

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

THE COVENANT VISION.

Editor: PASTOR FRANK W. DOWSETT.

In presenting this magazine, it is not our intention just 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 appearing and return of our Great God and Saviour, the Lord Jesus Christ.

We are also convinced that never before in the history of our nation and people has there been such a need for the "Watchmen in Israel" to 'sound the alarm' in order to awaken God's People to the urgent need to repent, and to return to God with all their hearts, and with all their minds, and with all their strength.

Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left 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

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.

But ye, brethren, are not in darkness that that day should overtake you as a thief."

(I Thess. 5:1-4).

World events are now moving with ever increasing momentum. It is only a matter of a few months ago since we were all being exposed to the great 'peace offensive' as a result of what was happening in Europe, and especially the Soviet Union. The unification of Germany, the removal of the Wall, the movement towards independence among many of the Soviet countries, together with the almost unbelievable changes in attitudes between the Eastern and Western powers, all pointed towards an era of coming peace and harmony. It was intended to. It was planned that way. Disarmament, or parity in armament, became the flavour of the month. But as if that was not enough, we now have the unprecedented spectacle of The Soviet Union and the U.S.A. being on the same side, aligned alongside each other. Now how much more peaceful can you get than that?

The prophet Daniel had a special message for today. In his 12th chapter, he asked the question as to when the end was going to happen. He was told that God's plans for this age would be finished when 'the power of the holy people had been scattered.' God went on to say to him;

"Go thy way, Daniel. For the words are closed up and sealed till the time of the end. Many

*shall be purified, and made white, and tried;
But the wicked shall do wickedly, and none of
the wicked shall understand.
But the wise SHALL understand.*

(Daniel 12:7-10)

As we watch the events in the Middle East unfold, let us not be overcome or confused with the individual details of the events. Both sides are now playing the opening gambits in a terrible chess game. They are trying out each other's strengths and weaknesses. It is a psychological game we are now witnessing. But don't ever let us become complacent about the position. God didn't give us the details of every move. All He has done is to warn us that immediately prior to the return of our Lord Jesus Christ He would gather all nations around Jerusalem for that great battle of the Great Day of God Almighty. This is happening right in front of our very eyes, and those who don't see it, or worse still, refuse to see it, are numbered, according to God Himself, as the 'wicked'. I don't care what church we belong to, or how much faith or emotion we display, the Lord's definition of being "wise" is that we understand what is happening. It has nothing to do with how often we go to church, or how spiritual and heavenly minded we consider ourselves to be. It depends on a practical, down-to-earth acceptance and understanding of the plain statements of God Almighty.

Events may not, and almost certainly will not, move exactly as we expect. There may yet be a lull in events. But there is one thing that we do know, if we are counted among the "wise". The Great Day of God Almighty has arrived. This is not a battle between individual leaders. The entire scenario has been built up by "the synagogue of Satan", the present power of Zionism. They control both sides, and they are calling the tune. God has some bad news for them. They have been brought there so that He may slay them, and magnify and glorify His wonderful name among His people. May that day hasten, so that we will soon see the victorious King in all His power and beauty.

The Wedding Supper of the Lord.

By Rev. J. A. B. HAGGART.

In a previous article we have seen how the Lord will make three Advents to the earth, the first one having been made almost 2,000 years ago at Bethlehem in Judea, at which time Jesus, the Son of God, came and offered His living body as a sacrificial offering for the sins of Israel and all mankind. It was necessary to fulfill the legal requirements of God's Holy Laws, showing the extremes to which God was driven to show His love for His Bride, Israel. By providing His only Son, He met the requirements of His own Laws and therewith showed the great love which He had for His bride, Israel, in offering His own Son as the unblemished Lamb that the Law required.

In order to fulfill His own great plans for the establishment of His kingdom on earth, He has waited almost 2,000 years for the Second Advent, which is very imminent. As we are already entered into the final decade of the present millenium, we should be looking for His APPEARING as His next advent, as described in I Tim. 6:14, II Tim. 1:10, 4:8, in Titus 2:13, and in I Peter 1:7. In I Thessalonians 4:16 we read the details;

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead in Christ will rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air . . ."

Today we are on the verge of the fulfillment of this prophecy. In the Parable of the Ten Virgins, the Lord indicates that many of His followers will be caught off guard. Though they may be Christians they will not be prepared for this second Advent:

"They that were ready went with Him to the marriage; and the door was shut.

Afterwards came also the other virgins, saying, 'Lord, Lord, open to us'.

But He answered and said, 'I know ye not.'

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

This parable is directed to those Christians of our day who have fallen asleep and will not be prepared to answer the call of Christ to come up and meet Him in the air. What a disappointment this will be to many!

The call will soon come to the "Two Witnesses" on earth as described in Rev. 11:11;

"And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, 'Come up hither'. And they ascended up to heaven in a cloud, and their enemies beheld them."

This APPEARING of the Lord is the next event on the agenda of the Lord, and as indicated in the last issue of THE COVENANT VISION, the 'count-down' for this big event could begin on Sept. 1, 1990, where it was stated on page 4, "If this event coincides with the Death of the Two Witnesses, then the period of 3 1/2 years until their resurrection brings us to Passover 1994." We are not setting any dates, but if the patterns for our redemption can be found in the Bible, here is a good indication.

We can look to the words of Jesus in Matthew 24:37-45 and find the pattern for His APPEARING.

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah 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.

Then two shall be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

Watch therefore, for ye know not what hour your Lord doth come."

The next coming of the Lord can be compared to the entry of Noah with his family into the ark he had been building for so many years. Noah had preached to the people of earth for 120 years to change their ways, else they would be destroyed by God. They rejected the warnings of Noah. They never imagined that a great flood could come and cover the earth. They watched Noah build his ark, and ridiculed him all the while he was building it. They never imagined that Noah and his family would enter the ark at the coming of the waters and they would be saved, whilst the rest of mankind would be drowned. But, the time came when this occurred. The waters rose, lifting the ark and its cargo of Noah, his family, and the animals, to safety, riding upon the water, and a year later letting them down again to earth with the receding waters.

We today should look at this pattern from out of the past and compare it with what will happen in the future. Now the Lord promised Noah that He would never again destroy the earth with water, and He gave the rainbow to us as a sign of His promise. We can accept His promise. But in this same dissertation Jesus told His disciples:

"As the lightning cometh out of the east, and shineth even to the west, so shall also the coming of the Son of man be. . . And then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

In His APPEARING, the Lord will display His great power, a power likened to the lightning that flashes in the sky during a storm.

In our comparison of the APPEARING of the Lord to the days of Noah, it is interesting to note that the ark settled to the earth just 365 days (a solar year) after it was raised from the earth. Noah and his family can be likened to the Elect Group of people who will be raised to meet Him in the air when He appears. These are the ones who will be working with the Twelve Apostles as Administrators of the new Kingdom of God to be set on the earth. While the time spent with Christ is described as 'a marriage feast', which according to custom carried on a full week before the marriage itself took place, it will probably be more of a time of planning and training of the leaders of the Kingdom to be trained and prepared for their duties in the approaching Kingdom. If we compare these Elect with Noah and his family that were saved by the ark, it could be calculated that the time pattern for this period of preparation might be 365 days, or one solar year! In other words, if Noah and the ark can be taken for any kind of a pattern, we should consider the possibility that the time spent away from the earth with Jesus would be a full earth year.

If this be so, then after a full year in heaven, the "saints" will return to earth fully prepared to take over their Kingdom duties. They would follow the Christ to the earth to undertake their Kingdom positions, as described in Rev. 19:11;

"And I saw heaven opened, and behold a white horse. And He that sat upon it was called Faithful and True, and in righteousness He doth judge and make war."

Thus would be manifest His third and final Advent.



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Middle East War!

By Joseph Brewda.

The following article was written on July 6 this year and published on July 13 in an independent American Newspaper, "The New Federalist". This was just a few weeks prior to the attack by Iraq on Kuwait. I received the copy just as the attack occurred, but because we publish THE COVENANT VISION only every two months, it is not possible to be as up-to-date as we would always like to be. But I am sure that our readers will be greatly interested in the facts set forth. Even though some of the conclusions drawn may not eventuate as anticipated, the article shows just how serious the situation really is, and gives some insight into the behind-the-scene planning of which the general public never hears. The article as printed follows. (Ed.)

The U.S., Soviet, and British governments are planning a new Arab-Israeli war in the Middle East. That is the analysis of Lyndon LaRouche, who stated his views from his Rochester, Minn. prison cell on July 3.

"Israel is preparing for war," La Rouche warned. "The key to this," La Rouche said, "is that the war is planned by the Soviets, the British government and the government of the United States." La Rouche ridiculed as "cosmetic" the Bush administration efforts to depict itself as somehow opposed to this war.

