



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.

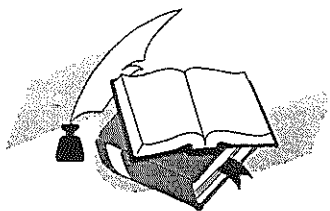
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

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.

ESUA'S ARTICLES OF FAITH

"This is how you can know God's Spirit: Every spirit who confesses that Jesus Christ came to earth as a human is from God. And every spirit who refuses to say this about Jesus is not from God. It is the spirit of the enemy of Christ, which you have heard is coming, and now he is already in the world."

These immortal words spoken of by John in his first Epistle and fourth chapter should be like a gleaming light to all serious students of God's word.

Our (Israel's) historic enemy is now so well entrenched in all aspects of our system including schools, theological colleges, law courts, politics and even our whole judicial system. The man in the pulpit is blind and most of the time being stuck on the milk of the word. He is running around telling every one that all it takes is to love Jesus for he died for all our sins and we will all be saved. Lately your Editor started to write a book on questions on the Bible, and was very surprised as to some of the answers, in fact the lack of answers, by some of the clergy that have seen them.

When we read the above verse we see very plainly what our Lord and Master Jesus Christ said about those who do not recognize Him through the Apostle John's writings. This brings us to just how much the anti-Christ has achieved, in our own way of life, especially when we look at our Christian beliefs. Let us look at what Esau's articles of faith say about us, our Anglo-Saxon, Celtic beliefs and Christendom.

Reading from one of Esau's articles of Faith we read the following in "The 'vengeance' of article of 1492" when Esau's

countrymen were in trouble with a particular country they were advised to do the following by their Grand Sanhedrin in Constantinople:

4. "As for what you say of their destroying your temples, make your sons canons and clerics in order that *they may destroy churches.*"

Well here we have it direct from there own teachings, and now that we see why our churches are failing. Let us look at how low our churches have sunk into Satan's trap.

Good Riddance Winston!

One of our most noble and respected societies, the R.S.P.C.A. has told how, in a monthly news letter (RSPCA AND FRIENDS Issue 4) that they celebrated Christmas with a pig as their star. Yes a **PIG!** in a manger. This pig was baby Jesus in a nativity scene for a RSPCA Christmas card, and was supposed to be a favorite of theirs at their headquarters and appeared on national television until recently when he was very sick and had to put down. Not soon enough if you ask me! How can any good God-fearing Christian respect our government and churches when we allow this to happen? And who of our clergymen disapproved? None that your Editor heard of.

Can we see now how Edom and his articles have helped destroy our sacred institutions and beliefs through the man out front, the clergy?

In a wonderful letter I received from one of our most ardent supporters and Israel Identity believers, who by the way sent in this article on Winston, said "**It is no wonder that the Moslems do not respect us, they must see us like we saw the Poor Savages in the past in need of Missionaries.**"

This particular letter bought tears to my eyes to think that our elderly can still teach us a thing or two. We can see from this short article alone that the Anti-Christ has arrived like a cancer, not only to our theological colleges, but our very institutions of learning, affecting all of our very lifestyle.

What we say here at headquarters is to repent for the Kingdom of God is at hand and we should all be on our knees or even prostrated before our God, the God of Israel, seeking the forgiveness of our national sins.....God Bless You All.

Gordon Symons....EDITOR

THE RELEVANCE OF SALT

Courtesy B.I.W.F. (Vic) Miss Val Walke.

The white crystalline compound, Sodium Chloride, is known as Common Salt. Vast deposits of rock salt, in places up to several thousand feet thick, occur in various places under-ground. The world's oceans contain 2.7% sodium chloride in solution – a cubic mile of sea water containing around 124 million tons of salt. Through inexhaustible supplies of salt do occur in the world, wars and revolutions have been fought for it. In ancient China salt was second to gold in value, and wives and children have been sold into slavery just for salt. Caesar's soldiers received part of their pay in salt. This was termed the *salarium* and is the basis of the English word "salary"

The Bible refers to salt as a seasoning for food:

Can that which is unsavoury be eaten without salt?

Or is there any taste in the white of an egg? (Job. 6:6)

Under the Ordinances of Worship anything offered on the Alter had to be salted, because salt represented freedom from corruption or decay (Lev. 2:11, 13; Ezek. 43:24), and large quantities were stored in the Temple grounds for this purpose (Ezra 6:9; 7:21-22). It also has healing and antiseptic values, and newborn babies were sometimes rubbed with salt at birth (Ezek. 16:4).

However, the Bible uses salt in a figurative sense also. "Ye are **the salt of the earth**": a preserving influence on others, preventing spiritual putrefaction and moral decay.

The Gospel message was to preserve life.

".....but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to trodden under foot of men."

In eastern countries the salt was mostly impure. Being found in veins or layers in the earth it was considerably contaminated with vegetable and earthy substances. When exposed to the sun and rain it eventually lost its saltiness entirely. The residue was only useful on gravel and paths.

Because salt prevented decay it became a symbol of stability and permanence. Often when covenants were made the participating parties ate together (eating salt together) denoting perpetual loyalty and fidelity to one another in the covenant relationship. A covenant of salt was considered very binding. (Num 18:19).

The lord made a covenant of salt with King David and his sons which meant that the covenant with David' line for the kingship over Israel would stand forever.

"And Abijah stood upon Mount Zemarain, which is in Mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and his sons by a covenant of salt? (2 Chron.13:4-5)

Our Lord also said: **"For every one shall be salted with fire....."** (Mk.9:49). This means purified and cleansed by God's Word, which 'burns up' all falsehood and error (Jer. 20:8-9; 23:29) **Is not my word like as a fire? Saith the LORD; and**

Like a hammer that breaketh the rock in pieces?

And the fire of persecution (1Pet. 1:6-7; 4:12-13), tests and purifies one's loyalty and devotion to the Lord.

Finally, we are instructed in Colossians 4:6 that our speech should always be in good taste, appetizing and having an appeal to its hearers, and should tend toward preserving the lives of those who heed it.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye answer every man."

As we face another year may we rejoice that we still have the privilege of serving our Great God and Father, and our Lord and Saviour Jesus Christ, and of playing a small part in spreading the Gospel of the coming Kingdom on earth. May we consecrate afresh our lives? Minds, talents and substance to the service of the King of Kings?

THE PHARAOH OF THE EXODUS

Courtesy Archaeological Diggings April/may 2006

There has been much debate among scholars about who was the Pharaoh Moses confronted when he demanded "Let my people go." Because most of the suggested names did not seem to fit the scenario many recent archaeologists have claimed there was no exodus, or if there was, it was a minor affair with a few Israelites managing to slip out of Egypt while the authorities were not looking, and infiltrate into Palestine to form the nucleus of what would later be the nation of Israel.

The Bible record is unambiguous. Ten devastating plagues fell on the land of Egypt culminating in the death of all the firstborn (Exodus 12:29). Those who left Egypt included "six hundred thousand men on foot" (Exodus 12:37), so including women and children there must have been about two million people involved. When the Egyptians attempted to follow the departing Israelites through the Red Sea "the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them" (Exodus 14:23).

Early scholars tried to identify Rameses II as this Pharaoh because the enslaved Israelites "built for Pharaoh supply cities Pithom and Rameses," (Exodus 1:11) but Rameses was a common name for Pharaohs and this could apply to others besides Rameses II. Anyway the mummy of Rameses II is in the Cairo Museum. He did not perish in the Red Sea.

Other scholars who matched the traditional Egyptian chronology with the biblical date for the Exodus in 1445 BC claimed that Thutmose III of Amenhotep II could have been the pharaoh in question, but these kings reigned in the 18th dynasty, the most powerful dynasty that ever ruled the land of Egypt. In this dynasty there is no trace of a large population of Semitic slaves, no evidence of disastrous plagues, no record of the loss of the army in the Red Sea, and the mummies of these Pharaohs are also in the Cairo Museum.

It appears that there is only one problem—a revision of Egyptian chronology that would bring the 13th dynasty down to the time of the exodus and there are a growing number of scholars who support such a reduction of dates. When such a revision is adopted the evidence for the exodus is plentiful. UNDER Sesostri III and Amenemhet III, the last great kings of the 12th dynasty, papyrus documents reveal the presence of many Semetic slaves who suddenly disappeared from the scene.

The last monarch of the 12th dynasty was Queen Sobeknefure who could be identified as the Egyptian princess who rescued Moses from the waters of the Nile. When Moses was 40 years of age he fled to the land of Midian and since Sobeknefure had no children to succeed her, the dynasty came to an end. Forty years later Moses returned and confronted the Pharaoh. This was probably Neferhotep I whose statue was found in the temple of Karnak in October last year.

Neferhotep's mummy has never been found so he could well have been the Pharaoh who drowned in the Red Sea. We do not know anything about his family, but we do know he was succeeded, not by his son but by his brother. If he only had one son that would explain why he was so distraught at the death of his firstborn. He would have had no other son to take his throne, leaving his brother to take the position.

