried. But what was the basic problem with the teaching of the Saducees and the Pharisees?

I would suggest their problem was that the whole of their life, and the whole of what they did, and what they thought, and what they taught, was based on what they believed, or didn't believe. They didn't believe in a resurrection, so anyone who did believe in a resurrection became an opponent.

And this was because they had a totally different approach to the fact. The Pharisees didn't believe that Jesus Christ was the son of God, the Messiah. They had a totally different approach to their whole lives and their whole system of beliefs because of that one belief. It controlled everything they did.

You take the various religions. We live in what is euphemistically called a Christian country. We know it used to be, even though all our citizens aren't Christians. We live as Christians. Our whole philosophy of life is based on the Christian faith. There might be differences of opinion here and there, just as many as there are denominations, but in the

general terminology, and the general context we act and react on the basis of our culture, which is the Christian faith. You take a Muslim, or Buddhist, or someone who follows the teaching of Judaism. They don't believe that Jesus Christ is the son of God either. They don't believe that He's coming back as the Messiah. They believe that they are collectively the Messiah.

So you can see that whatever religion you were born into, that is your culture. Your whole lifestyle and your whole reaction to what is happening in the world, or in society, is based on what your culture is. If you believe in Mohammedanism, you will follow the teachings of Mohammed. If you believe in Buddhism, you follow the teaching of Buddha. If you believe in Judaism, you will follow the teachings of the Talmud. If you believe in Christianity, you will follow the teachings of Christ. That is basically what it's all about.

And so, your individual reaction to every event and everything that is said and done in history within any organisation, in business, politics, whatever it happens to be, is based upon your basic convictions; those things which we would refer to as your foundation style. And everyone who belongs to a different culture has got different foundation styles. This is the trap, and this is the terrible feature of this multi-culturalism which is supposed to be so 'wonderful' for us.

I'm really starting to get sick and tired of all this. It doesn't matter what you turn to, be it on television, or the radio, or read in the press, they're always extolling this 'wonderful' multicultural idea. Some might personally recognise it, but most Christians do not. I don't know how they can still claim to be Christians when they accept this principle of multi-culturalism, which is mixing up our culture, our religious beliefs, which is what the word means.

Now we realise that even within the Christian faith we must be very careful of what we believe. This is the basis of how we react in certain contexts of Bible understanding. I'm going to mention two in general terms. And those beliefs are called the 'Kingdom Now Theology' and 'Praterism'.

The Kingdom Now Theology teaches the return of our Lord Jesus Christ, but at the end of the millennium. It claims that the millennium started at the first advent of Christ and has occupied all the period up till His second advent. Accordingly, we are now living in the millennium, in the Kingdom age, and Christ is governing the twelve tribes of Israel right now, and things are getting better and better.

Now if anyone can put some kind of rationale to that, I'd like to hear about it.

But when it comes to the resurrection, the teaching is that each of us individually, when we first accepted the Lord Jesus Christ as our Saviour and were saved, converted, or whatever word we'd like to use, experienced our resurrection.

Its exponents quote the verse, "we are seated in heavenly places with Christ." So you can see that if you hold that doctrine, your belief in the resurrection is going to be totally different to what others might believe. This is because they say it's already happened. When we were converted, we went up and sat with Christ in the heavens, and we are now ruling and reigning with Him. So, we don't have to look forward to a resurrection.

Preterism on the other hand teaches that all prophecy in relation to the 24th chapter of Matthew and the corresponding chapters in Mark and Luke, were fulfilled prior to AD 70, because Christ said, 'this generation shall not pass away till all these things will be fulfilled'. It teaches that as this generation is forty years, and that as it was about AD 30 when it commenced, this would bring

the event to AD 70. It teaches that the return of Christ and the resurrection both happened prior to AD 70.

So what sort of a concept do we get of a subject like this if we think that our resurrection has already happened, either in AD 70 or progressively with each individually when they were converted? And so those concepts completely control our reaction to the doctrine of the Bible. They become, like Christ said of the Jews and the Pharisees and the Scribes of the time, 'the doctrines of men, instead of the word of God.' This is what's happening, and people in that sort of a situation will never ever understand anything about the resurrection if they reckon it's already happened. How could you believe something like that?

I referred to these facts now so that we'd understand the importance of what we believe. I don't care, in this context, if what we believe is right or wrong. It's not just a matter of right or wrong. It's a matter of whether what we believe is going to influence other areas of our belief in the word of God. I've heard of people promulgating different ideas and when you ask them to explain it, they'll use whatever their interpretation of scripture happens to be. They bolster up some theories which they happen to have. I get accused of being a little bit harsh on people at times. I'm harsh on people with respect, because as soon as I know that a person believes in Praterism or something like what I have mentioned above, and then tries to tell me that he's got a brilliant idea of how to interpret some passage of scripture, little bells start ringing in my mind.