The drive for war was signalled by the Israeli cabinet finally contrived by Israeli prime minister Yitzhak Shamir, which brings together the most fanatical adherents of a policy of territorial expansion to build "Greater Israel" out of the territories occupied during the 1967 Six-Day War. Eliminating the Palestinian population of the occupied West Bank is the specific goal of

new Housing Minister Ariel Sharon, who as defense minister in 1982 commanded the Israeli invasion of Southern Lebanon aimed against Palestinian refugees there and the PLO.

The trigger for war is the Russia-Israel agreement for the emigration of Soviet Jews exclusively to Israel, with the full backing of the United States. That has signalled the Arab world that Israel intends to drive the Palestinians out of the West Bank once and for all.

The Bush administration's complicity in this scheme was shown by its public breaking off of talks with the PLO.

For the superpowers, one of the objectives of this planned war, which La Rouche thinks will probably be triggered over the next 6 to 9 months, is to redraw the regional map to the condominium's benefit. The superpowers are intent on making the alliance of Syria and Israel, nominal enemies but actual allies, into the dominant military combination in the region.

A new oil crisis, as in 1973, is another objective of the planned conflict. The more limited objectives of the war include the elimination of the PLO as a force in the region; the overthrow of Jordan's King Hussein; and the humiliation and possible overthrow of Saddam Hussein. Once these objectives are reached, Israel and Syria intend to make Jordan into the "homeland" for Palestinians driven out of the occupied West Bank, and complete the Syrian annexation of Lebanon.

Regional Terms of the War.

The first act of the new Sharon-dominated Shamir government of Israel was to establish secret negotiations with the Syrians. The negotiations have been mediated by the U.S. Embassy in Damascus. The common ground of these negotiations is that Syria and Israel have the same enemies; the PLO and Iraq, and the same friends; the U.S. and the Soviet Union.

These common friends and enemies define military targets, and also the likely way the war will be triggered.

1. The PLO. Neither the U.S., Russia, Syria, or Israel want the PLO to exist any longer. A limited Israeli operation in southern Lebanon, probably in the first stages of the war, or even preceding the war, would finish off the 12,000-man PLO army based in the area east of Sidon. Syrian-controlled Druze units in southern Lebanon may help Israeli forces in this task. The aim is the "final solution" to the Palestinian problem.

2. Iraq. Iraq is the one country in the region which does not fit into the regional condominium, and is an enemy of Syria and Israel alike. Iraq is the most likely point for a full scale war, many say. (Our emphasis added. Ed.).

Despite much ranting in the western media about Iraq's Saddam Hussein, the eastern front made up of the combined forces of Iraq and Jordan is not what it is asserted to be. Israeli forces would break through Arab lines in two to three hours, compared to the six hours it took Israeli forces to crack Egyptian lines in 1967. The rest will be mopping up operations in Jordanian territory.

It is unlikely that Israeli forces will penetrate into Iraq, if at all, since their supply lines could be cut in Jordan. On the other hand, the Israelis may choose to strike the Kirkuk oil fields in northern Iraq, possibly simultaneous with a Kurdish uprising in that same region. This would contribute to a new huge hike in the price of oil.

3. Jordan. George Bush has let it be known to King Hussein that he is not wanted. Jordanian relations with the U.S. are at their lowest point ever. The pretext for George Bush's harsh attitude toward King Hussein is his close relationship with Saddam Hussein of Iraq.

The actual reason is to settle the Palestinian problem once and for all.

Once Jordan is crushed by the war, it would be a relatively simple matter for armed Jewish settler militias to drive some 100,000 West Bank Arabs or so over the Jordanian river through "justified massacres."

The Pretext.

It is most likely that Israel, with the cooperation of Syria, will manufacture some dramatic Arab terrorist atrocity against the Israeli population sufficient to justify war, in response. The Israeli invasion of Lebanon in 1982 was justified by a similar pretext, an assassination attempt against an Israeli diplomat in London by the Israeli intelligence-funded Palestinian terrorist organisation of Abu Nidal.

One likely pretext is a new political crisis in Jordan, which is already quite unstable. Crowds of demonstrators could be readily induced to attack Israeli positions on the Jordan River. Such attacks have occurred several times over the last year.

A scan of relevant U.S. and British press shows that the propaganda basis for a war is being systematically built through portraying Saddam Hussein as the region's bogeyman. Media of these states have constantly harped on Saddam's threats to Israel, while systematically censoring Israel's threats to various Arab states.

The Secret Israeli-Soviet Deal.

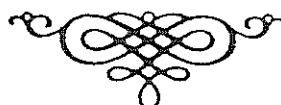
In wars, and preparations for wars, there are always games within games. The most striking example of this phenomenon in current developments is the secret negotiations now ongoing between the Israelis and the Soviets.

The negotiations between the Shamir government and the Soviet government take much more precise form

than negotiations between Israel and the U.S. The main topics of negotiation are;

- (a) The uninterrupted flow of Soviet Jews to Israel.
- (b) Intelligence cooperation between Israel and the Soviets in Eastern Europe and South America.
- (c) The downgrading of, or end of, Israel's secret commitments to the southern flank of NATO.

The USSR has now agreed to make Israel the dominant military and intelligence power in the region. It has agreed to Israel's military role contingent on its termination of its NATO status. It has made Israel the dominant intelligence power because Moscow has much to gain from Israeli intelligence in Eastern Europe and South America in particular.



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“A Living Sacrifice.”

By F. W. DOWSETT.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

(Romans 12:1-2).

There is no doubt but that we are living in exciting times. Everything around us just shouts out to us that the end of this age is drawing very near. End-time prophecy and history are merging with incredible accuracy. And to know that this all points to the return of our Lord Jesus Christ in the very near future naturally adds to our excitement and anticipation, as it should. When all is said and done, the Lord's return is the "Hope of our Calling." How sad it is to find however, that so many Christians look upon this great event merely as a Christian doctrine. Some of them, and I've personally heard them say this, don't even want the Lord to return yet, as according to them, 'there are still too many people for them to save before the Lord returns.' What presumption! As if the Lord is going to delay His preordained plans and purposes just in order to satisfy the longings of people to get 'a few more stars in their crown'. And so, as the Apostle Peter said so long ago, "All things continue as they were."

But in our understandable excitement, there is also a danger of which we must be always aware. It is so easy to concentrate on the glories to come that we can miss out on what the Lord requires of us NOW. Gaining admission into the Kingdom of God is only the

first step, and millions of Christians have never proceeded past this first step, as vital as it is. When our Lord spoke to Nicodemus in John chapter three, He told him quite clearly that the only way to gain entrance into the Kingdom of God was "to be born again, or from above." The pattern was clearly laid in the Old Testament. The expiation of sin depended entirely on the offering of a blood sacrifice. The Bible is quite clear on this point. "Without the shedding of blood there is no remission of sin." (Heb. 9:22). Any Israelite who failed to offer such a sacrifice, or have one offered on his behalf, was automatically cut off from among his people. He could not retain his citizenship, or indeed his very life, if he did not comply with this requirement. And absolutely nothing has changed. The shedding of blood for the remission of sins is still required. The only difference now is that the laws contained in ordinances, that is, the sacrificial laws, have been done away with and nailed to the Cross, as stated in Eph. 2:15 and Coll. 2:14, and replaced by the perfect sacrifice of our Lord Jesus Christ, the Lamb of God. Everyone, be he Israelite or not, must come under this 'blood covenant' in order to survive. Its requirement has never changed, only the format. Those who would have us believe that natural-born Israelites aren't affected by this requirement mislead themselves and others, to the condemnation of both parties. There can be no mistake about what the Lord is saying in Matt. 8:11-12;

"I say unto you, That many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. But the children of the Kingdom, (that is, the naturally born Israelites), shall be cast into outer darkness. There shall be weeping and gnashing of teeth."

But having gained entrance into the Kingdom, where do we go from there? Surely this is not the be-all and end-all of the whole matter? When we pass our examinations and gain entrance into the university, do we then spend the next five years just learning how to get

into the university? Of course not. Yet this is exactly what most Christians do. They stay as 'children' fit only for the 'milk' of the Word. They never graduate, nor do many of them want to, beyond the most elementary level in their Christian experience.

But this is not what the Lord requires of us. We must GROW, both in grace and in knowledge. One without the other makes us unbalanced in our Christian life. Grace without knowledge leaves us as children in the things of God. On the other hand, knowledge without grace removes from us the humility and dependence on God which we so sorely need at all times. So what is the answer to this problem. I suggest that it is contained in the reading at the head of this article. Please read it again right now.

