



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.

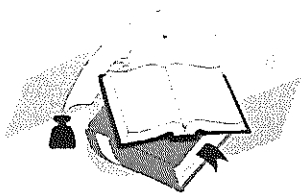
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

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

The Birth Pains.....

⁶You will hear about wars and stories of wars that are coming, but don't be afraid. These things must happen before the end comes. ⁷Nations will fight against other nations; kingdoms will fight against other kingdoms. There will be times when there is no food for people to eat, and there will be earthquakes in different places. ⁸These things are like the first pains when something new is about to be born. *Matthew ch.24:6-8*

The year 2005 is drawing to an end and as we look back over the year, what we read in the scriptures above, is certainly true. At the start of the year we were still recovering from the underwater earthquake in Indonesia, since then there has been an earthquake in Pakistan which claimed about 78,000 lives at the last count, not to mention the hurricanes in and around Florida and surrounding areas doing untold billions of dollars in damage.

Jeremiah was right when he told us of these mighty storms and nature's fury being used by God against Israel first and then the other heathen nations, read for your selves what he says in Jeremiah ch.23:19-20, ch.25:32-33, and ch.30:23-25.

The end times are here now, let us all go into our closets and pray to our Lord Jesus for our deliverance and safety by adhering to His Word and Laws, Statutes and Commandments. Remembering at all times when we talk to anyone or go anywhere or say anything at all would we say or do the same thing if Lord Jesus was along side us. Just how would we behave?

Remember "If Israel ever ceases to be good, Israel will cease to be great" God bless all of our Brothers and Sisters out there in Israel till next time.

Gordon Symons J.P.
EDITOR

PARADISE HEAVEN & HELL.

By Pastor Frank W. Dowsett.

CHAPTER ONE

INTRODUCTION

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" 2 Timothy 3:16

Those who express their views pertaining to Scriptural Truth do not expect everyone to agree with all that they have written. But if we make Bible Students aware of truths they had not previously considered, we will have succeeded.

We believe that a truly dangerous doctrine accepted by many in Christendom is that of the immortality of the soul. Herodotus shows us that this was a pagan superstition first propagated by the ancient Egyptians. It was also taught by the Pythagorean Greek philosophers, also Socrates, Plato, and the Latin philosopher Cicero. It was upheld by the Papacy and opposed by the Reformers with the exception of Calvin.

In AD 1513, Pope Leo X issued a Bull which translates as follows: "We do condemn and reprobate all those who assert that the intellectual soul is mortal."

Martin Luther strongly opposed the Roman Church's doctrine of the immortality of the soul saying in his defence (prop. 27, published in AD 1520), "I permit the Pope to make articles of faith for himself and his faithful, such as that the soul is immortal, with all those other monstrous opinions to be found in the Roman dunghill of decretals."

William Tyndale, the Bible Translator wrote, "In putting departed souls in heaven, hell, and purgatory you

destroy the arguments wherewith Christ and Paul strove to prove the resurrection. The heathen philosophers, denying that, did put that souls did live for ever. And the Pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together, things so contrary that they cannot agree.”

PARADISE AND HEAVEN

There are many conflicting ideas emanating from the belief that after death a so-called soul must have some place of sojourn. When Adamic man was created we are told in Genesis 2:7;

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

This indicates a difference concerning the creation of man and the animal creation from the earth. This is revealed in Genesis 1:24-26,

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, ‘Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’”

Man was different being in the image of God. However it should be noted that the earth also “brought forth the living creature after his kind. The Hebrew word for living

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creature is Strong's number 5315 nephesh (neh'-fesh); from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental)."

The reason we have made this note is because the same Lord is quoted as saying of the soul in Genesis 2:7 "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." 5315 nephesh (neh'-fesh).

This is important because it indicates that the soul as such is not immortal.

This doctrine of the immortality of the soul has given birth to belief in a variety of lodging places, referred to variously as Paradise, Heaven, Glory; Hell, Purgatory, Limbo, and the Lake of Fire, as well as reincarnation and a multitude of false beliefs. We will now show the Scriptural truth concerning Paradise; what the word means; where Paradise is or will be, and when and how we can enter it.

Paradise is an earthly scene. About six thousand years ago God made a "Paradise" on earth. The word Paradise literally meaning a tree garden, or what we would perhaps call today a Park He placed the forefather of the Adamic race in this paradise which was called Eden which means "delight" or "pleasantness." He instructed him to be fruitful and fill the earth. This is stated in Genesis 1:28;

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The plan was that a multitude might also enjoy this wonderful paradise which God had made, partaking freely of the life-sustaining fruit of the good trees of the garden, and knowing no death. Through disobedience, however, this

original celestial perfection was lost, and God drove Adam and Eve away from the garden of Life to ensure they could no longer partake from the tree of life. They had been formerly unaware of their nakedness. They were by creation adorned in celestial garments of light, and when they sinned they lost their celestial garments. We read in Genesis 3:7;

“And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.”

In the Kingdom similar garments will be worn as we read in Matthew 13:43;

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

We know that through the Lord Jesus Christ, Utopia will progressively be established on earth, fulfilling Habakkuk 2:14;

“For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.”

We are told to pray for this in Matthew 6:10;

“Thy kingdom come. Thy will be done in earth, as [it is] in heaven.”

“Paradise Lost” is to become “Paradise Regained.” The New Order which is to be established in Christ will be far more glorious than the first! We have in the Book of the Revelation, the picture of a “New earth” (i.e., a renewed, cleansed and perfected earth). We are told that the “Tree of life” will be in the midst of it. This tree is the living Word, Who is Christ. All who so desire will find access providing they repent, and ask for pardon and cleansing. They will enter

in through the gates into the holy city, becoming immortal sons of God, receiving resurrection perfection similar to that found in Christ, and fulfilling Revelation 22:17

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

In the first Eden Adamic man needed natural sustenance to maintain natural life, but in the final perfected Eden, immortal sons of God, as spiritual beings, feed upon Christ who is “our life.” We read in John 14:6

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

The New Paradise.

The Scripture states in Revelation 2:7;

“He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

This describes the renewed earth as the;

**“Paradise of God in the midst of which
is the “Tree of life”.**

The whole essence of this Paradise is “Life.” Satan, the Adversary of man, destroyed the first earthly condition of Paradise. He brought death through the introduction of disobedience which is sin. It is the work of Christ Jesus to undo all the work of the Adversary. This includes forgiving mankind and leading them into obedience. This includes

restoring all things on earth until the original state of the first Paradise is regained. However the New Paradise will be far more wondrous than the original because it has been brought to perfection "in Christ."

Paul wrote in Ephesians 1:10;

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, (or the heavens) and which are on earth; [even] in him."

The vast majority of Christendom today has no concise understanding of the meaning of the word Paradise; neither do they know where it is to be found. To them it is a place above the bright blue sky where the good dead have already gone. This is a false assertion, for Peter said in Acts 2:29-35;

Men and brethren, let me freely speak unto you of the patriarch David that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

David was "both dead and buried," and Peter said that "his sepulchre is with us unto this day."

Notice the time period, "Until I make thy foes thy footstool." This is similar to 1 Corinthians 15:21-26;

"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. But every man in his own order: Christ; the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The key word in understanding both Scriptures is "resurrection." We enter Paradise by Resurrection alone. The dead are "asleep in the dust of the earth" and "know not anything, having no separate conscious soul or existence after death."

Solomon wrote in Ecclesiastes 9:5;

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten."

For this reason there is no need for us to invent imaginary places of sojourn either for the good or the bad after the spirit of life has passed from them.

Daniel writes in Daniel 12:2;

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

We have God's Word to tell us where they are. He says they **“sleep in the dust of the earth,”** awaiting the resurrection. The future of mankind is dependent on resurrection and no man can enter into the kingdom, or into God's presence, or into the future Paradise, until he becomes transformed into new life by Resurrection.

We have, now seen in these paragraphs that the Paradise or Paradeisos of the Apocalypse is none other than the ultimate Messianic Kingdom. The Paradise once lost in Eden will be rebuilt, until it is entirely completed and made perfect in the Image of its **“First-fruit,”** who is the resurrected immortal Messiah. 1 Corinthians 15:20 tells us;

“But now is Christ risen from the dead, and become the first-fruits of them that slept.”

The time will come when He will hand it over to God, fulfilling 1 Corinthians 15:22-24;

“For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ; the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.”

