



# THE COVENANT VISION

*Sept./Dec.*  
**1989**

## Contents

ISSUE No. **27**

Editorial. . . . .	1.
Jacob's Special Spotted Sheep. . . . .	4.
Report '89. . . . .	9.
The Divine Insurance Policy. . . . .	13.
The Parables of Balaam. . . . . Pt.4. . . . .	32.
The Ultimate Ruler. . . . .	42.
The Voice of the Watchman. . . . .	49.
Study in Revelations. . . . . Part 9. . . . .	51.

---

---

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

---

---

# 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.)

# Editorial

*"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken.*

*And then shall they see the Son of Man coming in a cloud with power and great glory!"*

(Luke 21:25-27).

It is very easy, when reading the above statement of our Lord Jesus Christ, to think in just physical terms of the disasters which are increasingly occurring throughout the world. There can be no doubt about the significance of events today. When we have an economic crash the day before the first day of the Feast of Tabernacles (lunar reckoning), and then another crash on exactly the same day before the Feast of Tabernacles two years later, then follow that with a major earthquake in San Francisco four days later, and a further severe earthquake in China two days later again, then to believe that this is just coincidence must be equal to believing in fairies. (i.e., the bottom of the garden variety). Events are certainly overtaking the world at an ever increasing tempo, and there can be no doubt but that people are becoming more and more confused and concerned at the possibilities for the near future. But don't you think it strange that when a financial deal to buy an airline company falls through, there is an immediate crash on the stock market. But when one of the chief cities of America has a disastrous earthquake, there is hardly a flutter in financial circles. I wonder why? Could it possible be that there are no political or financial gains to be made out of earthquakes and personal disasters, whereas major company and financial take-overs are an entirely different matter. Doesn't it make you think about how the world monetary powers



cannot control nature to their own advantage, but can do very well thank you out of controlling and manipulating major financial deals.

Which brings us to another, and most important aspect of what our Lord said in the above statement. Those who just read the Bible, as distinct from those who actually study the Bible, rarely have a clue to the deeper meaning and prophetic application of these statements. In prophetic terminology, the expression "sun, and moon, and stars" applies to ruling powers, not just the heavenly bodies. And when we look up the meaning of the word translated "distress", we find that it does not mean 'anguish', but rather 'a meeting, or joining, or holding together.' The expression 'the sea and the waves' prophetically applies to 'people'. So we find that in its prophetic application, the Lord is warning us that just prior to His return there would be special activity within the powers which control us, a meeting or joining together of nations, and extreme agitation among the people generally, indicated by the expression that they would be 'roaring'. So in order to more fully understand what our Lord was saying, we obviously have to study His statement much more deeply in the light of its prophetic application.

The fact that all these conditions are now so much in evidence is no coincidence. Politicians and journalists and even parsons can rave on all they like about these terrible people who believe in a "conspiracy", but it makes no difference to the plain fact that there IS such a conspiracy. And we'd better believe that these people do not oppose us because they don't believe we're right. In the main they oppose us because they are part of it, and don't want others to be awakened to what is going on. When you find the Archbishop of Canterbury openly advocating the Pope as our religious leader, and our own Queen, (may God forgive her) attending special prayer services with, and thereby giving her tacit sanction to a unity of Christianity with heathen religions and gods; when the plans for a one-world government, and one-world economy, and one-world religion

are openly canvassed in the media as inevitable and desirable; when we see the people in various parts of the world rising up against the tyranny imposed on them, but in such a way that the tyranny becomes more subtly imposed; and when you add to this that it is all happening in the very same period during which our Lord warned that the 'church' would be 'lukewarm', and fit only to be spewed out of His mouth, (His words, not mine); then is it any wonder that the people are in a state of terror and confusion, and finally give up on the whole scene. To the average man in the street, things have become so complicated, (deliberately so), and so confused, (also deliberately so with the only offered alternatives seen to be no better than what they already have), that they sadly, even if understandably, have decided to eat, drink, and be merry, for tomorrow they die.

Who do we blame for this state of affairs? Obviously the people themselves have to accept their fair share of blame, because they have the same free will to decide for themselves, just as we who know the Lord. But when we turn to God's Word we find that the greater judgment is passed by God upon the false shepherds who have miserably failed to feed His sheep. Thus, those of us who are referred to as 'laymen' are left to try to awaken God's people to the dire circumstances in which we now find ourselves, and all too often, we have to do it against the opposition of the very spiritual leaders who are supposed to be on God's side. There is going to be a dreadful day of reckoning in the very near future, and we can only implore those who read this to get their priorities straight; to stop pampering and supporting those who oppose the truth of God's Word, and to devote their resources and energies and everything in their power to preparing both themselves and those whom they contact, for the return of the Lord God of Israel. I can assure you, He is not going to be satisfied with weak, lame excuses. Now is the time to convert earthly wealth into everlasting treasure. It's the only thing that is going to survive. Remember, if you're not willing to be a part of the solution, then you'll almost certainly become or remain a part of the problem. ★

# Jacob's Special

## Spotted Sheep.

FOUND AMONG OUR PRESENT-DAY FLOCKS.

by REV. J.A.B. HAGGART.

Through Jacob, the grandson of Abraham, God began to bless His chosen people in special ways. It was through Jacob that God's promise to Abraham to multiply his progeny began to be fulfilled. Jacob's twelve sons were to father the twelve tribes of Israel whose offspring were to cover the earth. Jacob was born circa 1983 B.C. Today, some 4,000 years later, we see the fulfillment of God's promise to Abram, when He said, "Your name shall no longer be Abram, your name shall be Abraham, for I will make you a father of a host of nations. I will make you exceedingly fruitful. I will make nations of you, and kings shall spring from you. I will fulfil My covenant between Myself and you and your descendants after you, generation after generation, an everlasting covenant, to be your God, yours and your descendants after you." (Gen. 17:6-8. N.E.B.). Jacob's sons were Isaac's grandsons, known in history as "Saxons" which closely defines the Celto-Anglo-Saxon race of people now living in such great numbers over the face of the earth today. God had this in mind when He made these promises to Abraham, which were continued through Isaac and Jacob. God has not only prospered His people Israel, but they became so fruitful that they were the envy of all other people.

In Genesis 31 is described the manner in which the pre-incarnate Christ appeared to Jacob, and assured him that He was still watching over him as He had that night at the gates of Luz near Bethel, when He showed Jacob the ladder reaching up to heaven. "I am the God who appeared to you at Bethel where you annointed a sacred pillar and where you made your vow." (verse 13).

Jacob had spent twenty years with his uncle Laban at Haran. For seven years Jacob had laboured for Laban to get Rachel, and was given Leah instead; seven more years to finally get Rachel, and six more years to earn his flock.

After all these years working for Laban, he called Rachel and Leah out of the fields where he could talk with them alone. He told them that Jehovah had told him to "return to the land of your fathers, and to serve your relatives there, and I will be with thee there."

It was during this six year period previous to the return of Jacob to his homeland that a miracle occurred in the life of Jacob and in the life of all of Israel. A new breed of sheep was created which, even to this day, is called "Jacob's Spotted Sheep". It is a species of sheep unknown in the world before. Herds of Jacob's Spotted Sheep can be found today on every continent where the people of Israel have wandered, particularly in England and the United States of America. Wherever this species of sheep are found, there are found the descendants of Jacob in great numbers. There is living proof that Israelites have lived and prospered. There is found the evidence of the stamp of approval that has been enjoyed by the sons of Abraham, Isaac and Jacob! We ask the question, "How did Jacob happen to create this special breed of spotted sheep and goats? Was it his own idea, or whose idea was it? The answer is given very plainly in Genesis 31:10-14;

"In the season when the flocks were on heat, I had a dream. I looked up and saw that the he-goats mounting the flock were striped and spotted and dappled. The angel of the Lord said to me in my dream, "Jacob", and I replied, "Here I am", and He said, "Look up and see. All the he-goats mounting the flock are striped and spotted and dappled. I have seen all that Laban is doing to you. I am the God that appeared to you at Bethel where you anointed a sacred pillar and where you made your vow.

Now leave this country at once and return to the land of your birth."

Here we find the source of the inspiration which was given to Jacob to create a new breed of animals, even the Lord Christ Himself, who had appeared to Jacob in a dream at Bethel, giving him a preview of the Kingdom of God to be established upon the earth. Therefore, the One who entered his dreams at Haran and showed Jacob how to create a new flock and prosper him was the pre-incarnate Christ Himself! As an Angel of Light, He likewise had come to Abram, to Isaac, and also to Jacob to aid and help them, each one, as they needed Divine help in carrying out the Divine plan of God! There can be no doubt about it. Scripture attests to the fact that the Lord came personally to the three men who were to initiate the new race that was to come to be the Israel of the Bible and the Israel of history. Some four hundred years later, after their slavery in Egypt, leadership to take the Israelites out of Egypt was provided by Moses, chosen by the Lord to execute it. Likewise were Joshua, Sampson, Gideon and others chosen by the Lord, and helped to provide the leadership need to meet each situation.

From the time of Abraham, the Lord increasingly prospered the children of His choice. Just as He came and chose Abraham to father a new race, so did He come to Jacob in Haran and help him create a new species of sheep. This strain of sheep bears the name of Jacob and, as the children of Israel have spread throughout the earth, so has this strain of animals followed them wherever they have settled. These sheep were given to Israel by the Lord Himself as a sign of His blessing upon them and evidence of His gift of prosperity to them. These were a peculiar sheep, just as the children of Israel are a "peculiar people", having special qualities that no other flock has. What are these special qualities?

The writer recently visited the Sonoma County Fair held in Santa Rosa, California, and came upon a



pen of spotted sheep of Jacob's creation. It is part of the species that has been in existence almost four thousand years, the time when the Lord visited Jacob, the grandson of Abraham, who was forming his own flocks out of the sheep of Laban in Haran.

I talked with a woman sitting in one of the empty pens, quietly spinning yarn out of the wool of her sheep. I asked her, "Are these your sheep? They are marked differently. What are they called?"

She answered, "These are Jacob's Spotted Sheep that are described in the Bible. Jacob was given a dream and was shown how he could identify and gain an increase of his flocks from those which he was tending for his Uncle Laban. I have a flock of these sheep on my farm near Sebastopol. From their wool I get the fleece from which I make the yarn that I use. The fleece from these sheep is easier to use than any other sheep in the world. Its texture and body make it very easy to form the thread which I spin from the wool. And as you see, besides the black and white are the various shades of gray available. The yarn lends itself to an endless variety of designs in the fabric which is woven. I never tire of spinning this wool. That's why I have chosen Jacob's sheep exclusively for my pastures. The ewes lamb very easily, and the flock increases quite rapidly. No wonder Jacob prospered!"

On a small table beside her I noticed a book entitled "British Sheep Breeds" written by Elizabeth Henson, a woman who is dedicated to the recognition and preservation of the historic flocks of Jacob's Spotted Sheep in England, in America, and in the British Commonwealth of countries scattered around the world. Her books are sponsored by the American Minor Breeds Conservancy located in Pittsboro, North Carolina. She traced the line of Jacob's flocks down through the years from Egypt to Spain, and from Spain to the British Isles, and thence to the British colonies, including the U.S.A. and Canada. They are found in all these countries today in flocks both great and small.

