



THE COVENANT VISION

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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 indiscriminately add to the number of Christian journals already available. Our only purpose is to present the Word of God in its fulness as we feel God has revealed it to us, in order that the God of our fathers Abraham, Isaac and Jacob may be glorified.

It is our firm conviction that we are living in the very last days prior to the appearing and return of our Great God and Saviour, the Lord Jesus Christ.

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

Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned ONLY with what 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

I don't know whether it's just me getting older, or whether time is actually going faster, but one can't help wondering just where the year has gone. This time last year we would never have dreamed of the things which have come to pass since. What gets me is the fact that the great majority of people take all these earth shattering events in their stride. They have become so lethargic, and so brain-washed, that they now accept the inevitable. The media, or should I say those who control the media, have done a superb 'con' job on the people. Confusion is the order of the day. No one cares any more, mainly because they don't have enough really truthful information on what is going on to form a realistic opinion, even if they did care. The philosophy of 'let's eat drink and be merry' is now certainly the order of the day.

But isn't it strange how these people who mock God and His Word, are by their very actions, proving Him to have been correct, because He has clearly stated that this kind of mentality would abound in the very last days just prior to His return. The sad part of all this of course is that the people themselves are the innocent victims of blind, and I have to add in many cases, treasonous leaders, both political and religious. Despite the physical growth in certain churches, and the wonderful successes and 'conversions' they claim, we are still as a nation rolling downhill at an ever-increasing and frightening pace. I'm sorry if I give offence in this, but I am completely convinced that all the church programmes in the world, and all the claimed conversions in the world are not going to make a scrap of difference to the moral and economic stability of our country unless we combine such conversions with strict and dedicated obedience to God's Laws, and a national recognition of God's sovereignty over this great land that He has given us. Our people are truly perishing because of the famine of the Word of God, and this despite the increasing number of churches being raised up in our midst.

When did you last hear in a church a sermon on how God would handle the present gun law debate? How many ministers today teach their congregations that Jesus told his followers to go and arm themselves, even if they had to sell some of their clothing to do so? How many preachers are teaching their flock that the God that they worship requires all convicted murderers and rapists to be put

to death, without the possibility of any remission of the sentence to a gaol term. How many people in the congregations realise that under God's Law, even the person who threatens someone with a weapon is just as guilty of murder as if they had already committed it, and thus subject to the same death penalty? The guns are not the problem. It's the criminals who use them that are the real problem. And until we deal with them as God lays down, and stop giving them preferential treatment by making them the only ones with the opportunity to bear arms, then we will never properly or satisfactorily resolve the situation.

The present "peace" mania is another instance of the confused brain-washing that is so prevalent. Please, my friends, don't for a moment be misled by all the present disarmament decisions and talk of world peace and security. Anyone who thinks that the major nations are now going to throw away trillions of dollars worth of military hardware, and walk off with their arms around each other down some primrose path into an Utopian future is living in fairyland. The people of Noah's day were doing the very same thing. And the only thing that is going to surpass the shock they got is the shock we are about to get. Many centuries ago, the people decided to all get together in what we would now call a 'one world movement.' They built a special tower, the Tower of Babel. God was so incensed that He utterly destroyed it and scattered the people so that they could NOT amalgamate. Do we really think He has changed His policy, and will now allow the present plans for a One World Government to come to fruition? When the cities of Sodom and Gomorrah had reached the depths of sin and degradation in the practice of sodomy, God totally destroyed them, saving only the few who would obey Him. Do we honestly think He is not now just as angry with this present generation? Are we really ready to believe that God has changed, and now intends to compromise with His enemies, rather than defeat them?

The only answer for our sin-sick world, and for each of us individually, is the certainty of the return of our Lord Jesus Christ, and the fact that we can be covered by His protecting Hand when judgment finally falls. Our prayer is that you will all be ready for that great and dreadful day which is about to dawn, when He will take vengeance on those who have tried to destroy His appointed ones.

Have a happy 1992.

A NATIONAL RESPONSIBILITY

Securing Prosperity and Universal Peace

By Howard B. Rand

Courtesy
"Destiny Special Alert"

If it were our object merely to prove the identity of the Anglo-Saxon-Celtic race with Israel of old, it would hardly be worth the sacrifices necessary in such an undertaking. The question has been asked by those who have only seen this phase of our work, What of it? Our answer is that the establishment of the identity of our race making them modern Israel is only a small part of our entire work, for the foundation must be laid before the rest can follow.

The race which proves to be modern Israel today faces responsibilities such as have confronted no other people. The answer then to "What of it?" is the racial obligation to move forward in the accomplishment of a mission definitely assigned that race for these modern times.