We are told that this will be fulfilled over a long period, including the whole Millennium of one thousand years, or even longer. We read in 1 Corinthians 15:25-26;

“For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”

Peter speaking of the Coming of Christ said in Acts 3:20-21;

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

The idea that Christians die and go straight to heaven is not found in Scripture. The same applies to the view that when sinners die they are immediately cast into the burning flames of hell.

In Scripture there are only three references to the word Paradise or (paradeisos) which we will analyse later.

So Theologians, not content with Paradise, have decided to include heaven, hell and even purgatory as well.

*** * * * ***

THE PRICE

**The heavens bowed, Jehovah came in love
to put things right
To put might in its rightful place,
the end He saw in sight.**

**Man saw no reason for their King
to be an infant here,
and only those who know His plan
see Emanuel appear.**

**The price He paid to win the lost
no equal has ever known,
Jehovah God bowed down in love,
to claim us for His own.**

Myrtle Annie Harrigan 1914-1971

October/December, 2005

CV NEWS

Greetings to all our Brothers and Sisters in Christ in Israel's land. Since putting out CV110, a lot has certainly happened throughout our world; recently the earthquake in Pakistan killed about 80,000, at the last count, we certainly are living in the last days. Only last week we listened to one of Alan Campbell's latest tapes on the hurricanes of New Orleans, and it was Allan at his very best.

Here at the "Mission" headquarters we have helped Brother Frank celebrate yet another birthday and milestone for on the 15th November he reached his 81st birthday. As I write, Frank is proof-reading another book he has written which we will serialize commencing next issue (112) of The Covenant Vision Magazine. His latest book which awaits publication is "He That Hath Ears to Hear".

My wife, Lorraine is now well and truly back on her feet, Praise be to God and His wonderful Holy Spirit and healing powers, although she has to be watched a little we are all confident through faith that the Lord our God and Jesus Christ have answered our prayers.

At this point of time I would like all you wonderful God-fearing people out there to offer up prayers for a wonderful friend and mother in Israel; Janice Carter who now into her seventies spends most of her time in bed crippled with arthritis. When I first started out on my chosen pathway through life giving my all to Our Lord and studying under Bill Carter of "Truth and Liberty", Jan was there to feed and look after us and was always concerned for our welfare as well as bringing up her own family. Get well soon Jan our prayers are with you constantly.

As I write this news, and over the week end I have visited Betty who has been admitted to Blacktown Hospital with Asthma and chest pains but all reports are very good for her. God be willing she should be home soon, as Frank certainly does miss her.

God Bless all of you out there in Israel's land.....Editor

RESURRECTION.

CHAPTER 3.

THE FIRSTFRUITS.

We continue our study on the 15th chapter of Paul's first epistle to the Corinthians.

As we have previously stated, this is known as the 'resurrection chapter.' There is just so much in it that I felt it would be rather foolish not to go into some depth on the various aspects as we come to them. So in this third chapter of our studies we will look at the section which commences with verse 20 in the 16th chapter.

You'll remember we studied the first eleven verses proving the historical evidence for the resurrection of our Lord Jesus Christ. Then we studied verses 12 to 19 where Paul spoke of certain problems that had arisen.

He mentioned several points, such as, if Christ hadn't risen from the dead, if there was no resurrection, the consequences would virtually reduce the Christian faith to being no more than just another religion.

But when we come to the 20th verse we find that he's now speaking of the positive aspects of the resurrection. The whole topic is 'resurrection as a doctrine'. One of the big problems is that a lot of people don't believe in resurrection. They say they do, but their doctrines and attitudes don't bear out what they claim.

In I Corinthians 15; 19-20, we read;

"If in this life only we that hope in Christ then we re of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."

This verse mentions two things that we need to understand. I'm going to mention the second one first so that I can dwell on the first aspect a little more fully. He's the first fruits of what? Of them that slept. When we die we just go to sleep, and we await the resurrection. If Christ didn't sleep it would not have been recorded that He was the firstfruits of them that slept.

We must realise that virtually every word of these passages has a very deep and special meaning for us. Don't gloss over any of them. Right through both the Old and the New Testament the phrase used for those who have died in Christ is "Those that slept" or "that sleep". But the important thing here of which we must take notice is the previous statement that "Christ is become the firstfruits of them that sleep."

Now it's quite obvious that if there is a 'first fruits' then there must also be a second or third or fourth fruits. You wouldn't call it a firstfruits if there's not going to be any other fruits. So this in itself scripturally proves the resurrection.

Christ didn't rise from dead as a one-off that doesn't affect anyone else. He is the firstfruits of them that sleep. And the thought came to me while as I was looking at this of the importance of that word "firstfruits", because when we examine this word we find that it is a doctrine used very extensively throughout the entire Bible.

There is something very special about this word 'firstfruits'. We read of the firstfruits, the firstborn, and the first begotten. The first is always something very special. I intend quoting some references to you and possibly commenting as we proceed to establish the importance of this doctrine of 'firstfruits', because it sets the pattern for the resurrection.

The 'firstfruits' is the first event of anything. It is the primary event. It is the greatest of the events. It sets an entire doctrine. Many people and I would dare to say most Christians, probably never even think of the importance of firstfruits.

If we understand this then we will understand other teachings that we've come to know, and realise over the years, of the resurrection, of Overcomers, and of the whole application of how this works out to be a principle which God has established. I'm going to be quoting the words firstfruits, firstborn, and first begotten. They are different words of course, but they all have the same sense. The 'firstfruits' is that which is consecrated to God, or a forerunner.

The firstborn is the first born of a parent, and the first begotten is used in both those senses. It denotes the special relationship of Christ to His father. It is used in that sense because it is the first time He became, or took on, a human form, as distinct from His divine form. But the principle behind it is the nature and the importance of that which is first.

So I'm going to relate these references for you and comment on them as we proceed. In Exodus 4 and verses 22 and 23 we read,

"Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold I will slay thy son, even thy firstborn."

This is the first reference to the firstborn in the Bible. And to whom does He refer? He refers to Israel as "my firstborn". He is first in priority, first in stature, first in everything. He is first in the principles of God as far as His plan is concerned. It's Israel, not only, but first. If we don't get converted and repent, and do what we're supposed to do, then how on earth are we going to be a blessing to all the other nations of the world?

I only came to hear a few years ago about a gentleman of whom I had not heard before. He ministers amongst a whole group of Torres Islander people. He actually teaches them the word of God the same as we believe it. He has taught these people about Israel, and who Israel is today. They accept it and they think it's great. He's doing it, in my opinion, the proper way. He hasn't told them we're better than they are. He tells them that it is our national calling to bring them the Gospel of Christ, and they understand it. And he has no problem in an entire Aboriginal Torres Islander community. He has no problem whatsoever in teaching them the Anglo/Israel Identity message because he puts it in its right priority and perspective. It's not Israel only. It's Israel first. When we teach correctly they get the benefits, they understand it, and they accept it.

We must remember that Israel is God's firstborn. And that is not all. He said that if anyone attempted to slay His firstborn, He would slay their firstborn. So from this, God shows us not only the importance that He places upon the firstborn, or the firstfruits, but the importance that He expects us to place on them.

We go then to Exodus 12:29.

"It came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt,"

Here was the sentence executed. He didn't only promise He was going to do it; **He did it.** Consequently we have no reason to be concerned about the end result of the enemy who is trying to destroy God's people today.

Now He promises to do it again.

"No weapon that is formed against thee shall prosper, and every tongue that shall be raised against thee, shall be condemned. For a small moment have I forsaken thee; but with great mercies will I gather thee". Isa. 54:7.

But that's not all. He also says in Isaiah 34:5;

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment."

The enemy doesn't realise what danger they're in, playing around with those to whom God refers as 'the apple of His eye'. They plan to destroy God's firstborn, so He plans to destroy their firstborn. And of course, when you destroy the firstborn, you destroy the leadership and descendancy that's associated with him.

In Exodus 13:2 God says;

"Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine."

So now, not only are the firstborn to be chosen, but they are to be sanctified as well. But what does it mean to be sanctified? It means "to be made holy"

One is certainly not made holy as in 'self righteous'. You are made separate to the Lord. In every family the firstborn male child who is the firstborn of their mother, is sanctified to the Lord.

Mary had other children after our Lord Jesus Christ was born, but He was her most important child, being the "firstborn."

In Exodus 22:29-30 we read;

“Thou shalt not delay to offer the first of thy ripe fruits; the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen and with thy sheep.”