Straight away, knowing what that person believes, I know that whatever his interpretation of that scripture is, there's no way I'm going to accept it without having a very good look at it first. We have to realise the danger in just accepting things without studying them. In Paul's day, the Saducees didn't even believe in a resurrection. The Pharisees didn't care one way or the other; they didn't

even believe that Christ was the Messiah anyway, as I've said before.

Now what's the importance of all this? If Christ is not the Messiah, according to the Pharisees, we don't have to worry about Him returning. There's nothing special about Him. He's just a good teacher. The Saducees don't believe in a resurrection at all, so if there's going to be no resurrection; there's no return of Christ. It's just as fundamental as that.

So to what is the attack directed? Either way it's directed at rejecting and disproving the literal nature of the return of our Lord Jesus Christ. One attacks it through luring people to believe that there is not going to be any resurrection. The other attacks it through the charge that he's not the person who's supposed to come at any rate. You could see how our whole philosophy and our whole approach to God must be based upon a sure and certain foundation doctrine.

On top of this, we have the Roman emperor, (I'm not talking about the church of Rome, but about the Roman Empire), and at the time Paul made these statements. Because this is the context in which he was speaking. But the Romans had a cute little trick. Do you recall what Paul was recorded as saying to them in the book of Acts when talking about the unknown God?

They had all these pedestals, and they had this god, that god, and they had the bust of this fellow, that fellow, and all their heads and they worshipped all these gods. They didn't care who you worshipped as long as you had some god you could bow down to and wave something before. And of course they were cunning enough to know that they weren't perfect, and they may have missed someone out. So they had a pedestal there with nothing on it other than "to the unknown god".

So they hedged their bets, just in case they missed out something. Without any intention of offending our American brethren, there is one clause near the beginning

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of their constitution which lists all the things that a government is not allowed to do to the people.

And they tried the Roman's act, because the very next sentence says words to the effect 'and if there is anything else that we've forgotten to enumerate here, you can't do that either.' It was just the Roman's style. If our former leaders had recognised and employed God's Statutes and Laws and Commandments, the present system would have never been introduced into our way of life. We can't really afford to hedge our bets like that. As Christians, and especially any of us who are ministers of the Word, we just have to be pretty sure and certain of what we're talking about when it comes to these various aspects.

All those gods of the Greeks and the Romans in the old days are dead gods. The god of Mohammed is a dead god, the Buddha is a dead god, and Confucius is a dead god. All these others gods that they worshipped are as dead as Julius Caesar ever looked like being. The difference lies in the fact that we are worshipping a living God and this is the whole basis of what Paul is teaching. We are worshipping a living God, and for what reason?

For the reason that He rose from the dead.

There was a resurrection!!!!

Verse 1 and 2, of 1 Corinthians chapter 15 reads, **"Moreover, brothers, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand; By which also you are saved, if you keep in memory what I preached unto you, unless you have believed in vain."**

Now what is Paul doing here? What is he telling these people? He said **'I declare unto you the gospel which I preached unto you.'** What is the gospel of which he is

speaking? It is 'the good news'. But the good news about what? It had to be the kingdom.

If you turn to the end of the book of Acts you'll find what Paul preached? **The kingdom of God.**

"Paul worked for two whole years in his own hired house and received all that came in unto him, preaching the kingdom of God, and teaching those things which concerned the Lord Jesus Christ with all confidence, no man forbidding him."

He spent all that time preaching the kingdom of God. The whole basis of his teaching was the kingdom of God. And the very first thing our Lord Jesus Christ did was to preach the kingdom of God!!!

So what's so important about emphasising this? It's simply that Paul, in introducing the subject of the resurrection, based it on the principles of teaching the kingdom of God. The 'resurrection doctrine' is 'a kingdom of God doctrine.' And if we're going to understand the kingdom of God we just have to understand this aspect of it. And he sets the picture quite well. He majored in the gospel of the kingdom and the importance of that kingdom. That Christ is the king of that kingdom. It was Christ that formed the kingdom. It must include all aspects of our understanding. In fact, our understanding of the gospel of the kingdom is incomplete if we don't understand every aspect of it. And he subsequently wrote the longest chapter in the book of 1 Corinthians 15, some 58 verses. This one chapter is dominated by one subject which leads us right to the very end of his first letter to the Corinthians. For a very special reason, he wanted to end up on this positive note. In everything in which he had taught and trained them, from the very inception of his message, and his ministry, Paul led up to this one final wonderful teaching of resurrection.