Scholars who adhere to the traditional chronology will not be likely to accept this view, but at least it is gaining credence as a viable alternative. Under the heading "Ancient Pharaoh's Statue found" a Discovery Channel news article reports on the recent excavation of the statue of Neferhotep I beneath the temple of Karnak at Luxor. The article concludes by saying, "Some biblical historians believe he may have been the Pharaoh of the Exodus., under whose reign the Jewish Exodus occurred. Neferhotep's body and tomb have never been found. A similar statue of Neferhotep was unearthed in 1904 in Luxor. It is now on display in the Egyptian Museum."

CV NEWS

Well at last here we have it, Covenant Vision No. 113. A long time coming out, but out! never the less. The last five months have been very hard to say the least. It is lately that all I seem to do is to apologise for things and for being late but as a saying goes 'when God closes one gate He opens another'.

Just after the last C.V. was put out, Bruce has left us and seeing he is 79 in just a couple of months he has now called it 'time out', and straight away my computer lady left us and left us in no end of trouble.

It has taken some time to get things going again but with the help of a Lady who is 73 to help me with the printing and books I never would have made it. So I ask all of you out there to fervently pray for these 2 wonderful Christians and to keep them in your prayers as we do here.

A gentleman, who has become a friend of mine has taken over or is going to take over all my computer work including the setting up, this also will include converting all audio tapes onto CD Rom, this is going to be an enormous job as we have some nearly 1500 tapes to be converted. All equipment and software has been donated and will take some time along with remastering all the audio tapes, this gentlemen's friend is going to redesign The Covenant Vision Ministry web site so that it will be bigger and better and every month we will have new articles along with all of Frank's books, and last but not least a wonderful photo of Frank and Betty on the label of all our CD's.

By the time every one of you readers receive this latest magazine and settle down in mid September we will have C.V. 114 out on time and then we will be going ahead once more. And to all who waited such a long time for their tapes and books when this magazine is out then all other orders will be done. But we still have no labels as yet.

Some time ago when I used to visit my computer friend in his shop I used to ask him questions on the Bible and he in turn would ask people from other churches these questions, they could not answer them. So I put them down on paper and a few people have attempted to answer them. Let me assure you Frank has agreed with all the answers so when during the magazine you see numbers and questions you know these are some of them. See if you can get, or come to the same answer as Frank and I have. Or drop us a line to see if you agree with our answers. Thank you for being patient but now every one knows why we are late, God Bless you all till next time. Editor.

PARADISE, HEAVEN AND HELL

CHAPTER THREE

THE THREE DISPENSATIONS.

Peter describes three dispensations, firstly, "The heavens that were of old" (pre-flood), which became "overflowed with water."

Then secondly, "The heavens and the earth which are now" i.e., Post flood until after the Millennium.

Thirdly he describes in his last verse the final earth where we look for new heavens and new earth, the old disobedient and earthly systems or orders having been burned up by "fire," all their evil "elements" (sin and its works) being finally dissolved.

The Apostle John in his vision saw this third righteous heaven, as we read in Revelation 21:1;

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

This was the glorious perfected "third heaven," or immortal heavenly Paradise seen by Paul in his vision, now covering the earth. This revelation and vision was so glorious that human words could not be found to adequately describe it, for it represented the ultimate goal of God's handiwork.

THE PARADISE OF THE APOCALYPSE.

The third and final reference to Paradise is found in the 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 (the) life, which is in the midst of the paradise of God.”

This tree of the life is the literal Greek, and represents the Lord Jesus Christ, with those eating of His fruit living for ever.

Before redemption was achieved at Calvary, Adam was thrust out of the original Eden or Paradise, and God had as yet provided no “Door” of re-entry, setting angels at each gate with flaming swords. Genesis 3:22-23 reads;

“And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”

God had not planned that the first Adam should live forever in his first celestial state. When Adam sinned, God imposed death upon him and all His descendants. Man had lost his celestial garments and in order to clothe him God provided skins. We read in Genesis 3:20-21;

“And Adam called his wife’s name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”

To provide for man, animals, possibly goats, had to die, and blood had to be shed.

God planned ultimately to open to them a door into a far richer creation or Paradise in which they would enjoy eternal sinless perfection and immortality in a spiritual body.

This new Paradise is described in the Revelation 22:14;

"Blessed [are] they that do his com- mandments, (*RV or wash their robes*) that they may have right to the tree of life, and may enter in through the gates into the city."

The gates of this city are open, and all are made welcome, as we read in the 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."

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margin):- **"There shall be no more anything accursed in it"** No wheat and tares, as in the present Kingdom, for it is only for those who do His will. 1 John 2:17 reads,

**“And the world passeth away, and the lust thereof:
but he that doeth the will of God abideth for ever.”**

We note that those who still refuse to obey cannot enter the city, as we read in the Revelation 22:14-15;

**“Blessed [are] they that do his com-mandments,
that they may have right to the tree of life, and may
enter in through the gates into the city. For without
[are] dogs, and sorcerers, and whoremongers, and
murderers, and idolaters, and whosoever loveth and
maketh a lie.”**

Adam Clarke states in his commentary on Revelation 22:14
PP2 [Without are dogs] All those who are uncircumcised in
heart. The Jews call all the uncircumcised dogs. “Who is a dog?
Answer: The one who is not circumcised.”

Paul says in Romans 2:28-29;

**“For he is not a Jew, which is one outwardly; neither
[is that] circumcision, which is outward in the flesh:
But he [is] a Jew, which is one inwardly; and
circumcision [is that] of the heart, in the spirit, [and]
not in the letter; whose praise [is] not of men, but of
God.”**

The “Paradise” foretold in the various Scriptures
mentioned, is therefore not a mystical place where the
good dead go immediately after giving up the spirit of
life.

But rather the future perfected earthly Messianic kingdom,
becoming a glorified kingdom of a heavenly character,
consisting entirely in its finality of immortal sons of God, uniting
the earth and the heavens.

Entry into it will only be for the righteous, who reach it
alone through Jesus Christ who is made unto them righteousness

and redemption, and who is their "Resurrection" and their "Life."

The future destiny of Jacob's literal seed and descendants is to enter this New Creation forming this Paradeisos, as immortal creatures or "gods" ("elohim" or "theoi"), thereafter leading all men of all races into it as well. This future glory of Jacob's immortalised seed was envisaged by him in his dream, Genesis 28:12-14,

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

Jacob saw a vision of a continual interchange of heavenly beings ascending and descending a visionary ladder or stair case set up between earth and God's heaven. Although he could not be expected to understand it at the time (any more than Nicodemus could understand

Christ's teachings on immortality so long before His resurrection), this vision portrayed Jacob's own descendants, having become a great multitude patterned ultimately upon the Messiah, moving at will continually as angelic beings or elohim between earth and heaven, leading all others finally also into their own New Messianic Life of the Celestial Kingdom, into the image of that "Seed," their First- fruit, Jesus Christ.

After the Millennium's close we read Isaiah 46:13:

countrymen were in trouble with a particular country they were advised to do the following by their Grand Sanhedrin in Constantinople:

4. "As for what you say of their destroying your temples, make your sons canons and clerics in order that *they may destroy churches.*"

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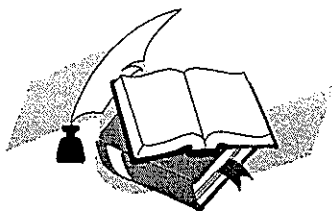
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So we find that Paul had an infirmity. Whatever he did, even in glorifying God, even working and ministering in the power of the spirit, he still had this infirmity. He calls it his "thorn in the flesh." We don't know what it was exactly. Different experts or expositors have suggested different things. One which comes to mind, and which is probably a fairly reasonable conclusion, is that his eyesight could have become seriously weakened as a result of the glory which he saw on the way to Damascus when the Lord appeared to him. I think that this could be a fairly reasonable assumption. But whatever it was, he had this thorn in the flesh that really bugged him at times. He couldn't do things as good as he personally wanted to do them.

Now we know he was a man of small stature. We know he wasn't a great speaker as orators go. The Word tells us that, and the fact of how people stood or sat and listened to him for hour after hour for many hours is quite remarkable. We remember that one fellow went to sleep and fell out of the window and broke his neck. But although Paul had his weaknesses and infirmities, he still overcame them, and it is a lesson to us of the difference between what was sown and what is reaped

If we turn to II Corinthians 12:9, we read;

"that God said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness."

This is the whole point. If the weakness wasn't present there would be nothing which God could do to show His strength. We need weakness. We need opposites. We need to have 'bad', in order to demonstrate the nature of 'good'. We must have all the opposites, whether in theology, philosophy, mathematics, or science, it doesn't matter. We must always have the opposites. And God uses the negative power to show forth His positive power.

We then find in Hebrews 11:34, that these people;

"Quenched the violence of fire, they escaped the edge of the sword, out of weakness they were made strong, they waxed valiant in fight, turned to fight the armies of the aliens."

have this weakness in ourselves, and any servant of God is going to feel this at some time or another. I don't care if you are standing in a pulpit or sitting in the congregation. Anyone who believes in the Lord Jesus Christ and tries to obey the Lord and do that which is right in His sight, is going to do it in fear and in much trembling, and anyone who doesn't is just kidding themselves.