We hear so much about Christ's sacrifice FOR us that we fail to realise that God also requires a sacrifice FROM us. In Paul's epistle to the Philippians, 3:13-14, he enjoins us in these words;

"Brethren, I count not myself to have laid hold (on perfection), but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The first question we must surely ask is, 'What is this High Calling of which he speaks?' It is certainly not salvation. Paul, of all people, was not worried about his salvation. He was obviously referring to something much higher than this. I believe that we can only understand what he was getting at when we realise that there are going to be many different levels of authority in the Kingdom of God when the Lord returns. In his first epistle to the Corinthians, chapter 15, Paul describes the resurrection as comprising many various levels. Some will have a glory of the sun; some of the moon; some as the stars. Our different levels of authority and glory are even likened to the difference in the glory of the

various stars. In Matthew's gospel, 5:19, our Lord describes how those who obey His Laws and teach others to do so, are to be GREAT in the Kingdom, whilst those who do not obey His Laws, and teach others not to obey them are to be LEAST in the Kingdom. It's not a matter of getting in, it's a matter of what level or position we will hold after we get in. In His Revelation, chapter 20, verses 4-6, Christ makes it quite clear that the First Resurrection will comprise those who will be "priests of God" and who will "rule and reign" with Him. Believe me friends, this is something quite different from just qualifying to gain entry into the Kingdom. Many are going to be called, that is, to enter the Kingdom as citizens. But only the few are going to be chosen to be Kings and Priests ruling with our Lord Jesus Christ over those citizens.

The question then naturally arises as to how we qualify for this "High Calling"? And that's where our text comes in. There are two basic requirements.

Firstly, We must present our bodies to God as a living sacrifice, holy, and acceptable unto Him.

To fully understand this requirement, we must go right back to the Old Testament. When Aaron, or the subsequent High Priest offered up the offering for sin to God, he had to adhere to very strict rules. There was no room here for personal fancies. It was not like today where people worship God in whatever way pleases or satisfies themselves. When it comes to the true worship of God, and the application of the sin offering, there is only ONE way. That is GOD'S way. Any other way is totally useless, and has led millions of unsuspecting people into a false sense of eternal security. The bottom line is quite simple. We obtain forgiveness of sins GOD'S way, or we don't obtain it at all. We remain in our sins, we remain unforgiven, and we remain utterly condemned before a righteous and Holy God. So that when Aaron presented the animal sacrifice to God on behalf of the sins of the people, it had to be absolutely right. It had to be absolutely without blemish of any

kind. But when the sacrifice was finally prepared and ready, we notice a remarkable thing. **He did not offer it up to God.** He did not light the fire under it. He stood back, almost certainly with head bowed and in complete humility and reverence, and waited for the verdict of the Lord. The next step was up to God. And we are told that if the sacrifice was acceptable to God, that the fire of the Lord descended on the offering and consumed it. This was no ordinary fire. It didn't consume the altar, or the surrounds of the Tabernacle or Temple. It was the Fire of God's Holy Spirit which descended upon the sacrifice and simply absorbed it into Himself. The Spirit of God and the sacrifice became one.

The present requirement has not changed other than in one aspect. Whilst the sacrifice in those far off days was dead when the Lord accepted it to Himself, we today are required to offer exactly the same kind of sacrifice, and in exactly the same terms, only now we offer ourselves, a LIVING sacrifice. Our whole life has to be offered and surrendered to God. Not as we see fit. Not in such a way that pleases our own ego or imagination, but in such a way that when the Lord looks down on us He sees a living person who, because of their obedience, their humility, their holiness or separation from the things of this world, and total commitment, is acceptable to HIM. It is then, and only them, that the fire of His Spirit enfolds us and draws us into Himself. Could this possibly be "the baptism of fire" of which John the Baptist spoke? I believe it is. We may have been baptised in water. We may have been baptised in the Holy Ghost, but unless and until we are baptised with this fire of God's acceptance, we will not achieve or reach the "Prize of the High Calling of God in Christ Jesus". It is not those who accept Jesus who win the prize. It is only those who are accepted by Christ. Did He not say, "You have not accepted Me, but I have accepted you?"

And this leads us to the second requirement. Having become acceptable to God, we must remain acceptable.

How many Christians miss this vital requirement. They think that once they've made it, as they say, then they can then do what ever takes their fancy in their service and worship. But is this what God's Word really says? I think not. The continuing requirement is quite explicit. Firstly, we must not continue to conform, or shape or fashion ourselves, to the things of this world order. We can no longer afford to do the things we used to do. We can no longer afford to love the things we used to love. We can no longer afford to retain our previous likes and desires and just cover them with a veneer of Christianity and think we can get away with it. We can't. It's no longer our choice. It is now God's choice, and if what we are doing or saying, or if the lifestyle we are living, is not in accord with the strict requirements of God's Holy Laws, then we will NOT be acceptable unto, or by, Him. To compromise in any way is to remain conformed to this world. But we are not to be 'conformed'. We are to be "Transformed". And the only way in which we are told to do this is by the act of "renewing" our mind. That doesn't mean that we give our old mind a re-bore, or get it steam cleaned. It means that we must develop a completely NEW mind from the one we originally had. To do otherwise is simply to compromise, and that word is just not in God's vocabulary.

It is only as we RENEW our mind that we will cease to conform to the things of this world. And it is only as we cease to conform to the things of this world that we will become separated to, and acceptable by, God.

Only then will we become a living sacrifice, acceptable unto God. Only then will we reach or attain the Higher Calling in Christ Jesus, and qualify not just to be citizens in the Kingdom of God on earth, but Priests and Kings, ruling and reigning with our Lord Jesus Christ when He returns in majesty and glory.



COVENANT WATCH!

A Major Australian industry group is planning to set up a trade promotion office in South Africa to develop trade ties with Pretoria, in defiance of the Federal Government's policies designed to isolate South Africa. Mr. Downer, Opposition spokesman on trade, said, 'I do not wish Australia - faced with the worst balance of payments crisis in its history - to play the economic martyr and allow the Europeans and others to build export markets in a changing South Africa, while we lose out.' (Australian 28/5/90)

* * * *

'Although it has not been spelt out for Australians, successive governments have been trading our status as a sovereign nation for the dubious privilege of melding with neighbouring nations to form a Pacific Rim Community headed by Japan.

'Movement of large numbers of non-English speaking aliens into Australia and massive land-grabs and business takeovers by aliens has provoked widespread anger.

'Six "Core" industries are envisaged - Education, Health, Media & Entertainment, Information, Transport Services, Leisure & Environment. Telecom admits electronic pornography as its biggest income earner, and a Home Betting Network is planned, to capitalise on the \$90 billion a year legalised gambling market in Asia. (Wake Up, Australia! June 1990)

* * * *

When Melbourne's docklands development, part of its Olympic bid, was not selected as the MFP City due to lack of detailed proposals and high cost of land, Queensland's Gold Coast area was selected, provided 4700ha was acquired and controlled by a public State corporation. About 4500 Coomera and Pimpama landowners, rallied to protest that small landowners were threatened, and because the MFP's joint steering committee's ultimatum could not be met by the due date, the MFP project has now gone to South Australia. (Australian 19/6/90)

'Japanese developers, have methodically bought up prime sites on Queensland's Gold Coast and now own at least 50% of Surfer's Paradise central business district, and have targeted one of the Gold Coasts's most prestigious canal estates and splurged more than \$30 million on 50 sites and luxury water front homes. Japanese holdings account for 87% of all foreign-owned property in the area.' (Australian 16-17/6/90)

Dr. Hewson, Leader of the Liberal Party in addressing a joint meeting of the Japanese Chamber of Commerce and the Australia-Japan Society of New South Wales on 19/6/90, rated rising foreign investment in Australia as "of increasing concern", saying 'Australia was "up for sale" .. 'over the past 5-6 years, the country has effectively been sent broke and our assets have been up for sale at bargain-basement prices relative to the yen'. (Australian 21/6/90)

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Disgruntled Cairns shopkeepers claim local business has gained little from the influx of Japanese tourists, most of whom 'are in organised parties and stay at Japan-

ese hotels, eat in Japanese-owned restaurants and are taken to shop in places that have been organised for them'. Some big Australian retailers are rumoured to pay up to \$1 million a year to deliver paying customers to their doors. (Australian 23-24/6/90)

* * * *

Japanese-born Professor Yoshio Sugimoto, Dean of La Trobe University who has worked in Australia 17 years, believes the MFP asks too much of Australia and too little of Japan. He claims 'The MFP organisers have been extremely secretive about their design and tend to refrain from presenting their ideas in detail, publicly. "The control of public consciousness in relation to the MFP project is a matter on which the Australian side is concerned." ... He suggests the MFP will be 'an attempt to design a setting to give physical substance to an international culture of elite technocrats.' (Australian 7-8/7/90)

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Although Dr. Hewson, leader of the Liberal Party has called for a debate on Immigration, any discussion on the 'race' issue is strictly taboo. Geoffrey Blainey, historian, notes that our immigration policy now serves 'mainly the needs and ideologies of minorities' and that today, large numbers of the new migrants live entirely on the public purse and contribute nothing to the nation.

