

# THE COVENANT VISION

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

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## THE COVENANT VISION.

Editor: Frank W. Dowsett.

In presenting this magazine, it is not our intention to start up another organisation. 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 return and appearing 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 that we can afford to waste it on such unproductive, and indeed destructive exercises. We are concerned ONLY with what 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'

(continued on inside back cover.)

# WATCHMAN!

## *What of the Night?*

by F. W. DOWSETT.

Just two years ago, in our January/February 1986 issue, we published an article "Is This The Day?" in which we pointed out the significance of the years 1986-1988. We arrived at these two dates by adding the 38 years of Israel's wanderings as recorded in Deut.2:14, and the overall 40 years of their wanderings, to the date of 1948. This, I believe, is the most significant date in fulfilled prophecy since 1917 when Anglo-Saxon-Israel came into possession of the Holy Land. It is the date when "the inhabitants of Jerusalem" expelled us, "all the house of Israel wholly", from our inheritance, exactly in accordance with the prophecy of Ezek.11:15. We also associated this period with the 70th. Jubilee of the Nation of Israel, which represents a total period of 3,430 years. One of the greatest difficulties found in trying to apply these periods is that there is some difference of opinion between recognised authorities as to the exact date on which this period of 70 Jubilees commenced, so it becomes to some extent, a matter of trial and error in determining the end dates of these periods.

Since writing that article, the extreme importance of the date of Israel's first Sabbatic Year and the date of the baptism and anointing of our Lord Jesus Christ has become very apparent in their relationship to the Jubilee Cycle, as indicated by the accompanying chart No.3. A further question arises as to whether the year 1987 marks the beginning or the end of the Jubilee year. Present world events would now indicate that it marks the beginning of this remarkable Israel anniversary, and that we can expect truly remarkable developments between October 1987 and October 1988, which is the period of Israel's sacred year.

I have found it a little disconcerting writing of things which could very well occur within the immediate

future. But in view of the way these time factors have turned out, and the world shaking events which have already transpired within the first week of the beginning of this Jubilee year, I decided that it was far more desirable to sound this alarm and risk the inevitable ridicule should it be wrong, than to say nothing and risk condemnation should it be correct. So I trust that our readers will accept what we are saying in the spirit in which it is offered. I am not trying to set dates. We do not have that authority from God's Word. But we have been told that we would know, or recognise, the 'Times and Seasons', and it is this which we proclaim in these very last days of this age. I have been influenced in this by three factors:

1. Daniel "understood by books the number of the years." Dan. 9:2.
2. "The wise shall understand." Dan. 12:10.
3. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." I Thess. 5:4.

I fully realise that our eagerness to meet our Lord, as sincere as it might be, can sometimes lead us to precipitous conclusions, and can only pray that what is written will not create in any of us a false hope for the near future. But the Great Day has to happen at some time, and with the signs of the times so bounteous around us, perhaps the Lord will forgive me if I have been over-zealous in this. My fervent prayer of course, is that what has been recorded is correct. If it is, what wonderful things are in store for us in the coming days and months. But if it turns out not to be so, then at least we will be all the more alert for when the Day does dawn, which at any rate can not surely be much further in the future.

In studying this subject for the enclosed charts, I realised that the deliverance of Jerusalem in 1917 was foretold many years before it happened by the simple addition of the 'seven times' of 2,520 years to the date

of the beginning of the captivity of the House of Judah, and was struck by the fact that the actual date of December 9th. was also foretold from the application of the date mentioned by the prophet Haggai. Haggai 2:18 refers to the 24th day of the 9th month, and that day, in 1917, was December 9, the very day Jerusalem was delivered. But the same chapter of Haggai mentions another date, that of the 21st day of the 7th month. In Haggai 2:1 we read;

*"In the SEVENTH MONTH, in the ONE AND TWENTIETH DAY of the month, came the word of the Lord by the Prophet Haggai, saying, . ."*

We then read in verses 6-9, immediately preceding those relating to the first deliverance of Jerusalem;

*"For thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come. And I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts. And in this place will I give peace, saith the Lord of Hosts."*

In Leviticus 23:34-43 we read that the Feast of Tabernacles commences on the 15th day of the 7th month, lasting for seven days, with a special convocation on the 8th day. The seventh day of this Feast is thus THE TWENTY FIRST DAY OF THE SEVENTH MONTH, the very day mentioned by the prophet Haggai. In this year of 1987, the 7th day of this feast was, on Equinox reckoning, 12th. October.

I then turned to the Church of England Book of Common Prayer. As many people are aware, the readings for the day of December 9, 1917, and the days immediately before and after, were set from the prophet

Isaiah, chapters 31 to 35, and chapter 40. These contained those wonderful promises regarding 'as birds flying' and 'Comfort ye My people'.

So I decided to check the readings for the 12th. October mentioned above. They are set as Habakkuk chapters 1 and 2. Habakkuk 1 refers to the iniquity within the land, imploring the Lord to execute His vengeance upon it. The second chapter records God's answer, with the 3rd. and 14th verses reading as follows.

*"For the vision is yet for an appointed time, but at the end it shall speak, and not lie. Though it tarry, wait for it; because it will surely come, it will not tarry." And; "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."*

Obviously, these verses could have been applied to this particular date every year since Haggai wrote them. But I feel convinced that just as Haggai's words regarding the 24th day of the 9th month had a special relationship to the special events of 1917, so his words regarding the 21st day of the 7th month have a similarly special relationship to what appears to be the special nature of 1987.

In addition to this, we have the statements in Rev. 11:14-19 regarding the end of the second Woe and the beginning of the third Woe and the events which it entails. All these things seem to be coming together in such a way as to suggest that we are living in what are almost certainly the most tremendous and significant days of our lifetime, if not of all time, and that 'The Desire of all Nations' is truly about to be revealed to us.

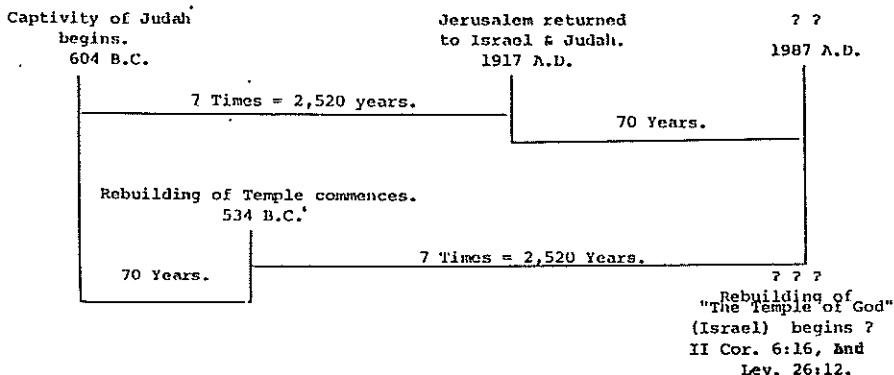
It is interesting to note in regard to Chart 1, that the first 70 year period was brought to an end, and the restoration of Jerusalem commenced, by the actions of the King of Persia, and that the second 70 year

period could also be brought to an end, and the restoration of the "New Jerusalem", or Israel, the 'Temple of God', begin as a result of the actions of the present king of Persia, now known as Iran. What will happen in the Persian Gulf by the time this is read is anyone's guess, but what ever the news is, we can be assured that it is not likely to be good. And as for the crash on the world Stock Exchanges, this is no more than what the Watchmen in Israel have been warning of for years, and exactly in accord with what the Bible has foretold about the destruction of the Satanically inspired Babylonian economic system under which we now exist. Believe me friends, it is not going to get better, despite fluctuations which temporarily look good, and the interminable bleatings of the 'experts' whose economic advice and policies got us into this position in the first place.