I know people who say that they have no fear of anything in the world. They are on top of the world with everything. Well, they may be on top of their own world, because to be on top of the world is not to be where God said you are going to be in this condition. Because you are going to be like Paul said. He said, 'whatever' I did, I had this weakness. I did it in fear and in much trembling.' He didn't do it in absolute power. He did at times, but not as a natural capability. When we turn to I Corinthians 2:4, and 5, we read;

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power that your faith should not stand in the wisdom of men, but in the power of God."

He starts off with fear and in much trembling, but he had to learn to use the spirit and the power of God. And I dare say that even in using the spirit and the power of God, there was still an underlying fear, or awe, and trembling.

He knew the danger in which we also are now placed. If we preach with the power and the spirit of God there is one thing that will happen as sure as the sun comes up in the morning. We are going to make enemies. And that's something of which we must not allow ourselves to become fearful and frightened, but of which we must be aware. We have to realise that this is the natural body in which we are sown. We are still not experiencing the fullness of resurrection. In II Corinthians, 12 and 7, Paul points out;

"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure."

say destruction here. He means that you are just going to be re-educated, like the present penal system.' You don't put people into jail to punish them. You put them in jail to rehabilitate them. And they think that God is going to do this all the time. I'm not saying anything against rehabilitating people, but that is not the final answer. He says; "the vessels of wrath are fitted to destruction." There are various incidents throughout the Bible where it tells you exactly the same thing. But we find the opposite of this, in chapter 9 and verse 23;

**"That He might make known the riches of His glory
on the vessels of mercy, which He hath before
prepared unto glory."**

So here are the two opposites again. We have one lot fitted for wrath, and the opposite lot raised in glory. We find that we are not to be a vessel of wrath, but that we are vessels of glory leading to God's mercy, rather than to God's destruction. Here is the absolute antithesis of these situations. One is to dishonour, the other to glory. We then find the third aspect;

"It is sown in weakness, and it is raised in power."

The word weakness means a 'lack of strength, leading to infirmity, or feebleness.' The antithesis of this is that we will be raised in power. The word power means, 'the natural capability to do anything'. Let us compare those meanings. One is lack of strength, infirmity, and feebleness. What does that mean? It means you just don't have the capability or capacity to do anything. We are feeble, we're lacking in strength, we're infirm, we don't have the required strength. The opposite is that we will be given a natural capability or capacity to do absolutely anything. And don't think you are going to do anything from the flesh point of view. This has nothing to do with God's will. This is the difference between the sowing and reaping process. "We are sown in weakness, we are raised in power."

Paul goes on to say; "I was with you in weakness, and in fear, and in much trembling." He points out that the weakness, the lack of strength, the infirmity and the feebleness that he experienced put him in fear and in much trembling. We are sown with this weakness in us which gives us fear. We tremble. We

they do will be to buy themselves a new house and a new car. Of course it will be called a manse, and it will be a church car. We will claim that it is primarily for the work of God, but it's not. It's what we really want for ourselves. We will spend it upon our own lusts.

So we find that the corruption which is in the world is not what God wants. He says that we should be partakers of the Divine nature. That is the sowing and the reaping principle of this bondage or corruption. We come from bondage and slavery into liberty. We come from the things controlled by the flesh, to those things that are controlled by the spirit of everlasting life, and immortality. We come from those things which corrupt us through the lusts of the flesh, the lusts of this world, and our personal desires for everything. We go from there to be partakers, not of man's nature, but of Divine nature. He says, "So is the resurrection of the dead". Here is the difference between the resurrection and no resurrection.

So we move on to the second factor. It says; "It is sown in dishonour, and it is raised in glory." The word dishonour means 'disgrace and insult'. The word glory means 'recognition and renown'. God doesn't mess around with words, does He? See how absolutely opposite they are? Dishonour is disgrace, glory is recognition. If you are in disgrace you have no recognition. If you have recognition, you can't be in disgrace. Dishonour also means 'to be an insult'. But in glory, 'it is to be renown'. So we have here these two extremities. It is sown in one, but it is raised in the other.

Let us examine a few scriptures on this matter. Romans 9, verses 21 and 22 reads;

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, another unto dishonour? What if God, willing to show his wrath, and to make His power known, endures with much long suffering the vessels of wrath fitted to destruction."

We see quite clearly that "Being sown in dishonour is referring to being a vessel of wrath which is fitted for destruction. It goes against the grain of modern theological teaching that God would destine someone for destruction. I know many people who say 'Oh yes, but God doesn't mean to

“Whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Now here we have a third aspect of corruption. It is the corruption that is not just bondage, that is, it is not just of the flesh, but it is both of those things in the world. We read here of **“The corruption that is in the world”**. The corruption is a part and parcel of the whole world system and we are told that it comes there through lust. Don’t ever miss out that one important phrase.

In the first four verses of James chapter 4 we read;

“From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members? You lust, and have not: you kill, and desire to have, and cannot obtain: you fight and war, yet you have not, because you ask not. You ask and you receive not, because you ask amiss, that you may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.”

Lust is not just another word for love. Lust is that which we desire, and because of our desires to get wealth, power, and recognition, we will even go to war, we will do all those things that James has set down in those four verses. We war with our own members, we don’t have anything, so we kill, we desire, we fight, we go to war, we ask and we don’t get anything, because we ask it for no other reason than for our own personal gratification.

I wonder what happens with people who think they are going to do God a favour, and pray very earnestly that He will arrange things so that when they buy a ticket in the lottery next week, they’ll win five million dollars. They virtually say to God – indeed try to blackmail Him - with all the promises they make to justify themselves. “Look Lord, I’ll build you a wonderful church and we’ll have such a great fellowship witnessing for You, and we’ll do every wonderful thing we can think of for You.” But I’ll personally guarantee you that the very first thing

bondage, but that incorruption leads to the glorious liberty of the children, or sons, of God.

When we turn to Galatians: 6:8 we read;

**“For he that sowest to his flesh shall of the flesh
reap corruption.”**

Now here is another aspect. In life today we find that even the best Christian, the most righteous Christian, the most sincere Christian at some time will sow to the flesh. In other words we do those things which are according to the flesh. We don't always obey the Law of God, because we are human beings, and so we do things that are of the flesh. 'We are sowing to the flesh.' What we sow is fleshly. It is our human nature to become "fleshly". And because of what we sow, we are going to reap corruption. As a result of the corruptness of the present system under which we live, we find that because of our actions and our thoughts, both individually and nationally, we are sowing to the flesh.

You can see the evidence of that all around us now with all the laws that are being passed. How many times in our parliamentary sittings is reference made to the Word of God, let alone to the Laws of God? Politicians in general aren't interested in God's ways. They were doing everything in the flesh. All that matters is what their individual party requires. They abide by a party system, but not God's system, so all their decisions are argued from the point of view of the flesh. And because of that fact, all their decisions will reap the corruption of the flesh..

But what do we find? "But he that sowest to the spirit shall of the Spirit reap everlasting life." See the difference? What we are doing now is acting under the commands or controls of the flesh. We are living in corruption. But, what does it then say? 'It is sown in corruption; it shall be raised in immortality.' In other words, it will be in a condition of everlasting life. The word incorruption simply means immortality, which means not being subject to death. So we proceed from one condition, the flesh, which will cause death, to the spirit of life everlasting through immortality or incorruption. When we turn to II Peter, we find there another reference to this subject. In II Peter I and 4 it reads;

us. You only have to look at what is happening in the world today. You have only to look at the way governments and various leaders behave. They will impose all forms of controls upon us to try to prevent us from enjoying all the liberties we should have.

We are told, "It is sown in corruption, and it is raised in incorruption." The word incorruption literally means 'immortality'. Now this of course goes right against the present beliefs of so many churches and theological beliefs, and what we would call quasi-Christian organisations, many of the members of which are not even Christian in the true sense of the word. For instance, take the Masonic teachings which hold to the belief of the 'immortality of the soul'. And of course, this is not just restricted to them, as a lot of churches teach about the immortality of the soul. How on earth are we going to put on immortality if we already have an immortal soul? Corruption is going to put on incorruption or immortality. In other words, the destructive forces that bring us into a worse state are going to be destroyed, and we are going to be raised to a far more excellent state.

There is no such thing as the immortality of the soul prior to resurrection.

That presupposes that the soul has everlasting life no matter what happens. And that develops into what some teach today, that it doesn't matter what you do, in the end everyone is going to get saved. I don't know how they react to what it says in Ezekiel, 'that the soul that sinneth, it shall die'. If the soul is immortal how is it going to die? Because the word immortal means not subject to death!!!!

What then is the result of being delivered from the bondage of corruption?

God's Word tells us that "we are delivered into the glorious liberty of the sons" or "the children of God." This is the difference between "the bondage of slavery", and "total freedom and liberty". And this is not freedom to do what we like. The sons of Adam, particularly the Israelites, are referred to as "the sons of God", and eventually they will attain to the position of having absolute liberty. Not license, but liberty. So here is the first difference. We find that corruption leads to

body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

We find recorded here, four aspects of sowing and reaping that I wish to particularly bring to your attention. Take note of the vast difference there is between our present individual and national lifestyle, and resurrected life. This is the major comparison at which we are now studying.