He said in the third verse,

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.”

The scriptures teach that He did not remain in the grave. **‘For thou shalt not leave my soul in hell.’** A lot of people seem to think He went down to some great cavern all brimming with fire and brimstone and flames. He didn’t say that at all

Some time ago, a gentleman visited me, and only asked me one question. “What’s your understanding of hell?”

I replied that it was only another word for the grave, or Sheol, or Hades, in the Hebrew and Greek. It doesn’t mean some fire and brimstone cave 15 miles underground.

I remember reading of one person, and this was actually published, who claimed to have put a special stethoscope or some pipe-line down so many miles and could hear the screaming. He suddenly recognised the voice of the person that was screaming. It was his own mother.

You simply can’t believe that you’re reading this sort of garbage. It is said of the Lord in the Psalms, **‘thou shalt not leave His soul in the grave.’** But how is one going to prevent His soul from staying in the grave? By taking Him out of the grave. By resurrecting Him. It became a basic tenet of both the Old and the New Testaments.

The good news of the kingdom initially started with the fact that Israel had been redeemed. Verses 1 and ‘68 of 1 Corinthians 15 says,

“Blessed be the Lord God of Israel because He has visited and redeemed His people.”

How did He redeem them?

By paying the price in His death. All of that would have been worth absolutely nothing if He had not risen from the dead. **He had to be resurrected!!!**

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So, we must be very sure, not only of what we believe, but why we believe it. We believe it because it is an absolute foundation doctrine of our belief. The resurrection is what separates Christianity from every other religion on the face of the earth; past, present or future. It is the only religion that teaches about a resurrection from the dead. You get these other religions ending up going to Valhalla, or the Indians going to the Happy Hunting Ground, others going to Nirvana, and all these other places.

The Japanese in their suicide missions during the second World War used to aim their planes at warships and they would drive straight in with all bombs still on their planes and as a living torpedo try to blow that ship apart. But before they went they would go through special ceremonies assuring them that the moment they got blown to smithereens they were going to be up in some Japanese heaven with a great harem.

It's strange how in heathen religions when you go to heaven there are always a lot of women waiting there for you. But that's how they seem to equate heaven. You get a great harem. I don't find anything in the Christian faith about this. It is totally different. The trouble is the Christians are trying to emulate the heathens by saying 'Yeah, were going to do the same thing when we're going to go to heaven. We know that we haven't got a big harem up there, but we're going to polish the fruit, and the pearly gates, whatever. In principle it's just the same.

But this is not what the Christian faith is all about.

The writer goes on to say in the 4th verse, **"That He was buried, He rose again the third day according to the scriptures."** That's Psalm 16 and 10 to which I previously referred. **"Thou shalt not leave my soul in hell."** And then he goes on with the various evidences of the factual nature of the resurrection. The first 11 verses are proved to us by historical fact. It is not religious theology, it's not denominationalism, it's not anything else but pure, plain historical fact.

The trouble of course, is that many people say, 'well I don't believe what the Bible's says at any rate, so if it says it, who says it's true.' Well that's just tough luck if they want to come to that conclusion. But the point is that it is recorded by historians like Seaforth and others at the time. They refer to these incidents. Maybe not in the same Biblical words, but it is proof positive in support of what the Bible claims.

Let's just look at what Paul said. "He was buried." "He rose again the third day according to the scriptures. And He was seen of Cephas." Now who was Cephas? The reference is to Peter. He was seen of Peter. I checked that up simply because I believe that I've got to check these things before I start preaching about it to make sure I'm correct.

"He was seen of Cephas, and then He was seen of the twelve." Now who were the twelve? They were the twelve disciples. Don't get confused with this phrase. They were the twelve disciples with Peter. It says Peter, then the whole twelve. Then it says, **"After that, He was seen of about five hundred brethren at the one time."** They all saw Jesus Christ literally, in the flesh at the same time. It wasn't mass hypnotism. "Of whom the greater part remain unto this present; and some are fallen asleep." So some had died, some were still alive, but over five hundred people have seen Him **in His resurrected condition.**

"And after that he was seen of James; then of all the apostles." I should mention that the disciples were not necessarily the apostles. There were a large number who became apostles. The word apostle is always used in scripture solely of those who have literally seen Jesus Christ in His resurrected condition. So if anyone today claims to be an apostle, forget it. In scriptural terms, you're only an apostle if you have literally seen the resurrected Lord Jesus Christ. That's the way the scripture uses the word and I'm quite prepared to accept it that way.

But Paul goes on to say, "Last of all He was seen of me also, as of one born out of due time. For I am the least of the apostles and am not worthy to be called an apostle because I persecuted the church of God. But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all, yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach," that is, about His resurrection. But why did Paul say that he was one born out of due time?