'New migrants, especially refugees, often receive high priority for public housing, while it is the Australian poor and homeless who too often wait in the queue

while the migrant jumps ahead of them.

'Australian political parties pander to ethnic pressure groups rather than carefully considering the nation's need' and he adds - 'they surely are practising both hypocrisy and racism'. (Geoffrey Blainey, Australian 2-3/6/90 - 'The Immigration Debate')

* * * *

'The Government's decision to export education and open Australia's doors to overseas students had resulted in widespread rorting of our immigration laws, extortion and an extensive racket in English language services.

'Thousands of students, the majority of them Chinese, are literally buying their way to Australia posing as English-language students while unscrupulous middle-men acting as agents for "back-room" colleges are reaping thousands of dollars in commission payments. Students are attaining visas by paying college fees with no intention of ever attending courses, thereby securing a backdoor entry into the country.

'Medical certificates are falsified, and investigations by 'The Australian' revealed that many students failed to return after completion of their studies and remain here as illegal immigrants. An estimated 40% overstay their visas.' (Australian 23-24/6/90)

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Our Immigration Policy is a farce! On 7/6/90 Mr. Hawke confirmed that the 20,000 Chinese students who were here at the time of the Beijing massacre last June, could stay, but the 200 odd boat people from

Cambodia must be sent back because they were not 'political refugees.' On 8/6/90 the P.M. was forced to 'back down' on Cambodian refugees. Of the 20,000 Chinese, it is alleged that 6,500 are illegal. They can stay for four years but will not be forced to return to China if they do not wish!

Australians have never been asked if they approve of these large numbers of Asians and other aliens coming into their land, and with 'Foreign Treaties' now deciding our fate, and with the present 'Family Reunion' programme, how many will 20,000 Chinese swell to in the years ahead?

* * * *

Migrants involved in criminal activity are being granted Australian citizenship - even though some have several criminal convictions - a confidential New South Wales State Drug Crime Committee report reveals .. A Lebanese was granted Australian citizenship when he had a criminal record comprising 11 convictions, including some for the possession and supply of prohibited drugs, while a Romanian claiming to have been sponsored was working in a take-away food shop which served as an outlet for the distribution of heroin. (Australian 10/7/90)

* * * *

Our debt 'at crunch point' says one headline, while another writes 'The economy is a shambles internally and externally. We have high inflation, low productivity and \$150 billion of Third-World-sized debt. We will see a very hard and prolonged recession because little has been done (by Labor) to lift productivity ... Employment has stopped growing ... there is a major downturn, with

increasing business failures and unsaleable assets.' (Des Keegan, National Affairs, Australian 22/5/90)

* * * *

Apartheid in reverse! Aboriginals are on the warpath and a National Coalition of Aboriginals will form a provisional government within 4 weeks to co-ordinate the establishment of an independent Aboriginal State, one of whose aims will be to claim more land for Aboriginals. They visualise tracts of land deemed "vital to Aboriginal survival", including sacred sites and land occupied by Aboriginals becoming the property of an independent State. Dr. Omedo Misama, Kenyan political refugee and industrial lawyer who lives in Perth, said Aboriginals wanted total autonomy.

'The main option will be the concept of an independent Aboriginal State with all powers that are conferred on other governments of the world, vested with Aboriginal people ... Aboriginals will be encouraged to take it back physically and resist any violence used to once again dispossess the original owners.' (Aboriginal Activist, Michael Mansell, Australian, 30/6-1/7, 1990)

* * * *

On a more positive note, another multi-billion dollar project is being planned to tap the huge natural gas deposits discovered off the Western coast, which is expected to be at least equal in size to the \$12 billion North West Shelf development - and have the potential to earn Australia more than \$1.5 billion a year in export revenue.

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Aborigines now control 1/7th of Australia. In 1987 more than \$587 million was given to Aboriginal Affairs, which does not include dole payments to the majority. (Australian Free Enterprise Foundation, Australian 6/5/88) Meanwhile, traditional Aborigines in the Northern Territory are pressing their claims for a breakaway land council in south Arnhem Land. 'Australian 15/12/88)

* * * *

Young women from Communist China have been shipped to Darwin to toil as slave labour in the Hong Kong based Hengyang textile company. "Made in Australia" labels are sewn on jeans imported from Hong Kong and southern China. The "Australian" jeans are then re-exported to the North American market in order to beat their quota system applied to Asian textiles. The "guest workers" were being paid as little as \$2.30 an hour for an 80 hour week. Another 15 Asian companies are reported to be ready to set up in the 'trade development zone' in the Northern Territory, where cheap rent, cheap electricity and pre-payment of their tariffs is offered. How much public money has gone into subsidising the handful of companies in the zone is secret, but estimates are as high as \$30 million! (Wake Up Australia, June 1990)

* * * *

Cynthia Murray
10-7-90

STRANGE

APPAREL.

By Howard B. Rand.

The prophets of the Lord were given messages for the generation in which they lived and their predictions came to pass as foretold. It is important to consider, however, in any discussion of the place of prophecy in the Divine purpose, the words of the Apostle Peter concerning its supreme worth, (II Peter 1:19), emphasising his concluding remark that;

"No prophecy ever originated in the human will, but, under the influence of the Holy Spirit, men spoke from God." (II Peter 1:21).
(Smith & Goodspeed Translation).

Therefore, as we study certain prophecies which were directed to the generation of the prophet himself, it is not surprising to discover their unique faculty of having not only an immediate application, but also a much more complete application to one or more generations still future.

It has been stated before that there is a short term and a long term application of many of the writings of the prophets, sometimes styled as the near view and the far view. Usually only a portion of the prophetic statement will apply in the first instance, or the second, but in the final fulfillment every detail will be carried out. The ultimate performance of all the prophecies relating to God's great plan, as voiced by all of the Lord's prophets, was Divinely calculated to be carried out in the generation to be living at the end of the age. The utterances of the prophet Zephaniah are no exception to this rule.

THE DAY OF THE LORD.

The word of the Lord came unto Zephaniah in the days of Josiah, King of Judah, announcing step by step the extent of the desolation that would afflict the land because of the evils practised in that day. The prophet spoke of the Day of the Lord as being both "near" and "at hand".

As a general term, the Day of the Lord defines that period of climax when the judgments of God are no longer restrained. It is the time when God will come out of His place to make Himself known by the demonstration of His might and power when He moves against all evil to destroy it root and branch. It is a period of termination marked by demolition and in all preliminary uses of the term, "Day of the Lord," the principle emphasis has been upon its judgment and demolition aspects.

Thus, the Day of the Lord was indeed near for Zephaniah's generation, for with the death of Josiah, a good king who was slain by Egypt's Pharaoh-Necho at Megiddo, a change of times was in evidence, with intensified trouble to end in the destruction of Jerusalem and the burning of the temple by Nebuchadnezzar of Babylon.

In the same way that other prophets have done so, the approaching invasion by King Nebuchadnezzar was utilised by Zephaniah to foreshadow the ultimate Day of the Lord at the end of the age. That period, however, which would have specific chronological bounds, would be a much greater culmination because it would be the termination of a world order and it is, in fact, styled by the prophet Joel as The Great and Terrible Day of the Lord. (Joel 2:31). Therefore, its approach is not to be desired, as the prophet Amos warned:

"Woe unto you that desire the day of the Lord!
To what end is it for you? The day of the Lord
is darkness, and not light. As if a man did flee
from a lion, and a bear met him; or went into

the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? Even very dark, and no brightness in it."

(Amos 5:18-20)

MARK OF APOSTASY.

The disasters which were coming were amplified by the prophet by means of a vivid description of the horror and din to follow the sounding of the trumpet and alarm of war that would finally overtake his generation. But there was to be a prior action on the part of the Lord:

"It shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees (in careless indifference): that say in their heart, The Lord will not do good, neither will He do evil."

(Zeph. 1:12).

The prophet Jeremiah was given similar instructions to "run to and fro through the streets of Jerusalem" in search of anyone upholding judgment and truth. It was said of the people:

"Though they say, The Lord liveth; surely they swear falsely . . . They have belied the Lord, and said, It is not He; neither shall evil come upon us; neither shall we see sword or famine."

(Jer. 5:2 and 12).