The first of these aspects is, "it is sown in corruption". I quote again from Bullinger's critical lexicon.

The word 'corruption' means 'a spoiling destruction being brought into a worse state'. This simply means that if something is corrupted, it is brought into a state which is very much worse than that for which it was originally intended. So to be sown in corruption means to be sown in a far worse state than what God originally intended.

So it is sown in corruption. In Romans 8:18-23 we read;
"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

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

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

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

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

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

The first thing we notice about being sown in corruption is that it represents, and in fact it is, bondage. We think that we have a great deal of freedom. In a sense God does give us a lot of freedom and liberty. But if we think about this for a moment, we'll realise that even the best liberty that we might experience today, even in the light of our Christian faith, is still under some form of bondage. Even the freedom we have has controls over

some haphazard process. This process of sowing and reaping is something which has always been at the basics of the plan of God.

We read in verses 45 and 47;

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit."

"The first man is of the earth, earthy: the second man is from heaven."

Now in your Bible you will read, "The second man is 'the Lord' from heaven." According to the very highly respected Dr. Bullinger, every known manuscript does not contain the two words "the Lord".

We are speaking here about the difference between Adam as an ordinary living soul and afterwards as a quickening spirit. This is the difference between our present life and the resurrected life. The "The first man is of the earth, the second man is from heaven." He is speaking about the difference between Adam in the two aspects of his life, such as in the natural life and in the spiritual or resurrected life. We need to keep this in mind, otherwise we could give a wrong impression regarding some of our conclusions that arise from the teachings of the resurrection.

We are speaking now about the will of God, and His plan of always proceeding from one to another condition, the second Condition being always better than the first. For arguments sake, we know as recorded in Genesis 2, that Adam, when he was formed, had a perfect body, being surrounded by the light and the spirit of God. When he sinned, that light, or spirit of God, which was his covering, left him. But in the resurrection, we will have an even better body than Adam's was in its original perfection. So here we have this system, right from the very beginning, where there is a process of sowing and reaping. The reaping represents the raising from the dead, or resurrection. These next few verses inform us of the full position.

∴ We read in 1 Cor. 15:42-44;

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural

RESURRECTION.

CHAPTER 5.

THE PROCESS.

You will recall that in our previous chapter we studied the various levels of resurrection. We mentioned the celestial, the terrestrial, the different glories of the sun and the moon and the stars, and the fact that the resurrection was not just some instantaneous thing that suddenly occurred. There was no split second event where everyone was caught up on the same level at the same time, and ended up in heaven somewhere. We found how those who participated in the resurrection differed to the same extent as the stars differed in glory, exemplified in the statement "So also is the resurrection of the dead."

But in the following verses we are informed that there is much more involved than this. We find that there is a specific process involved in regard to the actual event of resurrection. It's not only about resurrection itself, but it sets forth an entire process of sowing and reaping. If we turn to I Corinthians 15:35-38 we read where Paul said;

"Some man will say, how are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance be of wheat, or some

other grain: But God giveth it a body as it has pleased Him, and to every seed his own body."

So here we find the principle of sowing and reaping as it applies to the subject of resurrection.

There is a sowing process, and there is a reaping, or raising process. This actually compares the condition of our present body with that of the resurrected body. We find that it reveals a logically planned process in God's plan. This is not

The tares, who are Satan's seed, are to be removed by the angels at the Second Coming, as we read in Matthew 13:39-42;

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Q1. WHEN Cain killed Able, as we read in Genesis ch.4:8 God saw what he had done and witnessed it. So when he confronted him in v.9-10 of ch.4 he did not take retribution by killing him or take his life as we read 'a life for a life', why not? Why did not God kill him for what he done?

Q2. When we read in God's word in Romans ch.6:23 "the wages of sin is death", What is Sin?

Q12. Who is God's Bride, of whom He will marry again in the marriage supper of the lamb?

Q13. Who is God's church as mentioned in the bible so many times?

Q14. Is the Bride and the church one and the same?

Q15. How many children did Adam and Eve have?

The Lord prayed in John 17:22

"And the glory which thou gavest me I have given them; that they may be one, even as we are one."

He became the Firstfruit of the New Order or Creation. This is the same "Gospel" of which Paul speaks in 2 Thessalonians 2:14;

"Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

John writes concerning the Second Coming, in 1 John 3:2;

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Many years ago Gypsy Smith was preaching when a Negress shouted, "Hey! Mr. Smith, will there be any black people in heaven. The wise evangelist quoted this scripture saying, "No, we shall all be like Him. We do not believe that when we die we go to heaven, but we do believe those in this Celestial Kingdom will be like Him. He said 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."

This Kingdom is on earth according to the parable, for He said in Matthew 13:38; "

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one]."

What exactly was this glory, and how did Jesus enter into it? In John 7. 39 we read that Jesus, even in the days of his ministry, before the crucifixion, "was not yet glorified." However, in John 12. 23, just before the crucifixion, Jesus says; "The hour is come that the Son of man should be glorified." Again in verse 16 we read:

"These things understood not his disciples at the first; but when Jesus was glorified (that is, after His resurrection), then remembered they that these things were written of him."

This is a reference to the resurrected and perfected glory of Jesus Christ as the Firstfruit of the New Creation which the disciples saw. We read in Romans 1:3-4;

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

The apostle Peter, after Christ's resurrection stated in Acts 3:13;

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let [him] go."

Here Peter told his hearers that God had glorified Jesus by resurrection.

Later on he wrote in his Epistle in 1 Peter 1:21;

"Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."

When this perfect "Israel, my glory" has been built, and the great post-millennial Age opens, then all the unpardoned dead of all Ages and races will be raised (in a similar resurrection to that of Lazarus) to be judged.

To this end God says:-

"The Spirit and the bride say, Come. And let him take the water of life freely." (Rev. 22. 17).

To His Body which is the Church now, and to Israel later as His Bride and helper, the command will always remain: **"Freely ye have received: freely give."** Some believe that immediately after Christians die they go straight to Glory, inferring that at death they pass instantaneously from earth into God's heaven. But do they enter the heavens when they die or is it at a later date that this privilege will be theirs?

When C. H. Spurgeon died at Mentone a telegram was sent to his anxious congregation saying: "Our beloved Pastor entered heaven at 11.15 on Sunday Night".

But these words contrast with Peter's statement on the day of Pentecost many days after Christ's resurrection and ascension, that David, unlike Jesus Christ, was "not ascended into the heavens," but was "both dead and buried, and his sepulchre is with us unto this day."

(Acts 2.29, 34).

The Glory of the New Celestial Kingdom will fill this world or kosmos. What do the Scriptures have to say regarding this supposed entry of God's sons and daughters into Glory at death. Let us consider the example of our Lord Jesus, of whom we read in Luke 24. 26:

"Ought not Christ to have suffered these things, and to enter into his glory?"

of God in their rejection of the Law of the Lord and their refusal to heed its admonitions or keep its precepts. Because they have done this, their bodies are not protected from sickness and suffering, a weapon used by the enemy to destroy the effective service they otherwise would have rendered their Lord. Moses instructed the people to keep the commandments, statutes and judgments of the Lord. The result would be that the Lord would keep the covenant of mercy with them, then the statement:

"And the Lord will take away from thee all sickness."
(Deut. 7:15.)

Why are so many Christians ailing and sick today? Is it not because of their refusal to put on the breastplate of righteousness and keep the requirements of all His laws? That breastplate will protect the body from sickness and from moral defilement:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." (Ps. 19:7-11.)

Law Violation Condemned

Not only has the Psalmist declared that in the keeping of the law there is great reward, but Jesus Christ condemns those who break even the least of the commandments and who teach men to also break them. He stated that they would be least in the Kingdom of Heaven (Matt. 5:19). It is absolutely essential that the warrior, who would go forth in the strength and power of the

Lord, fasten this breastplate of righteousness securely in place. Next Paul declares:

"And your feet shod with the preparation of the gospel of peace." (Eph. 6:15.)

The Gospel of Peace

This is not the gospel of personal salvation, for Paul later refers to that gospel as represented in the helmet the warrior is to wear. What, then, is the gospel of peace, the preparation for which is protection to the feet? The feet give to the individual freedom of movement and liberty of action. They also propel him forward. Only by the preaching of the gospel of peace can each person be assured of the continuity of his freedom and liberty. The entire Scripture message concerning the glad tidings of peace has to do with the ultimate establishment of the perfection of the Kingdom of God upon earth. It is of the King of this Kingdom and of the Kingdom itself that Isaiah was speaking when he said:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9:6-7.)

That peace is to become a reality when the words of Micah are fulfilled:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say,

So their lack of strength, their infirmity, their feebleness as ordinary human beings, was converted by God into His victory in strength. He said "My strength is made perfect in weakness." And how did these people react? These prophets of old did things for which today one would be awarded the Victoria Cross or the George Cross for supreme bravery. They were totally unsung heroes. They did things which were totally beyond what we would understand today.