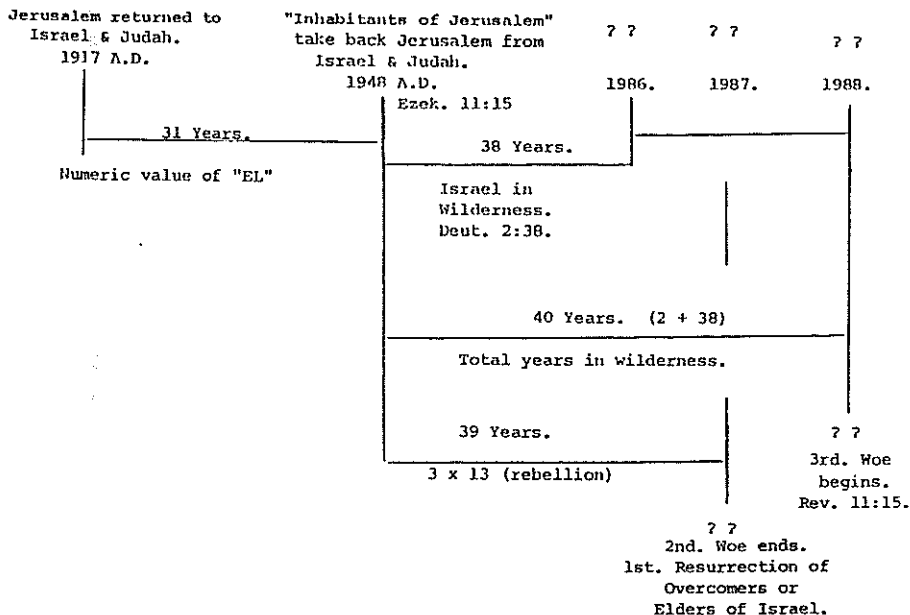
One further thought should be considered. Our Lord Jesus Christ, as we know, came to REDEEM Israel. Even some at least of His disciples thought that He was going to fulfil that promise at His first advent. Then, on the personal level, we are told "that when all these things BEGIN to come to pass, then look up, lift up our heads, for OUR REDEMPTION DRAWETH NIGH!" When we turn to Leviticus 25, we find that the purpose of the Jubilee Year was for THE REDEMPTION of our rightful possessions and inheritance.

The night is far spent. The Great Dawn approaches quickly. The cry is going out, "BEHOLD, THE BRIDEGROOM COMETH!" Will you be among the 'Wise' who have enough of the leading of the Holy Spirit to go the distance, or will you be among the 'foolish' who had the chance, but didn't take advantage of it? It's all up to you. I believe that the resurrection of the Overcomers, or Elders of Israel, and the return of the great prophet Elijah who will take charge of Israel during the intervening time until our Lord's physical return to take the Throne of David, is about to happen literally at any time now. We are living in tremendous times. We MUST be ready and waiting. May He come quickly!

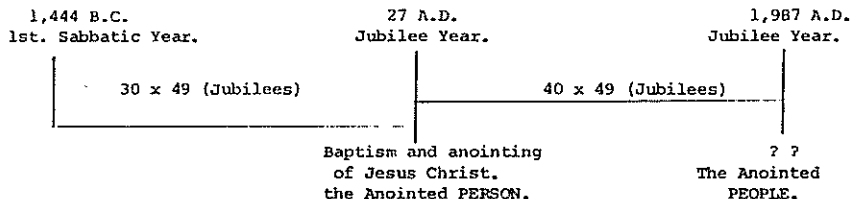
### CHART 1.



### CHART 2.



### CHART 3.





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# THE KINGDOM OF GOD.

By F. W. DOWSETT.

## PART TWELVE.

### THE REQUIREMENTS OF THE KINGDOM. (Cont.).

In our previous issues we found that there are FIVE aspects or requirements for the setting up of a kingdom. They are;

1. A Location.
2. Natural Resources.
3. People.
4. Leadership.
5. Government and Laws.

We continue in this issue with our study of the fifth aspect of THE KINGDOM OF GOD, namely:

### GOVERNMENT AND LAWS.

The third thing we find about LAW is that it introduced CONDITIONAL blessings and punishments. As we have previously noted, mans' future condition depended entirely on the degree of his obedience to THE LAW OF GOD. This basic principle applied at all levels, and in all circumstances. It applied individually, corporately, and nationally. It applied physically and spiritually. The two alternatives were clear and concise. We could take our choice between LIFE and GOOD on the one hand, or DEATH and EVIL on the other. There was no middle road. If we chose to obey God and do that which was GOOD, we automatically received the rewards and blessings of LIFE. If we chose to disobey God

and do that which was EVIL, we just as automatically received curses, judgment, and DEATH. It is not a matter of God standing over us with a big stick and lashing into us every time we do something wrong. The results of our obedience or disobedience follow as automatically as night follows day. That's the way God programmed it. We only have to look back to Adam and Eve to see how this worked. God commanded Adam that he was not to eat of the 'tree of the knowledge of good and evil'. There were two major 'trees' to which God made special mention. They were (1) The Tree of LIFE, and (2) the Tree of the knowledge of GOOD and EVIL. As we see from God's later statements, the word 'good' was synonymous with the word 'LIFE', and the word 'evil' with the word 'DEATH'. So in actual fact, the 'tree of the knowledge of good and evil' was actually 'the tree of the knowledge of LIFE and DEATH.' The one tree gave only LIFE, whereas the other tree, of which God did not want Adam to partake, would introduce the knowledge and the fact of DEATH, which God did not want His special Sons to even know about, far less experience.

Thus, these two basic principles brought into being the two basic conditions of RIGHTEOUSNESS and UN-RIGHTEOUSNESS. The choice of GOOD brought about the condition of RIGHTEOUSNESS, which in turn resulted in LIFE. On the other hand, the choice of EVIL brought about the condition of UNRIGHTEOUSNESS which in turn resulted in DEATH.

Now I believe that we need to have a clear understanding of what these basic conditions of righteousness and unrighteousness really mean. They are a condition. They are not literal acts in themselves. They are the condition which results from the acts we perform. If we perform 'good' acts, we are 'righteous' because the acts are righteous by nature or character. But if we perform 'evil' acts, we become 'unrighteous' because that is the character or nature of evil actions. We should distinguish between the act itself, and the condition which results from that act. If you look through your Bible, you will find many references to both sin



and unrighteousness. But whilst we find that God, very mercifully, has much to say about forgiveness of sin, you will not find one solitary reference to forgiveness in respect of unrighteousness. Unrighteousness is always referred to as being cleansed, not forgiven. You don't forgive a condition. First, we gain forgiveness for the evil ACT, and only then can the evil CONDITION be cleansed.

So we find that by definition, righteousness is a condition which results from our OBEDIENCE to God in every aspect of His word. It is the result of BELIEVING GOD. Not believing IN God, or believing ABOUT God, but BELIEVING God. The great example of this is our father Abraham. Both Paul, in Romans 4:3, and James, in James 2:23, reported that;

*"Abraham BELIEVED God, and it was counted unto him for righteousness."*

Abraham was not considered to be righteous simply because he did good things, or prayed regularly, or did any of the other things which we are told today are the hallmarks of righteousness. He was righteous not primarily because of what he did, but because of what he believed. And therein lies the tragic difference between God's definition and mans' interpretation. If we would only stop all this foolish theologising about what we consider God meant when ever He declared something, and simply accepted and believed it, we would be far happier, and much more blessed in our every day walk with Him than we could ever imagine. The ultimate result is expresed so vividly 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."*

On the other side of the coin we have unrighteousness. As we have said, this is the condition which results from the act of committing sin. And sin itself is the result of our choice of EVIL. It is interesting to

note that the word 'iniquity' does not always refer just to sin. In its primary sense it refers to the evil intent, or inherent weakness, within us. It is this evil intent or weakness which prompts the evil act which we call 'sin', which in turn brings about our condition of unrighteousness. So that when God said that 'our sins and our iniquities He would remember no more', he was making a promise of far greater proportions than most Christians realise. He was referring not only to our sins themselves, but to the deeper weaknesses within us which cause us to commit those sins.

But as unrighteousness is the result of sin, let us define 'sin'. I can never understand why it is that the majority of preachers and Bible teachers, when defining this word 'sin', use every phrase and description imaginable except the clear and concise definition stated by God Himself. We read in I John 3:4;

### **"SIN IS THE TRANSGRESSION OF THE LAW!"**

Any other definition which deletes the stated specific relationship of sin to THE LAW, which of course is THE LAW OF GOD, is false, and totally misleading. To simply and solely use such definitions as 'missing the mark' or 'falling short of the mark' etc., is to grossly mishandle the Word of God, because unless 'the mark' we are missing is clearly defined as obedience to God's Law, it becomes whatever the particular teacher wants or chooses it to become, and the real definition of sin as the breaking or transgressing of THE LAW OF GOD is totally lost. Thus the original intent and integrity of God's Word is compromised.