So we see that it's not only the children themselves who must be separated, but the firstborn of everything. The firstborn belongs to God. This is why the principle of tithing was introduced. You paid your tithe to God, or those who had been appointed as His representative. That comprised the tenth part of your profits, or your increase, the first tenth of what is left after you've paid out all your costs incurred. The tithe later became known as taxation. There were actually several tithes mentioned, each for a differing requirement. The total added to about 23% per year of one's net income after allowable deductions. This provided ample finances to the government for the costs of running the nation. Compare this with what percentage it costs us now! With the Law of God operating, there are no politicians or political parties screwing every last drop of blood from the people with which to pay for all their nefarious schemes and dishonest practices. This amount provided enough money for the support and aid to the poor and needy, and was operated by the Levites, or those legally appointed to control the nation's finances. We often speak of the everlasting existence of David's throne. But what of the Levitical priesthood? We read in Jer. 33:17-21;

“For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

And the word of the LORD came unto Jeremiah, saying, Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.”

Thus we see that the everlasting nature of the Levitical Priesthood lasted as long as that made to David!

These days, people, as well as organisations, will go to extraordinary lengths to avoid their responsibility in paying their legal taxation. Many make a lot of money out of the tenth that should have gone to God. They know nothing, and care less, about the importance to the nation and its people of the principle of the firstfruits.

This is very clearly explained in Malachi 3:8-9;

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Jeremîāh 31:9 emphasises what God said about the firstborn;

“I am a father to Israel, and Ephraim is my firstborn.”

Both Moses and Jeremiah commented on the same principle.

It is stated of Mary in Luke 2:7,

“She brought forth her firstborn son, and wrapped him in swaddling clothes.”

The virgin birth was absolutely essential so that our Lord Jesus Christ could be her firstborn.

We read in Romans 8:29;

“For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that he might be the firstborn among many brethren.”

So as well as being the firstborn son of Mary, he became the firstborn of many brethren. It's most important that our Lord Jesus Christ occupies that position, and that we also recognise it. It doesn't refer only to His earthly brothers and sisters **at that time**, but for the whole of His people Israel for **all time**. When we turn to Hebrews 12:23, it refers to;

“the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.”

What is the assembly and church? **It is Israel.** The Bible refers to;

“the church in the wilderness under Moses”.

The word “church” means “the called out ones”

This was the congregation or church of the firstborn. Both Jeremiah and Moses said, “Israel is my firstborn.” Thus we find this principle carried right through the New Testament.

We read in the Revelation 1: 5; ;

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead.”

He is the first fruit from the dead. He has to be, because we are going to be like Him, and if we’re going to be like Him that’s not much use to us if He’s still dead. That’s not much to look forward to.

In Leviticus 23:9 -10, and 17, we read;

“The Lord spake unto Moses saying, speak unto the children of Israel and say unto them, when you become into the land I give unto you, and shall reap the harvest thereof, then you shall bring a sheaf of the firstfruits of your harvest unto the priest.”

I wish to establish in your mind the importance of the scope of the application of “firstfruits”. Verse 17 reads;

“You shall bring out of your habitations two wave loaves. They shall be of fine flour. They are the firstfruits unto the Lord.

Romans 8:23 reads;

“Not only they, but ourselves also which have the firstfruits of the spirit.”

Now we have another element entering into this. We have the firstfruits of God's Spirit.

In Romans 11:16 we read;

"For if the firstfruits be holy, the lump is also holy,"

Here is the principle. The firstfruits, the firstborn, the first begotten, or whatever aspect in which we use these words, must be holy, or separated.

If the firstfruits are separated and holy unto God, it means that the rest of the loaf is going to be holy. And this is the principle which we must impress upon our minds. Christ is the firstfruit of the dead because the firstfruit is separated, and that in turn separates all of those who are then going to partake of the first resurrection.

This is the principle that God has set down. Our firstfruits are holy, or separated and sanctified to God. Therefore the whole lump is holy, using the illustration of the loaf of bread. The whole brethren, the whole of the nation, the whole of whatever, becomes separated unto God. And this is the principle of how it happens. He doesn't just sanctify a group of people. He doesn't just sanctify a nation. He sanctifies the firstfruits. First Christ, then others who come after Him.

We read in James 1 and 18;

"Of His own will begat he us with the word of truth, that we should be a kind of firstfruits of His creatures."

Now who is James talking about? If we go to the first verse we read;

"James, the servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad."

We, the descendants of Israel, the twelve tribes scattered abroad, are the firstfruits.

Then he goes on to say in the 18th verse;

“Of His own will He begat us, with the word of truth that we should be a kind of firstfruits to all creatures.”

Now we have a much larger picture of the situation. It's not only an individual who is a firstfruit, but we find that on a national sense, Israel themselves is going to become a firstfruit.

The individual has to be made holy, or separate, so that the national congregation can be made holy or separate. And when that is holy, it then becomes a firstfruit to go out to all the others of God's creation.

We can now see how necessary it is for us to understand what God is doing and the principle behind this particular aspect of His work.

The 21st verse continues;

“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”

Death came through the sin of Adam, who was a man, and the situation had to be corrected by a man. Christ didn't choose to do otherwise because we would never have learnt anything out of it. Individually, we would never have qualified. Man caused it, so man had to fix it. That's why God had to become man.

“As by man came death, so by man also comes the resurrection of the dead.”

So God, Jehovah, became man in the person of Jesus Christ. He died, and then was resurrected, and in that resurrection, He defeated death.

“For as in Adam all die, even so in Christ shall all be made alive.”

There are some interesting thoughts here. In this verse it says, “shall all be made alive.”

We read in the book of the Revelation 20:11 to 14;

“And I saw a great white throne, and Him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I

saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life: And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (that's the grave,) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell (or the grave) were cast into the lake of fire. This is the second death."

The word 'alive' used here literally means 'to cause to live', or 'to make alive', to bring someone back to life. It has nothing to do with everlasting life.

Paul is not speaking here of being raised to everlasting life, but of being resurrected to be judged. But in the final analysis, everyone is to be made alive. When we read in the 22nd verse that "all shall be made alive", it simply means that 'they shall be just brought back to life'. Now isn't that what is stated in the Book of the Revelation?

"And he said the dead, great and small, he saw them stand before God. The sea gave up the dead and the grave delivered up the dead."

Everyone that has ever died comes before the Lord, and there are two sets of books. There is one which is the book of works, and there is another one which is the book of life. If your name is not found in the book of life then you're in bother. It says that you are cast into the lake of fire **"which is the second death"**. the word death means **a total cessation of life.** You can check this up in your Concordances.

We are talking here about everyone finally coming to judgment before the Throne of Grace. I believe that there are going to be a lot of people whose names, when they're read in the book of works, are going to be transferred to the book of life, because of whatever their circumstances were at the time. It means after you go through the book of works, God will judge the righteousness or the un-righteousness of that person. What if he is a righteous person, maybe not in the Christian sense today, but in the fact of his integrity within his own standards? What happens to all the natives in New Guinea for instance, or anywhere else for that matter, who

have never ever heard of God or the Lord Jesus Christ? They are very good living people. I've lived in New Guinea for some time, and have met many of them, and quite frankly I have more respect for them than I have for a lot of so-called "Christians" that I've met.

I believe that God makes provision for them. Their names will be found in the book of life. They won't have an exalted position of rulership, but they will become ordinary citizens within the Kingdom on earth, enjoying the blessings which came from Israel in accordance with Israel's charter, and partake in what follows the firstfruits. The firstfruits come first and then those that come at various stages thereafter. Every man shall be in his own order. And I wonder sometimes if people pay very much attention to this.

We have to mention the normal teachings, otherwise it doesn't give us a comparison in our minds to compare the various teachings. The normal understanding today amongst theological circles is that when Christ comes, every Christian in the world is just going to go straight up in the air to meet him.

Now how is that going to put every man in his own order? It doesn't make sense. If we all go together and we're all the same, then where is the order or sequence in this? Every man in his own order suggests, just by the very nature of the phrase, that there is a difference in level and timing.

I don't believe for one instant that the first resurrection is going to consist of one great rush of millions of bodies from everywhere flying up to heaven. It's going to be a progression of events. "Everyone will be in his own order". And this explains the general order of things. Christ, the firstfruits, afterwards they that are Christ's at His coming. We have here one of those grammatical situations that occur at times in the translation. We refer to the instance where the Lord said to the thief on the cross; "I say unto thee this day thou shalt be with me in paradise" It depends where you put the comma in that sentence as to what He means.