From secular sources which I have no reason to doubt, one historian, Joe Seaforths, wrote the account of how the prophet Isaiah, crawled into a log to hide from his attackers who intended to kill him. But they saw him. They blocked off both ends of the log and got a saw and sawed it in half with Isaiah in the middle of it. Now, that would not be the type of ending I would like to go through. So many men and women died very, very violent deaths. And they knew they were going to die by violent death, and it did not worry them one iota. They became strong in the Lord and they accomplished what they had to accomplish through the strength of the Lord. They were provided with super-human strength in place of their natural weakness, and this weakness was overcome by the power of God.

The fourth one was the natural body. And it says there, "It is sown a natural body, but it is raised a spiritual body." It goes on to confirm there is a natural, and there is a spiritual body. Now let us be clear on one thing. We are not spiritualising things in the normal sense of the word. We are here comparing natural things with those of the spirit of God. Let me say this again, it is all part and parcel of the resurrection, "so is the resurrection of the dead." Now what does it mean by saying a natural body?

The literal meaning of the word means 'that which is swayed by animal and mental affections'; That which is not under the influence of the Holy Spirit. That is the natural body. I-Corinthians 2 and verse 14 reads;

"The natural man receives not the things of the Spirit of God: for they are foolishness:"

This is the natural man. The natural man cannot understand what God is saying, because it seems foolish to him. We've all experienced this. You try to explain the word of God to someone

who hasn't got any form of the spirit of God within them, and they will take you for an abject fool. They say you are just some sort of a nut, simply because they have absolutely no leading whatsoever by the spirit of God. The natural man does not receive the things of God because;

"to him they are foolishness. Neither can he know them, because they can only be spiritually discerned."

In I Corinthians 2, and verses 12, 13, and 15, we read;

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual things."

The natural man cannot do this, because it is sown a natural person. We will not fully understand the things of God until we are raised, not a natural man, but a spiritual being in the spirit of God.

The 15th verse of I Corinthians 2, said "He that is spiritual judges all things." In other words, once we have the spirit of God we have the ability to judge, not in the sense of condemnation, but to assess, or to rightly divide the word of truth. This applies in our lives right now. This is not just for the future. But the finality of it needs something very, very much more than what you and I are experiencing today. We read in James 3, 14 and 15.

"If you have bitter envy and strife in your hearts, glory not, and lie not against the truth. This wisdom descends not from above, but is earthy, it is sensual, and devilish."

The word "sensual" means the same as "the natural body". Here he is telling us that if we have bitter envy and striving in our hearts, then there's nothing for us to glory about at all, because we'd be then lying against the truth. But this

wisdom doesn't descend from above. It descends from earthly devilish things.

In James 3 and 17, and 18 we read the opposite to this.

“But the wisdom that is from above, is first of all pure, then it's peaceable, it's gentle, it's easy to be entreated, it's full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.”

Here is the big difference. It is sown a natural body. That is, a body which is swayed by animal mental affections. It is a body which is not under the influence of the Holy Spirit. It is a body which does not recognise the things of God. It is a body which is full of sensual devilish wisdom, as James puts it. And what is the difference? It is raised from this to a spiritual body, belonging to, influenced by, and preceding from, the Spirit of God.

That is the literal meaning of the word 'spiritual body'. This is distinct from the natural body, which is swayed by animal affections, and our own mental processes. It is raised a spiritual body, or a body with discernment, rather than one which thinks the things of God are foolish. It is raised to a body of spiritual wisdom, a spiritual level of wisdom, as distinct from the sensual natural things of the body.

So we realise that all these aspects are part of the subject of resurrection. These are principles which are set down and difference between the earthy man and the heavenly man, or the natural man and that which is of the heavens.

**“As is the earthly, such are they also that are earthy.
As is the heavenly, such are they also that are
heavenly.”**

I have always found it fascinating to study these things. Not just from a point of view of its application to us as Christians. We can all be guilty of dishonourable things. We are human beings. We have been sown as human beings.

But that is not where God intends us to stay.

“So is the resurrection of the dead.”

He is speaking now about the difference that is going to exist between natural man and resurrected man. We are being given a comparison between ourselves and the Lord Jesus Christ. Do you remember what was said?

"We will see Him as He is, and we will be like Him."

Every one of these points applies both to the Lord Jesus Christ and ourselves in our resurrected state. It applies in a lesser sense now to our non-resurrected state. But we are never, ever going to totally reach this situation until we are perfected, and that only happens in resurrection.

So we arrive at this conclusion. That the achievement of all these things, that of corruption becoming incorruption, weakness becoming power, the natural body becoming a spiritual body, a dishonourable body becoming a glorified body, means a complete manifestation of all the predetermined plans of God in all their fullness. I'm not referring to the **partial fulfilment** we have in our own lives at present, but to the **complete fulfilment** of all these things where everything is raised from one level to another level, depending entirely upon the process of resurrection.

"So is the resurrection of the dead."

I am totally convinced that very, very few people realise the importance of resurrection and what it is all about. They just think of it as a sudden great flash and we all take off to heaven somewhere. They know not why, and they haven't got the faintest idea of how God is relating all this to His plans and purposes.

The resurrection is just as much a part of God's plan as everything that has ever previously happened.

It includes the formation of Adam, the call of Abraham, the formation of Israel, and everything associated with these events. All the covenants - the Davidic covenant, the New covenant. The advent of our Lord Jesus Christ, His death, His resurrection; all were a part of this process leading finally to a great resurrection which will affect not only ourselves individually, but as we read in Romans 8, verses 22 and 23.

"We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

It's not only us, but the entire creation of God that is now waiting for this one great event, probably to be one of the most outstanding in future history. I'm not lessening the return of our Lord Jesus Christ, because that is a part of that overall event.

But the next important event is going to be resurrection. Without resurrection there is not going to be any rehabilitation. There is not going to be any saving the creation. We have to go things where everything is raised from one level to another level, depending entirely upon the process of resurrection.

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"We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

It's not only us, but the entire creation of God that is now waiting for this one great event, probably to be one of the most outstanding in future history. I'm not lessening the return of our Lord Jesus Christ, because that is a part of that overall event.

But the next important event is going to be resurrection. Without resurrection there is not going to be any rehabilitation. There is not going to be any saving the creation. We have to go things where everything is raised from one level to another level, depending entirely upon the process of resurrection.

"So is the resurrection of the dead."

I am totally convinced that very, very few people realise the importance of resurrection and what it is all about. They just think of it as a sudden great flash and we all take off to heaven somewhere. They know not why, and they haven't got the faintest idea of how God is relating all this to His plans and purposes.

The resurrection is just as much a part of God's plan as everything that has ever previously happened.

It includes the formation of Adam, the call of Abraham, the formation of Israel, and everything associated with these events. All the covenants - the Davidic covenant, the New covenant. The advent of our Lord Jesus Christ, His death, His resurrection; all were a part of this process leading finally to a great resurrection which will affect not only ourselves individually, but as we read in Romans 8, verses 22 and 23.

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But the next important event is going to be resurrection. Without resurrection there is not going to be any rehabilitation. There is not going to be any saving the creation. We have to go

through resurrection, from dishonour to honour, from weakness to strength, from being a natural man to a spiritual man. It is all a part of God's process, and we should all be praying that we will be found worthy to partake at the highest level we possibly can within this wonderful resurrection process.

We should always aim for the better resurrection. But we know that at whatever level we are found in the resurrection, we are going to be partakers, not of that which is dishonourable, but that which is full of honour and glory and strength in the Lord.

THE END OF CHAPTER 5

* * * * *

QUESTIONS

Over the last couple of months I have spoken to a number of people in regards to certain things, events or people in the Bible. Every time I had asked a question no one could answer them, nor could the particular person I was trying to guide to the truth of God's word. So I decided to put them down on paper and they have caused quite a consternation among a lot of church goers and Pastors, and my good friend Tony was amazed that no one could give an answer, But when told the answer he said it was common sense in God's word and laws after all he had been studying God's word and reading it for quite some time. After he showed them to a lot of church people he saw how shallow they all were. So now when you see a question starting with a number this is one of these questions. The Idea is to see if any of you out there no enough of God's word to answer them to if you do then very good, if not study and pray or you might write to us for the answer as Brother Frank and myself agree on the same answers.

In order to answer all the following questions, we must first of all know the will of God and his Laws, statutes and commandments as mentioned over 114 times in Psalm ch. 119 alone. The more you know the Law or as commonly called "The Laws of Moses" then the easier it becomes to answer all these questions. With the exception of question 15, all answers are in the Bible, and to all very good students of God's word they will know where to look, for the answer to this question. Thank you.

A WALK THROUGH THE GOSPELS

Bruce Horner

PART 33 THE CRUCIFIXION

(Tape 1470)

THE TRADITIONAL STORY

As an introduction to the account of the death of Christ I want to briefly tell you the traditional story of that event. Before doing so, however, a short history of the author of this traditional story, in his book *The Spear of Destiny*, will not be out of place.