The initial result of sin and unrighteousness was separation from God and the progressive loss of His blessings. The final result is DEATH. But death did not enter merely as an end result. It became an on-going process. The marginal rendering of Gen. 2:17 reads;

*"But of the tree of the knowledge of good and evil, thou shalt not eat of it.*

*For in the day that thou eatest thereof,  
dying thou shalt surely die."*

Thus the alternative of death, as distinct from life, became the dominating factor in the future of both Adam and his descendants. The principle of dying came into effect. The condition of sickness commenced, of which death is the automatic and ultimate form and result. And despite the personal sorrow and anguish death has caused ever since to those who are left to mourn, this sentence of death was in fact a masterstroke of Divine mercy. If God had not prevented Adam and his descendants from partaking of the Tree of Life, and had allowed us to keep on living interminably despite the increasing agonies of sickness, the present position of mankind would be beyond description. This is no doubt one reason why our Lord said "Blessed, or happy, are those who mourn", because despite our immediate sorrow and loss, we have the knowledge that our loved one has been spared any further pain or suffering. At such times, I'm sure it could help the bereaved to try to think less of their own loss, and more of what the Lord could have spared their loved one. True blessedness or happiness is not just a feeling of merriment. It is a feeling of contentment deep down within our soul. A contentment which derives from the firm conviction and acceptance that God knows best. A simple conviction and acceptance that God really is our all in all.

But not only is sin the breaking of God's Law by definition, Romans 3:20 and 7:7 clearly show that without the Law we would not even know what sin is. I must confess, without intending any unkindness, that I have the greatest difficulty in understanding how Christians can believe and teach that the Law of God has been done away with and that we are no longer obligated to it. If they were talking about the Laws contained in Ordinances then I would heartily agree with them, because Paul is explicit about this fact in both Ephesians 2:15, and Colossians 2:14. But the Laws contained in Ordinances are only the Laws relating to the sacrifices for sin. They are not the Laws of Statutes, Command-

ments and Judgments, the breaking of which constitutes sin, and the expression of which identifies sin. What would you think if you were driving down a road which had no speed limit, and you were pulled over by a policeman and charged with breaking a speed limit which didn't exist? Crazy? Of course it's crazy. But no crazier than seeking forgiveness for sin which, according to our own arguments cannot even exist. How can you break God's Law, or sin, if there is no Law there to break? The important thing for Christians to do is to get away from this 'bondage' syndrome which seems so prevalent among them today. Before our Lord Jesus Christ came and paid the price of sin on our behalf, there was an element of fear in the keeping of the Law. People kept it primarily for fear of the consequences. But now, we keep and obey God's Law through love. Our Lord didn't say that we were to keep His Law in a spirit of bondage. He said;

*"If you LOVE Me, keep My commandments."*

Since when is it bondage to express our love for our Lord in such a practical way as to obey Him? I'm afraid that all too often the excuse of 'being under bondage' is used to justify our desire to love God the way WE want to love Him instead of loving Him the way HE wants us to love Him. There is a difference. And all too often, a very big difference.

So we find that there developed a certain progression in the matter of sin. The first sin, as we have seen, commenced the process of death. But the next recorded sin actually CAUSED death. It was the murder of Abel by his brother Cain, as recorded in Gen. 4:8-15. Now there is a great deal of detail regarding Abel and Cain that is far too involved to include here, but it is important to note that Abel, and more specifically his later brother Seth who replaced him, (see Gen. 4:25), was reckoned as being of the 'righteous' seed, whereas Cain was reckoned to be of the 'unrighteous' seed. In Matt. 23:35 our Lord refers to "righteous Abel", whilst in I John 3:12 we read that Cain was of "that wicked

one". The lines of the two seeds of Gen. 3:15 commenced in these two sons, who, as a matter of interest, I believe were twins. Gen. 4:1-2 records only one conception, but two births.

However, the next recorded sin in the downward progression was that of intermarriage. It is recorded in Gen. 6:1-4 as follows;

*"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the Sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose.*

*And the Lord said, My spirit shall not always strive with man, for that he also is flesh. Yet his days shall be an hundred and twenty years.*

*There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."*

And now we are skating on very thin ice. This subject of racial intermarriage has become a very touchy one. Modern teaching, even within, in fact especially within, the church, has placed a totally new emphasis on this subject which because of its so-called humanitarian basis of equality, has totally destroyed the knowledge and understanding of God's original intent in this matter. Because of this lack of knowledge and understanding, we now live in an age where mixed marriages are liberally accepted. Even within the context of modern Christian theology we are assured that mixed marriages are acceptable to God as long as both parties are Christians. This is a very vexed subject, and one that has to be dealt with very carefully lest we give unwarranted and certainly unintended offence to people for whom we have a sincere love in the Lord Jesus Christ, but who have found themselves unintentionally in



this position, or have entered such situations in all sincerity because of what they have been taught. My intent is not to pass judgment. That is Christ's prerogative alone. My authority and responsibility is to simply declare the stated purposes and mind of God. If what I teach is different to that taught by other shepherds, then we obviously cannot both be correct, and in due time God will be our judge. So please remember that I am presenting the principles of God's Law, not attacking those who have become innocently involved.

As we have already said, this is a very deep subject, but to give the reader an idea of one of the main reasons for God making this law, I am reprinting an excerpt from "Antiquities of the Jews" by Josephus. Whilst it was written in the context of the Parables of Balaam, as recorded in Numbers, chapters 22 to 24, its message is unmistakably clear. Balak, the king of the Moabites, had engaged a prophet named Balaam to pronounce a curse upon his enemy Israel as he was finding it impossible to defeat them. But every time Balaam opened his mouth to curse Israel, God caused him to pronounce a blessing instead. Balak was hopping mad about this, and we read;

"But Balak being very angry that the Israelites were not cursed, sent away Balaam without thinking him worthy of any honour. Whereupon, when he was just upon his journey, in order to pass the Euphrates, he sent for Balak, and for the princes of the Midianites, and spake thus to them:- 'O Balak, and you Midianites that are here present, (for I am obliged even without the will of God to gratify you), it is true no entire destruction can sieze upon the nation of the Hebrews, neither by war, nor by plague, nor by scarcity of the fruits of the earth, nor can any other unexpected accident be their entire ruin; for the providence of God is concerned to preserve them from such a misfortune; nor will it permit any such calamity to come upon them whereby they may all perish; but some small misfortunes, and those for a short time, whereby they may appear to be brought low, may still befall them. But after that, they will flourish

again, to the terror of those that brought those mischiefs upon them. So that if you have a mind to gain a victory over them for a short space of time, you will obtain it by following my directions:- Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty, and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree you are able. Then do you send them to be near the Israelites' camp, and give them in charge, that when the young men of the Hebrews desire their company, they allow it them. And when they see that they are enamoured of them, let them take their leaves. And if they entreat them to stay, *let them not give their consent till they have persuaded them to leave off their obedience to their own laws, and the worship of that God who established them, and to worship the gods of the Midianites and Moabites.* For by this means, God will be angry at them.'

"Accordingly, when Balaam had suggested this counsel to them, he went his way.

"So when the Midianites had sent their daughters, as Balaam had exhorted them, the Hebrew young men were allured by their beauty, and came to discourse with them, and besought them not to grudge them the enjoyment of their beauty, nor to deny them their conversation. These daughters of the Midianites received their words gladly, and consented to it and staid with them. But when they had brought them to be enamoured of them, and their inclinations to them were grown to ripeness, they began to think of departing from them. Then it was that these men became greatly disconsolate at the women's departure, and they were urgent with them not to leave them, but begged they would continue there, and become their wives. And they promised them they should be owned as mistresses of all they had. This they said with an oath, and called God for an arbitrator of what they promised; and this with tears in their eyes, and all other such marks of concern, as might show how miserable they thought themselves without them, and so might move their compassion for them. So the women, as

soon as they perceived that they had made them their slaves, and had caught them with their conversation, began to speak thus to them:-