Commas and full stops and all the pronunciation marks printed in our Bibles are not found in the original. They were put there by the various translators. Can you imagine what a job it must have been for them when the words just ran together without any spaces between them? This is found especially in Hebrew where it is written backwards. Obviously, there are going to be little translation discrepancies. So the Lord either said, 'I say unto you, today you're going to be with me in paradise', or He's saying, 'I'm

telling you today, (that is right now) that you're going to be with me in paradise.' It has a totally different meaning.

Now apply the same principle here. And we're not messing around with the scriptures, because we're only trying to understand various ways that you can take this. Remember, the pronouncement marks were not in the original text.

Suppose we move the comma after firstfruits and place it after the word 'Christ'. It's quite permissible, because it wasn't in the original. What would we have? This would be the order. Christ, then the firstfruits, then those who are Christ's or associated with Him at His coming.

Now I'm going to turn to the Revelation 14:3-4; and read a passage there about the firstfruits;

"They sang as it were a new song before the throne and before the four beasts, (or living creatures) and the elders; and no man could learn that song but the hundred and forty-four thousand which were redeemed from the earth. These are they which were not defiled with women; for they are virgins."

That means, by the way, that they didn't defile themselves with the daughters of the harlot church.

"These are they which followed the lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and unto the lamb."

So here we have reference to some group who are not only the firstfruits of the dead, but are the firstfruits to God and the 'lamb'. So here is another aspect that we have in regard to the firstfruits.

He is the firstfruits of the dead. But, within the above phrase, we find that there those who are now the firstfruits in resurrection. And who are the firstfruits? The firstfruits are "those who will rule and reign with Christ." And then what do we read?

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped

the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is 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."

I believe that from an understanding of the meaning of firstfruits and firstborn, the plan begins to come together. The whole principle which God has set down leads us into the principle now contained even in resurrection. There is a firstfruits principle involved.

But let us not overlook another two most important events which must occur at about this time.

Firstly, what about the Marriage Supper of the Lamb?

**"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, 'These are the true sayings of God.'
" Rev 19:9.**

In those days, the Marriage Supper took place seven days prior to the actual wedding. The only guests were those whom the bridegroom personally invited as his friends. He gave each of these personally a white garment to wear, not only as a gift, but as a passport which gave them official entry. You will no doubt recall the account of the man who tried to gate-crash the feast. He was instantly recognised as such, being without the necessary white garment, and was instantly cast into outer darkness, meaning outside of the realm of God's Kingdom. There was to be no messing about with unqualified intruders. The penalty was swift and uncompromising.

Let us all learn the lesson. The guests were only invited to this feast because they had qualified to be kings and priests, fit to rule in God's Kingdom with Christ, which the entire feast prefigured.

Secondly, we have the personal return and ministry of the prophet Elijah. We have previously commented on this event. I

must admit that I cannot understand why so many Christians can't, or won't accept this. I just don't know how much plainer the Lord has to be in informing us about this event.

Perhaps it's a psychological matter in that they have never been taught the return of anyone other than our Lord, and feel that the return of someone else conflicts with their honestly and sincerely held beliefs. But we must ask ourselves why God's Word is so explicit regarding Elijah's return if in fact it is not going to happen. As Christians, we accept the Divine Inspiration of the Word of God. So why do we seemingly reject this teaching? We read in Malachi 4:5-6;

**"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."**

Do we have some kind of problem with this statement, or are we so fond of being masochists that we look forward to God's curse falling upon us?

Even Matthew confirms this in Matthew 17:10-11;

**"And his disciples asked him, saying, Why then say the scribes that Elias must first come?
And Jesus answered and said unto them, Elias truly shall first come, and restore all things."**

Apart from Christ being the firstfruits of the dead, when we come to the resurrection, the firstfruits are going to be those who will rule and reign with Him within the associated events of His coming, or return.

So we have various stages. Some believe that the resurrection of the rest of those to be called will only occur at the end of the millennium age, or the thousand years. And that could be quite right.

But whether it happens at the end of the thousand years or when Christ puts His feet on the Mount of Olives, then another resurrection following the calling of the Overcomers, or those who will rule and reign as the firstfruits of the resurrection, is to occur, we don't know. We're not given the information.

But here we have, I believe, the pattern set down by God, as to the firstfruits being so important in everything that happens
The account continues;

“Then cometh the end, when he shall have delivered up the kingdom to God, even the father; when he shall have put down all rule and all authority and all power.”

Now what's he going to put down? And when is he going to put it down? It then says “then cometh the end”. It's strange isn't. That's at least a thousand years of history in between that and the previous verse.

The firstfruits are raised, and then “cometh the end”. And we have this whole period of a thousand years between that end and the final end. It's obvious from what is recorded, that it doesn't happen at the beginning of the millennium. It says, “when he shall have delivered up the kingdom to God”. He's not going to deliver up the kingdom to God at the beginning of the thousand years. That's when the restoration process begins.

So here we have at least a thousand years, and I say at least because we must realise the fact that God's timing is not our timing. If we take a day as equal to a thousand years and the thousand years as a day, and there being three hundred and sixty-five days in a year, maybe we're talking about three hundred and sixty-five thousand years.

To work on a jubilee system of forty-nine and the thousand years, we may have forty-nine thousand years. We don't really know. That's just one of those things we can think about. There's no sense in getting up-tight about it. How do we know what God is going to be doing in fifty thousand years?

It would be presumptuous of us to try to tell God what He could do in that period. We just don't know. We'll leave that to God to work out. And I can assure you He has already well and truly worked it out.

But, there is going to come the time, at the end of this period, when he is going to;

“Deliver up the kingdom to God, even the father; when he shall have put down all rule, all authority, and all power. For He must reign till He has put all

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enemies under His feet. And the last enemy that he is going to destroy is death itself."

What does that mean?

What must He do to destroy death? The Word informs us that; **"the soul that sinneth, it shall die."** And so, if death is destroyed it means that sin has been destroyed. So this is the culmination of the whole kingdom age when he perfects the kingdom, hands it back to God and says 'here Father, here it is, it's ready'. But for what? For whatever comes afterwards as set forth in His Word!

But what has He done? He has put down all rule, all authority, and all power. Now that doesn't mean to say He has put down His own rule, authority, and power. It means all rule, authority and power outside of His, or contrary to his, is going to be eliminated. The word rule it means 'to have dominion over, to have the pre-eminence'. In other words, anything within God's kingdom that will give it pre-eminence above God, is going to be absolutely destroyed.

"He will put down all authority". To give someone authority, means that you give them permission to do certain things. And then it's up to them to do it correctly.

The problem is that when God gave people a free will, he gave them permission to do it their way in order to test them. He's going to get rid of that. We will not be doing things our way, simply because we will not have permission to do it our way. The only way we'll be doing things is God's way.

So He is going to put down all things which we have placed above God. He will take away the permission to do what we like, as well as the capacity, or the capability, of doing whatever we like. Because we will be fully under the terms of the New Covenant, where the law of God will be written on our hearts and our mind, and we will then be His people. And so death will be done away with.

"For he has put all things under His feet, but when He said all things are put under Him, it is manifest that He has excepted Him which did put all things under Him."

That means that God Himself is not going to become subject to something or someone else. The final result will be that God, through Jesus Christ, will be the ultimate ruler of everything in His creation.

And here we see the whole of future history. Christ puts down all adverse authority that's against His kingdom, and finally death itself will be destroyed, God will be supreme, and;

“when all things shall be subdued unto Him, then shall the son also Himself be subject unto him, that God may be all in all.”

Everything will then converge into the one person of God in the Lord Jesus Christ, Jehovah. And all things will then come under His control. So here we have a little cameo of the whole of history. It all depends on this principle of;

“the firstfruits.”

It's so important and wonderful isn't it, to realise how God employs these principles that He established. And to be numbered amongst those who are selected to be “firstfruits”, all we have to do is to be faithful to that which He has given us.

But it's not our decision to make.

IT'S GOD'S.

* * * * *

*The Bible is the Word of God
It is comprised of the Words of God
So in order to understand the meaning of the Word
We must understand the meaning of the Words*

1

Source Unknown.

A WALK THROUGH THE GOSPELS

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

PART 31B

WHAT HAPPENED BEFORE MIDNIGHT ON THURSDAY?

The consideration of time played a peculiar and decisive part in determining the events that immediately preceded the death of Christ. If we wish to get at the real truth about this matter we must study with our eyes, as it were, constantly upon the clock. Particularly the dealings the Jewish leaders had with *Judas* and later, with *Pontius Pilate*.

Our first thought is the curious fact that Caiaphas and his friends should have found it necessary to employ him at all. Why should even the trivial amount of the blood-money have been expended in securing his services?