In both instances, as the result of a final assessment, the people were found to bear the mark of extreme apostasy. They were utterly irreligious, for while they acknowledged that there is a God, they rejected His counsel given through His prophet, and were of the opinion that He would not interfere with their way of life. Therefore, according to the words of the prophet, judgment fell inevitably upon that generation.

The prophet spoke of distress, perplexity and slaughter to come, with neither gold nor silver able to deliver the people from judgment in the coming day of God's wrath. All this came to pass and the land itself was emptied of its inhabitants when Nebuchadnezzar carried away to Babylon many of the people who survived the destruction resulting from the siege and taking of the city of Jerusalem and the burning of the temple.

A SECOND FULFILLMENT.

As we follow the course of history, we find that a second fulfillment of Zephaniah's prophecy came upon the nation of the Jews following the crucifixion of the Messiah. Forty years later the day of God's wrath came upon the generation that had rejected His Son. Again Jerusalem was under siege, but instead of the armies of Babylon, it was the legions of Rome that destroyed the city and burned the temple at that time. Hundreds of thousands of Jews were slaughtered and the remainder were driven from the land.

PROGRESSIVE FULFILLMENT.

The order of events set forth by Zephaniah leading to judgment and the fulfillment of the prediction concerning the destruction of Jerusalem by Nebuchadnezzar, and later by the Romans, is also the order of events that will bring the present age to its close, even including the final assault upon Jerusalem. It is within the memory of men and women of the present generation to recall when Jerusalem suddenly became headlines in the news when that city was liberated from the Turks in the year 1917. This resulted in the Jews returning to Palestine and eventually coming into possession of the land in 1948. Since that year they have attempted to establish a nation there, an undertaking that Daniel declared shall ultimately fail. The prophet states;

"The robbers of thy people shall exalt themselves to establish the vision; but they shall fail!"
(Dan. 11:14.)

Smith & Goodspeed render this;

"And violent men among your people shall lift themselves up, in order to fulfill the vision. But they shall fall to the ground."

SIGNIFICANCE OF JEWISH RETURN.

The activities of modern Jewry are indeed fulfilling prophecy. It is not the return of Israel to the land of their forefathers, however. Rather, it is the return of those responsible for the crucifixion of Jesus Christ, who are responding to an urge which is in conformity with our Lord's verdict:

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before Me." (Luke 19:17).

At the time our Lord was speaking He was standing near Jerusalem and looking to the future when the Jews would be scattered throughout all nations. He therefore commanded, "Bring them here; that is, back to Palestine." Today the unbelieving Jews are trekking by the thousands back to that land. A compelling influence beyond this earth is exerting pressure upon them to take their march to the Middle East in one of the great mass movements of modern times. The presence of the Jews there is essential in order that the final fulfillment of Zephaniah's prophecy may take place in the events which will transpire during the coming Great and Terrible Day of the Lord.

Jerusalem is again to be under siege, but this time it will not be Babylon or Rome, but "all nations" who will gather in battle against the city. Zechariah the prophet gives a vivid description of that gathering and its effect upon those involved:

"Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and

against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people. All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."

(Zech. 12:2-3).

Later the prophet exclaims;

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

(Zech. 14:1-2).

SIGNALING SECOND ADVENT.

This will bring about the fulfillment of our Lord's verdict upon the Jews who rejected Him as the Messiah: "And slay them before Me." That this description of the siege and the taking of Jerusalem occurs just prior to the Lord's second Advent is confirmed by Zechariah, who states of that day;

"Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley. And half of the mountain shall remove toward the north, and half of it toward the south . . . and the Lord my God shall come, and all the saints with thee."

(Zech. 14:3-5).

At this time, God will deal with the nations in judgment:

"And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."

(Zech. 14:12-13).

The details of this description denote the use of nuclear weapons of destruction, with the aftermath of atomic fallout causing the utter desolation described. Furthermore, that this will be the final phase of world war is confirmed by the prophet Ezekiel's description of the annihilation of the great confederacy under the leadership of Gog of the land of Magog, i.e., Soviet Russia, in his 38th and 39th chapters. The statement is made through Zechariah concerning what follows the ending of the conflict where those who escape destruction are concerned;

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles." (Zech. 14:16).

THE FINAL FULFILLMENT.

We of this generation are living at the end of the age and we are about to see the final fulfillment of Zephaniah's prophecies take place in the fullest detail as all the culminating aspects of the Day of the Lord manifest themselves, bringing the present world order to its close. There can be no denial of the fact that this

generation bears the mark of apostasy which will determine the degree of judgment to fall upon it. Today, as in Zephaniah's day, the majority of people in Christendom are completely at ease in a day of gross unrighteousness, for they bear the characteristics that Paul listed in writing to Timothy:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves . . . blasphemers . . . unholy . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (II Tim. 3:1-5).

This in itself explains why the coming phases of the Day of the Lord will be so "great and very terrible," as Joel describes them, causing him to exclaim: "Who can abide it?" (Joel 2:11). Zephaniah makes it clear that the judgment to come upon the inhabitants of the earth will include widespread confusion and turmoil, physical distress and mental anguish, economic disaster and destruction by war:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. And their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." (Zeph. 1:14-18).

FEAST OF THE LORD.

We are already observing happenings which are involving the Middle East more and more as the nations move to dominate that area preparatory to the descent upon the 'central land'. But what of the spiritual aspects of preparedness which are so essential as we approach the events of the Great and Terrible Day of the Lord? Although it is a part of Zephaniah's message to his day, there is an important reference to the presence of the Lord which is only applicable in its fulness now:

"Hold thy peace at the presence of the Lord God. For the day of the Lord is at hand. For the Lord hath prepared a sacrifice, (a feast), He hath bid His guests." (Zeph. 1:7).

The New Testament foretells that the revelation of the Lord's presence will become an actuality prior to that Great Day through the appearing of the sign of the Son of man in heaven. (Matt. 24:30). The manifestation of this sign will announce that the time has come for those invited to the Marriage Supper to enter that festival as guests of the Bridegroom, for it is stated:

"He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another." (Matt. 24:31).

The prophet Zephaniah counsels those who are invited to the feast of the Lord to "hold their peace" at His presence. The inference is that, His august arrival being imminent, there is to be a respectful silence, for all arrangements have been made for the occasion and invitations issued for the guests to be present. Nothing more is to be said or done.

WEDDING GARMENTS.

However, the prophet goes on to say that at the time the Lord's feast is to take place, certain rebellious

ones must endure punishment and among them "all such as are clothed with STRANGE APPAREL," (Zeph. 1-8). This immediately brings to mind our Lord's parable of the king who made a marriage feast for his son, and sent forth his servants to bid the invited guests to come, (Matt. 22:1-14). Strangely enough, those who were first invited (Jewry) would not come. The king then sent more servants, but the invited ones made light of the invitation and mistreated some of the servants and slew others. The king became very angry and sent forth his armies, destroying the murderers and their city (Jerusalem). Thereupon the king said:

"The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highway, and as many as ye shall find, bid to the marriage." (Matt. 22:8-9).

In response to the king's command, invitations were issued to those in the highways, (the divorced House of Israel) so that the guest list for the Marriage Supper could be completed. Following this, there was an unexpected occurrence:

"When the king came to see the guests, he saw there a man which had not on a wedding garment. And he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless."

(Matt. 22:11-12).

This was an intolerable affront, and the parable concludes:

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness. For many are called, but few are chosen." (Matt. 22:13-14).

SCORNING PROPER ATTIRE.

The rejected guest was clothed in STRANGE APPAREL. Among the orientals, white robes were worn at

public festivals and all who refused to be so dressed were esteemed highly culpable and only worthy of ejection from the feast. The host who invited the guests prepared a garment for each one for the occasion and it was furnished to him upon application to the ruler of the feast. This made it inexcusable for one not to be correctly dressed since all he had to do was to apply for the garment. It is through Jesus Christ our Lord that we can obtain the proper attire for the wedding feast and the failure to acquire the garments which the Lord expects to supply brings condemnation. It is the robes of righteousness which must be worn by all who are invited to the Marriage Supper of our Lord.

What then is this "STRANGE APPAREL" to which the prophet Zephaniah refers? In his day it was the embracing of heathen customs and idolatrous practices, leaving the paths of righteousness by acquiring foreign and questionable habits.

Today, many are clothed in STRANGE APPAREL, "having a form of godliness but denying the power thereof," by holding to doctrines contrary to the teachings of the Written Word of God. Modernists, by their denial of the verbal inspiration and historic accuracy of the Scriptures, as well as their repudiation of the Divinity of Jesus Christ and the actual fact of His miracles, are thus clothed. Fundamentalists (so-called), to the extent to which they spiritualize away the clear meaning of the literal and precise statements of the Bible, ignoring their context and making their import ineffect-ive, are strangely attired. All those who deny that Jesus Christ is coming again and refuse to believe all that the prophets, the apostles and our Lord Himself said con-cerning His literal, visible return have scorned the prof-fered wedding garment.