" 'O you illustrious young men! We have houses of our own at home, and great plenty of good things there, together with the natural, affectionate love of our parents and friends. Nor is it out of our want of any such things that we came to discourse with you. Nor did we admit of your invitation with design to prostitute the beauty of our bodies for gain, but taking you for brave and worthy men, we agreed to your request, that we might treat you with such honours as hospitality required. And now, seeing you say that you have a great affection for us, and are troubled when you think we are departing, we are not averse to your entreaties; and if we may receive such assurance of your good-will as we think can be alone sufficient, we will be glad to lead our lives with you as your wives. But we are afraid that you will in time be weary of our company, and will then abuse us, and send us back to our parents, after an ignominious manner.' And they desired that they would excuse them in their guarding against this danger. But the young men professed they would give them any assurance they should desire; nor did they at all contradict what they requested, so great was the passion they had for them. 'If then', they said, 'this be your resolution, since you make use of such customs and conduct of life as are entirely different from all other men, insomuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary, if you would have us for your wives, that you do withal worship our gods. Nor can there be any other demonstration of the kindness which you say you already have, and promise to have hereafter to us, than this, that you worship the same gods as we do. For has anyone reason to complain, that now you are come into this country, you should worship the proper gods of the same country? Especially while our gods are common to all men, and yours such as belong to nobody else but yourselves.' So they said they must either come into such methods of divine worship as all

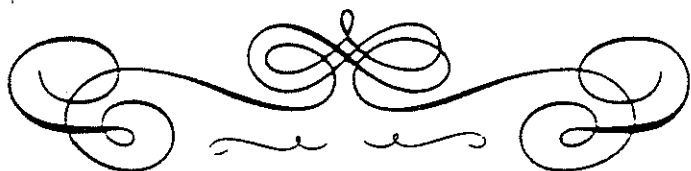
*others came into, or else they must look out for another world, wherein they might live by themselves, according to their own laws.*

"Now the young men were induced by the fondness they had for these women to think they spake very well. So they gave themselves up to what they persuaded them, and transgressed their own laws, and supposing there were many gods, and resolving they would sacrifice to them according to the laws of that country which ordained them, they both were delighted with their strange food, and went on to do everything that the women would have them do, though in contradiction to their own laws. So far indeed that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, *and into danger of the entire abolition of their own institutions.* For when once the youth had tasted of these strange customs, they went with insatiable inclinations into them. And even where some of the principle men were illustrious on account of the virtues of their fathers, they also were corrupted together with the rest." (emphasis added.)

(Antiquities of the Jews. Book 4, chapter 6.)

I am sure that the discerning reader will have no trouble at all in recognising the striking parallel of that account with what is happening in front of our very eyes within the true Israel nations today. There is a reason for our present position, and it's not new. It has been developing slowly but surely for several thousand years. And our shepherds have been too blind to see it.

God has a proper place for all nations and all people. But His full blessings can only be experienced by everyone, of whatever race, as they live within His Divine purposes for them. God is a God of Law and Order, not of confusion.



# TAKING JESUS SERIOUSLY.

Courtesy THE COVENANTER.

## SEVEN GRANITE PILLARS OF THE CHRISTIAN FAITH.

### CHECK WITH THE SCRIPTURES.

Whenever you read an article or a book, or hear a sermon about Jesus, check it up with the Scriptures, because in many cases (not in every case), you will find that the Jesus who is preached is not the Jesus of Holy Writ, but a Jesus who is the creation of the imagination of the preacher or writer. It is not "This same Jesus" of whom the angels spoke. It is not the Jesus of John 1:1; "In the beginning was the Word . . . and the Word was God."

The Biblical, authentic, total Christ, "This same Jesus" of Holy Writ, is the most unique, awesome, Holy Person ever to have trodden the earth. We can get too 'pally' with Jesus. We can forget His majesty, the awesomeness of His pure white spotless holiness. Remember Peter's first reaction to meeting Jesus and taking Him seriously: "Lord, depart from me, for I am a sinful man."

Many people have reduced Christianity to a mere admiration of Jesus, but in days when men are outdoing the beasts in beastliness and Satanically inspired tyrants have come to power in many lands, is it enough just to admire Him? Is this taking Jesus seriously?

### THE LORD'S CHRIST.

In the Bible, Jesus is called 'The Lord's Christ'. He is God's anointed Son, and His name has such pro-



found content and meaning in it that all that is of good in the whole universe, not in this earth alone, has come out of the fathomless Name of Jesus the Christ.

Someone asks, "Is this important? Does it matter?" It does matter, because nowadays all kinds of fascinating names are given to Jesus: 'the universal Christ'; 'the cosmic Christ'; 'the mystical Christ'; etc., etc.. These are ideas to be accepted by the mind, but the Jesus of Divine revelation, the Jesus of Divine reality, is a Divine Sovereign Royal Person to be surrendered to, obeyed, and followed.

There are many religions, but there is only one authentic total Jesus Christ, and these are days when we must have a well-stocked larder of Christian certainties, with Biblical goods on the shelves of our hearts.

### GOD'S DETERMINATION.

Bona fide Christianity does not stand alongside other religions. It confronts them with God's good news, shattering news, in and through the Person of His dear Divine Royal Son, Jesus the Christ. And the one overriding purpose why all Christians everywhere MUST take Jesus seriously is because Almighty God does so.

In the counsel chambers of eternity, God pre-determined that His Son, Jesus Christ, shall have pre-eminence in all things. God has already given to Jesus the pre-eminence, and through good and ill, all things are moving toward universal recognition of this fact. God's determination can be challenged, temporarily thwarted, fought against, but not defeated. He will prevail, and the pre-eminence of His Son is built into the very structure of the whole universe.

The universe is so made that it can only function properly in and through Jesus Christ, and this is the basis of the Christian Hope.

## THE FIRST PILLAR.

### "IN THE BEGINNING, GOD"

"In the beginning, God". This is the first rock-like granite pillar of the Christian Faith. Strange doctrines within the Christian church teach that with the coming of Jesus the Old Testament is finished and that Jesus is better than God. Nothing could be further from the truth. Never forget, that Jesus Christ time and time again said: "I come from the Father . . . the Words I speak are not of Myself; it is the Father that speaks in Me." God, who sent Jesus into the world, was behind every act and saying of Jesus. Note John 17:3; "This is life eternal, that they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent."

We must re-discover this vitalising Biblical truth, this rock-like pillar of the Christian Faith. And we must look upon the Bible as a place where we meet in person the living, vital, all-glorious, all powerful, all redeeming, all saving Sovereign God. That is where we must begin.

## THE SECOND PILLAR.

### JESUS, THE CREATOR OF ALL THINGS.

The teaching of the Bible is that Jesus is the Creator of all things, the executive agent by the power of the Holy Spirit. Note Colossians 1. All things are upheld by the Word of His Power. All things hold together in Him. All things were made by Him and for Him. If anything in the universe does not work according to the pattern of Christ it works its own ruin. And that includes us!

We send our children to school, and we do not care about the fact that they are being taught that Jesus did NOT create all things. Time did. This is sheer blasphemy, for it makes Time the god, it makes Time the saviour, it makes Time the creator, and that is rub-

bish. Why do we not protest at the evolutionary nonsense that is taught to our children? We should protest.

### THE THIRD PILLAR.

#### JESUS, THE COVENANT MAKER.

God cares for all people, and the Bible proves this. Christ died for all. Note I Timothy 2:1; "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, BE MADE FOR ALL MEN."

God is in the people's business to the utmost of His loving grace and power. Christ is not only the foundation, the theme, the lifeblood of the covenants; He is the Guarantor that every covenant will be fulfilled.

Many Christians do not even know why Christ came to this earth. Romans 15:8 tells us: ". . . to confirm the promises made to the fathers." What do we think of a Christianity that knows nothing about the fathers or the covenants? We must hold to these massive Biblical truths. Every covenant will be fulfilled because the Lord Jesus Christ has guaranteed this, which also means that God has not abandoned history, that He is guiding history to a glorious consummation because it has cost Him and His Son so much.

It was God Who confronted Abraham and decided his destiny and that of his descendants, and God intends that His people shall demonstrate that He has a destiny for ALL PEOPLE, in His own way, His own order, and His own time. He deals with Israel first. And just as Israel's beginning was from God, it was God's intention that Israel should be always caught up with this onward, saving activity of Almighty God.

### THE FOURTH PILLAR.

#### JESUS, THE REDEEMER OF ISRAEL.

You seldom hear this in church. God, seeing the end from the beginning, laid down definite laws for Redemption. Joseph and Mary, both descendants of Abraham, were told concerning the Son who was to be born to Mary: "He shall save HIS PEOPLE from their sins." How would they understand the words 'His people'? Read Luke 1:68; ". . . He has visited and redeemed HIS PEOPLE." Why this people? Because God starts off with a people to use as a servant, an instrument through which He can reach all people.