The other apostles had seen the Lord Jesus Christ before He was received up in heaven, before His ascension. Because Paul had a personal revelation of Christ on the way to Damascus, he literally saw Christ ahead of time. He didn't have to wait till the first resurrection. That's why he said he was born out of due season. He was born earlier than those who were the ones who would see Christ in His glorified body after the resurrection.

We find that Paul recognised the importance of what Christ had done for him, and to him. Paul had become a specially chosen vessel of God because of his mission to the Israel people. And Christ allowed him privileges which were never accorded to any other living person. He trained him in a way that very few people have ever been trained. Look back on the few exceptions to that rule. Think of Moses, Joseph and others. There were not very many of them.

Think what Moses went through. At one stage he should have been slain for killing the Egyptian. He was saved from the bulrushes. He was brought up in the court of Pharaoh. He became an expert in all the politics and economics and the religion of Egypt before God put His hand on him and said you're mine. He changed Moses into what he was subsequently to be. When Moses got his call he was over eighty years of age. Then God put His hand on him and said 'Now you may go and do what I've called you to do.'

What did Joseph go through? He was thrown into a pit and separated from his family. He went down into Egypt. He became totally trained in all the philosophies, religion, language, politics, economics of Egypt. And God brought Joseph up into great prominence.

When we look at Paul, the same thing happened. He was a man who was what we would call today a barrister. Very highly qualified in the law, a member of the Sanhedrin, almost certainly knew Joseph of Arramethia, and Nathaniel, and these other people who were high up in the social order of the day. He was a highly trained man, but one who had an absolute hatred for Christians. And yet here he is now preaching the very thing which is the centre point of our whole faith - resurrection.

Christianity is the only religion in the world, as I said earlier, that teaches this doctrine as a part of our faith.

But we have the statement of the historical facts of the resurrection. Not from the religious point of view, but by the witness of those who actually saw Jesus Christ raised from the dead.

“If Christ be preached that He rose from the dead, how is it that some of you believe that there is no resurrection of the dead.”

From this point on, Paul appeals to sound reasoning. He deals with what the objections are, and what the things in favour of it are. He does this in a very logical, and a very precise legal manner. He tackles this subject from every aspect. Let us remember friends, that whatever we do in our Christian service for God, to be very, very clear in the basics of what we believe.

As Christians we believe in the resurrection. But I would suggest that just believing in the resurrection is only a very small portion of it. We have to know why there will be a resurrection, how it is going to be achieved, and what are to be the results.

THE CHURCH

by Pastor 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 it is NOT. The word 'church' does NOT mean, and does NOT apply to, our present denominational churches or organisations. 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 identified with ISRAEL AS A NATION.

In Acts 7:38 we read, regarding Moses,

"This is he that was in the CHURCH IN THE WILDERNESS with the angel 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.)

Dr. Bullinger identifies 'the church' as,

(1) 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.' '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 manifests LIFE."

The MORE ABUNDANT LIFE promised by our Lord in John 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 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 a part of the Bride, but this should not be our ultimate goal. 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!**

A WALK THROUGH THE GOSPELS

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

PART 30B THE PASSION NARRATIVE

(John 18:1- 20:31)

ARREST IN THE GARDEN

John 18:1, 2 *Having said this, Jesus with his disciples went out across the Kedron ravine, (to a place) where there was a garden, into which he and his disciples entered. Judas, his betrayer, also knew the place, because Jesus had often met with his disciples there.*

Jesus now leaves the upper room and leads his disciples out of the city eastwards down into the Kidron valley and up the other side. *Kidron* is Hebrew derived from a root meaning 'dark' (from which comes also OT *Kedar*, an Arab community so called from their black tents. *Kedron* here as in the Septuagint (2 Samuel 15:23), represents the Greek spelling and pronunciation. Some copyists or editors of the NT text misunderstood it here to be related to Greek *Kedros* ('cedar') and changed its form so as to yield the sense 'the ravine of the cedars – which is quite inappropriate. The word translated 'ravine' is Greek meaning literally a stream that flows in winter; here it denotes a wadi, dry for the greater part of the year but a torrent in rainy seasons. The Kidron valley pursues a long winding course to the south-east to the Dead Sea, down which Ezekiel in his vision saw the river flowing which rose under the sanctuary threshold

(Ezekiel 47:1 ff; cf Zechariah 15:8). Opposite the temple area the bottom of the valley is over 200 feet below the platform of the outer court. East of the valley rises the Mount of Olives, on the lower slopes of which was the 'garden' to which Jesus and his disciples went. **Mark (14:32)** and **Matthew (26:36)** call it Gethsemane, '(the place of) the oil press'. This was no doubt the place to which Jesus went night by night during Holy Week (**Luke 21:37**), but John may mean that it had served as a rendezvous for him and his disciples during earlier visits to Jerusalem also. It is plain that, having consecrated himself for the impending sacrifice, he now made no attempt to hide from his enemies, but went to the place where Judas would normally expect to find him.