To regard Judas merely as a common informer, ready (for a consideration) to lead the authorities to the secret hiding-place of his erstwhile Friend and Leader, is absurd. Jesus was not in hiding. From the moment that He arrived, late on Friday afternoon, at Bethany no attempt seems to have been made to conceal His movements. He appears to have attended a dinner in his honour at the house of Simon the Leper, either on Saturday or Tuesday evening. On three successive days (Sunday, Monday and Tuesday) He journeyed openly to Jerusalem, returning to Bethany each evening.

It is ridiculous to suppose, when even so early as Sunday morning vast numbers of the Populace knew sufficient of His movements to throng the roadside to Jerusalem, that the leaders themselves were ignorant of His whereabouts. The fact obviously is that they knew very well. On any one of the four critical evenings they could have sent swiftly and secretly to Bethany and affected His arrest. What was it for which they were waiting, and which only Judas could supply?

It is customary to meet this question by stressing what is recorded in the Gospels: the fear of the people. It does not appear to have been discerned that this can only be half of the answer. It must not be forgotten that the Gospels were written from material gathered mainly from the party identified with Christ. Judas died without betraying his secret, and the Jewish leaders would hardly have been likely to betray it. But to suggest that all Judas did was to take the officers of the Sanhedrin to a lonely and secluded spot where they could secretly arrest Jesus is to miss entirely the subtlety of the psychological factors that are here engaged. They could have done it on their own initiative in the early hours of any morning at Bethany when the villagers were asleep. Or at a suitable spot on the road across Olivet on any evening except Wednesday (which was a Day of Rest): or throughout Wednesday in the quiet groves of that tiny and peaceful hamlet.

It cannot be denied that fear of the people carried great weight with the Jewish leaders. The whole situation was unprecedented, and one of extreme sensitiveness and delicacy. A large section of the populace regarded Jesus as the Messiah of prophecy. Everything that these men did was done, as it were, with a furtive glance over the shoulder towards that unfathomable entity, the popular will.

But mere fear of the people does not explain some of the strangest things of the affair. Something that Judas told the priests caused them to precipitate events at the last moment; to go through with the thing at a time which presented the maximum legal and official difficulties. It caused them to keep the strangest appointment between a 'wanted' man and His persecutors of which history gives us any knowledge. It led them to send to Him, an undefended man in a lonely and deserted garden at midnight, an imposing and even ridiculous display of force, supplemented by precautions, the meaning of which no one can mistake. What does all this signify?

Morison says this: Personally, I am convinced that beneath the ostensible and acknowledged fear of the people, there was a deeper and more potent fear – a fear that explains all their singular hesitations and vacillations, until a welcome message reached their astonished ears – ***the fear of Christ Himself.***

Lest this should seem to be a strange and unfamiliar thought, let us look at the facts. It is impossible to dissociate these men from the mental limitations and superstitions of their age. Whether we believe that the 'miracles' of Christ were really performed or merely beliefs of an unscientific age, the fact remains that the personal ascendancy and repute of Jesus during His own lifetime was immense. The stories of His cures of the blind, the paralytic and the possessed were widespread. They came from all parts of the country and were apparently implicitly accepted even in high quarters in Jerusalem. The fact that He possessed certain definite powers beyond the normal does not seem to have been doubted by His contemporaries. It is difficult to read the Gospels impartially, particularly the closing chapters, without realizing that the cloud of mystery that encircled the person of Jesus reacted most powerfully upon the plans of the leaders. Throughout the four critical days that preceded the day of arrest, when, had He wished, Jesus could have raised the city to an unimaginable pitch of tumult and excitement, they behaved as men under the compulsion of some secret fear. There is none of that swift and decisive grappling with a dangerous situation that we might have expected from men occupying the seat of power. Hesitation and vacillation are written upon their acts. Even after the terrific and scathing denunciation by Jesus on Tuesday afternoon, they left the initiative with Christ. Indeed, it is one of the master facts of this strange narrative that the initiative remained with Christ even to the end.

These men were apprehensive of something which they did not care to define. They seem to have been in some doubt whether even a considerable force would be adequate to take Him, and that in the last resort He might even prove to

be unarrestable. Nothing can be clearer than that, throughout the week that preceded the arrest, there was some impediment that led to the event being postponed to the eleventh hour, when in the nature of things their difficulties were increased. The first interview with Judas seems to have promised well because we are told (**Mark 14:11**):

'And they, when they heard it were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.'

If we are to follow the chronology of the Gospels, this happened at the very latest on Tuesday, after the dinner at the house of Simon the Leper. Yet still no overt move was made. It was not until late on Thursday night, when Judas hurried from the Supper Room, that their hesitation changed into resolution and a phase of intense and feverish activity set in. It is just here that the element of time becomes so important and illuminating. If the arrest of Jesus had followed within a short time of His arrival in the garden it would be a legitimate assumption that Judas's part of the pact was limited to informing the authorities where He could be found late on Thursday evening and to accompanying the arrest party for the purpose of identification. The assumption presupposes that it was a deliberate part of the leaders' plans to effect the arrest on the last evening before the Feast, so as to give the minimum opportunity for a popular reaction. Plausible as this explanation appears at first sight, it will not stand examination.

Suppose the understanding that the priests had with Judas was this:

'We intend to take Him on Thursday night. Remain with Him until you are absolutely sure of His movements, and then come quickly and tell us. We will do the rest.'

It is obvious that a plot of this kind implies that all needful preparations for so important an event would have been

made. The officers of the Temple Guard and the Roman soldiers detailed to accompany the expedition would have been warned, and have been in readiness. Within a few minutes of receipt of the message the arrest party would have been mobilized and ready to move off.

Did things take this course? Most assuredly they did not. First there is the delay of something approaching three hours between the departure of Judas from the supper chamber and the arrival of the arrest party in Gethsemane. It is imperative that we should know what Judas was doing all the time, and especially *why, when the expedition did at last set out, Judas knew exactly where he would find Jesus.*

The impression that the records give is that the message which Judas brought found the Jewish leaders in some way unprepared. Had it been a deliberate part of the Jewish plan to postpone the arrest until the latest moment on Thursday and to carry it through regardless of consequences, there would have been signs of preparedness. They might have needed to go as far as Bethany to secure the Prisoner, for who could have foreseen that the 'wanted' man would wait conveniently in a neighbouring garden? Instead we have a delay running into hours. In any other circumstances the expedition would have failed.

We have the Impression that the visit of Judas to the Priests that night, while not wholly unexpected, put their problem in a new and urgent light. Time was needed for consultation, for the taking of great decisions, for the improvisation of means, and when the expedition to Gethsemane did at last move off, it did so at the earliest possible moment consistent with these hurried preparations. Morison says: I submit that the narratives, as preserved in the four Gospels, bear that interpretation and no other.

There are two factors that are unmistakably historical and explain the delay. The first is the message that Judas brought from the supper room contained a new and surprising piece of information that completely resolved the

hesitation and doubts of the rulers. The second is that Christ Himself was challenging and indeed facilitating His own arrest. Whatever may have been the actual words employed the burden of the conversation that Judas had with the priests must have been this:

'He is thinking and talking of death. He is going to the garden at the foot of Olivet and will wait there till I come. Make your arrangements quickly and I will take you to Him.'

There seems to be no escaping this inference because it is buttressed at both ends by the silent but unimpeachable witness of the behaviour of the two principal actors in the drama. We *know* that Judas took the expedition unerringly to the groves of Gethsemane, despite the darkness and the extreme lateness of the hour. We *know* that Jesus waited in those very groves, to the exhaustion of his friends, and would apparently have gone on waiting even to the dawn. This was not a kind of pact between Jesus and His betrayer. Jesus was a master of psychology, and his irrevocable determination to deliver Himself to His accusers that night was accomplished by infinitely subtler means. Judas knew that Jesus was going to the Garden of Gethsemane, and he knew also that His spirit was already bending to the Cross. His alert brain was quick to perceive that this was better news than he had ever hoped to carry to his new masters. The impediment was gone. For this night at least Jesus would not resist arrest. The mood of surrender was upon Him. It only remained to send quickly to achieve their purpose.

What, then, would be the effect of this intelligence upon Caiaphas and the little coterie of Sadducees whose interests were so closely involved in the death of Christ? We can define this pretty accurately. Firstly, it would have been fatal to their interests to have made an *unsuccessful* attempt to arrest Jesus at this juncture. That is, if, after launching their bolt it had failed through causes that could even remotely be attributed to the supernatural; the damage to their prestige

would have been irreparable. Secondly, it would have been even more dangerous to have arrested Christ, and have been compelled to hold Him without trial during the seven days prescribed by the Feast. This they simply dared not do. Jerusalem at Feast times, with its huge non-resident population, was notoriously turbulent and prone to high feelings.