Because of repeated sins, that people disqualifies itself and sells itself into pawn. But God's purposes must go on throughout history, so in His wisdom and mercy He laid down the law that the Redeemer; (a) must be without blemish; (b) must have the right to redeem, and this right must come out of a next-of-kin relationship; (c) must have the ability to redeem; (d) must be willing to redeem. This is why Hebrews 2:14-18 tells us that Jesus could not take upon Himself any form other than the form of Abraham. He must have physical connection with the people He came to redeem.

Christ has bought us back, paid the price, and every man and woman in Israel who is deliberately and consciously living a selfwilled, sinful life is a thief. Such a person is stealing from God what God has bought. That is a terrible thought.

So, of this major pillar of the Christian Faith (of which we hear so little), Galations says: "When the fullness of THE time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons."

God was waiting for a special moment in history, then He acted with dramatic power in a unique way. When Jesus became Incarnate there was world centralisation, world cultural unity, world trade intercourse, world demoralisation, and a mixing of religions.

We have this pattern today, which will necessitate another dramatic, unique intervention by Almighty God.

### THE FIFTH PILLAR.

#### JESUS' PERFECT SACRIFICE IS HIS GLORY.

People sometimes act in Christian meetings in a way that they would never act in the presence of our Queen. There is something very wrong when we treat the Glorious Majesty of The Son of God as if it were a common thing. Remember in Whose house you are, and in Whose presence you are, for Jesus was the effective, perfect, eternally-acceptable Sacrifice Who died on the cross.

Vocabulary fails to explain how different His death was from any other. Jesus, Son of God, Son of man, perfect sacrifice, Lamb of God, offered in His own Person a sacrifice that is ETERNALLY PERFECT AND POWERFUL THROUGHOUT ALL ETERNITY. This is Christ's glory. Praise His Name! He is the perfect High Priest after the Order of Melchizedek, sitting on the right hand of God's Majesty on high.

### THE SIXTH PILLAR.

#### JESUS, THE TRIUMPHANT DISPENSER OF THE HOLY SPIRIT.

He said to His disciples: "Behold, I send the promise of My Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49).

Why were these His last words? Because they were most emphatic and would be the best remembered. He had not done all the work, but He had done the part He came to do. He said He would send the promise of His Father, the Holy Spirit, the Power that created and sustains the universe. Then He departed from His disciples.

If they had missed the Holy Spirit, they would have missed the whole purpose of Redemption, for the redemptive act of God must pass from history into experience.

### THE SEVENTH PILLAR.

#### JESUS, THE WORD, IS GOD'S TRIUMPHANT PRIESTLY KING OF GLORY.

Psalm 2:6; "Yet have I set My King upon My holy hill of Zion." God has acted in eternity, broken through into human history, and He has set His King.

This is why the Kingdom of God can never be reduced to some spiritual experience within the personal heart. The Kingdom of God means that God is King, acting in history through His people Israel to bring history to a Divinely-directed goal, a glorious consummation by finally destroying all evil and everything that is contrary to Him.

This is the Christian's hope, that the day will dawn when the earth will be filled with the knowledge of the glory of God as the waters cover the sea. Praise God we believe it!

### THE WEAK THINGS CAN CONFOUND THE MIGHTY.

Dictators have taken counsel against the Lord, and against His Anointed. It is certain God will not stand for it. He will break them with a rod of iron.

The message we leave with you is: GOD CAN USE CHRISTIANS IN THE BREAKING OF THE POWER OF THE OPPRESSORS BY VICTORIOUS, CONTINUOUS, BELIEVING PRAYER, because God chooses the weak things of the world to confound the mighty. It is the Godly, believing remnant in Israel who can play a dramatic and decisive part in the destiny of our people at this time. If enough of us pray, the plans of Satan can be destroyed.

## AGENTS COMMISSIONED BY GOD CAN DO THE IMPOSSIBLE!

When Hitler, Satanically inspired, was coming to power, reports told of his exhorting the masses to "Go out and make the impossible possible". He nearly achieved it.

We are told in the New Testament that in one of the cities, Jesus could do no mighty works "BECAUSE OF THEIR UNBELIEF." Unbelief is not static. It is a power within us that stands up against the Power of God, and binds it down.

All through the Bible, God uses very simple things.

We are told: "The wages of sin is death, but the gift of God is eternal life."

The children of Israel walked on dry ground in the midst of the sea.

When Peter and John met the beggar at the gate of the Temple, Peter said; "Silver and gold have I none, but such as I have give I thee. In the Name of Jesus Christ of Nazareth rise up and walk." AND HE DID.

At this crucial time our belief is being tested, and in future days may be tested to the utmost. Let us go forth as agents commissioned by Almighty God to do not only the possible, but in His power, and standing for these massive granite pillars of the Christian Faith, and taking Jesus seriously, to do

### THE IMPOSSIBLE.

May God help us all, and keep us faithful.



# The Prophetic Ministry of Elijah.

By. F. W. DOWSETT.

## PART TWELVE.

### THE TRANSLATION OF ELIJAH.

#### II KINGS 2:1-11.

*"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.*

*And Elijah said unto Elisha, tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.*

*And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And He said, Yea, I know it. Hold ye your peace.*

*And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.*

*And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he answered, Yea, I know it. Hold ye your peace.*

*And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.*



*And fifty men of the sons of the prophets went, and stood to view afar off. And they two stood by Jordan.*

*And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.*

*And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.*

*And Elijah said, Thou hast asked a hard thing. Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee. But if not, it shall not be so.*

*And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder.*

*And Elijah went up by a whirlwind into heaven."*

And so we come now to the final episode in the life and prophetic ministry of the great prophet Elijah.

There is something that always intrigues me about this great prophet. When he first came on the scene, he seemed to just appear from nowhere, and now as he leaves the scene, he seems to simply disappear. There is no build-up in either case. There is no introduction given as to his arrival, and no explanation given as to his departure. He suddenly arrives on the scene, and just as suddenly departs from the scene. These circumstances alone suggest the importance and very special nature of the ministry of this great prophet. I must confess that I get a little tired at the lengths that some people will go in their efforts to play down the miraculous nature of the events which surround the ministry of

Elijah, especially his translation. I can't for the life of me work out why people go to so much trouble to expound theories that are far more complicated and difficult to understand than the plain statements of God's Word. Some say he was caught up to heaven in a chariot of fire, completely misreading the Scripture. And I have read of others who claim that the chariot of fire was a 'flying saucer' into which Elijah entered. I even read one account which suggested that when our Lord ascended to heaven, as described in Acts 1:9, He was actually caught away in one of these flying saucers. Which means, according to verse 10, that Jesus will return in a flying saucer. Makes you wonder, doesn't it? I can't help getting the impression that many Christians can't accept the miraculous in regard to God's actions, and always want to explain these events in human terms, which can be more rationally explained and which seem more plausible, even if not understood. But our God is a God of miracles. To believe this is what makes our faith so vibrant and uplifting. It is this miraculous aspect which sets God so far apart and beyond the human sphere. And to denigrate this miraculous aspect is to reduce Him to the human level and remove the very foundation of our faith.

Now as we study this incident, there are two parties of whom we should take special note. Firstly there was the prophet Elijah and his successor, Elisha. Secondly, there were three groups of people referred to as 'sons of the prophets'.

When we look at the sequence of events as they unfolded, we find that both the first group of Elijah and Elisha, and the second group of the other prophets, all knew what was about to happen. Elijah, at that time, was the head of what was known as "The School of the Prophets", formed many years previously by the prophet Samuel. It was the original "Theological College", with Elijah as the College Dean or Principal. Thankfully, that is where the similarity ended, for it was not divided by all the denominational differences that we have today. They really taught the Word of God as it was, not as

particular people wanted it to be. In I Kings 19:16 we read that Elijah was instructed by God to anoint Elisha as his successor. So here we have the two leading prophets in Israel standing together in this great event. The one, Elijah, whose name means "God is Jehovah", representing Who God is, and the other Elisha, whose name means "God is Salvation", representing what God does. And just as God Himself cannot be separated from His attributes, so we find this incident demonstrating this wonderful fact, because each time Elijah told Elisha to stay where he was while Elijah went on further, Elisha refused to do so, insisting that he was going to accompany Elijah to the very end irrespective of the circumstances. They left Gilgal for Bethel, then for Jericho, then finally across Jordan, a journey of over twenty miles, and Elisha never once left his side. He knew the rewards of pressing on. The request that he finally asked of Elijah shows that he was completely motivated by the vision of, and dedication to, the position and ministry to which he had been called. Oh that Christians today could be filled with the same sense of purpose and vision. But alas, some only get as far as Bethel, which means 'The House of God'. They get no further than their church, and stay glued to their seats lest someone else sits in it while they are not looking. Others get past the first stage and make it to Jericho, which means 'fragrance'. They taste of the fragrance of the Word, and even experience some of its deeper and richer blessings, but they go no further. Perhaps to some, Jericho represents the place where all their walls fall down, where the victory of Joshua, (whose equivalent name in Greek is Jesus), gives way to the defeat of the city. Like those who receive the seed sown in the stoney places, the Word is first received by them with joy, but when tribulation and persecution arise, they stumble and give up. (Matt.13:20-21). Then there are those who reach Jordan. And even here there is a sifting out. There are those who, even having come thus far, stand back and watch. The final and most important miracle is just too much for them, and the final prize of the High Calling of God escapes them. It is only those who carry their faith - not just their beliefs, but their

faith - to the ultimate limits who finally receive the ultimate prize.