1

THE AGONY IN GETHSEMANE

This event is recorded by **Matthew, Mark and Luke**, whilst **John** barely alludes to the time spent in the garden at all, yet he must have been present at each successive stage of the night's happenings.

Matt 26:36-46 KJV

36 *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.*

37 *And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.*

38 *Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*

39 *And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be*

possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

This passage of scripture has proved to be a stumbling block to commentators throughout the last 200 years. I am pretty sure that no matter what commentator you read they all will say the same thing. Namely, that Christ became so intensely depressed with the huge responsibility weighing so heavily upon him and the looming brutal death which was shortly to come upon him, that he prayed to the Father for a way out. Yet bearing in mind the thoughts that we have been exploring in John's account of Jesus' statements during and after the supper, it is incomprehensible to assume that such

thoughts could be plaguing him now. We have repeatedly heard how totally and completely he was accepting the will of his Father in all that he had to do. He understood completely how the Father's agenda for him was the only way out for his own fallen and unregenerate people, let alone a pagan world beyond that.

How then can we account for the words that Christ prayed to the Father? Let us turn to the account in Luke that fills in some of the blanks, and try to analyse what it says.

Luke 22:42-44

42 *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.* 1

43 *And there appeared an angel unto him from heaven, strengthening him.*

44 *And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*

Dr Rendle Short, whose medical treatises on Biblical subjects are so well known, assures us that the condition of sweating blood is unknown, but suggests, correctly, I believe, that it means sweat tinged with blood. But why did he ask for the cup to be withdrawn? I have heard sermons on how Jesus struggled with the burden of sin laid upon him, and of how fear of his impending doom caused him momentarily to look for a way out. Such a thought is so unworthy that it distresses me to think that any one would consider it to be true.

If ever a man was committed to a task Christ was that man. For 3½ years he had prepared himself for one supreme moment. To make secure the sacrifice that only he could make. Undoubtedly he was shouldering the great burden of our sin. It shook his very being to the core. But then something happened. He suddenly became aware that he was, indeed, in the greatest peril of what he feared most. He suddenly believed he was on the point of premature death – with his great mission unfulfilled, and only he could accomplish that mission. After all, this was Satan's last opportunity to destroy God's plan. His last great throw to cause prophecy to fail. In agony of mind, Jesus cried out to the Father, and the Father heard him, and instantly there appeared an angel strengthening him.

How do I know that I am right here? I do not, except that in the preceding verse in both Matthew and Mark, these almost identical words are used.

Mark 14:33 *And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;*

34 *And he saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.*

How lightly we have taken these words! Yet here was Jesus in crisis, needing help. NEB says **horror and dismay came over him**. Goodspeed says **he began to feel distress and dread**. Rieu says **my heart is heavy to the point of death**. However, the Father heard him, and instantly an angel appeared with him to help him.

Isaiah 53:12 says this: *Therefore I will divide him a portion with the great, and he shall divide the spoil*
THE COVENANT VISION

with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors.

To what does this refer? I do not wish to be dogmatic regarding this verse, but in my mind I relate it more to the Gethsemane experience than to his actual death on the cross. But, thanks to the Father and the attending angel, premature death was here averted. Do you realize the effect of a premature death here? And we will meet it again shortly. It would be the complete nullification of God's plans. Satan would win if he could change God's fore-ordained plan and time-table. God would not be perfect, but overcome by the guile of Lucifer.

As a short aside, we have a glimpse of Christ's disappointment with these three disciples whom he asked to keep special watch at this time when he was virtually incapacitated, yet they failed firstly to see his distress, and secondly to watch lest the betrayer should burst upon the scene.