It seems obvious that the blessings that came to Jacob in the twenty years he spent with his Uncle Laban in Haran expanded greatly when he returned to his own homeland in Palestine, and have increased every year as his progeny increased and moved out of Palestine to rest in England, and then spread throughout the earth, just as God had promised Abram, Isaac and Jacob. Symbolically, this promise and its fulfillment we can see today in the special flocks begun by Jacob in Haran. In this we can gain conviction that we are quickly moving toward the ultimate establishment of the Kingdom of God on earth. It cannot be too long now before we enter into the Millennium which will bring its fulfillment in the following thousand years. Studying the conditions today on the earth, and comparing them with the prophecies of the Bible, we surely cannot have much longer to wait.



## **TWO NEW BOOKS by Frank W. Dowsett.**

### **THE KINGDOM OF GOD.**

An in-depth study of the formation and history of God's Kingdom here on earth, from its formation as the nation of Israel at Mount Sinai to the return of its King, our Lord Jesus Christ, and beyond. 124 Pages.

### **THE 8 MIRACLES OF JESUS.**

A study of the 8 miracles of our Lord as recorded in John's Gospel with their specific emphasis and relationship to prophecy and present day events. 100 Pages.

\$5.50 each, or \$10 for the two, posted within Australia. For overseas seamail, please add 20% to cover postage.

25% discount applicable on quantities of 6 or more. Plus postage and packaging at cost for overseas seamail.

# REPORT '89.

As we approach the end of this year of 1989, we thought it appropriate to share with our readers a short account of the year's activities, and our plans for the coming year. With the support, love, and prayers of so many people, we have had a most encouraging and successful year. But success can be somewhat contradictory in some ways, because apart from its own reward in satisfaction, it brings with it a corresponding increase in responsibility and work-load. And that is to a degree what has happened to us. It's a bit like a small business venture where you get too big for just one man to operate, but not big enough to employ a second man. The Lord has certainly blessed us wonderfully over the nearly five years we have been ministering, and what commenced as a very modest effort has now grown to the extent that we now send our literature to, and receive letters from, many people and places world wide. We have made new friends, and to our great sorrow, have lost contact with some for whom we had, and for that matter still have, a very sincere love. Unfortunately, this has meant the loss of some of the assistance on which we depend, and correspondingly increased the physical workload on Betty and myself. We cannot thank enough those few loyal brethren who faithfully and regularly come to our home and help us whenever they are needed, nor those few people whose wonderful financial generosity has made it possible to acquire much needed equipment to lighten the load. But I'm afraid that the constancy of the work involved, together with the personal stresses we have experienced, which become far more difficult to handle when suffering from a serious heart condition, have taken their toll. Now please don't panic at this point. We don't intend shutting up shop. But we have had to be sensible and review our activities so as to reserve our energies for hopefully a longer period of time, rather than allow ourselves to burn out quickly. To this end we intend making a few modifications.

The COVENANT WATCH! will continue to be published January to November as usual as the response has been very positive. We started out with twelve issues a year of twelve pages each, but have previously changed this to eleven issues of 14 pages. We now print about 180 per issue, which when you consider it is fairly modest when you consider the amount of work needed to produce it. We seriously commend this publication to those of you who do not as yet subscribe. In these days of famine of the Word of God, Christians need as much information as possible of what is really going on behind the scenes. Most Christians are totally ignorant of this and seem to be living in some form of fool's paradise. So please give this effort your increasing support.

Our main publication, THE COVENANT VISION, is also expanding in readership, and we have regular enquiries from all over the world. Our most recent have been from Sweden and Holland. We now print about 440 each issue, which again, for the amount of work involved, is not really shattering, but is nevertheless, quite encouraging. It is here that we are making the biggest change. In order for me to catch up with the back-log of printing and correspondence with which I have not been able to cope, this issue will be the final issue for this year. The Lord willing, your next issue will be out late in January 1990. We are also seriously considering the advisability of increasing the number of pages to about 60 and publishing it only quarterly instead of two-monthly as previously, but we are still waiting on the Lord in this matter as such a decision has obvious disadvantages. We recognise however that this would appreciably assist in reducing our work-load, and we would really appreciate your reaction and prayers to this suggestion.

We have also decided to take a firmer line in regard to sending out the magazines. In the past it has been our practice to send out three free issues to new readers, after which, if we don't hear from them, they do not receive any further issues. But in practice, we



have been sending out a fourth issue with a 'Reminder' notice, and on many occasions, a fifth issue with a 'Final Reminder' notice. But we have found that this extent of generosity has been rather fruitless, as well as expensive both in terms of cost and energy. So in future, we will be sending only TWO free issues. If the new readers don't reply to the notice form in the second issue, no more will be sent.

Similarly, we do not intend to continue sending the magazine to those who don't seem to have enough interest to either contact us or support us.

If you have a red dot on the cover of this issue, it means that this is the last issue you will receive unless we hear from you.

A check of our records has shown that of all the people to whom we send the magazines, only 50% have ever contributed financially in any way. Up to now, we have been able to underwrite the costs of the Mission when necessary out of our own earnings from a sickness insurance policy which we were fortunate enough to have at the time I became ill. But this ceases mid-November this year, after which our only regular source of income will be the Age Pension. As a result, the Mission work will have to be totally self-supporting from now on, and we request that you please remember our financial needs in your tithes and offerings, and particularly your prayers, in order that we can continue the witness we feel convinced the Lord has given us to do.

Finally, we sincerely thank those of you who have been so generous and faithful in your giving, your love, and your prayers over the past years. Our thanks is no less offered to our Lord Jesus Christ who has given us the energy and capacity to serve him. We trust that with His continued faithfulness and mercy, and your continued support and prayers, we will be able to continue out witness to His glory until the Great Day when He returns in Glory.



# COVENANT WATCH!

---

We remind our readers of this additional service which we thankfully report is steadily growing in popularity and support. It is published each month, and is sent by PRIVATE SUBSCRIPTION ONLY, of \$12 yearly, posted in Australia. Overseas Airmail subscriptions are; NEW ZEALAND, \$20; U.S.A., U.K. & EUROPE, \$25.

We will be happy to send ONE sample copy on request, but further copies will depend on receipt of the subscription application accompanying the sample copy.

Material contained therein is mostly photo-copied from local and overseas journals to which we subscribe, and is intended for those of our readers who seek extra information about the various issues, political, economic, and religious, which are happening throughout the world, and which are having such an impact on our lives and the overall welfare of our nation.

Some of the material may be contentious, and not everyone will agree with all that is stated. But we present it because of the basic information contained therein, and because we consider that the time for compromise and 'middle-of-the-road' policies and approaches to the evils within our community is over.

The Bible teaches us that "Where there is no vision, the people perish." Our aim, in these very last days of this age, is to try to awaken our people to the vision, not only of the enemy and their machinations, but of the only true remedy as revealed in our Lord Jesus Christ and His soon return to this earth, when He will take the government upon His shoulders, destroy all evil practices, evil forces, and evil men, and rule in righteousness and justice for evermore.

Don't put it off. Send for your copy today.

# The Divine Insurance Policy

Howard. B. Rand.

(courtesy DESTINY Editorial Letter Service.)

We have been besieged by enquires from those who are concerned about the present trend of events and write asking us how they may insure themselves against coming evil times. It is true that we are living in a period of uncertainty, for no generation of the past faced a more precarious future than that which confronts men and women today. Some of those who write query us about possible residence locations and wish advice concerning where they may dwell with some assurance of safety. Others are worried about their investments and crave counsel concerning what is best for them to do in order to protect their assets and keep their earnings and savings intact. With hardly an exception, our correspondence reflects a disquietness and fear as men are filled with foreboding of the future. Only a few are serene, for comparatively speaking, the great majority are not aware that there is in existence a policy, the terms of which when accepted, assure its holder of complete Divine protection.

A clause in this policy promises a safe dwelling place and in the Divine plan of the ages God has provided a means by which those who trust in Him may convert their worldly assets into eternal treasure.

There is a way provided but the price is high. However, all those who will willingly meet the requirements will receive a thousandfold increase in the age to come.

It takes faith to meet the conditions, but those who have marked well the meaning of the times and seasons in which we are living are acting in accordance with the Divine purpose and, in the assurance of full

protection to life, place of dwelling, and investments, are walking amid the present turmoil and strife in quietness, confidence and peace.

We do not wrestle against flesh and blood but against the powers of darkness and against spiritual wickedness in high places. No man has any assurance of security against their evil machinations unless he can claim Divine protection. The 91st Psalm can be called a Divine insurance policy and its opening clause specifies those who are its beneficiaries: .

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

If a man fails to execute his part of the agreement, he cannot expect to secure the benefits of this policy, or say of the Lord, "He is my refuge and my fortress: my God; in Him will I trust."

In this day of sudden destruction, with the possibility of atomic warfare and its resulting devastation hovering over the world, no earthly form of insurance could possibly give the protection promised in the next clause:

"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

Think for a moment what it would mean to insur-



ance companies if they could write such a clause into their policies. Any company that could do so would be flooded with applications. A policy with this clause would guarantee the assured immunity from attack upon his person and freedom from pestilence, with the added promise that no contagious disease whatsoever would afflict the policy holder. In times of great distress the beneficiary would be completely unharmed by all forms of violence and destruction. This is the policy offered to those who dwell in the secret place of the Most High God.

The reason the assured can claim this benefit is;

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation." Therefore, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

Here is promised a special bodyguard to make sure the terms of the contract are carried out. The insured is not to remain idle, however, for this protection is provided for special work. Assured of His Divine protection, the policy holder must enlist in the conflict against unrighteousness and the Psalm continues, "Thou shalt tread upon the lion and adder. The young lion and the dragon shalt thou trample under feet."

It would be suicidal for a man to carry on such an aggressive fight against entrenched evil unless special protection were provided to deliver him from the hands of evil men, but, "Because he hath set his love upon Me, therefore will I deliver him. I will set him on high, because he hath known My name."

In view of these promises, only the fool will say in his heart, "There is no God", or declare, "It is vain to serve the Lord." To the man of God, consecrated in His

service, this policy promises, "He shall call upon Me, and I will answer him. I will be with him in trouble. I will deliver him, and honour him. With long life will I satisfy him, and shew him My salvation."

The policy does not promise to indemnify the policy holder against trouble, for no man can tread upon the toes of evil men and movements in a fight against unrighteousness without courting persecution and affliction. Nevertheless, the Divine policy does promise deliverance. This policy cannot be bought with money, but it may be had by all who will willingly comply with the requirements and enter the service of the King.

The desire of all men is peace and safety and with these two goals in view, men labour and save to provide for the future. Because of this inherent human desire, methods have been devised by which a semblance of security may be obtained through collectivity in the form of insurance by which multitudes contribute to a common fund from which the unfortunate among them are provided for in a time of need. By insurance men can protect themselves against all kinds of losses of their material holdings caused by fire, flood, tornado, hurricane, earthquake; in fact from almost every type of physical disaster to their persons and their possessions. Even life itself can be insured so that in death a man's dependants are amply cared for although he is no longer able to directly provide for them. For many years this form of security has been a recognised asset of modern civilization.

Governments also have added to the citizen's assurance of economic safety by providing old age pensions and similar benefits. But all, both private insurance and government methods of providing social security, rest upon the foundation of the continued operation of our present economy. While the system endures, those who have insurance, or some other form of social security, feel reasonably safe.

Today the advent of the atom bomb and the pres-

ent ever-increasing possibility of a general economic collapse are producing widespread anxiety and the result is that men's hearts are failing them for fear of the things that are coming upon the earth, for there is danger that all forms of security will be swept away, and life itself is liable to extinction.