Trevor Ravenscroft was born in England in 1921. He was educated at Repton and Sandhurst Military College before serving as a Commando officer in World War II. He was captured on a raid that attempted to assassinate Field Marshal Rommel in North Africa and was a POW in Germany from 1941 to 1945, escaping three times but each time being recaptured. After the war he studied at St Thomas's Hospital, later becoming a journalist on the Beaverbrook Press and IPC. He studied history under Dr Walter Johannes Stein for twelve years and has carried out intensive research for this book since 1945. He left journalism for a period to lecture on history in London and Edinburgh.

THE SPEAR OF DESTINY

This is what he wrote:

"In the final chapters of the Gospel of St John it is told how a soldier pierced the side of Christ with a Spear. The name of this soldier was Gaius Cassius and he attended the crucifixion as the official Roman representative for the Pro-Consul, Pontius Pilate. Cataracts in both eyes prevented this officer from battle service with his Legion and instead he reported on the religious and political scene in Jerusalem.

"For two years Gaius Cassius had followed the activities of a certain Jesus of Nazareth who claimed to be the Messiah and looked like he was undermining the authority of the Roman occupation of Judaea.

"The Roman centurion watched the Legionaries carry out the execution of Jesus Christ and like them, too, he was impressed by the courage, dignity and bearing of the Nazarene on the Cross.

"Isaiah had prophesied of the Messiah, "A bone of Him shall not be broken." Annas, the aged adviser to the Sanhedrin, and Caiaphas, the High Priest, were intent on mutilating the body of Christ to prove to the masses of the people that Jesus was not the Messiah, but merely a heretic and usurper of their own power.

"The hours were passing and this presented the excuse they needed. For Annas was an authority on the Law, and the Jewish Law decreed that no man should be executed on the Sabbath Day. Straightway they petitioned Pontius Pilate for the authority to break the limbs of the crucified men so that they should die before dusk on that Friday afternoon (5th April, 33 AD)

"A party from the Temple Guard was sent out for this purpose to the mount on Golgotha, which means the Place of the Skull. At their head the Captain carried the Spear of Herod Antipas, King of the Jews, which was the symbol of the authority to perform the act; or else the Roman soldiers would not have permitted him to lift a finger to the men when he reached the place of execution.

"Phineas, the ancient prophet, had caused this Spear to be forged to symbolise the magical powers inherent in the blood of God's Chosen People. Already old as a talisman of power, it had been raised in the hand of Joshua when he signalled his soldiers to shout the great shout that crumbled the walls of Jericho. The very same "spear was hurled at the young David by King Saul in a fit of jealousy. Herod the Great had held this insignia of power over life and death when he ordered the massacre of innocent babes throughout Judaea in his attempt to slay the Christ child who would grow up to be called the "King of the Jews". Now the Spear was carried on behalf of the son of Herod the Great, as a symbol of authority to break the bones of Jesus Christ.

"When the party of the Temple Guard arrived at the scene of crucifixion the Roman soldiers turned their backs in disgust. Only Gaius Cassius remained to witness how these vassals of the High Priest clubbed and crushed the skulls and limbs of Gestas and Dismas nailed to crosses on either side of Jesus Christ. The Roman Centurion was so repelled by the sight of the dreadful mutilation of the bodies of the two thieves and so touched by Christ's humble and fearless submission to the cruel nailing that he decided to protect the body of the Nazarene.

"Charging his horse towards the high central Cross, the Roman Centurion thrust a Spear into the right side of Jesus Christ, piercing the chest between the fourth and fifth ribs. Such a manner of piercing was the custom of Roman Soldiers on the field of battle when they sought to prove that a wounded enemy was dead: for the blood no longer flows from a lifeless body. Yet "forthwith came there out blood and water", And, in this moment of the miraculous flowing of the redemptive blood of the Saviour, the failing sight of Gaius Cassius was completely restored.

"It is not known whether this veteran officer grasped the talisman of power from the hands of the Jewish Captain of the Temple Guard to perform this deed, or whether he carried out this spontaneous act of mercy with his own Spear. There is no historical proof to indicate with which weapon it was that he unwittingly fulfilled the prophecy of Ezekiel: *"They shall look upon Him whom they have pierced."*

"In the Temple where Caiaphas and Annas awaited news of the mutilation of the body of the Messiah, the Veil of the Holy of Holies was rent from top to bottom. Gaius Cassius, who had performed a martial deed out of the compassionate motive to protect the Body of Jesus Christ, became known as Longinus the Spearman. A convert to Christianity, he came to be revered as a great hero and saint by the first Christian Community in Jerusalem, and a prime witness of the shedding of the blood of the New Covenant for which the Spear became the symbol.

"It was said that for a moment in Time he had held the destiny of the whole of mankind in his hands. The Spear with which he had pierced the side of Christ became one of the great treasures of Christendom and a unique legend attached itself to this weapon in which one of the nails from the Cross was later placed. The legend grew around it, gaining strength with the passing of the centuries that whoever possessed it and understood the powers it served, held the destiny of the world in his hands for good or evil.

"This legend, which has persisted throughout two millennia of Christendom, has seen its most dreadful fulfilment in the twentieth century."

So wrote Trevor Ravenscroft; we must remember, however, that these words are not a part of Scripture, but belong in the realm of legend and tradition. Despite this, Velikovsky has shown us that legend and tradition are usually woven on substantial fact, and cannot always be ignored. The man who would have written this book but for his untimely death was Dr Stein, a Vienna born scientist and Doctor of Philosophy. He had acted during World War II as confidential adviser to Sir Winston Churchill regarding the mind and motivation of Adolf Hitler and the leading members of the Nazi Party. He became the teacher and mentor to Ravenscroft, who imbibed much of his enthusiasm.

Hitler became utterly fascinated with the passage of the Spear through the era in which all his childhood heroes had lived. Altogether 45 Emperors had claimed the Spear of Destiny as their possession between the coronation in Rome of Charlemagne and the fall of the old German Empire exactly a thousand years later. The Spear had been the inspiration for the founding of the Teutonic Knights.

BACK TO THE GOSPELS – WHERE WERE THE INNER CIRCLE?

Let us now go back to the Gospels and read the story as told by the men who wrote them.

Morison, in his book *Who Moved the Stone?* Discusses the situation on Friday afternoon. I continue to use his days of the week, not because they are necessarily correct, but for uniformity and because nearly all authorities use these days. It keeps events in sequence, and I am aware that there is controversy concerning about whether it was Thursday or Friday. However I do not think that it is important in our context. He suggests that if we exclude Mary and Martha of Bethany, and their brother Lazarus, who for certain reasons are not heard of in the final tragedy, we are left with a group of sixteen persons. All of whom are known to have belonged to the inner circle of Christ's personal supporters:

The eleven surviving Apostles.

Mary the Mother of Jesus.

Mary the wife of Cleophas.

Salome the wife of Zebedee.

Mary Magdalene.

Johanna, the wife of Chuza, Herod's steward.

To these should be added two men of higher social class, who, while not openly avowing discipleship, were strongly sympathetic towards the cause of Christ – Joseph of Arimathea and the Councillor Nicodemus.

According to the narratives, every one of these eighteen persons was present in Jerusalem or its vicinity at this particular Feast. There does not seem to be any reasonable doubt that full realization of their precarious position only came late on Thursday evening. The special solemnity of the words of Jesus during the supper in the upper room had doubtless prepared them for some undefined catastrophe. But it was probably only when Judas arrived with the armed contingent that the dastardly and terrible character of the betrayal came home to them. After a brief and futile attempt at resistance on the part of Peter, the majority of them appeared to have fled. The night passed into the morning with Jesus in the hands of His captors and His most intimate followers scattered and terrified by what they had seen.

Before the day was more than an hour old, however, two of these men, Peter and John, reappear in the dangerous and highly compromising neighbourhood of the High Priest's house. It

seems reasonable to assume that they entered the city by following closely on the heels of the arrest party. If we are to accept the accounts given to us of the arrest, it was a somewhat heterogeneous body that accompanied the officers of the Sanhedrin to the Garden of Gethsemane. I would add at this point that Ferrar Fenton totally supports FF Bruce in his assertion that the Roman legion also took part. Arrangements had doubtless been made at the gates to readmit this gathering on the return of the expedition, and it should not have been difficult in the darkness and general confusion for Peter and John to have slipped in without their identity being recognized. Once inside the city gates they would probably follow the main body to the High Priest's house, where John's acquaintance with the portress seems to have served them in good stead.

With regard to the other nine disciples, I think it is very doubtful whether any of them slept in the city that night. They were evidently panic-stricken, and fled to avoid the possibility of arrest. Admitting the known fact that the rules governing the opening of the gates of the city after sundown were greatly relaxed during the feasts, when many pilgrims slept in booths on the surrounding hills, it seems very unlikely that men under a sudden impulse of fear would risk detection by seeking readmission at such an unusual hour.