Before it is possible to awaken a people to certain responsible racial activities, it is necessary to establish their identity with that race. This is the first step in our work. All the information necessary for such a purpose has been gathered. Many books have been written giving irrefutable evidence that, as a race, we are modern Israel today, but we cannot rest with merely establishing our identity. This knowledge is but a framework or skeleton which must be overlaid with flesh and covered with skin through whose resurrected form blood must flow, giving life and activity to the body politic.

Men who ask, "What of it?", though they may have accepted the marks of identification showing our race to

be Israel, have wholly failed to recognise the significance of that revelation. Our mission is to build upon that structure of identification and to clothe the skeleton, making Israel a living, active, powerful force and factor in these modern days of perplexity and strife. This can only be accomplished, after the identity is known, through a knowledge of what God requires of His people.

The nations of the world face political and economical upheavals with which they have been unable to cope successfully. Men have desperately sought solutions for the problems which have arisen from international strife and which have developed within their respective countries as the outcome of labour agitations. Their efforts have met with little success and to all this can be added the desperate plight of both small and large business concerns, as well as individuals, who see their earnings being increasingly confiscated by rapidly mounting tax levies against all of their activities.

The prophets of old have declared that in these latter days Israel's responsibility would be to right these conditions, showing others the way out of their difficulties. It is, therefore, essential that we have a knowledge of the foretold method by which such current troubles will be solved. While the knowledge of the identity is important, yet, in the light of that identity, the responsibility of the race is of paramount interest to every businessman, labourer and individual who desires a restoration of prosperity, peace and happiness to our nation and finally to all the world.

There are those who, as yet, have not had the privilege of reading and studying our literature. When we refer to Israel we refer to the Anglo-Saxon-Celtic race which manifests in its history, activity and present-day development every one of the identification marks by which modern Israel was to be recognised in these latter days.

Nearly thirty five hundred years ago Israel gathered at the foot of Mount Sinai where they were organised into a kingdom. There they received laws that they were en-

joined to administer--laws covering every phase of human activity. Their moral code has been the standard of personal conduct among civilised peoples; likewise their laws of national administration are just as perfect and the day is near when nations must recognise these laws if they would establish righteousness and peace. God requires Israel to awaken to her identity and restore these fundamental laws and thus demonstrate their perfection through their operation.

Isaiah the prophet shows this is the duty of Israel:

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness [law] to be revealed."
(Isa. 56:1.)

When this becomes an established fact and the nation has made the required restoration, the prophet declares:

"And the Gentiles shall see thy righteousness [thy law], and all kings thy glory." (Isa. 62:2.)

The observance of the law of the Lord will work such a change in Israel that the nations around will be astonished by the results and will desire to emulate God's people. Sickness and distress, poverty and suffering, economic and political troubles will be gone forever:

"So the Lord God will cause righteousness and praise to spring forth before all the nations." (Isa. 61:11.)

It is not our purpose in this article to deal with the scope of the law in its detailed application but merely to call attention to these perfect laws, the observance of which will bring happiness to any nation. It is Israel's responsibility to show the way to peace and happiness in a practical way; that is, by a demonstration of these laws in operation. The identity reveals the people who are destined to set the example for all nations to follow. Paul

was writing of the day when Israel would finally make that demonstration when he said:

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Rom. 11:12.)

The fullness of that prosperity is to be ushered in by the great restoration, now at hand, when Israel returns and obeys their God-given laws.

Men are accepting a false philosophy when they teach they can make law. No one would dream of applying such a doctrine to the laws governing the physical universe. Experience has taught man that he cannot legislate contrary to the God-given moral code and hope to escape suffering. It is because man is lacking in a real understanding of the facts that he thinks he can, with immunity to himself, change economic and administrative policies regardless of fundamental laws governing their operation. The very fact that man suffers is evidence that he has legislated contrary to those principles. These laws are as fixed and rigid as the laws governing the physical manifestations of nature, and the full benefit of the law accrues to man when he complies with its requirements, while their violation brings confusion and trouble.

We have here an axiom of truth: *Where there is confusion, suffering, poverty and trouble, these fundamental principles of righteousness have been violated.*

This very type of confusion exists in the midst of this great nation. We have undertaken to right conditions by a multiplicity of rules and regulations but, instead of securing relief, we have only increased our troubles. Moses knew this would follow when we tampered with the law. He said:

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." (Deut. 4:2.)

He knew that the Commandments, Statutes and Judgments of the Lord were as fixed and rigid concerning the things with which they dealt as were the laws that governed the universe. Therefore he said:

"I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."
(Deut. 30:19.)

What are these laws of life? They are the Commandments, Statutes and Judgments that deal with man's relationship to God and to his fellowman; that set forth the only perfect and equitable method of administering national affairs; that give the only rules that will enable a people to be prosperous and happy; that lay down the only method that will establish justice, equity and judgment in our land. Moses codified these laws, which code is set forth in the book of Deuteronomy. It cannot be too strongly urged upon all to read this book again and again and digest these laws. They were so essential to justice in Israel that the king was required to copy the entire law with the following instructions:

"And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them." (Deut. 17:19.)