Men are apprehensive, and well they may be, for the coming economic deluge will sweep away much of that for which they have laboured. This has resulted in the question being raised with increasing insistence as to the whereabouts of a place of safety to which the individual may retire where he may have peace and protection until the storm has passed. Capitalising upon this desire for peace and safety, certain charlatans are advocating the organisation of colonies and the stockpiling of provisions in some remote country, mountain, or wilderness retreat. This, so we are informed, will provide the necessary security from coming disaster.

In no way do we belittle the fact that there will be a definite need of a place of refuge for all to escape the fury of the events of the Day of the Lord, but few will find it by seeking a place of seclusion. Today, the forces of destruction are so titanic that no physical place on earth will be safe. Destruction by atomic bombs can be so far-reaching that their death-dealing rays of radioactivity can be made to blanket an entire continent. To what place can men flee to be free from their destructive effects? Years ago a man could hide within a few miles of an enemy and be safe as long as his hiding place was not discovered, but today deadly bacteria-warfare disease germs will seek out every hiding place. Ezekiel clearly expresses this lack of protection, either far away in a distant hiding place or near at hand:

"He that is far off shall die of the pestilence;  
and he that is near shall fall by the sword; and  
he that remaineth and is besieged shall die by  
the famine. Thus will I accomplish My fury  
upon them."  
(Ezek. 6:12).

Esdras declares that as an arrow shot by a mighty archer returns not to him, so the plagues which shall be sent upon the earth will not return but will fulfill their purpose. Having witnessed in vision a preview of coming troubles, Esdras was greatly disturbed and asked a pertinent question: "What shall I do when these evils shall come?" Many are asking the same question today. Before answering it Esdras tabulated many reasons for the tribulation to come:

"Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment. But for all these things they shall not turn from their wickedness, not be alway mindful of the scourges."  
(II Esdras 16:19-20)

Esdras described a time to come when food would be so plentiful and cheap that people would be saying famine could never again afflict the earth. However, he declared:

"Even then shall evils grow upon the earth, sword, famine, and great confusion."  
(II Esdras 16:21).

Thus, prophetically, Esdras describes our day and generation with evil increasing upon the earth, for no man can successfully question the accuracy of the statement that we live in a time of the sword, famine, and great confusion. Continuing with a description of great devastation, Esdras depicts the effects of wholesale destruction in the following words:

"For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks . . and the earth shall be laid waste, and the fields thereof shall wax old."  
(II Esdras 16:28-32).

The admonition is then given:



"Hear now these things, and understand them, ye servants of the Lord. Behold, the Word of the Lord, receive it. Believe not the gods of whom the Lord spake. Behold, the plagues draw nigh, and are not slack. . . . O My people, hear My word. Make you ready for the battle, and in those evils, be even as pilgrims upon the earth."  
(II Esdras 16:35-40).

Paul had this same fact in mind when he said that the faithful who serve the Lord throughout the ages are in their generations strangers and pilgrims on earth, (Heb. 11:13), sojourning as 'guests' or 'visitors' as the word 'pilgrim' implies. While in the world, they are not to be of it, conforming with its evil ways. As pilgrims and travelers, Esdras admonishes them:

"He that selleth, let him be as he that fleeth away. And he that buyeth, as one that will lose. He that occupieth merchandise, as he that hath no profit by it. And he that buildeth as he that shall not dwell therein. He that soweth, as he that should not reap." (II Esdras 16:41-43).

The servant of the Lord is not to be overly concerned with the cares of this life. Esdras advises, "Be ye not afraid, neither doubt. For God is your guide." (II Esdras 16:75). This advice is enhanced by the Psalmist's statement:

"He shall give His angels charge over thee, to keep thee in all thy ways." (Ps. 91:11).

This is said, however, only of those whom the Psalmist is addressing - those who come within the group he specifically describes in the following manner:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."  
(Ps. 91:1).

This is the opening clause in the Divine insurance policy and refers to a designated 'place' where a man may dwell in peace and be securely protected from the devastation of atomic bombs, bacteria warfare and every other form of destruction. But what and where is this secret place?

The Psalmist declares this secret place is with the Most High, or, as rendered in Hebrew, with Elyon. The Rev. Pascoe Goard, in his book "The Names of God", points out that the Companion Bible notes that Elyon is one of the names of God, not as the powerful Creator, but as "the possessor of heaven and earth."

This title of God, (Elyon), occurs thirty six times in Scripture. He not only possesses the earth, but divides their inheritance among the nations. In Psalms 83:18, following the defeat of all evil aggression, it will then be made known to all the world that Jehovah, the Lord God of Israel, is Elyon who is over all the earth.

Elyon is associated with Jesus Christ who is declared to be the Son of the Most High, (Luke 1:32-35). John speaks of Jesus Christ as dwelling in the secret place of the Most High when he states:

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." (John 1:18).

The bosom of the Father, or secret place, is associated with our Lord's former glory and His eternal life. With the coming of Jesus Christ the secret of eternal life was revealed, but only to those who became His followers. To all others this place is hidden and unknown because they do not comprehend it. Jesus refers to the glory which He had with His Father before He became a man, a glory which all those who become co-heirs with Him will partake of in the age to come. Reference to that glory is contained in His prayer:

"And now, O Father, glorify Thou Me with

thine own self with the glory which I had with Thee before the world was." (John 17:5).

In the same prayer, Jesus refers to eternal life which God has commissioned Him to confer upon those who would qualify for it by accepting Him as Saviour. Those who continue in the faith of Jesus Christ have eternal life, for it has been manifested to them. John refers to the significance of this:

"That which was from the beginning, which we have heard, which we have seen with our eyes which we have looked upon, and our hands have handled of the Word of Life; (For the life (eternal) was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us).. That which we have seen and heard declare we unto you, that you also may have fellowship with us. And truly our fellowship is with the Father, and with His Son, Jesus Christ." (I John 1:1-3)

Hidden from a world devoted to selfish, carnal pursuits and desires, the full comprehension of the significance of salvation by faith in Jesus Christ is unknown and unrecognised as men fritter away their time unmindful of the wonderful prize set before them. Only those who have their hearts set on that goal, whose aim through Christ is to attain it, have come into a knowledge and understanding of what it means to dwell in the secret place of the Most High and thus live daily in the assurance of eternal life. They alone can say with John, "We know that we have passed from death unto life." (I John 3:14).

Eternal life is a gift to be conferred upon all those who come to the Father through Jesus Christ. Through Him they may lay claim to sonship and may call God their Father. When God becomes their Father they are dwelling in the secret place of the Most High and to them is granted the privilege of abiding under the shad-

ow of the Almighty, (Ps. 91:1). To abide means to continue in a place, and carries with it the idea of stability. This is the safety and certainty mankind seeks, and the Christian, living close to his Father, has it because he is always under the overshadowing protection of Almighty God. To His followers Jesus could say:

**"Peace I leave with you, My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."  
(John 14:27).**

Jesus possessed a peace of mind and soul, the result of close communion as He walked and talked with His Father, that no man apart from Him could possibly have. In the assurance of eternal life He was serene amid all turmoil and trouble, for He was dwelling in the secret place. This peace of mind and spirit He passed on to His followers. Paul had all this in mind when he said:

**"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:14-17).**

Men have sought protection through insurance and by other means, and now, amid the inevitable turmoil of the closing days of this present era, many are looking for a place of economic and physical safety. But only those who have secured eternal life through Jesus Christ have the assurance of abiding in a safe place so that they may walk unafraid through the uncertainties of life in the present order.

The conviction expressed by Paul is the kind of daily assurance every Christian may have:

"Whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's."

(Rom. 14:8).

Though we as Christians have not as yet attained the ultimate security which is ours and must for a while yet be pilgrims upon the earth, we nevertheless look "for a city which hath foundations, whose builder and maker is God." (Heb. 11:10). It is a wonderful thing to be able to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." (Ps.23:4). Even though death may overtake us, we still have the assurance of eventual arrival at the promised destination through the coming resurrection.

Words are entirely inadequate to describe the glorious age which is coming, in which all those who have found the secret place of the Most High will have a part. We are given to understand by Isaiah that it will surpass our most extravagant ideas, for he exclaimed, "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee what He hath prepared for him that waiteth for Him." (Isa. 64:4).

In this day of economic instability, multitudes fear a coming collapse that will destroy all wealth. Because of this apprehension, augmented by present inflationary trends, many are endeavouring to preserve their assets from destruction by cunningly devised planning. These plans cover a wide range of methods by which men hope to escape the effects of the devastating calamity they fear is coming.

Before us as we write is a brochure in which is set forth the wisdom of those astute enough and fortunate enough to place enough of their assets in what is designated as 'emergency currency' so that they may be protected from the effects of a collapse in the stock and bond markets and a depreciation of our present currency. In this particular case the emergency currency is high quality diamonds of assorted sizes which, we are

told, can easily be transported by the person possessing them and will maintain a more or less stable value throughout the world regardless of what the future may hold in store. This is only one of many schemes by which men are undertaking to assure the continuity of their wealth in spite of the devastation and chaos which will soon be upon us.

As we read literature on this subject it becomes very evident that higher priority is assigned to preserving a man's assets than to his personal safety and the assurance of continued life. This same attitude is in evidence in our daily observation of men and women in their conduct. Seldom will you find anyone who will trust his pocketbook or cash to the care of a stranger, yet this is exactly what millions are doing with the most precious possession God has given to them - life itself. Watch pedestrians on any of the busy streets of our cities. Many will walk carelessly into the traffic with an air and attitude that the driver of the automobile before which he steps has the responsibility of caring for his life - a perfect stranger to whom he would not trust one penny of his money. Surely men have a warped conception of true values as they continually endanger their lives, expecting strangers to protect them whom they would not for a moment trust with their purses.

Because of the attitude that places money and possessions above life itself, we need not be surprised that, as the Great Day of the Lord approaches, multitudes are more concerned about preserving their possessions than being assured that they themselves are dwelling in the "safe place". Actually, it is only the man who has first secured the protection assured by dwelling in the secret place of the Most High who is in a position to truly understand how to invest his worldly wealth in securities which are convertible into Kingdom assets. There is no security in diamonds, or silver or gold. Every form of asset under the present Babylonian system will be swept away in the coming world-wide holocaust.

When the rich young man came to Jesus and desir-

ed to know what he should do to have eternal life, Jesus, knowing the immediate future of the Holy City, and that all the wealth and possessions of those dwelling in Jerusalem and Judea would soon be swept away, said:

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me. But when the young man heard that saying, he went away sorrowful, for he had great possessions."  
(Matt. 19:21-22).

Later, all the wealth of that young man was destroyed in the chaos and destruction that came upon Jerusalem. He had an opportunity to convert his wealth into Kingdom assets but he refused. What a pity!

Many today recognise the senselessness of the decision this young man made but, passing judgment upon his foolishness, they are making the same mistake. In a parable, Jesus, referring to the Kingdom, said:

"Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."  
(Matt. 13:45-46).

The merchant is the Israel peoples who have traded and carried on commercial and industrial activities throughout the years. During that time they have acquired much wealth, or goodly pearls. Now, as the end of the age approaches, the pearl of great price is revealed to many in the realisation of the benefits of the Kingdom of God. Immediately they see within their grasp the precious things of the Kingdom. Some are overjoyed at this discovery for, in comparison with all the achievements of the past, here is the most valuable treasure of all.