JESUS BETRAYED AND MADE PRISONER

John 18:3 *So Judas, taking the cohort and officers from the chief priests and the Pharisees, comes there with lanterns and torches and weapons.*

Nowhere is John's independence of the Synoptic narrative more apparent than in his unambiguous statement that Roman Soldiers, in addition to Temple Police, were involved in the arrest of Jesus. Bruce comments here that unfortunately many of our standard translations do not bring this out

clearly enough. In the AV and (surprisingly) RSV the reader would naturally suppose that the 'band of soldiers' as well as the 'officers' were procured from the Chief Priests and Pharisees. The distinction between the two is made a little clearer in the RV because of its precise punctuation, but the retention of the colourless word 'band (of soldiers)' to represent the Greek *speira*, which is the technical equivalent of the Latin *cohors*, obscures the fact that Roman soldiers are meant. The NEB is more explicit, although it prefers 'detachment' to the technical term 'cohort'; 'So Judas took a detachment of soldiers, and police provided by the chief priests and the Pharisees, equipped with lanterns, torches and weapons, and made his way to the garden.' Here the 'detachment' of soldiers is clearly distinguished from the police (members of the temple guard, as in 7:32) provided by the Sanhedrin (called 'the chief priests and Pharisees' as in 11:57). An auxiliary cohort, such as garrisoned the Antonia fortress north-west of the temple area, comprised a paper strength of 1,000 men (760 infantry and 240 cavalry). It was commanded by a military tribune, like Claudius Lysias, who occupied this post 27 years later, at the time of Paul's arrest (Acts 21:31 ff). We need not suppose that every member of the cohort was called out on the present occasion, but evidently a sufficiently large detachment was sent to warrant the presence of the officer commanding the whole garrison (verse 12). The fact that Roman troops were there as well as temple police implies that the Jewish authorities had already approached the military command, probably indicating that they expected armed resistance to be offered. That it was the Jewish authorities that took the initiative is

shown by the fact that, after the arrest, the Jewish authorities were allowed to take Jesus into their custody. When Judas is described as 'taking' the cohort and the police to the place, all that is meant is that he acted as their guide.

John 18:4-9 *So Jesus, knowing everything that was about to happen to him, went out and said to them, 'Whom do you seek?' They answered him, 'Jesus the Nazarene.' He said to them, 'I am he'. (Judas, his betrayer, was also standing with them.) So, when he had said to them 'I am he', they went back and fell to the ground. So he asked them again, 'Whom do you seek?' They said 'Jesus the Nazarene'. Jesus answered, 'I have told you that I am he. If I am the one whom you seek, then, let these men begone.' This was to fulfil his previous saying: 'Of those whom you have given me I have lost none.'*

The order of events is confused here when we turn to the accounts of Matthew and Mark and Luke. But it would appear that even as they awoke from their sleep after the vigil at the garden, behold a great multitude and he that was called Judas drew near to kiss him, but Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? It was then that he turned to the police, asking them whom they sought.

John's narrative proceeds in such a way as to show how Jesus took command of the situation. As the soldiers and police, led by Judas, came into the garden, Jesus came out to meet them and asked who they were looking for. "Jesus the Nazarene", said they, an expression that for NT writers is synonymous with 'Jesus of Nazareth', the designation by which he was commonly known. His

reply 'I am he', can be understood on two levels, and Bruce tells us that this is probably the Evangelist's intention. On one level it simply means 'I am he' in the ordinary sense, just as any man might use it. But here it is more than that. It was a word of power, the equivalent of the God of Israel's self-identifying affirmation, **I AM (compare John 8:248, 28)**, and that it has this force here is plain from the retreat and prostration of those addressed. Twice they fall back, and when at last he permits them to take him away, it is on condition that they let his disciples depart unmolested. At this point they take Jesus and bind him. There was some attempt at resistance, but it was amateurish and ineffective, and Jesus immediately checked it. John agrees with **Luke** in saying that it was the man's *right* ear that Peter cut off; he agrees with **Matthew** in telling how Jesus ordered his well-meaning disciple to replace his sword. He alone of the Evangelists gives the man's name, probably because his record is based on first-hand acquaintance with the high priest's household (see verse 16). Bruce comments: Possibly, had this rash attempt at armed resistance not taken place, the Roman troops would have stood back and let the temple police make the arrest. As it was, now they came forward to lend a helping hand, and the only surprising element in the story is that, even so, the disciples were able to get clean away. But this was, after all, the main concern that Jesus showed during all his prayers of consecration that very evening. One last surprising element remains to be told, and it appears to be the last act of the drama.

Mark 14:50-53

50 *And they all forsook him, and fled.*

51 *And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:*

52 *And he left the linen cloth, and fled from them naked.*

53 *And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.*

Who was this young man? Dr Bullinger is our detective par excellence. In his notes he has this to say. A certain young man = one particular young man. That this might be Lazarus is probable:

1. because the Lord had returned to Bethany each preceding night of that week;
2. because Lazarus would be looking out;
3. because of the linen robe betokening his social position;
4. and especially because he was wanted: "The chief priests consulted that they might put Lazarus also to death" (**John 12:10**).

None of the apostles were arrested. Peter (though suspected) and another (**John 18:15**) were unmolested.