RISKING BANISHMENT.

Many today, even among members of churches, say in their hearts, "The Lord will not do good, neither will He do evil," expressing their fatalistic attitude towards

the fortunes or misfortunes of the present time. Many ecclesiastical leaders, wolves dressed in sheep's clothing, are endeavouring to deceive, if it were possible, the very elect, heedless of the fact that those who "wrest the Scriptures" do so to their own damnation.

In this day when events are demonstrating beyond question the accuracy of the utterances of the prophets of the Lord, many, because of their blindness to the evidence before their very eyes, are repeating what was being said in the time of Ezekiel the prophet:

"The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." (Ezek. 12:27).

Due to the STRANGE APPAREL in which they have garbed themselves, they are unaware of the meaning of the times and seasons in which we live and fail to realise that they are in daily danger of repudiation by the Lord. In the parable in Matthew's Gospel, the king commanded concerning the interloper, "Bind him hand and foot, and take him away and cast him into outer darkness." This is banishment beyond the confines of the restored Kingdom and indeed, as it is stated in the parable, "There shall be weeping and gnashing of teeth" in that day.

THE SURE WORD OF PROPHECY.

Notwithstanding the skepticism and unbelief of these times, this is the day when the words of the prophets will see a literal and unmistakable fulfillment. Of this there is Divine assurance beyond equivocation:

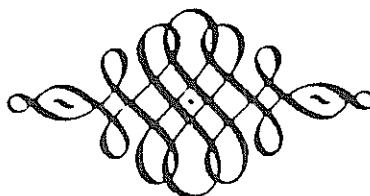
"Thus saith the Lord God. There shall be none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." (Ezek. 12:28).

This is the time and ours is the generation when it is urgent to make application for the garments of

righteousness we will desire more than anything else to be wearing when the Lord makes His appearance to be our Host at the Marriage Supper. This deepens the meaning of His exhortation:

"Watch ye therefore, and pray always, that ye may be accounted worthy . . . to stand before the Son of man." (Luke 21:36).

Only those properly attired in the garments provided will be in the assembly of the invited and approved guests who, according to Isaiah 33:17, will see the King in His beauty and be numbered among those who stand with Him on Mount Zion.



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Visitors are most cordially invited.



The Pass of Israel.

By Col. R. G. Pearse.
(courtesy The National Message.)
(October 1937.)

Colonel Pearse spent a number of years in the district described in this article. At that time he had no knowledge of our Israel Identity or of the migrations of our forefathers, and the significance of the names and legendary were not apparent to him. Recently he found the long-forgotten photographs which we here reproduce, and as a result has written the following article.

It has been my good fortune, upon several occasions, to travel through the Caucasian Mountains, taking the route of the Georgian Road. This is one of the two highways through the mountains from south to north - the other being but a mule track - and, although now a wonderfully engineered road, is known in native legendary and song as "The Pass of Israel." It was constructed as a modern highway in about 1856, but still shows traces of its former characteristics as a waggon track.

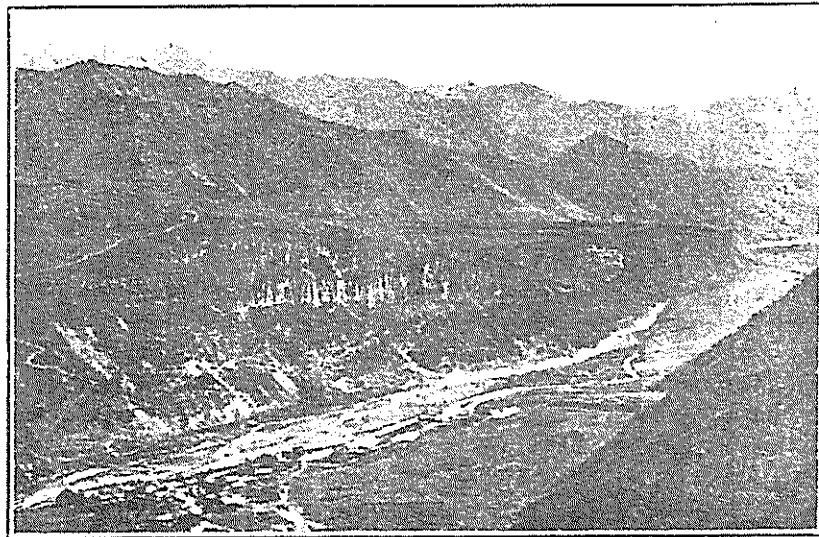
When Israel was faced with their journey from Guta, in Media, to Arsareth, they had to travel through the mighty Caucasian range by this, the only way for a large concourse of people. It must be realised that these mountains extend for hundreds of miles, and average throughout their whole length over 10,000 ft. in height.

When undertaking this part of their migrations, after having travelled the smaller mountain ranges lying between Media and the Caucasus, they approached this great obstacle to their march near where Tiflis, the capitol of Georgia, now stands.

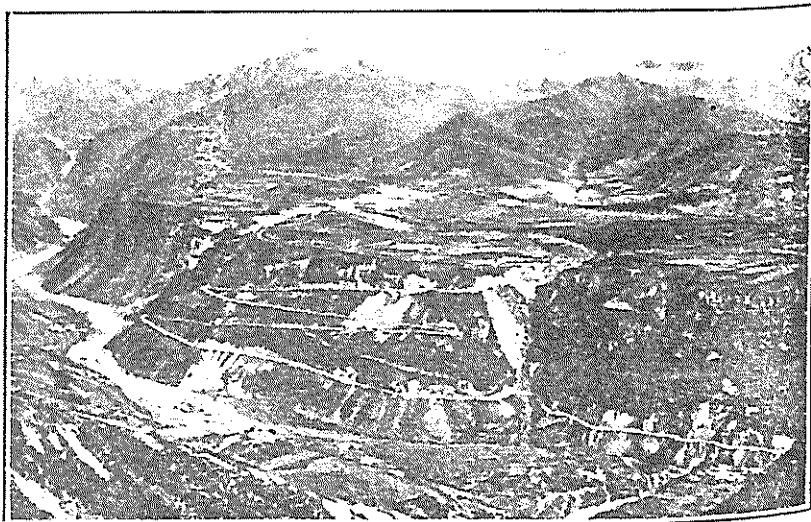
From there they passed through the foothills which contain nowadays many monasteries and ruins dating back even to A.D. 100; for the people of Georgia were one of the first Christian communities.

Still traversing such foothills, the Israel migration approached and finally entered, as the track narrowed, the real pass through the mountains. For many miles they travelled through the great ravine marching between towering heights and along the banks of a swift river, the waters of which had come from the great mountain range and which finally emptied into the southern portion of the Caspian Sea. It is this river which has formed the mighty gorge extending to the heart of the Caucasus.

They continued along this ravine, rising some thousands of feet on the way, until they came towards the centre of the Pass. Here, at a place now designated as Mlete, they were faced with their most difficult task. For at this point the Pass rises abruptly by some thousands of feet until a final height of 11,000 feet is reached.



THE PASS ON THE ASIATIC SIDE NEARING MLETE



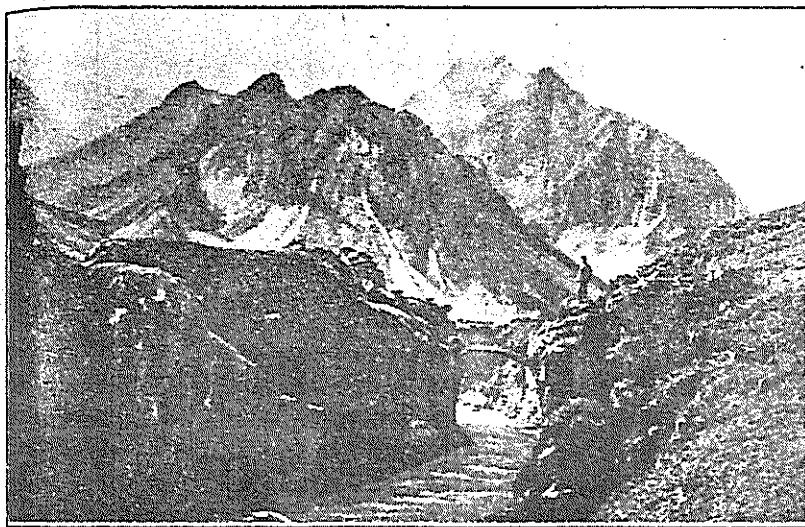
THE ASCENT AT MLETE TO THE PLATEAU IN THE MIDDLE OF THE PASS
FROM THE ASIATIC SIDE

On surmounting this - and who can say now how long it took for the multitude of people to transport themselves, their waggons and their other belongings? - they reached the highest plateau, which is some miles in extent and where, although the weather is at times very severe, the travellers were probably afforded a respite from the hardships of continual climbing. Actually, during the winter this plateau lies under many feet of snow and at times is impassable, but during the remainder of the year it can be traversed with reasonable facility. When the snow melts in such a district there is revealed a wonderful sight of mountain peaks, snowclad upon their summits but of many vivid colours below, due to the rich mineral deposits in the rocks.