This is the pearl of intrinsic worth which our

forefathers lost but which is ours for a price. That price is the value we place on our lives and all we possess. In order to gain this pearl of great value we must be willing to part with all so that we may gain all. We must be willing to sacrifice money, possessions, and even life itself if necessary, to secure possession of this treasure. God is moving to compel His people to realise this but many are turning away as they endeavour to devise means for perpetuating their worldly wealth and protect their possessions. All their efforts will not avail, however. Gold, silver, diamonds and precious stones - none of this wealth will survive as assets in the Kingdom, for these products of the Babylonian system will not be accepted as wealth in that day. There is only one way to convert the wealth acquired under Mammon into Kingdom values, but there are only a few who have the faith and willingness to pay the price of that conversion.

Advice similar to that given to the rich young man by Jesus must be accepted and followed. Those who are dwelling in the secret place of the Most High will willingly follow that advice. All others will go their way in sorrow, for to them, the price is too high. Nevertheless, in the endeavour to save all, they will lose all during the fearful and trying events of the coming great and terrible Day of the Lord. Pauperised, having been stripped of all their worldly wealth, some, entering the Kingdom of God, will have no treasure there because they failed to convert their possessions in this world into interest-bearing dividends in the Kingdom while it was in their power to do so.

It is a great privilege God has given us that through service for the King in the use of our possessions and the investment of our money we can convert Babylonian assets into Kingdom treasure that will provide an abundance throughout all eternity. This is the only way we can be sure our possessions will be secure. There is no other way to bridge the chasm between the present world order and the new world coming, and carry our assets over into the Kingdom age.



God requires that His people at all times pay their tithe, but there comes a time in the history of men and nations when it is wise to convert all wealth into heavenly treasure, for in the day when corrosion and rust corrupt and thieves break through and steal, it is well to heed the warning of Jesus:

"But lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."  
(Matt. 6:20-21).

It was such a day when Noah preached and the Deluge swept all away. Only Noah had made adequate provision for himself and his immediate family to carry them through the flood into the new order beyond. What of Sodom and Gomorrah? Not even Lot was able to save any of his earthly possessions in the day of judgment and sudden destruction. It was such a time when Jeremiah prophesied and Jerusalem was destroyed and thousands perished. And, once more, when Jesus spoke to the rich young man, destruction was soon to descend upon the Holy City and the land of Palestine.

Today, we also live in such a time, for our generation is the one upon whom the end of the age has come. Happy indeed is the man who, recognising the times and seasons in which we are living, has the faith to convert his possessions into Kingdom assets before it is too late. The cost is high and there are only a few who trust Him to the point of making the necessary sacrifice so that they may obtain the pearl of great price. The multitudes, among them many professing Christians, blind to the times and seasons, are striving to preserve their wealth and worldly possessions, only to lose all because they are refusing to convert Babylonian assets into Kingdom treasure.



BOOKS by F. W. DOWSETT.

CAMEO STUDIES.

A collection of short studies of twelve sometimes controversial topics of the Bible, such as "The Gentiles," "The Bride," "The Church," "The Kingdom," "The Law," "The Jews," "Israel," "Israel's Feasts," "Tithing," "Christmas," "Easter," "The Resurrection." 74 pages \$3.50

THROUGH JUDGMENT TO RIGHTEOUSNESS.

Discusses the root causes of our present individual and national position in the light of God's judgments as a result of our national disobedience to His Laws, together with an outline of the sure mercies and salvation of God for the ages to come. 55 pages \$3.50

THE RETURN OF ELIJAH.

A new edition of one of the few books available today on this subject. It deals with Israel's great prophet both in the Old and the New Testaments, the ministry of John the Baptist, and whether we can expect only an 'Elijah-type' ministry or the actual return of the literal prophet himself. 52 pages. \$3.50

STUDY IN HEBREWS.

The authorship and purpose of the Epistle; . . . The Titles and Ministries of our Lord Jesus Christ; . . . Foundation Doctrines; The High Priesthood of Christ, "Melchisedec", The New Covenant; . . . Faith; . . . Looking Unto Jesus. 60 pages. \$3.50

THE TWO WITNESSES.

A study of the identity and prophetic fulfillment of the Two Witnesses of Revelation chapter 11. 48 pages. \$3.50

THE ENEMY WITHIN.

A new and revealing approach to the Scriptures relating to 'The Man of Sin', 'Anti-Christ', and 'The Synagogue of Satan'. 88 pages. \$4.50

### THE PROPHETIC MINISTRY OF ELIJAH.

A detailed study of the life and ministry of this great prophet, showing how every major incident in his life was a prophetic preview of the future experience of God's people Israel as found in the Anglo-Saxon-Celtic people. 132 pages. \$5.50

### THE KINGDOM OF GOD. \*\*

An in-depth study of the formation and history of God's Kingdom here on earth, from its formation as the nation of Israel at Mount Sinai to the return of its King, our Lord Jesus Christ, and beyond. 124 Pages. \$5.50

### THE 8 MIRACLES OF JESUS. \*\*

A study of the 8 miracles of our Lord as recorded in John's Gospel with their specific emphasis and relationship to prophecy and present day events. 100 Pages. \$5.50

### PROPHECY.

A short treatise on the basic principles of prophecy. 24 pages. \$1.50

### GOD'S PLAN OF THE AGES.

Colour Chart Only. 80c. each.

### COVENANT TRACTS NOW AVAILABLE.

Tract No.1.	"The First Resurrection".
Tract No.2.	"Jesus is Coming! SOON!".
Tract No.3.	"Tithes and Offerings".

80c. each, or 4 for \$2 posted.  
20 for \$7.50 posted, 40 for \$12 posted.

Prices include postage within Australia only. For overseas seamail please add 20% to payment with order.

25% discount applicable on quantities of 6 or more.  
Postage & Packaging extra at cost for overseas seamail.

\*\* New Books Available Late November 1989.

# God's Blind Servant Nation!

## What Can WAKE UP Israel?

REGINALD H. W. COX

WAKE UP!

As one of the Lord's faithful witnesses, are you, dear reader, ever in despair at the blindness of latter-day Israel? As you watch the end-time prophecies being fulfilled by the events reported in the media are you tempted to condemn the blindness and arrogance of our leaders in Church and State who, rejecting the guidance of Holy Writ, blunder on from one disaster to another? Or are you consumed by such a profound sense of impotence that you find it difficult to decide what you can or what you ought to do? In this article our contributor has attempted to define what Scripture teaches us about current events and what we should do, both as God's witnesses and as good neighbours.

OUR attention is often drawn to Isaiah's prophetic reference to the blindness of Israel and to God's foreknowledge of the inexplicable myopia which would prevent His servant people from realizing who they are:

"Who is blind, but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not" (*Isaiah* 42:19-20).

Although Israel remains a blind—some would say a wilfully blind—servant, God has never been without a witness. We have the evidence of the *Book of Common Prayer*—compiled by Archbishop Cranmer (1489-1556)—that Britain's true identity must have been known to Scripturally orientated Englishmen for nearly 500 years. The Scottish Declaration of Independence (1320) gives us grounds for believing that Britain's identity with ancient Israel must have been known to many Scotsmen for at least 600 years. Yet it can be said that never throughout the last five hundred years has the knowledge of our identity imposed such a sense of helpless frustration upon those who in these latter days have been entrusted with this vital information.

End-time prophecy is now being fulfilled with such speed and exactitude that the Second Advent of our Lord and

Saviour Jesus Christ must now, indeed, be very near. Yet the Church, and Christ's faithful followers, are silent and uncaring, apparently unaware that the world has reached the Crisis of the Age; that the invitation in Charles Wesley's memorable Advent hymn, "Come, Thou Long-Expected Jesus!" must soon be accepted by "Israel's strength and consolation."

There is something so unusual about what appears to be an orchestrated silence that one is tempted to look for a spiritual explanation. Could this blindness be a satanic stratagem designed to mislead God's servant people into disobedience and spiritual disaster? Paul warns us that "we wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (*Ephesians* 6:12).

This spiritual wickedness can be very clever and subtle. For example, in recent B.B.C. religious broadcasts—notably in "Prayer for the Day" at 6.25 a.m. and "Thought for the Day" before the 8 a.m. News, the preachers (often from the Roman Catholic Church) have now begun to refer to the Old Testament as "The Jewish Scriptures," implying that this vital and revealing part of the Holy Bible has no significance to a latter-day Christian!

Our Lord has warned us that the days immediately before His Coming will be

similar to those which preceded the Flood: when people will continue in their selfish and sinful activities until overtaken by disaster:

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came and took them all away; so shall also the coming of the Son of man be" (*Matthew 24:38-39*).

Christ's message to His Church and to us as individual Christians is clear: He told us to avoid being drawn into the enticements of this world and to watch and be ready for His Appearing *at any time*. Paul would have us take "the sword of the Spirit"—the word of God—and to "make known the mystery of the Gospel." Neither our Lord nor Paul suggested that these responsibilities would be light or would be easy to carry out.

Our task as God's witnesses has, indeed, become a particularly onerous one if only because we live in the latter days of the Christian Dispensation, the period described in the *Revelation* to St. John as a period of great stress and tribulation:

"... Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time . . . And the dragon was wroth with the woman" (Israel) "and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (*Revelation 12:12 and 17*).

This is undoubtedly a reference to Christians of the world-wide Identity movement in these latter days of the Christian Dispensation. We Identity Christians are almost alone in keeping the Divine Law. And we are, at present, entirely alone in recognizing that we are the remnant of the woman's seed. The great mass of our brethren in the Protestant Reformed Church have been beguiled into rejecting the Scriptural Gospel of the Kingdom of God on earth and in accepting, without

question, the Gospel of Personal Salvation in the emasculated and non-Scriptural form evolved by Rome. They have become so spiritually hypnotized by the empty and dangerous mysticism of Babylon that they have no stomach for sound doctrine. Paul in his second letter to Timothy obviously foresaw this situation:

**"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned into fables" (2 Timothy 4:3-4).**

We in these latter days are faced with a different situation than were Paul and Timothy who could look forward to a missionary era of two millenia. Our days, however, are so shortened that we cannot afford to sow good seed on stony ground. If we are to present our Saviour at His Appearing with a "people prepared for the Lord," we should direct our efforts to those Christians who have been unable to go along with the stampede towards Rome and who are, as a result, without a church or a place or worship.

These are people who are able to think for themselves; who cannot be stampeded into precipitate action and who will be proof against the wiles of the Devil.

They are not an insignificant part of the latter-day Christendom. Indeed, they number many hundreds of thousands; some observers believe that these so-called "lapsed Christians" now outnumber those who regularly attend a place of worship. The great majority appear to be Anglicans and especially low churchmen. It is not without significance that there are few lapsed Presbyterians and Baptists and even fewer lapsed communicants of the Free Church of England—denominations which have shown little or no enthusiasm for the movement for union with Rome or even for the Swanwick Declaration (1987).

( Continued Page 46 ).

# THE PARABLES OF BALAAM.

By F. W. DOWSETT.

## PART FOUR.

### THE SECOND PARABLE. (continued).

*(Because of the interruption to the continuity of this series, we suggest that before proceeding, you re-read the first part of this parable in our March/May Issue.)*

You will recall that in our study of the first section of this second parable as recorded in Numbers 23: 18-24, we saw how thoroughly and severely God condemns those who are deliberately misleading His people, simply because they will not accept the fact that God means exactly what He says. They will not accept the plain statement that "God is not a man that He should lie, neither the son of man that He should repent." We are asked the question, "Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" So we find that there is absolutely no excuse whatsoever for the common practice of changing God's Word to mean something other than what it plainly says in order to suit either our pre-conceived individual beliefs or some denominational doctrine.