So Elisha remained steadfastly with his master Elijah right to the very end.

But what of the other group, the prophets? It is interesting to note that they, as well as Elijah and Elisha, knew what was about to happen. But they not only knew WHAT was about to happen, but WHEN it was about to happen. When Elijah and Elisha reached Bethel, the first stage of their journey, the prophets at Bethel went up to Elisha and asked him if he knew that the Lord was about to take Elijah away. It's interesting to realise that they must have thought that Elisha may not have known this. They must surely have known that Elijah had anointed Elisha to be his successor, and that he was thus senior to them, being second only to the great prophet Elijah himself. I feel that they showed a great deal of presumption in their attitude, in thinking that the Lord would show them special favour over and above His recognised and anointed senior prophet. How reminiscent of today with all the voices of so-called prophets resounding in a Babel of confusion, setting themselves up above the clear statements of God through His appointed prophets. Many of them are so full of their own importance that they don't even consider the possibility that anyone else could possibly have a more accurate understanding than they. I well remember an incident some years ago when a pastor was invited to speak at a particular church. Afterwards some of the congregation were heard to remark that they were surprised to find that God had spoken to someone else beside their own pastors. They had apparently been led to believe that their own pastors were the only ones who had the truth. I wonder whether or not the visiting pastor was ever invited back to preach. But Elisha soon put the prophets' doubts to rest. "Of course I know what is about to happen", he said. "Stop making a fuss." The main point to note about this is not so much their doubts about whether or not Elisha knew about it, but the fact that THEY knew about it in the first place.

These prophets were not influenced by denominational doctrines, or man-made traditions. And I'm not saying that denominational doctrines are necessarily wrong. The main difficulty, as I see it, is that they can be, and all too often are, unnecessarily restrictive. All too often the people hear the 'voice of the church' instead of 'the Voice of God'. But these prophets of those far off days were steeped in the Scriptures, and because they constantly waited upon the Lord and were jealously faithful and obedient to His Law, God continually revealed His Will and Purposes to them in very great detail. Doesn't He say, in Amos 3:7;

*"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."*

But of course this revelation places upon the particular prophet a very great responsibility to correctly use and apply the revelation given to him. So many, alas, use it for their own aggrandizement, instead of to the Glory of God. Thus they become false shepherds who feed themselves rather than the sheep of God's pasture, and bring condemnation not only on themselves, but unfortunately, disgrace upon the Word of God.

Having passed through Bethel, they then journeyed on to Jericho. And exactly the same thing happened there. The prophets approached Elisha, and again asked him if he knew that the Lord was going to take Elijah away. He answered in exactly the same terms. So here was another group of prophets who knew what God was about to do.

So they continued on the third section of their journey, and finally arrived at the River Jordan. And this is where it all happened. The first thing we note from the Sacred Account is that a specific number of fifty prophets is mentioned. Obviously, all the prophets in this place were not involved, which is most significant. Those who did attend this final act in the drama

stood, we are told, 'to view afar off,' whilst Elijah and Elisha proceeded to the banks of the Jordan. What must have been going through the minds of all those present? Was this not the very same thing that had happened to their ancestors so many years ago? As they watched Elijah smite the waters with his cloak, and the waters roll back, they witnessed the third such instance of God's Almighty Power. On the first occasion, God had separated the waters of the Red Sea to allow the Children of Israel to cross in order to escape their enemy. On the second occasion, God had again separated the waters, this time of the Jordan, for the same people to enter their promised land. It is most significant that in Joshua 4:14 we read these words;

*"On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life."*

At the crossing of the Red Sea, God magnified Moses. At the crossing of the Jordan the first time, God magnified Joshua, whose name, as we previously saw, is the equivalent of Jesus. And now at this third crossing, God was about to magnify for all time, his great prophet Elijah. The fact that it was Moses and Elijah who appeared with our Lord Jesus Christ at the vision of the Transfiguration is clearly not a coincidence.

So we find that this third group of prophets not only knew what was to happen, and that it was to happen soon, but they knew that what was to happen was to happen NOW! And as they watched, Elijah asked Elisha for his final wish of him. Now whatever else Elisha may have been, he was certainly not bashful. He clearly knew the principle behind the Lord's teaching of "Ask and ye shall receive". He knew that whatever Elijah had for him was from the Lord, and he wanted as much of the Lord's blessing and power as he could get. So without hesitation, he requested twice the amount of the Spirit which Elijah possessed. Obviously, this was not in Elijah's power to decide, so he told Elisha, no doubt under the leading of the Holy Spirit, that if he

saw him as he was being taken away, then God would grant his wish. That would be the sign by which he would know that God had agreed to his request. So they walked on, and as they talked, suddenly there appeared the chariot of fire, drawn by horses of fire, and they separated Elisha from Elijah. And as Elisha stood there watching, his master Elijah was caught up in a whirlwind and carried out of his sight into heaven. I wonder what he thought? I wonder how he felt? Nowhere in Holy Writ to that time is it recorded that anyone ever experienced anything like this before. What an awesome display of power. And the prophets who were gathered there waiting for it, actually saw it happen.

Now what does all this signify? Obviously, various incidents in this episode could be used to illustrate certain spiritual truths. But this should not be allowed to detract from the main prophetic significance of the event itself. Here we have re-enacted the very event by which the children of Israel entered into their Promised Land so many years before, and in order to understand the significance of this event now taking place, we need to understand just who or what the various participants represented at this particular time. I believe that God is here giving us a clear picture of both the Kingdom of God itself, and the Elders or Rulers of the Kingdom. There is a difference. A very big difference. Whilst they were both a part of the Kingdom, they each represent a particular, and different, section of the Kingdom. Elisha represents those who constitute the citizens of the Kingdom, whilst Elijah represents those who constitute the rulers over the kingdom. They both crossed the Jordan, which represented their final total deliverance through the working of God's miraculous power on their behalf. But they did not experience the same results. To understand this difference, let us ask ourselves the question, 'How do we gain access into the Kingdom?'

Firstly, we could be born into it. The Kingdom of God is an earthly Kingdom, as distinct from a Kingdom in the heavens. Its earthly name is Israel. So if one is born an Israelite, one is born into, and becomes a mem-

ber of, this kingdom. But if there is one thing that comes over loud and clear from the Scriptures, it is that Israelites had to adhere to very strict rules in order to retain their membership in this kingdom. You will find time and time again in the Old Testament where God passed sentence, that if people committed certain acts they were to be cut off from the people. I suggest that apart from other aspects of the sentence imposed, this meant that they first of all lost their Israel citizenship. You see, there was more to being an Israelite than just being born one. You had to retain your qualifications. And this could only be done by participating in, and accepting, the covering of righteousness which came through the sacrifice and shedding of blood for the remission of sins. You see, we can be an Israelite by race, but we can only retain that position by grace. When our Lord was talking to Nicodemus, as recorded in John chapter three, He said that we could neither see, (or understand) the Kingdom of God, nor enter into it, unless we are 'born again', or more correctly 'born from above of the Spirit'. Ultimate membership in the Kingdom required not only material, but spiritual qualifications. Those who possessed only the material qualifications of membership, without the necessary spiritual qualifications, would ultimately lose their membership. This is demonstrated quite clearly by our Lord in Matthew 8:11-12, where He said;

*"That many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven. But the children of the kingdom shall be cast into outer darkness. There shall be weeping and gnashing of teeth."*

You will remember that Esau possessed the Birthright only until he despised it. Having so lightly cast it aside, he could not recover its blessings again, even with the shedding of tears.