5. His name is not given here by John by divine guidance, because Lazarus was still alive, and therefore in danger. Indeed he was alive, and lived to become a legendary figure in the church in France.

Despite Dr Bullinger's extremely good reasoning, I believe that in this later instance he is not quite right, but we will go into this later. Just for the record it was most certainly Mark himself.

GENTILES

BY PASTOR FRANK W DOWSETT J.P.

Firstly, let us realise that there is no such word in the original text of the Bible, Old Testament, as "Gentile." This word, which comes from the Latin word 'Gentil,' was used for some inexplicable reason by the translators for the Hebrew word "GOI" and the Greek "ETHNOS," both of which mean, literally, "NATION" or "NATIONS." (Young's Analytical Concordance.)

To add to the confusion, in the Old Testament, the Hebrew word "GOI" is translated into the English word 'gentile' 30 times, 'heathen' 142 times, 'nation' 373 times, and 'people' 11 times. In the New Testament, the word "ETHNOS" is translated into the English word "gentile" 93 times, 'heathen' 5 times, 'nation' 64 times, and 'people' twice. (ibid).

The original intent was obviously to differentiate between the Israel and the non-Israel nations, the latter then being designated as 'gentiles.' Despite the confusion which this generated, and the subsequent theological error in the way this word has been used, the position of the translators is probably understandable, particularly in view of the amount of Light and Truth which the Lord had been pleased to unveil at the time. However, there would not appear to be any excuse for the continual perpetuation of this error in the cause of upholding tradition

The Latin root stem "GENS", from which is derived the words 'gentilis' and 'gentil' mentioned above, means "A clan or race of the same stock, in a collective sense." It is NOT applicable to an individual. A person cannot be addressed as a nation. The idea that a person can be called a 'gentile' stems from an incorrect translation of the original text.

So if the translators had constantly used the correct word "NATIONS," the context would have shown whether Israel or non-Israel nations were being referred to.

A study of the New Testament shows that in many instances, the word 'gentiles' refer to THE NATION OR NATIONS OF ISRAEL. And NOT to non-Israel nations as popularly taught and accepted today. For instance, Paul, in Romans 11:13, refers to himself as 'the apostle of the 'Gentiles.' Yet in Romans 11, after having identified himself as an Israelite of the tribe of Benjamin, (verse 1), he refers to the 'gentiles', in verse 13 and 14, as "them which are my flesh." We also find throughout all his epistles that he refers to those to whom he is writing as 'brethren', using the Greek word 'aladelphos', which means "a brother or kinsman based on identity of origin, or PEOPLE OF THE SAME NATIONALITY." (Vines Expository Dictionary of New Testament Words). He uses this word 'aladelphos' as distinct from using the alternative Greek word 'philadelphos' which refers to brotherly love, or a brotherly relationship. Are the people to whom he wrote non-Israel people or nations? Judge form yourself!

The Romans to whom he wrote were ISRAELITES. In Romans 4:1 he refers to "Abraham OUR father." And remember that Paul was an Israelite, as stated in Romans 11:1.

The CORINTHIANS to whom he wrote were ISRAELITES. In Cor. 10:1-2 he reminds them that "all OUR fathers were under the cloud and all passed through the sea, and were all baptised into Moses in the cloud and in the sea."

The GALATIANS to whom he wrote were ISRAELITES. He says in Gal. 4:28, Now WE brethren, as Isaac was, are the children of promise" i.e., Israelites.

The EPHESIANS to whom he wrote were ISRAELITES. In EPH. 2:11-13 he reminds them that they were once "aliens (or had had become aliens) from the commonwealth of Israel." They were referred to in Eph.6:10 as 'brethren', the title of address which we discussed earlier.

The PHILIPPIANS TO WHOM HE WROTE WERE Israelites, as were the COLOSSIANS and the THESSALONIANS. They were all referred to as 'Brethren' - people of the same racial origin. See Phil. 1:12, Col.1:12, 1Thess. 1:4 and many other references.

If all these people to whom Paul wrote are so clearly identified as ISRAELITES,

**THEN WHY ARE WE CONSTANTLY
TAUGHT OTHERWISE?**

400 CHRISTIANS SPARED FROM TSUNAMI

courtesy of "Destiny" Magazine

We know that 80 percent of the town of Meulaboh in Aceh was destroyed by the Tsunami waves and 80 percent of the people died. This is one of the towns that were hit the hardest. But there is a fantastic testimony from Meulaboh.

In that town are about 400 Christians. They wanted to celebrate Christmas on December 25th but were not allowed to do so by the Muslims of Meulaboh. They were told if they wanted to celebrate Christmas they needed to go outside the city of Meulaboh on a high hill and there celebrate Christmas.