Now in verse 21 of this 23rd. chapter, we read a most unusual statement:

*"He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them."*

Now what could God have meant when He said that He did not behold iniquity in Jacob, nor perverseness in Israel. Many would immediately say that this is

an absolute contradiction of fact. It is a well attested fact that Israel was quite sinful at that particular time. As a matter of fact, we could compare the spiritual condition of Israel at that time with the condition of their descendants, the Anglo-Saxon-Celtic people, today. No one in their right mind would say that our nation today is righteous. Actually, we are of all nations the most unrighteous, and have come under the greater condemnation because we have spurned the birthright that we possess. We have been given blessings far beyond what other people and nations have been given, but because we have refused to accept the plain facts of God's Word, both nationally and individually, we have caused the name of God to be ridiculed among the other nations of the world. As a result, our greatest efforts, sincere as they may be, to awaken people to a knowledge and need of God, are met with a wall of apathy that is well-nigh impossible to break down. Our overseas missionaries are finding it increasingly difficult to make headway in their work simply because the heathen people, when they look at us, cannot see in us anything that they feel is more desirable than what they already have. What a tragic reflection upon our stewardship of God's Word.

Yet when we turn to Israel of old, we find that they were in a very similar position. They had already spurned God on numerous occasions, even turning to idolatry, and so were no more righteous than we, their descendants, are today. Yet in the face of this, God said, "He hath not beheld iniquity in Jacob, nor perverseness in Israel."

Now I must emphasise what I consider to be the absolute importance and necessity of understanding this particular statement, because I believe that it is one of the major keys to a correct understanding of our relationship to God. How is it that God did not see the sins of Israel? Now you will notice that the statement does not say that God was not aware of Israel's sins, because He most certainly was. The Hebrew word translated as 'beheld' means 'to look intently at, to consider, to have

respect for.' That is, whilst the sin was there, God did not impute that sin against Israel, and the reason is simply this. The presence of God among His people was evidenced by the Ark of the Covenant, the top of which was called The Mercy Seat. This Mercy Seat was sprinkled by the High Priest with the blood of the sacrifice for the expiation of Israel's sins, and thus typified that Israel was covered by the shedding of blood because of the mercy of God. And because of this covering of blood, God did not continue to see Israel's sin because He looked upon the blood which had been shed and offered for the remission of their sins. If there is one unalterable principle in God's dealing with mankind it is this, that without the shedding of blood there is no remission of sins. That is why good works, either nationally or individually, will not reconcile us to God. The only way to be reconciled to God is through the shedding of blood. That is why, as individuals we must accept the sacrifice that the Lord Jesus Christ made on Calvary, because it was there that He paid the only acceptable price by the shedding of His own blood on our behalf. It is because of this fact that no one can come to the Father but by Him.

Now this raises a very important point, one which is almost completely unrecognised by the great majority of Christians today. In Galatians 3:24 we read that the law was schoolmaster to bring us to Christ. Now as the sacrificial ordinances were a part of the overall Law of God, and as they applied on a national basis in that they reconciled the whole nation of Israel to God, then it automatically follows that the sacrifice of our Lord Jesus Christ must have also a national aspect and application. We hear a lot about Jesus Christ as a personal Saviour, and quite rightly so, but how often do we hear about or recognise Christ as a national Redeemer? I feel that the word 'redemption' is used today without enough thought for its full meaning. We hear it used today as a synonymous term with 'salvation', applying it only to personal salvation, thus giving it only an individual application. But strictly speaking, this is not the original intention of the act of redemption. In its great-



er application, and indeed in its primary application, it applies on a national scale, and in the Bible always refers to the 'buying back' of God's people Israel. The failure to recognise this fact has been the cause of much of the confusion that exists in regard to a clear understanding of God's Word. We must recognise the fact that the sacrifice of our Lord on Calvary achieved TWO things. Firstly, He paid the price to redeem His people Israel. Luke 1:67-68 leaves us in no doubt as to this:

*"And Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for He hath visited and redeemed His people."*

Secondly, He paid the price by which all mankind may be saved, so that "whosoever believeth in Him should not perish, but have everlasting life." Now I don't wish it to be thought that I am in any way diminishing personal salvation just because I mentioned it second, because I am not. But we have to put things in their correct perspective if we are to correctly understand them. In the Old Testament, God constantly refers to Israel as His wife. But the time came when, because of Israel's unfaithfulness, God was obliged to cast her aside. We read in the first two chapters of the prophet Hosea where God divorced Israel, and thus Israel became un-covenanted. Under the Law of God, Israel, as a divorcee, was not permitted to remarry her former husband. Yet despite this, we find that the accomplishment of the whole of God's plans and purposes depended on the fulfillment of His covenants with Israel, and the continued relationship of Israel with God as her husband. The fact that she was to be remarried to God is quite clearly stated in Hosea 2:19 where we read:

*"And I will betroth thee unto Me for ever. Yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercy. I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord."*

Now as Israel was restrained from remarrying God because of the conditions of His own Laws, how then can we reconcile this verse in Hosea we have just read which clearly states that Israel WOULD be remarried to God. It is only as we study the Law of God that we find that God stipulated that the only condition under which a divorced woman could remarry was upon the death of her former husband. And this is exactly what happened. Jesus Christ, her former husband, the Jehovah of the Old Testament, died. By this event, Israel was thus freed from the conditions or requirements of this law. He redeemed her, or bought her back, by the shedding of the blood of the New Covenant. I suggest that you read Romans 7:1-4 for a full explanation of this. It was through this redemptive work that the Lord brought about the means whereby all mankind could be saved. This is clearly revealed in the parable of the treasure in the field as recorded in Matthew 13:44. It was not the man's original intention to buy the field. He basically wanted the treasure, but as he couldn't buy just that bit of land in isolation where the treasure was hidden, he bought the entire field. The context tells us that the field represent the world. (see verse 38). The treasure represents Israel, as we read in Exodus 19:5. Thus, to purchase Israel, Christ purchased the whole world. Thus we find that the world's salvation depended upon Israel's redemption, and the fulfillment in her of God's everlasting covenants, because Israel was, and still is, the people through whom God is to shew forth His praises to the end of the earth.

But it is important to remember that redemption is not reformation. Because Israel has been redeemed, it does not mean that she is perfect. Far from it. Take for example ourselves as individuals. Those of us who have accepted the Lord Jesus Christ as our own personal Saviour realise full well that we haven't become perfect sinless beings, but rather, that when God looks upon us, He doesn't see our sin because it is cloaked or covered by the blood of Christ who paid the penalty for us. The same principle applies to Israel as a nation. Despite our national wickedness, God does not look upon the sin and

iniquity, but rather upon the blood of His Son, our Lord Jesus Christ, who has paid the price for this sin. So we see how it is that Balaam could say that God "hath not beheld iniquity in Jacob, neither perverseness in Israel."

How eternally thankful we should be towards our great God, the God who has sworn by His own name that He would never leave us nor forsake us. Despite our sinfulness, and despite His righteous judgments which He is pouring upon us as a result of our disobedience, He still loves us with an everlasting love, and with a mercy that will endure for ever.

On the basis of this wonderful promise, we can now move on to the next statement of this second parable as contained in Numbers 23:22-24:

*"God brought them out of Egypt; he hath as it were the strength of an unicorn.*

*Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel, What hath God wrought!*

*Behold, the people shall rise up as a great lion. He shall not lie down until he eat of the prey, and drink the blood of the slain."*

Now this passage of Scripture contains several very interesting points, and I would suggest that God did not include them just to fill up space in the Bible. He caused them to be recorded with the special intention of instructing us regarding His Divine purposes. I further suggest that one of the reasons that there is so much lack of understanding of these purposes is that too many Christians skip through so much of the Bible as they read it instead of studying it with the realisation that every word is recorded for a specific purpose. Remember, these are not the words of man. They are certainly not just my words. This is the record of the actual words of God Himself, given to us so that we may try to understand in some measure the mind of God.

Reverting then to our reading, I wonder how many realise that contained in these three verses of Scripture is a cameo of the entire history of God's Israel people from that time right up to the present day. Thus our attention is first directed to what was at that time the greatest and most miraculous event in the history of the Israel nation, the deliverance through the Red Sea from their Egyptian captivity. Throughout the Bible, this event is referred to more than any other single event to remind us of God's faithfulness and protection for His people. So it is most appropriate that it should again be referred to at this juncture, because it must be remembered that God is dealing here with an attempt to curse His people and to destroy them. God intended King Balak to realise, as He expects us to realise today, that He did not perform this great miracle of deliverance from Egypt just to allow His people to be overrun and destroyed by some other nation. Israel's deliverance from slavery, and the method of this deliverance, was to be a constant reminder, both to the other nations of the world, and to Israel herself, of the everlasting faithfulness of God Almighty in protecting His people. So we read that "there is no enchantment against Jacob, nor is there any divination against Israel." If we require any further proof regarding God's faithfulness, then we only have to look at our own nation, the descendants of these same Israel people and their history during the Christian dispensation, the period designated in the Bible as the 'latter days', the very same period to which these parables or prophecies of Balaam were to specifically apply.

As we have previously discussed, prior to the first advent of our Lord Jesus Christ, Israel had been divorced by God, and had thus become uncovenanted. In this condition she was unable to appropriate the covenants and promises that God had made to her through Abraham, Isaac and Jacob. But as soon as Christ paid the price of redemption through His shed blood on Calvary, Israel was recovenanted with God under the terms of the New Covenant. The prophet Jeremiah referred to this very event when he recorded in Jeremiah 31:31-33:

*"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.*

*Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord.*

*But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people."*

So from this time onward, we find a gradual but steady development in the rise of the Israel nation towards her destiny of becoming the great nation and company of nations in accordance with God's covenants. The various sections of the Israel people arrived in Britain under the names of Angles, Saxons, Jutes, Danes, Normans, etc., and after thrashing out their differences, mostly on the battle-field, eventually settled down and consolidated into a united people. Now there are three objections usually made by our opponents to this statement. Firstly, they simply deny that the Angles, Saxons, etc., are descended from the Israelites. All I have to say about this denial is that these people cannot offer one single alternative as to where the Angles and Saxons otherwise originated. They certainly came from somewhere, and as a mere statement of denial is in itself no proof of anything, then I suggest that these folk wait until they have some tangible alternative proof to offer to substantiate their denial. The second objection raised is that these people could not have descended from the Israel people because they were so antagonistic towards one another, each section fighting so strongly against the others. This argument however, only stems from a complete lack of thought about the matter. It is a well attested fact in the Bible that the tribes of Israel were always fighting among themselves. We read in fact that on one occasion, several tribes

ganged up on one tribe, the tribe of Benjamin, and almost annihilated them to such a degree that they had to resort to a little trickery to secure wives for the remaining men of Benjamin who were not slain in order that they could repopulate the tribe. Now if the tribes could fight among themselves to this extent knowing that they were all of the same race, it can hardly be wondered at that their descendants fought among themselves, being as they were, completely ignorant of their common origin. The third objection raised is that the Angles, Saxons, Normans etc. were all different races and that for this reason the British people are a mixed race. This argument has been completely shattered by such anthropologists as Huxley who is on record as asserting that the British people are of all people in the world the most racially pure, the tribes from whom they descended being all different sections of the same racial stock. And Huxley was an atheist.

But what should also be remembered is that after these people settled down in Britain, not one nation has successfully attacked or invaded them. We can take the Spanish Armada, France under Napoleon, Germany under the Kaiser and later under Hitler. All these nations have not only been quite unsuccessful in their attempts to conquer these people, but because of their attempts, and in conformity with God's promise to His people Israel, they themselves have been defeated and reduced to the rank of third rate nations and powers. Truly, "God is not a man that He should lie, neither the son of man that He should repent." "There is no enchantment against Jacob, neither any divination against Israel." That is why we can be secure in the knowledge that God will intervene on our behalf in the coming conflict with Russia. This is our heritage, and it comes from God.