Having passed successfully over this, the real ridge of the Pass, Israel were faced with the descent into Europe. Although not so precipitous as the ascent from Mlete, it took them through some very stark and rocky ravines, from end to end of which ran another great river emptying itself into the northern portion of the Caspian Sea.

On the way down they would leave behind them the mountain named "Zion" - a mountain which has always been known as such, and which has given its name to a village now situated in the Pass. It is interesting to speculate about this mountain and its name, for perhaps the latter goes back to the time of the passing of our forefathers. Personally, I came across no trace of its actual history, and therefore, can only speculate.

Ψ

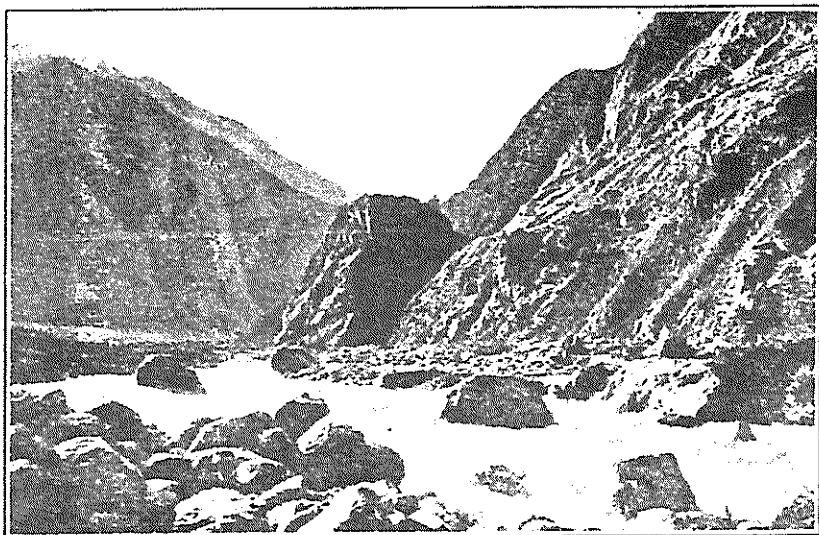


MOUNT ZION

At a later stage in their journey Israel obtained their first sight of the great mountain peak of Kazbek which, rising to over 16,000 feet, seems to be watching over the European side of the Pass. Afterwards they entered a series of precipitous and intensely rugged and rocky gorges, on their way passing through the "Dariel Gorge," or the Gorge of Darius. It was in this gorge that, as contemporary history and the current legendary of the natives inform us, Darius the Persian brought, some time after Israel's migrations, an army to avenge the death of Cyrus and the rout of his forces by Israel in Arsereth. Coming to such a gorge as this, the army of Darius encountered the forces of Israel under the leadership of Queen Tamara (the Queen Thomyris of

early history), and in turn his army was defeated and routed. The ruins of the castle of Queen Tamara still remain as a watch tower in the centre of the gorge.

Ψ



THE RUINS OF THE CASTLE OF QUEEN TAMARA IN THE DARIEL GORGE.

Still travelling through these ravines went Israel until, passing over the foothills, they finally emerged upon the European plains at the Gate of the Caucasus, the place known as Vladikavkas before the present Russian regime.

Here we find the tale of the migration taken up by Herodotus, and we realise that Israel had traversed the greatest obstacle in the course of their migration in this march of a year and a half, as the Book of Esdras informs us:

"These are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, who, Shalmanasar the King of Assyria lead away captive, and he carried them over the waters, and so came they into another land."

But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might keep their statutes, which they never kept in their own land.

And they entered into Euphrates by the narrow passages of the river. For the Most High had shewed signs for them, and held still the flood, till they were passed over.

For through that country there was a great way to go, namely a year and a half. And the same region is called Arsareth."

(2 Esdras 13:40-45).

Reflection over the task of transporting a vast multitude, with all their goods and chattels, their tents and their waggons, over this gigantic mountain range and through the precipitous and rocky passes and ravines, can only leave one with admiration for the determination of these people.



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STUDY IN REVELATIONS.

By F. W. DOWSETT.

PART THIRTEEN.

THE TWO WITNESSES.

In our last issue we saw that between the end of the period covered by the Second Woe, or Sixth Trumpet, and the sounding of the Last or Seventh Trumpet, or Third Woe, there were two major events to take place. We saw that the first of these was the great Reformation during which God's Israel people threw aside the yoke of the Church of Rome, thus making the Bible at last publically available to the common people. This was symbolised by John being instructed to take the 'little book' out of the angel's hand and eat it. But as he did this, he was told that there was still something more to be done which would lead up to the second major event which was to follow. That event was to be the period of THE TWO WITNESSES. This lead up is described in Rev. 10:11 to 11:2;

"And he (the angel) said unto me, Thou must prophesy again before many peoples and nations, and tongues, and kings.

And there was given me a reed like unto a rod. And the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles. And the holy city shall they tread under foot forty and two months."

Immediately following the above pronouncement is the first statement relating to "The Two Witnesses". As a matter of fact, the account mentions the Two Witnes-

ses without any form of introduction whatsoever, and as an uninterrupted continuation of the verses quoted above. We are left then with the conclusion that the subject, and indeed the identification of, the Two Witnesses is intrinsically connected with the command to John to measure the temple. So I would suggest that the first thing we must do is to find out what Jesus meant by His instruction to 'measure the temple'.

We must start by removing from our minds the chapter division, which was not in the original text, and reading the last verse of the tenth chapter and the first verse of the eleventh chapter consecutively. John was informed that he must 'prophesy again'. The word "prophesy" means "to speak forth in declaration, warning, or exhortation". The word "again" carries the meaning not just of doing something a second time, but of continuing to do something. So we find that following the pronouncement regarding the Reformation, John was to continue speaking forth in regard to further developments which were to subsequently occur. His declarations, or warnings, or exhortations were to be in regard to what is figuratively called "the measuring of the temple". Don't forget the basic principle in the study of this wonderful Book of the Revelation. Our Lord Jesus Christ is revealing the course of Israel's history from the time of His First Advent up to, and beyond, the time of His Second Advent, and He is revealing it by the use of "signs and symbols", which is the meaning of the word "signified" used in verse 1 of chapter 1. So let us now have a closer look at what John actually had to do.

He was firstly given a "reed like unto a rod." Contrary to what most readers would immediately think, this did not comprise some form of measuring instrument such as an equivalent of our modern 'tape measure'. The word 'reed' refers to a hollow stalk, cut and used for writing. The word 'rod' refers both to a wand or staff used for walking or chastisement, and also to a sceptre of authority and office. He was then told to "measure" the temple of God, the altar, and the people that worshipped therein. The word 'measure' as used here is not

restricted in its application to just measuring distances. It implies making a complete and full assessment of the thing to be measured in every aspect. So putting this together, we find that John was told to make a thorough and complete assessment of something, and that he was given the authority to do this, and the means by which he could record his findings.

Our next step then is to study and identify the object of this instruction. What was it that he was to make an assessment of? The main object of his attention was to be the 'temple of God', including the 'altar' and 'the people that worshipped therein'. Now as the last two are intrinsically associated with the first, we will concentrate on 'the temple of God'.

So let us start by understanding what 'the temple of God' is NOT. Remember, Christ, through John, is speaking here in symbolic terms. Firstly, the 'temple of God' is NOT us, or our bodies. Our bodies are 'The temple of the Holy Spirit' as stated in I Cor. 6:19;

"Know ye not that your body is the temple of the Holy Ghost which is within you, which ye have of God, and ye are not your own."

Secondly, John was not referring to a physical building, such as a rebuilt temple in Jerusalem which so many Christians think still has to be constructed prior to the return of Christ. It has nothing whatsoever to do with 'Ezekiel's temple', or 'that great city, the holy Jerusalem, descending out of heaven from God', in a literal sense. The Bible is expert in explaining itself, and if we went to the Word of God for our answers instead of trying to make up our own, we would not get into all the trouble Christians get into today with all the varieties of speculation that goes on, especially when it comes to understanding this Book of the Revelation. The word "temple" comes from the Greek word "naos", and literally means, "the dwelling place, or habitation of God - the most sacred place where the presence of God is manifested." The equivalent word in the Hebrew Old

Testament is found in Leviticus 26:11-12 where we read;

"And I will set my tabernacle among you, and my soul shall not abhor you.