To men confronted with these alternatives, the news that Judas brought late on Thursday night both ameliorated their problem and increased its practical difficulties tenfold. The practical question was 'Can we carry this thing through all its inevitable legal stages in time to secure execution before sundown tomorrow? And failure to carry the whole process through, even by a hair's breadth, involved consequences of a very high order. Some considerable part of those three hours must have been occupied in hurried consultations, in swift passings to and fro between the executive sitting at the High Priest's house, and those indispensable leaders of Jewish thought upon whom they must rely for ratification in the Sanhedrin. All this is written plainly between the lines of the narrative. Morison believed there was something else. To him it was certain that before the fatal word was given to the arrest party to proceed to Gethsemane, *some communication must have taken place between the Jewish leaders and Pontius Pilate.*

It is against everything we know about the character of Pilate and the nature of the Roman occupation to assume that a serious case like this could have been thrust upon Pilate early on Friday morning without his knowledge and without first ascertaining his readiness to take it. The fact that none of the four Gospel writers refers to a prior consultation is not difficult to understand. The assent of Pilate to the Jewish plans was an administrative detail in which they had little interest. There is a deeply rooted tradition in the early Christian literature (supported, of course, by St John's very detailed account of the Roman trial) that Pilate departed from the usual practice upon this occasion by coming out to the

Jews, so as to meet their ceremonial objection to entering the Court of the Stranger on that day. The reason was of course that time did not permit of the necessary purification prior to the Feast. If this be an historical detail it can only mean one thing, viz, that had it not been for the supreme and urgent case of Christ, Pilate would have held no Court upon that day. It would have been absurd, in the ordinary course of events to hold judicial proceedings on a day when, in the nature of the case, the principal officers and witnesses could not be present. The fact that Pilate did sit on that day, and that without apparent demur he proceeded to hear the case in the open space outside the Praetorium, points to an understanding of a very definite kind.

Thus if we try to get into the inner mind of the priests and look at the very complicated problem which they had to solve at short notice, we shall see that some kind of communication with Pilate was inevitable. They were suddenly offered the opportunity of arresting Jesus under unexpectedly favourable conditions. It was night, and the populace were preoccupied with the preparations for the Feast. Moreover, the prospective Prisoner Himself was strangely willing, and in some inexplicable way seemed to be facilitating their plans. The door that they expected they would have to force stood open. There still remained one supreme question to which a definite answer must be forthcoming. Could they secure the Roman conviction in time to guarantee crucifixion before the Feast? Would Pilate be willing to hear the case under the peculiar conditions which they were bound to impose? Would he insist on a full trial or could they count on a formal endorsement of a finding previously arrived at by their own Courts? Such questions as these would ordinarily be settled through official channels and as a matter of administrative routine. There must have been some kind of calendar for the trial of Jewish prisoners, whose cases necessitated review by the Procurator, and in the preparation of this calendar Pilate's personal convenience would invariably be consulted.

There was probable only one man in Jerusalem who could seek an audience with Pilate at an hour ordinarily devoted to his private pleasure. That man was Caiaphas, the High Priest. It may seem a small matter whether the titular chief of the Jewish nation visited Pilate at a very late hour on that memorable evening or not. But if things took the course that they did, it will be found that that unrecorded visit has profound and far-reaching significance. I mean the very curious behaviour of Pilate next day during the critical hours that decided the fate of Christ.



LEAN OR STAND ALONE

*Will we be welcomed by His loving arms,
before His judgment comes?
God has given us a free will,
to lean or stand alone.*

*He knows that sin has bound us,
Since all are dead in sin.
It's only through his grace alone
That anyone can win.*

*Let's give Him all our days,
Yes all our whole life through,
That by the Spirit of our God,
He'll make our lives anew*

Myrtle Annie Harrigan (1914-1971)

ELIJAH THE TISHBITE

(Part 2 of 2)

by Howard B Rand LL.B
Courtesy – "Destiny" Magazine
July 1947

PROPHETS OF BAAL

An answer by fire was universally recognized as the acceptance of a sacrifice. In giving assent to the test Ahab, the King, and Israel admitted this. Baal was the god of fire and a personification of the sun. This, the test proposed by Elijah was readily accepted by the people. The prophets of Baal might have been dubious, but before the King and that great assembly they dared not hesitate.

Elijah asked the prophets of Baal to make the first demonstration, so they dressed their bullock and placed it upon the altar. Then they began to call upon Baal – all that morning until noon – saying:

"O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking or he is pursuing, or he is in a journey, or peradventure he slept, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." (1 Kings 18:26-29.)

EVENING SACRIFICE

Noon, or midday, extended to 3 p.m., and during this time the prophets of Baal continued while Elijah made fun of them. The time of the evening sacrifice would be three o'clock that afternoon. Elijah, under the direction of God, had selected that hour to make his demonstration as it was the hour of the day with which all Israel would associate the time of sacrifice to Jehovah, the God of Israel.

It was also the time of day that the paschal lamb was slain for the Passover and later it was the hour that Jesus Christ died on the cross, the Lamb slain from the foundation of the world. It was therefore fitting that Elijah should begin his demonstration at the time of the evening sacrifice for he had from three o'clock until sunset to complete the task.

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down." (1 Kings 18:30.)

THE ALTAR OF THE LORD

Elijah took twelve stones, according to the number of the tribes of Israel, and built an altar in the name of the Lord. He made a trench about the altar and Ferrar Fenton gives the capacity of it as about two hogsheads or between one and two hundred gallons.

After completing the altar and laying the wood and the bullock upon it, Elijah commanded that four barrels of water be poured upon the burnt offering and the wood. He commanded that it be done a second and third time and the trench also was filled with water. It seems that Elijah had completed the construction of the altar before the time of the evening sacrifice, no doubt building it during the time the prophets of Baal were constructing their altar and making their demonstration:

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." (1 Kings 18:36-37.)

THE FIRE OF GOD

God answered Elijah in a demonstration of fire and heat comparable to the energy released by the splitting of the atom.

This fire the Scriptures designate as the fire of the Lord, for it was not like any other fire with which they were familiar:

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." (1 Kings 18:38.)

This demonstration of the power of God, who answered Elijah's prayer by fire, had an electrifying effect upon the people witnessing the scene, who saw the results of the fire and its tremendous heat which consumed not only the sacrifice but the stones, earth and water. All the people fell upon their faces.

Could it be that the small amount of force released for the purpose of consuming this sacrifice was sufficiently powerful to cause physical prostration? The people knew that the power of God was in this fire and exclaimed: "The Lord, he is the God; the Lord, he is the God!"

It is certain that energy of this kind is only safe at the command of men who, like Elijah, are consecrated to the service of the Lord. They alone are capable of the restraint needed in handling such power. In the contest before the King and the people, Elijah had established the fact that Jehovah was the God of Israel. By this one test he annihilated the strength of Baal worship in Israel and defeated the subtle and evil works of Jezebel.

PROPHETS OF BAAL KILLED

Elijah ordered the people to take all the prophets of Baal and not let one of them escape. They were taken down to the Brook Kishon and slain there. Under the law of Israel idolatry was punishable by death and there is no doubt that, as heathen priests, those prophets of Baal were far from guiltless in the slaying of many of the prophets of the Lord as they helped Jezebel in her murderous program.

The people having acclaimed: "The Lord he is the God," Elijah said to Ahab:

"Get thee up, eat and drink; for there is a sound of abundance of rain." (1 Kings 18:41.)

THE DROUGHT BROKEN

The Prophet was referring to a sound from the ocean which indicated the coming of rain. He sent his servant to the top of Carmel and Elijah sat down with his head upon his knees, perhaps in complete exhaustion after the strenuous happenings of that day. The servant looked toward the sea and reported seeing nothing. The Prophet sent the servant again – and for seven times. The seventh time he reported he saw a little cloud coming up from the sea, as small as a man's hand. Evidently the release of atomic fire had a marked and immediate effect upon atmospheric conditions, for Elijah warned Ahab to make haste for a very great rain was about to begin. Meantime, the heavens became black with clouds and there was a very high wind. As Ahab rode toward Jezreel, a city at the eastern side of the great Plain of Esdraelon, Elijah ran before him to the entrance of the city. Evidently the Prophet remained outside the city while Ahab entered and told Jezebel all that Elijah had done and how he had slain all the prophets of Baal with the sword.