Another thing to be noted is that God gives us, in these verses, a means whereby we may identify the people in the latter days to whom these promises were to apply. In verse 22 we are told, "He, that is Israel, hath as it were the strength of an unicorn." Then in

verse 24 we read, "Behold, the people shall rise up as a great lion, and lift himself up as a young lion." Now are we to assume that it is sheer coincidence that the only nation on the face of the earth which fulfills every covenant and promise that God made to Israel, and the only nation to have experienced the Divine protection and intervention of God on our behalf, should be using as its two main emblems these same two animals to which God likened His people, the Lion and the Unicorn? There is no room for coincidence here, and it's about time we threw away our prejudices and acknowledged the great truth that we are in very fact God's people Israel.

So it is no wonder that Balaam could say, "According to this time it shall be said of Jacob and of Israel, What hath God wrought!!" What indeed! Let us read the words of God as recorded in Micah 7:16-20;

*"The nations shall see and be confounded at all thy might. They shall lay their hands upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent. They shall move out of their holes like worms of the earth. They shall be afraid of the Lord our God, and shall fear because of thee.*

*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 upon us. He will subdue our iniquities, and thou wilt 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."*

( to be continued )

# THE ULTIMATE RULER

*by the late Rev. E.J. Springett*

The return of Jesus Christ as King of kings and Lord of lords, to exercise sovereignty over the Kingdom of God functioning here on earth, is one of the great promises of God, the absolute and complete fulfillment of which involves the Divine integrity and honor.

When Christ is here — what? There are certain definite implications in that question. It implies that there is no doubt whatever that our Lord Jesus Christ is coming back to this earth of ours — and indeed He is, and soon. There is nothing more certain than that fact.

There very often comes to mind the story of the vision of John, recorded in the 4th chapter of Revelation. In it the Apostle saw Jehovah sitting upon a throne. In vivid language he describes the glory, beauty and majesty of the scene, and he says, "There was a rainbow round about the throne." I wonder why! Do you not think that the fact is stated to remind us that God is a covenant-keeping God, that His Word is truth, that His promises are sure. "God is not a man that He should lie, nor the son of man that He should repent; hath He said and shall He not do it? Or hath He spoken and shall He not make it good!" So said Balaam of old, and he was merely a spokesman, uttering the direct words of God Himself.

There is another emphatic statement made through Malachi of a similar nature, "I am the Lord. I change not, therefore ye sons of Jacob are not consumed." That ought to have a very special significance for our generation, the generation which has departed so far from allegiance and obedience to God and His law that it has recently been dubbed "an age without standards."

Among the eternal and irrevocable undertakings and promises of God is that concerning the occupancy of the Davidic Throne by Jesus Christ our Lord. Stemming from the Davidic Covenant we have the reaffirmation of the Divine promise made through the Archangel Gabriel to Mary, the mother of Jesus and the human vehicle or agent of His Incarnation. Read the unequivocal statement concerning Christ, who was then as yet unborn:

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever; and of



his Kingdom there shall be no end.” (Luke 1:32-33.)

There it is, the sure, simple and direct statement of God. It is the affirmation of what He will do. It is a tremendous promise and of special and direct importance now when the time for its fulfillment, as indicated by present world conditions and the signs of the times, is so very close. Why do the preachers not proclaim that message and all that it means? Why do they not tell their people that the Throne of David exists on earth, that it is here now, and still occupied by a descendant of the Davidic line, the line promised the privilege of occupancy until “He comes whose right it is?”

What an awakening these preachers are going to have shortly! For there it is; God declares that Jesus is to exercise sovereignty and rulership from the Throne of David over the House of Jacob. You cannot explain His promise away; it stands and it will inevitably be carried out.

Speaking of its fulfillment and of the Kingship of Christ, Paul declares, “He must reign till He hath put all enemies under His feet” and “The last enemy that shall be destroyed is death.” We understand by the latter statement that death will still be with us when the Kingdom of God is actually functioning upon earth.

Jesus Christ *is* the ultimate Ruler. He is the only Ruler who can bring order out of the present chaos, who can establish world peace, and bring that which we call social security into being. I have called Him the ultimate Ruler. No autocratic monarch ever wielded such power as is His. Yet He is a benevolent monarch, for “to the Lord our God belong mercies and forgivenesses though we have rebelled against Him.”

When is He coming? He will come at the time “of the restitution of all things spoken by the Holy Prophets since the world began.” He will come when the powers of Evil make that final attack for which even now they are feverishly preparing. Where will He come? Read Zechariah 14 for the answer to that. How will He come? He will come with majesty, power and great glory. Listen! “The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel and with the trump of God” and “Hereafter ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of Heaven.” Also, “I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and true, and in righteousness he doth judge and make war...and the armies which were in heaven followed him.”

Accompanying this great happening those great physiographical changes will occur which are described by Zechariah, Ezekiel and Isaiah — those tremendous changes to accompany that great cataclysmic upheaval which the world is yet to undergo. Then what? What will be the conditions?

Perhaps a digression will be permitted here to comment upon an important point. There are those who maintain that Jesus Christ is here now, and He is, but in the Personality of the Holy Spirit. You will remember that when He was about to return to the place He occupied from the foundation of the world, before "He took upon Him our flesh," He said to His followers: "It is expedient for you that I go away, for if I go not away the Comforter will not come until you, but if I depart, I will send Him unto you" (John 16:7). The Comforter, who is the Holy Spirit, came on the Day of Pentecost and He has been here ever since convicting the world of sin.

The result of the return of Jesus Christ *in person* will be, first of all, the final and complete destruction of the forces of Evil. There are those you know who are preparing to make war; indeed, they are now actively engaged in making war on the Lamb, and the verdict is, "the Lamb shall overcome them!" The forces of Evil are to be removed from the scene for a thousand years, then the Kingdom of God will commence to function.

It will be the functioning of the Theocratic State designed by God and brought into being at Mount Sinai. Note well, the Theocracy is to be established with power, not by persuasion. It will function, and "the Lord shall be King over all the earth." There may be subsidiary Rulers under Him, for He is King of kings and Lord of lords, and we remember His promise to His Apostles, "In the Regeneration when the Son of Man shall sit in the throne of his Glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

In the theocratic economy under Moses there were 70 Elders who shared the responsibility of administration. They were men of special qualifications; like all who were put in positions of authority they were "able men, such as feared God, lovers of truth, hating covetousness." They were endowed — and this is tremendously important — with the Spirit of God. They possessed "the Spirit of wisdom, and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." It will be so again,

men chosen by Christ will, under His personal administration, direct the affairs of the Kingdom. They will have no legislative powers. Legislation; that is, law-making, is the prerogative of God. He has never yet delegated that power. No man has ever been given authority to make laws to govern the affairs of His fellow men; that task is too great for human wisdom. Men have given a convincing example of human failure in governments under which man-made laws have superseded the Divine Law of the Lord.

Space will not permit detail here but I simply mention the Divine Law of the Sabbath, which men are not only deliberately breaking, but which they are continually endeavoring to put out of operation by human pronouncements of judgment. No! Man has no business making laws. His task is the *administration* of the Divine Law and it will be thus when the Kingdom of God is functioning under Christ. Then we, the people, will want to have it so. We are going to become a changed people, for God says of us, "I will put my law into their mind" and "I will write my statutes upon your hearts and ye shall know my judgments and do them." Then what?

Here are some of the resultant blessings which will govern conditions in the Kingdom Age when Christ is here. First of all there will be the assurance of peace and prosperity. Remember that it is God's promise:

"If ye walk in my statutes, and keep my commandments, and do them. Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid:...neither shall the sword go through your land." (Lev. 26:3-6.)

That is one of God's definite promises; it has always been applicable, and its blessings available, but we have disregarded it and consequently are in the present condition as a nation. Why, even the weather has been "unseasonable," as we call it.

We also have the promise for the Kingdom Age of health and longevity, and with it the promise of security of tenure:

"And they shall build houses, and inhabit them; and they shall

plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. they shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." (Isa. 65:21-23.)

In the Kingdom Age peace will be world-wide: "For nations shall beat their swords into ploughshares and their spears into pruning hooks, neither shall they learn war any more."

Justice and judgment will be equitably administered and "nature red in tooth and claw will be at peace." The 11th chapter of Isaiah is excellent reading in this connection. Then, too, there will be no more taxation burdens. War, sickness, penal institutions and insane asylums will all be eliminated, and there will be no more poor among us. All these are the blessings of the Kingdom Age, contingent upon and belonging to the actual functioning of the Kingdom of God on earth. Well may we say with St. Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Is not this something to be longed for, prayed for, worked for? Remember that there is no gainsaying the truth of these statements. Christ, the King, is coming; the Kingdom of God is going to function, and God's will will, indeed, be done on earth as it is in Heaven. We must believe these things; we must proclaim them; we must create a desire for them. They are sure to us when we are ready to obey the Law of the Kingdom. No other philosophy of life can ensure them, Communism cannot provide them and only the citizens of the Kingdom will enjoy them. ■

---

## GOD'S BLIND SERVANT NATION.

(Continued from Page 31 ).

The Bible must, of course, be our main authority for any kind of approach to the lapsed Christian, but the witness of the *Book of Common Prayer* should not be discounted. It provides powerful and convincing evidence, not only of the Scriptural authenticity of the Protestant Reformed Church, but of the identity of

the English-speaking and kindred peoples of the world.

We should never forget that the Age-long continuity of Israel is also irrefutable evidence of the Omnipotence of Almighty God.



## LINKING THE FAMILY

WAKE UP!

### COMMONWEALTH DAY SERVICE



HER MAJESTY Queen Elizabeth II attended the Commonwealth Day Observance Service held in Westminster Abbey, London, on 13th March, 1989. This annual multi-faith service is undoubtedly considered to be important and a high ideal in keeping the "family" of the British Commonwealth together.

The fact of the matter is, however, that it offers gross offence to Almighty God. Firstly, the servant people of the Lord should on *no account* seek to promote a syncretic faith, expressed by the conglomerate multi-faith order of service which was conducted in one of the most sacred places of ceremony and worship for Israel-Britain.

The Ten Commandments are prefaced with the words "I am the LORD thy God, which have brought thee . . . out of the house of bondage." These words tell us that the Almighty is at the centre of the national life of His servant people and that His Commandments which follow are not to be treated as an option by the nation of His Calling (*Exodus* 20).

In the first Commandment, it is stated by the One Who created Israel: "Thou shalt have no other gods before me." This is most certainly not something to be *got round* by the lame excuse that we all believe in the same God. It could not be more clear from Israel's history that other forms of worship were an abomination to Jehovah. Defeat and intense national suf-

fering resulted from abandoning the purity of faith by our forebears in their approach to the Divine Husband of the nation.

Secondly, it is not legitimate to justify the Commonwealth Day Service on the basis that the different nations constitute a family in the true sense of the word. Quite plainly they do not. Respect can be shown for other races without the necessity to elevate their alien and anti-Christian religions in our midst, with the monarch of the Davidic Throne being in attendance giving credence to all aspects of the Service.