The women of the party were, therefore, in all human probability cut off from direct knowledge and participation in this affair until at any rate the nocturnal phase of the trial of Jesus was over. The arrest of Jesus was not decided upon until very late the previous night when the majority of citizens had gone to bed. The return of the arrest party was probably made by the least frequented route, and there would be few stragglers in the Upper City at that hour. The circumstances favoured therefore that degree of secrecy so much desired by the Priests. When the gates opened at sunrise and people began to pass in and out, rumours of the dramatic night proceedings doubtless began to circulate and a steadily growing stream of curious people probably made their way to the Upper City. But it seems to be implied in the narratives that anything like a wide or universal

realization of what was taking place was delayed until later, when the great tragedy was being consummated.

We shall, therefore, be very near to the truth in this matter if we assume that the women of the party did not learn of the deadly and menacing turn which things had taken until early on Friday morning, either through the spread of rumours, or (as is more likely) from a hurried visit from Peter or John. To those who loved Jesus it would be a prime consideration to inform His mother at all costs.

It will now be seen that the party of Jesus in Jerusalem on Friday morning was reduced from sixteen persons to seven, of whom five were women. Had any of the nine remaining disciples succeeded in joining forces, either with Peter and John on the one hand or the women on the other, it seems incredible that we should not have heard of them. This probability is greatly strengthened by the fact that the people we hear about in connection with the final scene at the cross are drawn from this same group of seven persons. And they are all there except two whose absence is justifiable. Namely, Peter, whom I take to be in close retirement, an utterly humbled, repentant and broken man; while Joanna (in view of Herod's temporary residence in the city) was probably occupied with her official duties.

We must never forget that throughout the troubled five days that preceded the arrest, Jesus and His companions had made their home at Bethany. One wonders whether the domestic arrangements in the house of the two sisters permitted of accommodating the thirteen persons who constituted the party. Probably they did not, in which case Jesus and possibly one or two of the elder Apostles stayed in the house, while the other disciples found temporary lodgings nearby.

In any case the evidence is that the whole party slept in the village throughout the week, making the three-mile journey to and from Bethany each day. Further, with the exception of Judas Iscariot, who knew otherwise, the probabilities are that the disciples fully expected to return to Bethany as usual on Thursday night. That mysterious lingering in the garden must

have been very perplexing to them, and as the hour steadily approached midnight the minds of the two sisters must also have become the prey of anxiety. So now we have nine alarmed disciples on the hill of Olivet outside of the City gates, believing that Peter and John had been taken prisoner. Mary and Martha and Lazarus are at home in Bethany, awaiting the return of Jesus and the disciples, ignorant of what is happening in the city. We must remember that Bethany was in a strategic position. A small village on the other side of Olivet, it was, as it was, the sentinel of Jerusalem on the main Jericho road. The traveller going from Jerusalem had to pass through Bethany. This is important, in as much as if the disciples really had set off to go to Galilee they would have had to pass within a few yards of the home of Mary and Martha, at which they had been staying for the past five days. There were a number of other reasons why the disciples would make for Bethany.

1. Such belongings as they possessed must have been at Bethany as their temporary home.
2. Mary and Martha, as intimate friends of Jesus, would need warning of the dangerous turn which events had taken.
3. If the women actually in the city realized what was going on and found it prudent to leave Jerusalem, they would fly first to Bethany, for through Bethany their course lay.

Had the night passed without any news of Jesus at all, it seems certain that one at least of the sisters would have journeyed to Jerusalem the next morning when contact would have been established between the two groups. We can find, however, nothing even remotely suggesting this in the Gospels. It is almost certain that some, at least, of the tired and worn-out men made their way in the darkness to the little home in Bethany. The mothers of three of these men were still in Jerusalem exposed to dangers and unknown possibilities. At any moment they too might knock on the door of that little house. The sisters must remain there to greet them. Certainly Lazarus, as a wanted man, would not dare to go into the city.

BY HIS STRIPES WE ARE HEALED

I want to go back and take up the story where we left it in my last talk.

John 19:1-3 FFB *Then Pilate took Jesus and had him flogged. The soldiers for their part, plaited a garland of thorns and put it on his head, they dressed him up in a purple cloak and began to come up to him saying 'All hail, King of the Jews!' – striking his face as they did so.*

As F F Bruce must be one of our finest scholars and commentators of the New Testament period, I am using his words freely. Since Pilate had decided that Jesus was not guilty of the sedition with which he was charged, he hoped that his accusers would be content if he inflicted a lighter punishment. The infliction of any punishment on one who had been convicted of no crime was an act of injustice. But ordinary provincials did not enjoy the legal protection extended to Roman citizens. Pilate probably reckoned that Jesus had been indiscreet in his public utterances and needed to be taught a lesson. Here again John's narrative is in line with that of Luke, according to whom Pilate said to Jesus' accusers: 'nothing deserving death has been done by him; I will therefore chastise him and release him' (Luke 23:15ff).

The severest form of beating was not normally inflicted as a punishment in itself but as a prelude to crucifixion or the like; thus in **Mark 15:15** and **Matthew 27:26** Jesus is sentenced to be scourged and crucified. This latter scourging was a murderous form of torture; the whips with which it was carried out were reinforced with sharp pieces of metal or bone which left the victim's body a bloody pulp, and it is not surprising that this treatment was sometimes sufficient in itself to cause death. If the flogging of **John 19:1** was designed to teach Jesus a lesson, it may have been less severe than that, but any beating carried out by Roman soldiers was brutal enough.

When they had carried it out they engaged in a bit of barrack-room sport with their victim. So they dressed him up in a military cloak to serve as a royal robe, placed a makeshift crown on his head and queued up to pay him mock homage, each one giving him a blow on the face as they did so. A strong case has been made out for the crown being made from the date palm, "the

fierce and formidable" thorns of which could have caused acute pain. But the Jews were not to be satisfied.

John 19:14-15 FFB *It was Passover Eve, about the sixth hour He said to the Jews, 'See, here is your king!' so they raised a shout: 'Take him away! Take him away! Crucify him!' 'What!' said Pilate: 'crucify your king?' 'We have no king but Caesar,' said the chief priests in reply.*

These are Bruce's words here. As John has recorded the place explicitly, so now he notes the time. It was Passover Eve he says – or, since *paraskeue* acquired in Jewish Greek the special sense of 'sabbath eve', ie Friday, we might render his words, 'It was Friday of Passover Week'. Since on this occasion it fell on a sabbath, It was Friday whichever way we take it. As for the time of day, it was getting on towards noon.

DAVIDSON ON TIMES OF THE DAY

I have read Davidson's work on the Crucifixion carefully, and he is explicit in his statements. It is sometimes claimed that the Gospels followed Roman times for the hours of the day. Davidson shows that this is not possible. Christ was placed on the cross shortly before 9 am before the division of the "third hour" ended, and before the division of the "sixth hour" had begun. I believe he is correct in his statements.

John 19:16a *So then at their insistence, he handed him over to be crucified. So they took Jesus, and he went out carrying his cross to the so-called 'Place of a Skull', the Hebrew name of which is Golgotha.*

Those who 'took' Jesus are the Roman Soldiers detailed to act as executioners on this occasion. It was normally the cross-piece, and not the complete gibbet, which the condemned man carried into the place of execution; the upright stakes were probably standing there already. Dr Bullinger tells us that there are two NT Greek words used for the cross on which Christ died. *Stauros* meaning a stake, and *Xulon* Meaning a tree or a log of timber. He states that the Lord was put to death on an upright stake and not on two pieces of timber

placed at any angle. I am inclined to accept Bruce's explanation, if only because there has been more research done in his time than in that of the learned doctor. It does, of course, recall the occasion when Moses fashioned an image of a snake on his rod that he held up so that those men poisoned by the invasion of snakes in the wilderness might be healed.

John 3:14 KJV *And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up.*

Perhaps the snake represented evil slain in the same way that Christ represented the sin of the world being conquered. They were healed simply because of their obedience to gaze upon the snake on the rod, just as we are saved and healed by our obedience to the will and word of God as represented by the crucifixion of our Lord as the perfect sacrifice for our sins. A sacrifice that need never be repeated.

The first utterance from the cross

Christ spoke seven utterances whilst He was nailed to the cross. This was the first, and it was caused by His great compassion for the men commissioned to execute this task. They were almost certainly unwilling servants, but they had a duty to perform. They probably knew and cared little of nothing of the facts behind the case.

Luke 23:34-38 KJV *then said Jesus, "Father forgive them; for they know not what they do." And they parted his raiment and cast lots.*

And the people stood beholding. And the rulers also with them derided Him, saying, "He saved others; let Him save Himself, if he be Christ, the chosen of God.

And the soldiers also mocked, coming to Him, and offering Him vinegar, And saying "If Thou be the king of the Jews, save Thyself."

And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

THE WHOLE ARMOR OF GOD

COURTESY OF Destiny, Howard Rand

Preparation and adequate equipment for a given task are recognized requisites if success is to be achieved. Young men and women who expect to attain positions of authority must prepare for the accompanying responsibilities through intensive training during years of schooling. There is no other way to genuine achievement, for without such foundation work it will be found to be impossible to secure the coveted high position. Whether a man follows a profession or becomes a skilled craftsman, his years of preparation are absolutely essential to lay a sure foundation to reach his goal; otherwise, he will fail.