Because the Christians desired to celebrate Christmas the 400 believers left the city on December 25th and after they celebrated Christmas they stayed overnight on the hill overlooking the city.

As we all know on the morning of December 26, there was the earthquake followed by the Tsunami waves destroying most of the city of Meulaboh and thousands were killed. The 400 believers were on the mountain and were all saved from destruction.

Now the Muslims of Meulaboh are saying that the God of the Christians punished them for forbidding the Christians from celebrating Christmas in the city. Others are questioning why so many Muslims

died while not even one of the Christians died there.

Had the Christians insisted on their rights to celebrate Christmas in the city, they would have all died. But because they humbled themselves and followed the advice of the Muslims, they all were spared destruction and can now testify of God's marvellous protection.

This is a testimony of the grace of God and the fact that as believers we have no rights in the world. Our right is to come before God and commit our lives to Him. Our right is kneeling down before the Lord Almighty and committing our ways to Him. He is our Father and is very capable to care for His children. Praise the Name of the Lord.

Also I gave you the cleanness of teeth in all your cities. And lack of bread in all your places; yet you have not returned to Me," says the Lord. "I also withheld rain from you, where there were still three months to the harvest. I made it rain on one city, I withheld rain from another city. One part was rained upon, and where it did not rain the part withered."

Amos 4:6-7

LIFE INCORRUPTIBLE

Courtesy Howard Rand LL.B

There is no resurrection, so said the Sadducees, but Jesus rebuked them, declaring:

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Matt. 22:31-32

If there was to be no resurrection, then Abraham, Isaac and Jacob had perished forever. But if there is to be a resurrection, the fact that they shall live again makes God the God of the living, not of the dead. Discussing the resurrection, Paul said:

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

1 Cor. 15:16-18

Paul's logic is perfect. He was challenging those among the early Christians who were preaching that Christ did rise from the dead, yet were denying the fact of a coming resurrection of the dead. He reasoned that, if there was to be no resurrection, then Jesus Christ did not arise. The only logical conclusion would then be that all who had died in the hope of a resurrection to come through Jesus Christ were deceived, for they, too, had perished.

Following this reasoning to its proper conclusion. Paul declares that if our hope in Christ is confined to our present life span, and He has no power to rescue us from the grave, then we are of all men most miserable. Sacrifices, self-denials and the lives of hardship and loneliness of those who have followed Him have all been in vain. Under such a scheme of things the worldly man would have much upon which to base his argument in favour of a life of ease, for he could contend there is no substantial reason why he should not enjoy to its full in his own way the period assigned to him in which he may live.

But Paul rejects any such conclusion by exclaiming:

"But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

1 Cor. 15:20-22

Continuing, Paul declares that Christ is the Forerunner of the resurrection and that at His Coming those who have died in the faith will be resurrected. This being so, Jesus Himself could say:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

John 11:25-26

Because of the truth of this assertion, the first death is spoken of as a sleep from which there is to be a resurrection, or an awakening. But the second death is spoken of as destruction

in which men will perish for there is no awakening or resurrection from it.

The entire record of the New Testament is predicated upon the premise that **Jesus Christ is the resurrection and the life** and, through faith in Him, though we may go down into the grave, a day is coming when the graves will open and we shall come forth in newness of life. A special blessing is pronounced upon those who have part in the first resurrection:

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."
Rev. 20:6

As we view the slumbering landscape, which will awaken from its winter's rest when the soft breezes of spring touch its brow, we know the answer to the query: *"Shall man alone, for whom all else revives, no resurrection know?"* The same Scriptures that pose the question provide the response.

"For it we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."
Rom. 6:5

We can say with Peter, then, in a spirit of thanksgiving:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away."
1 Peter 1:3-4

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

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

We proclaim the absolute necessity for each and every individual Christian to prepare themselves for the greatest event yet to be witnessed on this earth, namely,

THE RETURN OF OUR LORD JESUS CHRIST.

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

We also invite our readers to send us the names and addresses of any whom they think would be genuinely interested in receiving a sample copy. In this way you can share in the proclamation of the Gospel of the Kingdom, that the name of our Lord Jesus Christ may be glorified.

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

With our Christian love,

Frank and Betty Dowsett.

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It shall be that if you earnestly obey My commandments which I command you today, to love the Lord your God and serve Him with all your heart and with all your soul, then I will give *you* the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil.

And I will send grass in your fields for your livestock, that you may eat and be filled. Take heed to yourselves lest your heart be deceived, and you turn aside and serve other gods and worship them, lest the Lord's anger be aroused against you, and He shut up the heavens, so there be no rain, and the land yield no produce, and you perish quickly from the good land which the Lord is giving you.

Deuteronomy 11:13-17

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