There is yet a more serious aspect to it all. Westminster Abbey is the abode of the Coronation Stone, or Stone of Destiny, which our great ancestor, Jacob, set up at Bethel and anointed as a symbol of the nation and the expanding Kingdom which God would create upon earth. Jacob was afraid concerning the implications of the great vision afforded him and said, "How dreadful is this place! . . . And this stone, which I have set up . . . shall be God's house" (*Genesis* 28).

The promise of the LORD was that Jacob's literal descendants would spread abroad to the four points of the compass to become a multitude of people, even "a nation and a company of nations" (*Genesis* 35), that is, of the same family stock and breed. By contrast, the multi-racial Commonwealth which has developed to suppress the separate identity of the Israel company and family of nations, must be understood to be part of the latter-day fulfilment of the Olivet discourse given by Jesus Christ (*Matthew* 24).

In this prophecy, the Coming King of the Christian Israel nations revealed that

just before His Return, the sun, moon and stars would be darkened and the very power of the heavenly order of things would be shaken. The constellations in the heavens are used in Scripture to symbolize the Israel nation and its everlasting throne (*Genesis 37; Psalm 89; Jeremiah 31*).

What we have been witness to in this second half of the twentieth century, is the darkening, or eclipse, of the God-given light of the company of Israel nations, centred upon the Royal Davidic Throne of Britain. The new authority and bondage of the EEC over Britain and the Throne, as the Stone Kingdom, is causing the very powers of the Kingdom of heaven upon earth to be shaken.

The significance of the Commonwealth Day Service is that it confirms the eclipse of power in the nation-state as encompassing the faith and the spiritual authority that once, in us, provided a light for the Gentile nations. Many today will say that truth is to be found in all religions and that we must not speak out against them, for the Holy Spirit is not (in their words) limited to the Christian Church. This is a certain deception for The Holy Spirit can testify

only of truth and the Son of the Highest, the Redeemer of His people Israel (*John 15:26; 16:13-14*).

#### Those taking part in the Service

The Dean of Westminster officiated and the High Commissioner for Cyprus read the lesson.

The High Commissioner for India read from *The Svetavatara Upanishad*, the High Commissioner for Malaysia read from *The Qur'an* and the High Commissioner for Sri Lanka from *Sutta-Nipata—a Discourse of The Buddha*. Pupils from the Royal Russell School read *The Prayer for Peace*.

The concluding prayers were led by the Ven Dr H. Saddhatissa (in Pali), the Rev Dr John A. Newton, Moderator of the Free Church Federal Council, Swami Bhavayananda (in Sanskrit), Sheikh Hamed Khalifa (in Arabic), Rabbi Dr John Rayner (in Hebrew), Professor Harmindar Singh (in Punjabi), the Rev John H. McIndoe, representing the Moderator of the General Assembly of the Church of Scotland, and Mgr Vincent Berry, representing the Roman Catholic Archbishop of Westminster. The flags of the Commonwealth countries were borne in procession to the steps of the sacristy.

Important Government, City and other personages were present.



# THE TEN COMMANDMENTS.

A NEW SERIES OF 5 TAPES

in which we study the relationship between  
The 10 Commandments and The Law of God.

Now available for \$18 the set posted within Australia.  
or A\$20 by overseas seamount.

Send now for this important study series!

# THE VOICE OF THE WATCHMAN!

JULY 1989

"I call heaven and earth to bear witness against you this day, that I have set before you life and death, blessings and cursings. Therefore choose life, that both you and your descendants may live. That you may love the Lord your God, and that you may obey His voice, and that you may cleave to Him. For He is your life, and the length of your days." (Deut. 30:19-20)

AUGUST 1989.

Politicians and Parsons, PLEASE WAKE UP! Start treating the causes of our problems, not just the symptoms. Our problems have gone far beyond solving with 'band-aid' politics and religious emotions. The only action which will save our nation from further disaster is the full implementation of THE LAW OF GOD, not as an act of religion, but as a practical act of good government.

SEPTEMBER 1989.

Nearly 2,000 years ago, our Lord Jesus Christ foretold the certainty of the complete collapse of our man-made financial/economic system. Today we see it happening right before our eyes. How much more disaster and heartache is it going to take to awaken us as God's people to the fact that our only hope for peace and prosperity lies in our return to full obedience to THE LAW OF GOD.

OCTOBER 1989.

As important as it is, prayer alone will not bring about PEACE. Peace is the product of RIGHTEOUSNESS, and righteousness is the product of OBEDIENCE to THE LAW OF GOD.

## UPDATE!

On the preceeding page we have copied out the notices that we have placed in THE AUSTRALIAN for the last four months. As we have previously indicated, the response has not been at all encouraging, but we have accepted this from the start, realising that we were engaged in a ministry of witness in doing this. We never anticipated that we were going to change either the people, the politicians or the ministers of our churches.

Altogether we have received about a dozen replies. Most have been favourable, and to those who enquire, we have sent a free sample of our publications. Two folk, including our first subscriber from the Northern Territory, have asked to be placed on our regular mailing list. Others have been quite upset, like the recent writer who signed his/her letter "from a concerned newspaper reader who is fed up with religious pollution in our papers!" Well, you can't win them all.

But we have decided that considering the enormous expense involved in this form of ministry, that our next notice will be the final one, at least in the present newspaper. It costs \$240 for each notice we insert, which to date has totalled some \$2,400. All of this has been donated by a very small number of very generous people. The final notice in November will be paid out of our own Mission funds if necessary. We express our grateful thanks to those who have supported us in this endeavour.

Next year, God willing, we intend to look at the possibility of placing similar notices in our local papers, which will be considerably cheaper. If any of our readers wish to consider a similar course of action, please feel free to use the notices we have already had printed, or use them for a basis for your own notices or letters to your local editors.

We are most grateful to the Lord for having given us the privilege and opportunity of witnessing in this way, and can only pray that it has been to His great Glory, and will help in awakening His true Israel people.



# STUDY IN REVELATIONS.

By F. W. DOWSETT.

## PART NINE.

### THE SEVENTH SEAL.

In our earlier studies we have seen how our Lord Jesus Christ revealed to John the judgments that were to befall the Roman Empire, or "the earth" as it is symbolically referred to, as distinct from Israel which is symbolically referred to as "the heavens". Remember, the Book of the Revelation is a book primarily of symbols. We noted in our study of the very first chapter that the Lord specifically stated that He was revealing future history in 'signs and symbols', which is the meaning of the word 'signify' in chapter I verse I. This is not to say that we cannot apply what is said in a literal sense when the occasion demands. But even in those cases, there is still the underlying symbolic application which I suggest is the more important to understand.

By the end of the seventh chapter we had covered the period applicable to the events depicted or symbolised by the first six seals, followed by the instruction for the sealing of the twelve tribes of Israel. We noted that this sealing constituted a restraint of the judgment that was to fall upon the 'earth' of that day, the Roman Empire, for a period long enough to give God's people time to move away as part of their westward migration from the immediate scene of the impending judgments.

It should be realised that all the judgments which befell the Roman Empire during the time of these six seals, from the time of the writing of the Revelation to about 395 A.D., occurred as a result of disintegration and rebellion from within the Empire. And it is of more than passing interest, indeed it is of supreme importance

that we realise that the basic causes for this disintegration from within, as recorded by history, are the very same as are manifest within our own nation today. They included a breakdown in the family, moral disintegration, the decrease in religious values, and the upsurge of interest in sport, especially of the violent kind. We are living in a fool's paradise if we think we can travel the same road and not reap the same consequences.

But when we read the account of the opening of the seventh seal in Revelation 8 we find a very significant difference in the way the events foretold by this seal are presented. In the previous six seals, John was immediately presented with a specific scene such as the four horsemen, and the souls under the altar, and the great earthquake. But the opening of this seventh seal provided quite a different presentation. We can probably liken it to a play where the curtain goes up and there are no actors on the stage. All there is to see is the scenery, and the audience is given a short time to absorb the scenery before the action resumes.

*"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*

*And I saw the seven angels which stood before God; and to them were given seven trumpets.*

*And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.*

*And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hands.*

*And the angel took the censer, and filled it with fire of the altar, and cast it into the earth. And there were voices, and thunderings and lightnings, and an earthquake.*

*And the seven angels which had the seven trumpets prepared themselves to sound."*

*(Rev. 8:1-6).*

What was about to be revealed to John, and to us, is what was about to begin in the form of judgments upon the Roman Empire mainly from sources external to the empire, as distinct from the internal causes which we have previously studied. These forces which were about to come into operation not only caused the final collapse of this once great empire, but they were to continue through history right up to our present day and to the time of our Lord's return. But what of the half hour's silence? What does that represent? An hour, as we know, is the twenty-fourth part of a day. In prophetic terms it is equal to 15 years, being the twenty-fourth part of the prophetic period of 360 day/years. Thus a half an hour would represent 7.1/2 years. But if we apply this prophetically to the greater period of the 'times of the gentiles' of 2,520 years, half an hour would represent some 52.1/2 years. The detail is reasonably irrelevant, but either way it shows us that between the conclusion of the sixth seal, and the commencement of the seventh seal, there was a pause or break in proceedings. And the reason for this pause is quite simple. In the preceeding seventh chapter we have recorded the instructions to seal the twelve tribes of Israel. In this 1st verse of the eighth chapter we have the actual carrying out or fulfillment of this instruction. As we have pointed out, the word 'heaven' used in Revelations symbolically represents Israel as distinct from the 'earthly', or non-Israel nations. The word translated 'silence' does not refer to a stillness or tranquility, but rather to 'an indisposition to speak, following a previous speaking.' This perfectly symbolises the history of Israel at that particular period of time. Her history prior to that time was clearly spoken of by the prophets and accurately fulfilled. But the fulfillment of the covenants could not be continued until after the death and resurrection of her Kinsman-Redeemer, and her subsequent migration to her appointed place in the Isles of the sea, north-west of Palestine. This intermediate period in her history whilst she was being removed from the immediate danger of the full force of God's judgment on the Roman Empire was thus represented as a period of silence. But we also have depicted for us the actual cere-

mony of the sealing of the tribes. In his excellent study on the Book of Revelation, A.J. Ferris, B.A., comments;

'There was however a faithful remnant of true Christians whose worship John saw in O.T. symbols ascending to God as in verses 3 to 5. In the Old Covenant, the priest used to stand at the altar of sacrifice and there receive gifts of incense from the Israelites as part of their worship of God. However, the incense was not received by God unless burnt upon fire off the altar, and unless carried into the Holy place by the High Priest who offered the incense on the golden altar before the Holy of Holies. Thus in John's vision, the "angel" represents Christ, the High Priest of the New Covenant receiving the gifts of spiritual incense, the praise and worship of true Christians, and through His intercession carrying their worship into the presence of God. Such a vision was a rebuke to Roman Christianity which at the time of the fulfillment of Rev. 8 had forsaken Christ as the one and only mediator to God and hence deserved judgment. John thus saw that the "angel" took "fire of the altar and cast it into the earth," causing "thunderings, and lightnings, and an earthquake." The latter symbolised the approaching storms of judgment about to be released upon the Roman Empire because of her previous persecutions of the Christians, and then her paganising of Christianity by which Christ was forsaken as the only High Priest and in His place idols of saints worshipped.'

So we find that once this ceremony had been concluded, and Israel had been removed from the area of danger, the incidents pertaining to the seven trumpets of judgment could then commence. And commence they did, in no uncertain manner. The trumpet signified the sounding of an alarm because of impending trouble, and as each angel sounded their trumpet, disaster after disaster swept across Rome. As we will see, the first four trumpets signalled God's scourge upon the Roman Empire, whilst the remaining three are referred to as "Woes" which heralded trouble and disaster upon an apostate Christendom. The increasing intensity of God's

judgments from that time onward can be gauged by the fact that the final "Woe" or trumpet is again divided into "seven vials of the wrath of God." We will deal with this in some detail in a future study, but suffice it is to say that we are now living in the time of the very last of these "vials" which depicts the complete collapse of the Satanic and iniquitous Babylonian economic system under which we now live.