So we find that access into the perfected Kingdom is ONLY obtained through our individual acceptance



of the sacrifice of our Lord Jesus Christ, as the Lamb of God, on our behalf. Thus we have those who constitute the citizens of the Kingdom. Sadly, the great majority of Christians never get past this point. They never get past being citizens in the Kingdom. And why? Simply because they are very rarely, if ever, taught the difference between being a citizen and being a ruler. I've lost count of the number of times people have said to me that they are saved and that's all that matters. All I can say is that if that is all they want, then that is all they'll get. We become a citizen by the Grace of God. We become a ruler by our own efforts thereafter. That may come as a shock to some people, but Paul states quite clearly in Phil.3:14;

*"I PRESS (pursue after, follow earnestly) towards the mark for the prize of the high calling of God in Christ Jesus."*

The 'prize of the high calling of God' I believe is not just to get into the Kingdom, (that was the least of Paul's worries), but to qualify to REIGN, or to be an ELDER, in the Kingdom, and as such, to qualify to take place in the First Resurrection, as set down in Revelation 20:4-6.

And this is what is portrayed by these two great men, Elijah and Elisha. They had both crossed Jordan. Those who had qualified to be citizens and those who had further qualified as rulers were walking and talking together, when suddenly it happened. They were parted from each other by a deliberate act of the Lord. Only Elijah, representing the RULERS, was taken up. There is a very interesting confirmation of the prophetic meaning of this in Luke 17:34-36, where we read that two shall be together but only one shall be taken. Most commentaries that I have read apply this to show that the Lord could come during either day or night, and this is quite right. But it misses the full intent of the statement. It doesn't say, nor does it imply, that the one taken is going to heaven and the one left is going to hell, as so many seem to think. It merely points to an act of separ-

ation which becomes quite clear when we realise that the words 'be taken' mean 'to be taken from beside another, and taken to one's self'. In other words, it is a selective process of favour, not necessarily one of judgment.

And so this wonderful event as it affected both Elijah and Elisha gives us a graphic illustration of what we can expect in the very near future. The RULERS, or those who will reign OVER the Kingdom will be separated from those who will simply occupy the position of citizens in the Kingdom, and they will be raised first, to attend the marriage Supper of the Lamb, where they will receive their various appointments of rulership, and be filled with the fullness of the knowledge of God.

This translation (and of course the accompanying resurrection) of the ELDERS OF ISRAEL will, I believe, constitute "the sign of the Son of Man" spoken of by our Lord Jesus Christ Himself in Matt. 24:30. And just as Lazarus came forth from the dead at the shout of the King, demonstrating how the resurrection is to take place, so I believe that the translation of the living will be accompanied and accomplished by the appearance of the Fiery Horses and Chariots of Israel, just as in the case of Elijah. Why should God do it differently when He has already shown us the pattern?

So we see that the very last incident in the life of this great prophet Elijah was prophetic of an even greater event in the then distant future history of God's people Israel. The time will come, indeed it is already at the very doors, when the trumpet of God shall summon the ELDERS of Israel. They will be changed in a moment, or as the word implies, in their atomic structure, the Greek word here translated as 'moment' being 'atomos'. And they will be the firstfruit of those who will eventually "be like Him."

But there is one final aspect of this great incident which we should not overlook. What was the result of this translation? Elisha was told that if he saw Elijah

as he was taken away, then he would receive a double portion of the spirit of Elijah. The record shows that he did see Elijah go, and that as Elijah ascended into the air, his mantle fell on Elisha. You will remember that I suggested that Elisha, in this incident, represents the Kingdom. So in the prophetic application of what happened, how does this relate to the Kingdom? What is going to happen within the Kingdom?

I believe that it is then, when the people are stunned at the sight of the resurrection and translation of the overcomers, or Elders, that Israel will be turned about in a mighty way towards her God, so that she may move forward in her Divinely appointed task of really being a blessing to all the families and nations of the earth. I believe that at the same time as the Elders of Israel are summoned to the Marriage Feast, Elijah will return, as promised by God in Malachi 4:4-6, and in "turning the heart of the fathers to the children, and the heart of the children to their fathers", will bring about the greatest revival in our history, preparatory to the actual appearing and return to this earth of our Lord Jesus Christ to take over the Throne of David, and to take the government upon His own shoulders. Thus, in a very real sense, the nation will be doubly blessed, as signified by the double blessing accorded to Elisha. It is not without significance that Elijah was involved in eight miracles, whilst the Scriptures show that his successor Elisha was involved in sixteen miracles, exactly double.

Truly will the spirit of Elijah, "Jehovah is God," fall in a double portion upon God's people, and we will experience the presence and blessings of God in a way that we have never dreamed. The Coming King will pour out His blessings two-fold upon us as we prepare to meet Him as our Bridegroom.

We are not in darkness as to the timing of this great series of events. God has promised that "the wise shall understand". That doesn't mean that any of us will know the exact day and hour of His return. But it does

mean that we will be able to recognise the signs as He reveals them. And every sign that He has revealed shows in the clearest terms that this great day is literally about to dawn. As one writer recently said, "We are no longer talking in years or months. We are now talking in moments."

My sincere prayer is that we will recognise this fact, and that we will be prepared, as wise virgins, to answer the call as it now resounds,

BEHOLD, THE BRIDEGROOM COMETH!  
LET US GO OUT TO MEET HIM.



**Now read the sequel!**

# **THE RETURN OF ELIJAH**

by F. W. DOWSETT.

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## *Can Anything be "Judaeo-Christian"?*

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It is necessary to face a vital issue which is all decisive. It is a key which shall unlock many, many areas of the Bible that have been unexplainable in the past. A simple word for this key is, IDENTITY.

Remember it well

Today we are constantly being bombarded from all sides with references to "our Judaeo-Christian heritage". These phrases appear often in the writings of hosts of men seeking to mould public opinion for ecumenical reasons.

Is there any truth in this phrase, "Judaeo-Christian"? Is Christianity derived from Judaism? Does Christianity have anything in common with Judaism? Who can say with authority what the answer may be? Certainly Jesus Christ is the great authority on this subject, for none knows better than He; and next would come His disciples. Let us ask them whether Christianity can be truthfully called "Judaeo-Christian".

The foundation and highest authority of Judaism is the Talmud. In the time of Jesus Christ, this bore the name of 'The Traditions of the Elders'. At that time, there were two principle religious sects, the Sadducees and the Pharisees. The Sadducees were gross materialists who did not believe in a resurrection of the dead, or in any other form of immortality. They recognised the written Law as given by Moses in the Pentateuch, but it was 'lip service' rather than honest obedience. In the time of Christ they controlled the priesthood, and the High Priest was always chosen from their ranks. The

Pharisees, on the other hand, recognised the existence of angels and spirits, both good and bad, and believed in resurrection from the dead. While they recognised the written Law, as given in the Scriptures, they also claimed that there was also a great body of oral tradition which was of at least equal authority with the written Law, and many claimed that the Tradition was of greater authority. By their tradition, they undertook to explain and elaborate upon the Law. This was "The Tradition of the Elders", to which the name of "Talmud" was later given. It had its beginning at Babylon, during the Babylonian captivity of the nation of Judah, where it developed in the form of the commentaries or targums of various rabbis, undertaking to explain and apply the Law. This Tradition, or Talmudic, Judaism, was very different from the true religion we find in the Old Testament. The late Rabbi Stephen S. Wise, who was the Chief Rabbi of the United States, expressed this so clearly that we cannot improve upon his words. He said, "The return from Babylon, and the adoption of the Babylonian Talmud, marks the end of Hebrewism, and the beginning of Judaism." Since the true religion of the Old Testament was the religion of the real Hebrews, (not Jews), the learned Rabbi was quite right in calling it "Hebrewism", and noting that it was abandoned when the Talmud, or "Traditions of the Elders" was adopted, and that this also constitutes the beginning of Judaism.

One statement is commonly made these days, even by those who should know better, that "we Christians owe a debt to the Jews, for we got our Bible and our religion from them". While many people have been deceived into believing this, it is completely false. Part of the mistake comes from the complete confusion in the minds of nearly all people as to just what they mean by "Jew". Are they referring to people of a certain race, or people of a certain religion? For the two are not the same. There are in Africa today some pure blooded Negroes who are Jews by religion. Likewise, there are some people today who are racially of the stock we know as "Jews", but who have been converted to other religions.