Courting Disaster

In time of war victory depends upon the degree of preparation, the type of equipment and the skill exercised by a nation during the period of crisis. Few Christians, however, seem to be aware that, by virtue of having accepted Jesus Christ as their personal Saviour, they have enlisted in a conflict that is the most sanguinary and deadly of all in which a man can participate. Preparation for that conflict is as essential for the individual as it is imperative for a nation to prepare to meet evil aggression if it is to survive. Too often the Christian has gone into the fray poorly equipped, having only partial information about the spiritual armour he should wear to protect himself and being pitifully vulnerable to attack. Just as it would be suicidal for a nation to enter a war improperly equipped for battle, so, too, it is foolhardy for a man to enlist in the service of the Lord and either refuse or fail to put on the whole armour of God. When a Christian does this he is courting disaster and, what is even more serious, ignominious defeat, for his conflict is against evil, entrenched and powerful. It is the most deadly contest of all time for the powers of darkness gives no quarter, using every type of

weapon, fair or foul, at their command. They do not hesitate a moment to make use of falsehood and treachery to besmear and, if possible, destroy their opponents as they press the battle.

Every man and woman who desires to crucify the flesh, consecrate their lives to the Lord's service and give their bodies to become the temple of the Holy Spirit must indeed put on the full armour of God so that they will not suffer defeat, but, instead, gain the victor's crown. Only thus equipped may they hope to stand against the wiles of the Devil, for Paul declares:

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in high [heavenly] places." (Eph. 6:12.)

Protection Needed

Because many Christians have failed to recognize the full import of this warning given to us by Paul, they have treated lightly the welfare in which they have become engaged. This has prevented multitudes of Christians from giving a good account of themselves in the conflict and many have suffered defeat when they should have gained a victory over the foe. Actually, no man is able to stand before the powerful forces of evil that are arrayed against righteousness unless he has put on God's full armour. It is also imperative to recognize the type of foe against whom we are called upon to fight, for then we will also recognize how important it is to avail ourselves of the protection that can only be secured when we follow the advice of Paul:

"Put on the whole armour of God, that ye may be able to stand against the wiles [tactics or stratagems] of the devil." (Eph. 6:11).

It is only when we follow these directions that we may be strong in the Lord and may go forth in the power and might of His Spirit. The forces arrayed against us are gross evil,

malignant and powerful, as defined in "Giants of the Darkness," DESTINY for November 1947. These are the denizens of the great deep, or Bottomless Pit, who are at war with His Kingdom and are endeavouring to defeat its citizens – those who have accepted Jesus Christ as their Saviour and King. As stated in "Giants of the Darkness":

"Human beings who are evil, or who unwittingly lend themselves to subversive activities, supporting programs in opposition to the establishment of His Kingdom, are furthering the plans of these devils. If the eyes of men could be opened so they could see, even for a moment, the fearful apparitions whose influence and directions they are following, fear and horror would seize them. From time to time men have caught glimpses of these denizens of the nether world and it has left them frightened and shaken. The man of God, occupying the front-line trenches of this sanguinary conflict, is fully aware of their existence, having learned by experience to respect their power."

Unprepared for Conflict

Because of the nature of this warfare, any man who enters the conflict unprepared is foolhardy indeed. An example of such foolhardiness is given in the Scriptures when certain vagabond or wandering Jews who were exorcists undertook to pronounce the name of the Lord Jesus over those possessed of evil spirits, saying:

"We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." (Acts 19:13-16.)

Without the armour of God those young men entered a conflict for which they were completely unprepared. They had no protection whatever from the possibility of such an assault. They were trying to interfere with a possession exercised by an evil spirit and the result was disastrous to them. Today much harm has been done because of the prevalent propensity to underestimate the enemy of the Christian's soul. Note carefully how Ephesians 6:11 is translated by Ferrar Fenton:

"Our fight is not against blood and flesh; but against the sovereignties, against the powers, against the commanders of the darkness of this world, against the spirits of wickedness in the heavens."

Moffatt translates this:

"For we have to struggle, not with blood and flesh but with angelic Rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in heavenly sphere."

In his translation of the Scriptures, Robert Young renders this verse as follows:

"Because we have not the wrestling against blood and flesh, but against the principalities, against the powers, against the world-rulers of the darkness of this age, against the spiritual things of the evil in the heavenly places."

The Armour

Because this is so, we are again admonished of the need of putting on the whole armour of God so that we may be able to resist these evil forces in the day of danger and hold our ground by overcoming the foe. Thus, in terms of the armour worn by the Greek soldier, Paul proceeds to describe the spiritual armour needed for protection in the warfare in which we are engaged.

"The Grecian armour consisted of two sorts: Defensive and Offensive armour. The apostle selects from these the following, which he calls the panoply, or complete armour of God: 1) The Girdle, or military belt, used to brace the armour tight to the body, and cover the two parts of the breastplate where they joined, and to support daggers, short swords, etc. 2) The Breastplate consisted of two parts: one reaching from the neck to the navel, and the other hanging from thence to the knees. 3) The Greaves, made of gold, silver, brass or iron, designed to defend the front of the legs and feet. 4) The Helmet, made of various metals, and used to protect the head. 5) The Shield, sometimes round and sometimes square, was made of strong thick leather or hides; sometimes of wood covered with brass or iron. 6) The Sword, as an offensive weapon. He who had these was completely armed for combat." (Emphatic Diaglott).

The Belt of Truth

Translating this armour into terms denoting the armour of God, Paul declared:

"Stand therefore, having your loins girt about [or belted] with truth." (Eph. 6:14.)

Moffatt translates this:

"Hold your ground, tighten the belt of truth."

There is nothing more effective than truth, for time will always vindicate its decrees. It binds together the armour of righteousness and enables one to hold his ground against the forces of evil. Malicious lies, half truths and the smear technique must ultimately give way before the truth which gives support to the weapons of warfare against unrighteousness as the belt of the warrior binds together the breastplate and supports his dagger and sword. The Psalmist states:

"All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." (Ps. 25:10.)

Covenants Important

No man can tighten the girdle of truth who despises God's covenants and refuses to keep His testimony. We have in this statement one of the reasons why so many Christians are unable to stand their ground before the infidel, atheist and agnostic. They have rejected the girdle of truth by despising the covenants made with Abraham, Isaac and Jacob, with Israel at Mount Sinai and with the House of David. Having rejected these covenants, the full purport and meaning of the New Covenant to be made with the House of Israel is completely lost to them. Without these truths they have no support or any means by which they can bind together the breastplate of righteousness which Paul states must be worn as part of the armour of God'

"Having on the breastplate of righteousness." (Eph. 6:14.)

Perfection of the Law

Righteousness is inseparably related to the Law of the Lord in all of its perfection. It is a term which designates the acts of those whom we call righteous. The Scriptures define the righteous as those who keep in mind and observe His laws. The Psalmist, speaking of the Godly or righteous man in contrast to the ungodly, states:

"But his delight is in the law of the Lord; and in his law doth he meditate day and night." (Ps. 1:2.)

When Christians despise the breastplate of righteousness, how can they hope to stand firm in the day of spiritual battle? Multitudes in our churches have cast aside this part of the armour

of God in their rejection of the Law of the Lord and their refusal to heed its admonitions or keep its precepts. Because they have done this, their bodies are not protected from sickness and suffering, a weapon used by the enemy to destroy the effective service they otherwise would have rendered their Lord. Moses instructed the people to keep the commandments, statutes and judgments of the Lord. The result would be that the Lord would keep the covenant of mercy with them, then the statement:

"And the Lord will take away from thee all sickness."
(Deut. 7:15.)

Why are so many Christians ailing and sick today? Is it not because of their refusal to put on the breastplate of righteousness and keep the requirements of all His laws? That breastplate will protect the body from sickness and from moral defilement:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." (Ps. 19:7-11.)

Law Violation Condemned

Not only has the Psalmist declared that in the keeping of the law there is great reward, but Jesus Christ condemns those who break even the least of the commandments and who teach men to also break them. He stated that they would be least in the Kingdom of Heaven (Matt. 5:19). It is absolutely essential that the warrior, who would go forth in the strength and power of the

Lord, fasten this breastplate of righteousness securely in place. Next Paul declares:

"And your feet shod with the preparation of the gospel of peace." (Eph. 6:15.)

The Gospel of Peace

This is not the gospel of personal salvation, for Paul later refers to that gospel as represented in the helmet the warrior is to wear. What, then, is the gospel of peace, the preparation for which is protection to the feet? The feet give to the individual freedom of movement and liberty of action. They also propel him forward. Only by the preaching of the gospel of peace can each person be assured of the continuity of his freedom and liberty. The entire Scripture message concerning the glad tidings of peace has to do with the ultimate establishment of the perfection of the Kingdom of God upon earth. It is of the King of this Kingdom and of the Kingdom itself that Isaiah was speaking when he said:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9:6-7.)

That peace is to become a reality when the words of Micah are fulfilled:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say,

come 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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²⁰But you have an anointing from the Holy One, and you know all things. I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth

Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

And this is the promise that He has promised us—eternal life. These things I have written to you concerning those who *try to* deceive you. But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

1 John 2:20 through 1 John 2:29

(The Holy Bible, New King James Version)

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