The accompanying charts which we have reproduced from Mr. Ferris's book mentioned above, show how the judgments depicted by the first six trumpets were carried out by the Goths, the Arabs, and the Turks. The seventh or final judgment is brought about by different forces, as we will see in a later study. So before turning to the actual judgments themselves, and in order to assist in our studies, we list here in their respective orders, the symbols used in respect of the succeeding trumpets.

1. The earth and the vegetation.
2. The sea and the life therein.
3. The rivers and fountains of waters.
4. The sun, moon, and stars ruling the day and night.

And under the three "Woes",

5. Grasshoppers that consume the vegetation.
6. Horses that go forth to battle.
7. The sound of voices in heaven.

*"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth. And the third part of trees was burnt up, and all green grass was burnt up."*

(Rev. 8:7).


History records that this devastation was caused by the Goths under the leadership of Alaric. They came from the north, indicated by the use of the word "hail" which in that area always came from the north. Alaric actually received his military training in Rome, but as a result of being denied promotion to a high military po-

# The Seven Trumpets of Rev. VIII-XI

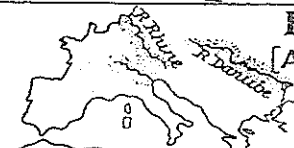
**1<sup>ST</sup>** A third part of the trees was burnt. **GOths** [ALARIC]  
 Rev. VIII: 7 A.D. 400-410




**2<sup>ND</sup>** A third part of the ships destroyed. **VANDALS** [GENSERIC]  
 Rev. VIII: 8-9 A.D. 425-470



**3<sup>RD</sup>** A third part of the rivers and fountains. **HUNS** [ATTILA]  
 Rev. VIII: 10-11 A.D. 451



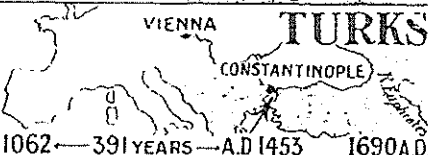
**4<sup>TH</sup>** A third part of the sun darkened. **HERULI** [ODOACER]  
 Rev. VIII: 12 A.D. 476



**5<sup>TH</sup>** Locusts war against idolatry. **ARABS**  
 1<sup>ST</sup> WOE Rev. IX: 1-11 A.D. 612-150 YRS-762



**6<sup>TH</sup>** Horsemen to slay the third part. **TURKS**  
 2<sup>ND</sup> WOE Rev. IX: 13-21 A.D. 1062-391 YEARS-A.D. 1453-1690 A.D.



**7<sup>TH</sup>** "His wrath is come" **7 VIALS** **COMMUNISM**  
 3<sup>RD</sup> WOE Rev. XI: 15-19 A.D. 1789-AD. 1917+

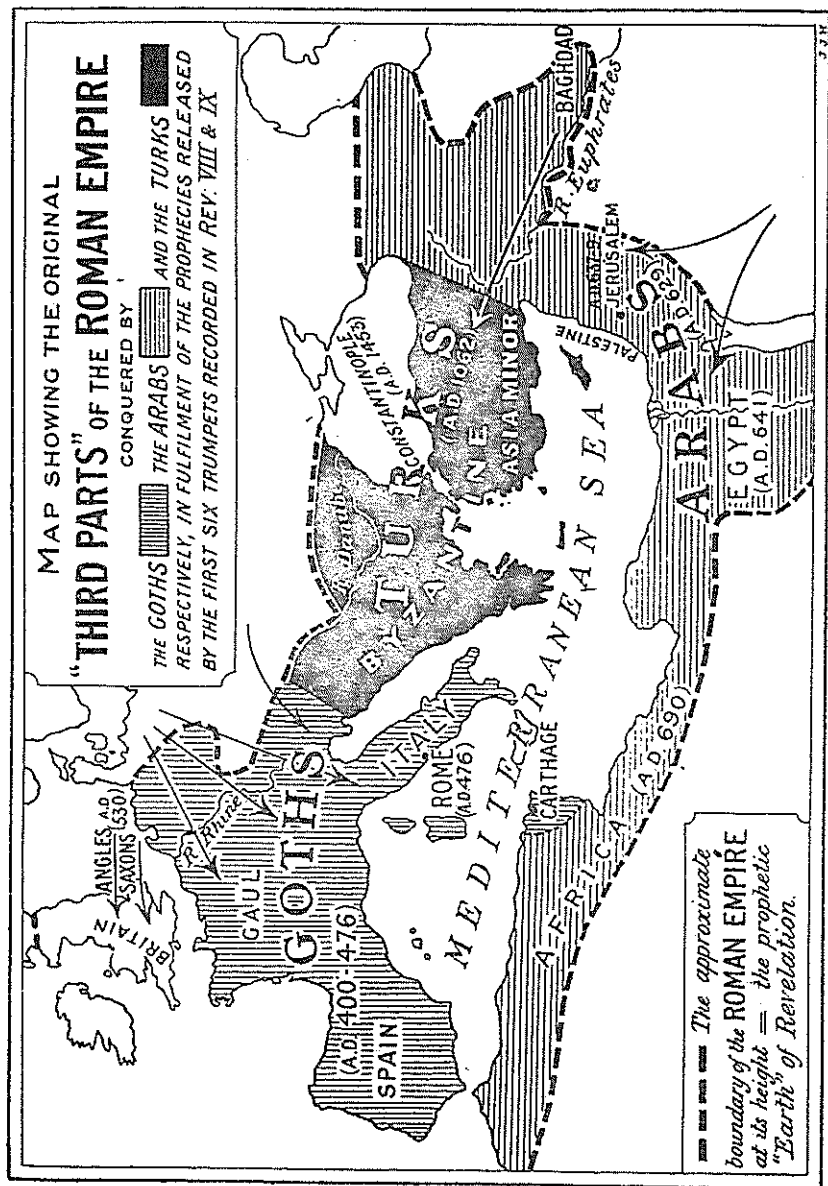


sition, his countrymen appointed him as their leader. In fact, he made as many as three invasions of Italy before finally capturing Rome. It was as a result of his first attack that Rome withdrew her forces from Britain to help in defending herself from the Goths, thus opening the way for the entry of the Angles and Saxons and various other elements of the twelve tribes of Israel to whom James addressed his epistle. How wonderfully the hand of God is seen in history as He manoeuvred the various nations and peoples in such a manner that His inviolable covenants and promises with His people Israel would be fulfilled. This all took place from about 396 A.D. to 429 A.D. As we have previously pointed out, some authorities differ slightly in the dates they use, depending on the specific incident they use on which to base their dates. But the general overall time span usually agrees. We are quoting the greater time frames than those on the accompanying chart as these all fall within the larger time frames quoted. In regard to the use of the expression "the third part", the accompanying map which we have reproduced from Mr. Ferris's book, clearly shows how this was fulfilled.

*"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea. And the third part of the sea became blood. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."*  
(Rev. 8:8).

The period of this second period of devastation was from 429 A.D. to 476 A.D., and was carried out by the Vandals under their leader Genseric. It is important to notice here the use of the symbolism of "a mountain" as representing this Vandal kingdom. It is a symbolism used extensively throughout the Bible. For instance, we read in Micah 4:1;

*"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 into it."*

The "mountain" here referred to is of course God's specially chosen nation of Israel, which we now recognise as the Anglo-Saxon-Celtic people of the world. In the same way, the mountain referred to in Rev. 8:8 is the kingdom of the Vandals. Their leader Genseric built a great fleet at Carthage after capturing it, and led his people the Vandals from Spain into Roman Africa, making great use of the Mediterranean Sea. The extent of his victories is shown on the map. In 455 A.D. he attacked Rome, and the city was sacked and pillaged for twelve continuous days. Rome had never before suffered as she now suffered. The gold and silver, and all the trophies of the Forum were stripped and carried away by the boatload. Our present word 'vandalism' was derived from the name of these people who caused such wanton destruction.

*"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood. And the third part of the waters became wormwood, and many men died of the waters, because they were made bitter."* (Rev. 8:10-11).

During the years 434 A.D. to 453 A.D., and actually during the same period as the events of the second trumpet, the judgments associated with the third trumpet occurred. It was at this time that the Huns, under the leadership of Attila, attacked the portion of the Roman Empire around the Danube River, and the entire region between the Black Sea and the Mediterranean Sea. "Wormwood", meaning "bitter", was an appropriate description used by our Lord of this terrifying leader. He was so barbaric that he gained the unenviable title "the Scourge of God." He pillaged city after city, and he boasted that where his horse set foot grass never grew again. He terrorised the outlying provinces of

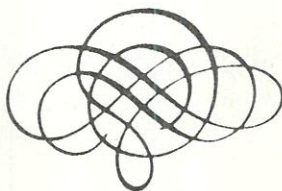
Rome, and it is recorded that the city of Rome itself was only saved from destruction by the intervention of Pope Leo I who personally went to Attila's camp to plead. Attila's career certainly bore out John's description of 'a star falling from heaven, burning as a lamp, and turning to bitterness everything with which he came into contact.

*"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for the third part of it, and the night likewise."*  
(Rev. 8:12).

The period of this fourth judgment occupied from about 476 A.D. to 622 A.D. A branch of the Goths, called the Heruli, invaded Rome under the leadership of Odoacer. He had risen from the ranks of the Roman army, and in 476 A.D. banished the Emperor Romulus Augustus who was only a lad of six years of age. This marked the end of Imperial rule for what was left of the once great Roman Empire, being referred to by John as the smiting of the sun, moon and stars, terminology which is usually used prophetically of the ruling powers of any particular nation.

The political destruction and overthrow of the Western Roman Empire was now complete. From this time on, its authority was transferred to Constantinople from whence a futile attempt was made to resuscitate it by Justinian, the Byzantine king. The final and complete destruction of the entire Roman Empire was now quite inevitable. But meanwhile, Papal Rome was emerging on the scene to take its place in history as we will see from future studies.

(to be continued).



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.

Whilst the production, publication, and distribution of this magazine is being 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 other Christian organisations, and to all who genuinely cannot afford to contribute but who wish to receive it. The assistance of those who read it, and are blessed by it, is therefore vitally necessary for its continuance and growth. To this end we invite your prayers and support.

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.

All correspondence should be addressed to:

COVENANT VISION MINISTRY.  
P O BOX V192 MOUNT DRUITT VILLAGE.  
N S W 2770 AUSTRALIA  
Phone: 02/623-4691.

The Lord reigneth; let the people tremble.

He sitteth between the cherubims;  
let the earth be moved.

The Lord is great in Zion;  
and He is high above all the people.

Let them praise Thy great and terrible name;

FOR HE IS HOLY.

The King's strength also loveth judgment;  
Thou dost establish equity,  
Thou executest judgment and righteousness in Jacob.

Exalt ye the Lord our God,  
and worship at His footstool;

FOR HE IS HOLY.

(Psalm 99:1-5).

Printed and Distributed by  
COVENANT VISION MINISTRY.  
P O BOX V192 MOUNT DRUITT VILLAGE  
N S W 2770 AUSTRALIA

National Library of Australia Number  
ISSN 1031-8135

Registered by Australia Post Publication No. NAR7378.