First, let us consider the claim that we got our Bible and our religion from the Jews, as meaning Jews by religion. It is certain that we didn't get the New Testament from them, for it condemns the Jewish religion throughout all the New Testament. But did we get the Old Testament from them? No! For several reasons. In the first place, no Jew by religion existed before the return from the Babylonian captivity, shortly after 536 B.C. Their great historian Josephus says, "So the Jews prepared the work. That is the name they are called by from the day that they came up from Babylon." The only books of the Old Testament that were written after the return from Babylon are Kings, Chronicles, Ezra and Nehemiah (all of them historical rather than doctrinal), and Haggai, Zechariah and Malachi. In none of these do the Jews receive anything but rebuke for their wickedness for their apostacy from the religion of the Old Testament.

Jesus Christ told the Jews;

*"Well hath Isaiah prophesied of you hypocrites, as it is written, 'This people honoureth Me with their lips, but their heart is far from Me.' Howbeit, in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the Commandments of God ye hold the traditions of men. . . Full well ye reject the Commandment of God, that ye may keep your own tradition."*  
(Mark 7:6-9).

The entire 23rd chapter of Matthew should be quoted here especially, but space does not permit. So read it now and understand fully the distinction between Hebrewism and Judaism from the mouth of Jesus Christ Himself.

Well then, can it be said that we got our religion of Christianity from men of Jewish race? No, it cannot. Seven different times, Jesus begins His denunciation of the Jews with the words, "Woe unto you, scribes and Pharisees, hypocrites!" And remember that the Pharisees

represented the highest form of Judaism. Was this Judaeo-Christian? Without one single exception, Jesus utterly rejected and condemned Judaism, in language as strong as He ever used against complete idolatry.

But what of the Pharisees and the Sadducees? Did they show any attempt to become reconciled to him, and to have a part in some so-called 'Judaeo-Christian' religion? When they heard of His miraculous healing of the sick, or even saw it with their own eyes, their attitude is summed up in Matthew 12:24;

*"But when the Pharisees heard it, they said, 'This fellow doth not cast out devils but by Beelzebub, the prince of the devils' "*

They totally rejected Him. For example, in the 7th. chapter of John, where they sent officers to arrest Jesus, they came back without Him. And we read;

*"Then came the officers to the chief priests and Pharisees, and they said unto them, 'Why have ye not brought Him?' The officers answered, 'Never man spake like this man'. Then answered them the Pharisees, 'Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him?' " (John 7:45-48).*

And finally, their only reaction to Him was that of hatred and murder. Matthew 12:24, Mark 3:6, and John 11:47,48 and 53, all record the incident;

*"Then gathered the chief priests and Pharisees a council, and said, 'What do we? For this man doeth many miracles! If we let Him thus alone, all men will believe on Him.' . . . Then from that day forth they took counsel together for to put Him to death."*

In fact, as we read in John 12:10-11, they even conspired to murder poor Lazarus, whom Jesus had raised from the dead, because this miracle caused many to



believe in Jesus Christ. Is THIS "Judaeo-Christian"? 'Judaeo' it truly is, but Christian it is NOT, and never was.

It can be clearly proved, both out of the historical books of the Bible, and out of the only thorough history of the times written by one living when the facts were still well known, Josephus in his "Antiquities of the Jews", that the Jews were a people distinct and separate from God's people Israel, although living among them. The Jews were the Canaanite peoples who lived in Palestine before Israel entered the Promised Land, and who were not driven out, being allowed to remain in the land whilst paying heavy tribute taxes, and became the half-breed mixture from some intermarriage between the Canaanites and the Israelites. (see I Kings 1:1-3). The prophets who wrote the books of the Old Testament, on the other hand, were all pure Israelite stock, from one or another of the twelve tribes of Israel. Moses, Jeremiah, Ezekiel, Habakkuk, Haggai and Zechariah were of the Tribe of Levi. Joshua and Samuel were of the Tribe of Ephraim. Isaiah, Daniel, and Zephaniah were of the House of David, which was of course of the Tribe of Judah. Jonah was of the Tribe of Zebulun. And Hosea was of the Tribe of Issachar.

When the Assyrians conquered and deported the people of the ten Northern tribes, the Bible records that the Assyrians brought other people in from the Assyrian Empire and settled them in Samaria, in place of the Israelites they had deported. But Samaria is only the southern half of the territory occupied by these ten Northern tribes. The northern half was Galilee, and this was left vacant. When the Kingdom of Judah was later deported to Babylon for their seventy years captivity, their land was left with very little population, and while they were gone, the Edomites, descendants of Esau, mixed with Canaanite people, and were forced out of their own land by pressure of invading Arab tribes, and moved westward into the vacant lands of Judah. Therefore, when the portion of the two tribes of Judah and Benjamin returned from the Babylonian captivity, they

were too few in numbers to drive out the war-like Edomites, and had to try to squeeze into the very little territory they had left. It was too small for them, so what was left of the Tribe of Judah took the little territory remaining around Jerusalem, and Benjamin was pushed to the north. They could not move next door, into Samaria, as that was occupied by the people the Assyrians had settled there, so Benjamin had to leapfrog over them into the vacant territory of Galilee. That the apostles and the majority of Christian converts came from the Benjamites should not surprise us, for when the kingdom was split in two upon the death of Solomon, God said that He would leave Benjamin with Judah so that the House of David should have a light before them. (I Kings 11:36, 12:21). In Christ's time the people of Benjamin were still the 'Light Bearers'. In the New Testament, all the Apostles were of the Tribe of Benjamin except Judas Iscariot, the only Jew among them, who came from the village of Kerioth, in Southern Judea. "Iscariot" is a corruption of "Ish Kerioth" which means "a man of Kerioth". Paul tells us that he, Paul, was of the Tribe of Benjamin, and all the other apostles, except Judas Iscariot, were from Galilee where the Tribe of Benjamin settled after the return from Babylon.

This is confirmed by Jesus Christ Himself. In Matthew 15:24 He said;

*"I am not sent but unto the lost sheep of the House of Israel."*

In the tenth chapter of the Gospel of John, Jesus tells the Jews;

*"I am the good shepherd, and know My sheep, and am known of Mine. . . But ye believe not, because ye are not My sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me."*

From the Saviour's own lips we have the proof that the Jews are NOT of the Tribes of Israel. Note

carefully that He does not say that their unbelief keeps them from being His sheep. He says the exact opposite. That the reason they do not believe is that they are not of His sheep, that is, of the House of Israel.

Christianity and Judaism are completely and irreconcilably inconsistent. Which ever one is right, the other must be wrong, for they mutually repudiate each other. A great part of Jesus Christ's reported words are His denunciation of the Jews for their religion, which He tells them, is not that of the Old Testament. In John 5:46 Jesus told them;

*"Had ye believed Moses, ye would have believed Me, for he wrote of Me."*

And in Luke 16:31 Jesus said;

*"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."*

He was right. He did rise from the dead, but to this day, they are not persuaded.

It is clear therefore, that we did not get either our Bible or our Christian religion, either in whole or in part, from those who were Jews either by religion or by race.

The expression "Judaean-Christian" is not only a contradiction in terms, but a deliberate attempt by the enemies of God to brainwash the true Israel people of God into accepting this enemy into their midst where for centuries they have distorted and confounded the truth of God's Word, and destroyed the faith of millions.

It never has, and never will have, any part in either the origin or the expression of our Christian Faith.

which can only come through the infilling 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.

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We also invite you, our readers, to send us the names and addresses of any whom you think could be blessed by receiving a free copy. In this way you can share in the proclaiming 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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WHO IS A GOD LIKE UNTO THEE,  
THAT PARDONETH INIQUITY,  
AND PASSETH BY THE TRANSGRESSION OF THE  
REMNANT OF HIS HERITAGE?

HE RETAINETH NOT HIS ANGER FOR EVER,  
BECAUSE HE DELIGHTETH IN MERCY.

HE WILL TURN AGAIN,  
HE WILL HAVE COMPASSION ON US.  
HE WILL SUBDUE OUR INIQUITIES.  
AND THOU WILL CAST ALL THEIR SINS INTO THE  
DEPTHS OF THE SEA.

THOU WILT PERFORM THE TRUTH TO JACOB,  
AND THE MERCY TO ABRAHAM,  
WHICH THOU HAST SWORN UNTO OUR FATHERS  
FROM THE DAYS OF OLD."

(Micah 7:18-20).

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