JEZEBEL'S REACTION

Elijah had won the people and even Ahab was convinced by the demonstration which he had witnessed. He gave Jezebel an account of all that Elijah had done with the hope of convincing her also, but without success. Jezebel sent word to Elijah saying:

"So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time."
(1 Kings 19:2.)

Ahab had no control over his wife; in fact, she completely dominated the situation and was able to override any objections the King might have had and assume authority to act as though she were the king. This is evidenced in her threat to kill Elijah before sunset the next day. The Prophet knew the vindictive and evil ways of Jezebel and fled for his life, going into the land of Judah where he left his servant. Evidently he did not dare remain there for Ahab, King of Israel, and Jehoshaphat, King of Judah, were

THE COVENANT VISION

friendly. After leaving his servant at Beersheba in Judah, Elijah went on a day's journey into the wilderness. Weary, tired and despondent, he sat down under a juniper tree and requested of the Lord that he might die, saying:

"It is enough; now, O Lord, take away my life; for I am not better than my fathers." (1 Kings 19:4.)

FLED BY AN ANGEL

Some have condemned Elijah for fleeing; yet the Prophet knew that the time of judgment upon Jezebel had not yet arrived and she was in a position to carry out her threat. So he fled to safety. While it is true that Elijah had won the acclaim of the people as a result of the trial with the prophets of Baal, and they recognized the Lord as the true God, he had little success with Ahab. The King's acceptance was influenced by the reaction of Jezebel, whom Ahab evidently feared to offend more than he feared the Prophet. As a result of the trial and subsequent flight for his life, Elijah was physically exhausted and he fell asleep under the juniper tree. He was finally awakened by an angel who had prepared food for him to eat and water to drink. After partaking of this refreshment, the Prophet went to sleep again. Later the angel woke him the second time, saying:

"Arise and eat; because the journey is too great for thee." (1 Kings 19:7.)

THE JOURNEY TO HOREB

Following his refreshing sleep, and the strength gained through the food the angel served him, Elijah continued his journey for forty days until he came to Horeb, the Mount of God. Arriving at the Mount, the Prophet made his lodging in a cave. The Lord asked him what he was doing there and Elijah said:

"I have been very jealous [zealous] for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." (1 Kings 19:10.)

THE DEMONSTRATION

Thereupon the Lord issued a command to Elijah which was followed by a tremendous demonstration:

"And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." (1 Kings 19:11-12.)

Elijah lived in a time of spiritual decadency, to which fact he bore testimony. It was a period of conflict and in the demonstration by tempest, earthquake and fire – in a sense symbolical of the contending forces – the Prophet was shown that the Lord was not in any of it. Then he heard the still small voice. The multitudes in Israel are always unable to hear this voice directing and guiding His servants in the paths of righteousness. When Elijah recognized the *Presence* of the Lord, he wrapped his face in his mantle and went and stationed himself in the entrance of the cave. The Voice addressed him and asked, "What doest thou here, Elijah?" The Prophet replied as before that he was zealous for the Lord but His prophets had been slain, Israel had forsaken His covenant and they even sought his life.

THE COMMAND

The Voice commanded him to return by the way of the wilderness of Damascus and anoint Hazael to be King over Syria and Jehu to be King over Israel. Also, he was to anoint Elisha to be a prophet in his place. The Lord then said:

"And it shall come to pass, that him that escapeth the sword Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay." (1 Kings 19:17.)

In spite of the great apostasy, the misrule of Ahab and the violence of Jezebel, the Lord informed Elijah:

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings 19:18.)

Elijah did as he was commanded and departed from the Mount of God. Finding Elisha plowing in his field, he cast his mantle over him as he passed by. That was a sign to Elisha that he was to follow Elijah and, if faithful, he would finally become his successor. He accepted the call and the mantle of Elijah was to become his after he had ministered to the needs of the prophet.

SMEAR CAMPAIGN

One of the early uses of the smear technique is recounted in the story of Jezebel's dealings and removal of Naboth so Ahab could possess his vineyard. Ahab coveted a vineyard near his palace which was owned by Naboth, who refused to sell his ancestral inheritance to the King. Jezebel noticed that Ahab was downcast and, learning that he was troubled because Naboth refused to sell his vineyard, she said:

"Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite." (1 Kings 21:7.)

NABOTH'S DEATH

In order to discredit Naboth, Jezebel sent letters in the name of Ahab to the elders of the city where Naboth lived, instructing them to proclaim a feast and place Naboth at the head of it. They were then to get two witnesses to testify that while in this position Naboth libelled God and the King, then he was to be adjudged guilty, taken out and stoned to death. If Naboth was true to God, he no doubt would have libelled Baal, the god of Jezebel. However, the false witnesses testified against him and he was tried, found guilty and stoned to death. When Jezebel heard that her plans to bring false accusation against Naboth had succeeded, and that he was dead, she told Ahab to take possession of his vineyard. And Ahab went down to the vineyard and took possession.

AHAB IN NABOTH'S VINEYARD

The word of the Lord came to Elijah to go and meet Ahab whom he would find in Naboth's vineyard and to whom he was to say:

"Hast thou killed, also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord; In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." (1 Kings 21:19.)

Ahab said to Elijah, "Hast thou found me, O mine enemy?" Actually Elijah was his best friend but because of his evil acts the Prophet was sent to reprimand him. Because of this Elijah had become an enemy in the sight of the King. But Elijah answered:

"I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab every male that is shut up and left in Israel. And will make thine house like the House of Jeroboam the son of Nebat, and like the house of Baasha the sone of Ahijah, for the provocation wherewith thou has provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord saying, the dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat." (1 Kings 21:20-24.)

The account then declares that Ahab had sold himself to work evil, stirred to such acts by Jezebel, his wife. He worshipped the idols and committed the abominations of the Amorites whom the Lord had driven out of the land.

AHAB REPENTS

When Ahab heard the judgment Elijah pronounced against him, he rent his clothes, put on sackcloth and fasted. Because he humbled himself, the Lord told Elijah he would not bring about the evil in Ahab's day but it would come upon his house in the days of his son.

In a war which followed between Syria and Israel, with Judah allied with Israel, Ahab was slain. His son, Ahaziah, became king but he

served Baal and worshipped him, provoking the God of Israel to anger.

HAZIAH FALLS SICK

Ahaziah had a serious fall and became sick. He sent messengers to inquire of Baal-zebub (the fly god to whom appeals were made in time of sickness), the god of Ekron (a city of the Philistines) if he would recover. But Elijah met the messengers and said to them:

"Is it not because there is not a God in Israel that ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou are gone up, but shalt surely die." (11 Kings 1:3-4.)

The messengers returned to the King who was surprised that they had turned back without completing their mission. They then gave the King the message Elijah had given them. Ahaziah asked what type of man it was who sent him that message and the messengers said:

"He was an hairy man [evidently a reference to his raiment of hair], and girt with a girdle of leather about his loins." (11 Kings 1:8.)

DESTRUCTION BY FIRE

The King recognized the Prophet and he said, "It is Elijah the Tishbite." Then the King sent the captain of his guard with fifty men to the hill on top of which Elijah was living and commanded him to come down. The Prophet answered:

"If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty." (11 Kings 1:10.)

A second company was sent to take Elijah and they were destroyed in the same manner. A third company came but their captain implored Elijah to spare him and his fifty men. Then the Angel of the Lord told Elijah it was safe for him to go with this company.

And so the Prophet went with this captain and his guard to the King and said:

"Thus saith the Lord, Forasmuch as thou has sent messengers to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? Therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die." (11 Kings 1:16.)

The King died according to the word of the Lord as spoken by Elijah.

THE JOURNEY TO THE JORDAN

The time was approaching when Elijah was to be translated, which was evidently known to the young men who were students in the schools of the prophets over which Elijah evidently presided. As Elijah was journeying with Elisha from Gilgal, the Prophet told Elisha to wait there for the Lord had called him to Bethel. But Elisha refused to leave Elijah and they went on together to Bethel. Again Elijah told Elisha to wait there for the Lord had sent him to Jericho, but he refused and went on to Jericho with Elijah.

At Jericho the sons of the prophets (pupils in the school of the prophets) asked Elisha, as the sons of the prophets at Bethel had, if he knew that the Lord would take Elijah away that day. Elisha told them he knew it and for them to remain silent. Apparently the coming departure of Elijah was not to be made known except to a selected few who already were in possession of this important information.