And I will walk among you, and will be your God, and ye shall be my people".

The context of this passage shows quite clearly that 'the temple of God' is THE PEOPLE OF ISRAEL among whom God intended to 'tabernacle' or dwell. They were to be His temple or habitation, and it was among these people whom He intended to walk. Just think about the enormity of that statement for a moment. It is almost beyond our comprehension, isn't it?

Then if we turn to the New Testament, to II Cor. 6:14-17, we read God's specific and implicit command for us not to be unequally yoked together. Now whilst this obviously has its personal application which is absolutely necessary for us to obey as individuals, verse 16 obviously gives the full and complete, and in fact the original intent of the passage. We read in verse 16;

"What agreement hath the temple of God with idols?

For ye are the temple of the living God,
as God hath said, (and here He quotes the very
passage we just read from Leviticus), *'I will dwell in them, and walk in them, and I will be their God, and they shall be My people.'*"
(emphasis added.)

The very same promise is repeated in Rev. 21:3.

So from the above, it becomes quite apparent that when John was instructed to measure the temple of God, he was actually being told to make a complete assessment of God's people and nation of Israel, including their mode of worship, as represented by the 'altar', together with the people themselves who worshipped therein. In other words, he had to assess the nation it-

self, together with WHAT the people worshipped as well as HOW they worshipped.

It is also completely clear that this assessment was to be restricted to the nation and people of Israel, and was NOT to include the other non-Israel people. And lest we be misunderstood, we are not referring here to the abortive state of Israeli when we refer to Israel. We are referring to God's true Israel people, the Anglo-Saxon-Celtic peoples of the world, found mainly in the white western Christian nations today. The original Tabernacle or Temple had an outer court for the purpose of providing access of worship by the non-Israel people, but this was specifically omitted from this assessment to be made by John. In view of the very next statement in Rev. 11:2, readers might like to read and consider very carefully Christ's statement as recorded in Matthew 7:6, because it is clearly stated that it is those within the court outside the temple which were not to be measured or assessed, being those who would tread under foot the holy city for a period of forty two months, or three and a half years.

It is in this context that we now have the very first mention of "The Two Witnesses". Without any lead-up whatsoever, we are simply told;

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore (1,260) days, clothed in sackcloth."

And here we ask the big question.

WHO ARE THESE TWO WITNESSES?

Many and varied have been the answers. Some claim they are Enoch and Elijah. Some claim they are Elijah and Moses. Others say they are the New Testament and the Old Testament. Yet others claim that they are the Bible and the Church. Probably the closest to my own conclusions are those who claim them to be the

Church and the State, as we will see later. And so it goes on. Where most of these theories come from completely baffles me, because most of them are not even remotely hinted at in the statement in Revelation chapter 11. I would suggest that the multiplicity of ideas stems from the lack of understanding of the basic principle that the Bible explains itself. And this applies especially to the Book of the Revelation, because it is written in symbolic language, as we have already discussed, and the New Testament was not at that time written. So it's no use going to the New Testament for the answers, unless the particular passage is a reference from the Old Testament. And as the message was given to be understood, (contrary to so much theological teaching today), and in fact promised a specific blessing for those who understood it, then the only place where we can go for the clues as to what the symbolic terms represent is to the Old Testament.

Verse four of chapter eleven gives us the first clue. It reads;

"These are the two olive trees, and the two candlesticks standing before the God of the earth."

This statement takes us straight back to Zechariah 4:2-3, and 12-14 where we read;

"And the angel said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof.

And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . .

And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

I would suggest that here we have three important entities mentioned. They are 1) the two olive trees; 2) the golden candlestick with the two golden pipes; and 3) the two anointed ones. I believe that a careful examination of God's Word clearly identifies these for us. In regard to the 'olive trees', we read in Jer. 11:15-17;

"What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? When thou doest evil, then thou rejoicest.

The Lord called thy name, A green olive tree, fair, and of goodly fruit. With the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

For the Lord of Hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal."

In his epistle to the Israelites at Rome, Paul leaves us in no doubt as to the identification and relationship of the olive tree as Israel. Although it is a fairly long quote, we will read the appropriate verses of chapter 11 in order to understand what he is saying;

"I say then, hath God cast away His people? God forbid. . . God hath not cast away His people which He foreknew. . .

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

For if the firstfruits be holy, the lump is also holy. And if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Boast not thyself against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches are broken off, that I might be grafted in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

For if God spared not the natural branches, take heed lest He also spare not thee.

Behold therefore the goodness and severity of God. On them which fell, severity, but towards thee, goodness, if thou continue in His goodness. Otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be grafted in. For God is able to graft them in again.

For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the nations be come in.

And so all Israel shall be saved. As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

For this is My covenant unto them, when I shall take away their sins."

(Rom. 11:1-2,15-27)

But John was also instructed to measure, or assess, the altar and the people that worshipped there. This is clearly represented in Zechariah chapter 4 by the candlestick and the two golden pipes carrying the

oil. This candlestick was one of the chief ornaments in both the Tabernacle and the Temple associated with the true worship of the Israel people. It is of particular significance that in the very first chapter of Revelation, the very first vision given to John was that of our Lord Jesus Christ as the Great High Priest standing in the midst of seven golden candlesticks. We dealt with this in one of our earlier studies.

Thus we now have two entities identified as THE TWO WITNESSES. We have the nation of Israel, represented by the Olive Tree, and we have the worship of Israel, represented by the golden candlesticks. Now how do these fit in with the third aspect mentioned, that of "the two anointed ones that stand by the Lord of the whole earth"? It is interesting to note that in the Hebrew, this phrase means literally, "the two sons of oil". As the "oil" is synonymous with "anointing", it is not difficult to see how these 'two sons' represent the two sections of the whole anointed House of Israel, made up of both Israel and Judah, as clearly demonstrated by our Lord in the parable of the Two Sons.

I believe that the secret of this identification lies in Psalm 114:1-2;

"When Israel went out of Egypt, the house of Jacob from a people of strange language;

*Judah was his SANCTUARY,
and Israel His DOMINION."*

As pointed out in my book "The Two Witnesses", the key to understanding this subject lies not so much in realising the differentiation between Israel and Judah and their temporary diverging history, but in recognising the two aspects of the whole House of Israel which they each represent. Whilst the House or nation of Israel was split into two sections, the northern house of Israel and the southern house of Judah, and this for a very specific purpose for the outworking of God's plans and purposes for this earth through His people, the main

aspects to which God was referring was THE DOMINION, that is the territorial and geographical countries to be owned and occupied by Israel, and THE SANCTUARY, that is the throne and the worship of God's people under the control of Judah, from whence would come the line of David, and ultimately the King of Kings Himself, our Lord Jesus Christ. Jeremiah, in his 33rd chapter, and following immediately after the statement of the great Davidic Covenant, refers to "the two families which the Lord hath chosen", (verse 24).

From the above, it is my considered conclusion that "The Two Witnesses" are in fact the DOMINION and the SANCTUARY, the two families of combined Israel and Judah. As I mentioned, some use the expression 'the State and the Church', and there would not seem to be any difference in our conclusion other than the form of expression.

Whichever form or expression we use, it is notable that the very first activity given to these "Two Witnesses" (Rev. 11:3) is that they should prophesy, or as the word actually means, speak forth in declaration, warning, and exhortation. Furthermore, it is not without significance that the period of this time of prophesying is exactly the same as that allotted to the non-Israel nations to tread down the holy city as given in verse 2.

We believe that the prophesying of these witnesses are already a part of history, and that their final death and resurrection as outlined later in Revelation chapter 11 and Ezekiel chapter 37 is now about to be fulfilled. God willing, we will continue in this study in our next issue. But let us keep clearly in our mind the fact that the resurrection of these Two Witnesses marks the end of what Jesus termed the Second Woe, and the beginning of the Third Woe, with the sounding of the Seventh and Last Trumpet. We are most certainly living in the very end days. Let us make very sure that we are going to be found worthy to be a part of the wonderful salvation and deliverance which God is about to perform on behalf of His people.

which can only come through the infilling and ministry of the Holy Spirit within us.

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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.

Frank and Betty Dowsett.

All correspondence should be addressed to:

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

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 the waves roaring;
Men's hearts failing them for fear, and for looking after those things which are coming upon the earth.
For the powers of heaven shall be shaken.

And then they shall see the Son of man coming in a cloud with great power and glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

(Luke 21:25-28,36).

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