Elijah went on to the Jordan River and Elisha with him, while fifty of the young men of the sons of the prophets stationed themselves at a distance where they might view what would happen. Elijah and Elisha stood at the edge of the Jordan River and Elijah took his mantle and, folding it, struck the water with it. The waters parted so the two crossed on dry ground.

ELISHA'S REQUEST

When they had passed over, Elijah said to Elisha, "Ask what I shall do for thee, before I be taken away." And Elisha said, "Let a double portion of thy spirit be upon me."

The Prophet said he had made a difficult request in that it would mean hard and dangerous problems for him to face. But the answer to Elisha's request would depend upon his ability to witness Elijah's departure and the senior Prophet said:

"Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." (11 Kings 2:10.)

THE CHARIOT OF FIRE

As they walked and talked together a chariot of fire and horses of fire appeared and stopped between them. Thereupon Elijah ascended in a whirlwind (tempest) to the heavens and Elisha saw it and exclaimed:

"My father, my father, the chariot of Israel, and the horsemen thereof." (11 Kings 2:12.)

Elisha rent his own mantle in two and the mantle which Elijah had worn fell upon him as Elijah ascended. Then Elisha returned to the Jordan River and, taking Elijah's mantle, he struck the waters with it, saying, "Where is the Lord God of Elijah?" The waters parted and Elisha went over.

THE SPIRIT OF ELIJAH

When the sons of the prophets saw this they remarked that the spirit of Elijah had fallen upon Elisha and they came to him and bowed themselves to the ground, accepting him as their new instructor and leader.

These young men asked Elisha if they might go in search of Elijah as perhaps the Spirit of the Lord had left him on some mountain or in some valley. Elisha said they were not to go but they urged him until he finally gave his consent. At the end of three days they

returned from their fruitless search and Elisha said, "Did I not say unto you, Go not?"

REMARKABLE PARALLELS

This ends the account of the extraordinary career of a remarkable man, the history of whose activities began, insofar as we are informed, with the years of famine visited upon Israel because of their idolatry. The earthly career of Elijah ended in his translation as he ascended in a whirlwind-tempest of atomic splendour. During his activities on earth he had at his command a fire comparable with the energy released by atomic fission. He used that force to bring home to Israel the fact that Jehovah was the God of Israel. Later on he used it to destroy the two captains with their companies of men who sought to take him by force. The parallels between the life and activities of Elijah and his times and events in modern Israel are most interesting.

SPONSORED FOREIGN IDEOLOGY

Jezebel, who outlived her husband, Ahab, sponsored the doctrines of Baalism, a foreign ideology definitely anti-God and evil in every respect. Many in Israel had turned away from worshipping God and from keeping His laws as a result of the influence of Baalism in their midst. The nation had experienced destruction of prosperity through drought and famine from which relief did not come until the people acknowledged the Lord as the one supreme God.

COMMUNISM TODAY

Today we have a perfect parallel in the doctrines of Communism, a foreign ideology which is anti-God in its concepts and socialistic in its doctrines. As Baalism was sponsorship by leaders in modern Israel today. This active sponsorship began in the administration of former President Roosevelt and during those years Eleanor Roosevelt was instrumental also in fostering aid and support for the friends of Soviet Russia. Now such men as Henry Wallace, Senator Claude Pepper and many others are assisting anti-God doctrines, foreign to our type of government, to gain a foothold in our nation. The parallels are so striking between the activities in the land of Israel twenty-five centuries ago and those in Anglo-Saxon lands today that there is no doubt that history is repeating itself – and for a purpose!

SCEPTICS ANSWERED

The economic difficulties which afflicted Israel in the time of Elijah are even now in evidence in Great Britain and will be apparent in the United States in the very near future. The most significant parallel, however, is furnished in the modern discovery of how to split the atom, producing the fire which Elijah had at his command. DESTNY referred to this editorially as "The Fire of God" in its issue of October 1945.

Atheists and sceptics in the past have made all manner of fun of the account recorded in which it is stated that the earth, stones and water were consumed by the fire that Elijah called down from heaven upon the altar he had built. Now the atomic bomb has not only destroyed cities but, along with the pulverization of iron, steel and stones, it has blasted the arguments of all disbelievers who have said that such a destructive type of fire could not have been brought into being.

The present knowledge of atomic fire has come to men at a time when the Elijah message is going out, calling upon modern Israel to remember the Law of the Lord, given by the hand of Moses. Thus, in the proclamation of the Gospel of the Kingdom throughout the Israel lands, the Elijah call is being heard again.

THE STILL SMALL VOICE

Following Elijah's demonstration of the power of the fire of God, he fled to the wilderness where God portrayed His power before him through tempest, earthquake and fire. He explained to Elijah, nevertheless, that those spectacular demonstrations did not necessarily manifest Him or His purposes. God Himself was in the still small Voice which Elijah heard after the destructive forces of nature had subsided. This Voice has been heard by many servants of the Lord who, throughout the ages, have been called and chosen for special service. The sceptic will scoff but in so doing he only demonstrates his ignorance or what the man of God knows to be a reality.

DESTRUCTION OF ISRAEL'S ENEMIES

When Ahaziah, an idolatrous worshipper of Baal, succeeded Ahab, his father, and ordered the arrest of Elijah, the fire of God consumed the captain of the guard and his men whom the King sent to do his bidding. Ezekiel the Prophet predicts that his is the type of destruction which awaits the armies of the Soviet Confederacy when they move against Israel in these last days. He describes their destruction as by a terrible tempest and storm which will overcome the armies of the Communist hordes. Esdras is even more explicit in the vivid description of this coming disaster that will overwhelm the foes of righteousness:

"I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid."

(11 Esdras 13:8-11.)

TYPE OF COMING TRANSLATION

Is it just coincidence that in the lifetime of Elijah we find him making use of atomic fire and Malachi declares the message of this Prophet would go out again just before the great and terrible Day of the Lord, when atomic fire would again be used? Also, apart from the actual task of warning Israel and the issuance of the call to remember the Law of Moses, Elijah is a type of those who are to escape death by virtue of the translation as the age closes.

Elijah did not die; he was translated, ascending in a fiery chariot and Elisha saw him go. Paul tells us of a parallel event in the closing days of the present age:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:17-17.)

THE POWERS OF HEAVEN

Can it be that Elisha, who received the falling mantle of Elijah as he ascended in the fiery chariot, will be the type of those who must carry on the work and witness while the Marriage Supper is in progress? Our Lord declared that just before the event," And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27), the powers of heaven would be shaken. This is a further reference to the splitting of the atom. The fact that Elijah ascended in a whirlwind or tempest of atomic power enabled the sceptics of the day to account for his disappearance by attributing it to the destructiveness of this storm. God has always allowed those who would not accept by faith to have plausible excuses for their continued unbelief. This will be true even in the startling events destined to occur in the closing scenes of the present age until the final climax when all – atheist, agnostic and modernist – will be compelled to recognize the truth. That day will arrive when: "Every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."



THE FEAR OF THE LORD will

- . Deliver us from our enemies (2 Kings 17:39)
- . Protect us from evil (Proverbs 16:6)
- . Keep his eye on us (Psalm 33:18).Show us mercy (Luke 1:50)
- . Give us riches and honour (Proverbs 22:4),
- . Supply everything we need (Psalm 34:9),
- . Reveal everything we need to know (Psalm 25:14),
- . Bless our children and grandchildren (Psalm 103:17)
- . Give us confidence. A satisfying life (Proverbs19:26)
- . Give us Longevity (Proverbs 10:27)
- . And the desires of the heart (Psalm 145:19)

WHAT MORE COULD WE ASK FOR ?

Source: "The Pathfinder"

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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Hear the word of the Lord, O ye nations,
and declare it in the isles afar off,
and say He that scattered Israel will gather him
and keep him, as a shepherd doth his flock.

For the Lord hath redeemed Jacob, and
ransomed him from the hand of him that was
stronger than he.

Therefore they shall come and sing in the height
of Zion, and shall flow together to the goodness
of the Lord, for wheat, and wine, and for oil,
and for the young of the flock and of the herd;
and their soul shall be as a watered garden;
and they shall not sorrow any more at all.

Then shall the virgin rejoice in the dance, both
young men and old men together: for I will turn
their mourning into joy, and will comfort them,
and make them rejoice from their sorrow.

And I will satiate the soul of the priests
with fatness, and my people shall be satisfied,
with my goodness, saith the Lord.

Jeremiah 31:10-14

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