Only these laws in operation can bring the relief so earnestly desired by all who suffer. There is no other way out of our present difficulties. The keeping of that law is a national responsibility of Israel. It is the duty of her people to return to the righteousness of their ancient constitution.

If one thinks these laws inadequate for modern times, remember they but set forth principles that are fundamental in operation. These principles apply as equally to our problems of today as they applied to the problems facing Israel three thousand years ago. The laws of justice

never change, although men may change their methods of commercial activity and means of communication; the fundamentals of economics will always remain the same, though inventive genious may increase our wealth and our possessions; the need of taxation has been and will remain constant, but there is only one just and equitable method of treating both rich and poor alike. The Israel system in operation applies as well to the increase of modern industry as it applied to the increase in Israel when our forefathers received the law. This is true of the entire range of law given to Israel to administer.

We claim ability to produce wealth and gain power, forgetting there is a God. Moses warned against such an attitude:

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." (Deut. 8:18.)

If we turned away, Moses said:

"I testify against you this day that ye shall surely perish ... because ye would not be obedient unto the voice of the Lord your God." (Deut. 8:19-20.)

If we are Israel, **What of it?** Much. We are the people who must demonstrate the way of life and blessing. When our people awaken to their origin and respond to the call of responsibility by restoring the Commandments, Statutes and Judgments of the Lord as the law of the land, nations will turn to us to learn the ways of peace. Isaiah foresaw that day when he said:

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."
(Isa. 60:3.)

(Concluded on page 29).

AN APPEAL TO ALL CHRISTIANS.

*The following appeal was written and issued by the Victorian Branch
of the British Israel World Federation.*

*We are in total agreement and support with it, and strongly
recommend the appeal to all our readers.*

We are a group of laymen and laywomen who are members of a number of Protestant Churches. We make this appeal in the expectation that readers may pray to the LORD our God both individually and in groups. As a group we meet together in prayer: in worship and adoration of the LORD, in confession, in thanksgiving, and to present petitions to the LORD our God for this nation. We do not look to ourselves. Our own testimony is this: we each confess Jesus as Son of God, as Messiah (Christ), and as personal Saviour. Our attention is pointed to the state of our Nation; the people with whom we live; a people who appear to be turning away from God and who are deceived into worshipping false gods, whether these be termed pursuit of money, or humanism, or rationalism, or sport and pleasure, or the occult, or anything else that turns a person and a people away from Christ.

We take as an example the Prophet Daniel's prayer, as this is recorded in Daniel 9:4-19. It begins as follows:- "O LORD, the great and awesome God, who keeps His covenant of love with all who love Him and obey His commands, we have sinned and done wrong. We have been wicked and rebelled; we have turned away from your commands and laws. We have not listened to your servants the prophets, who spoke in your name...."

In this prayer, Daniel confesses numerous sins of his people, and calls upon God for help. Our Australian Nation is in need of repentance today. Look at the sins of Israel which Ezekiel enumerated -- surely, we do the same. Read Ezekiel 20 and 22. The indictment against Israel in those days charged them with rebellion against God; with idolatry; with polluting the Holy Name of God before the nations among whom they were; with breaking the Divine

Laws; with failure to keep the ordained Sabbaths; with bloodshed; with oppression of the sojourner, and of the fatherless, and of the widow; with perjury for revenge; with sexual promiscuity; with extortion; with greedy gain from neighbours; with robbery and dishonest gain; with false priests who profane the things of God and who proclaim lies in the name of the LORD.

In the past, we were considered to be a Christian people, a people which proclaimed the Gospel; a people worshipping God; a people deeming honesty in business a matter of merit; a people keeping the Sabbath; a people scorning pagan idols; a people with faith in God; a people who **RELIED** upon God in time of trouble; a people with protection from God, because we (in our desire to serve God) honoured Him. We were a people of **GOOD REPUTE** in the world.

This is not to say that we were perfect. This does not deny that many commercial practices were ruthless, that many were seduced by "love of money". But, on the whole, there was an attitude of fair dealing, of abhorrence of murder, of hatred of evil, and a love of God, and of Queen and Country. But today, murder abounds, with deliberate taking of life both in the womb, and of men and women and children. There is rampant dishonesty. There are many who, for material gain, disregard the Sabbath, We read of Churchmen in high places who deny the Faith. We read of citizens and leaders who arrogantly claim that they alone are able to bring peace and prosperity.

We believe that, as a nation, we are in captivity and bondage as severe in its own way as that facing Ancient Israel in Egypt. We hold that enslavement within the bondage of overwhelming debt is as much a captivity as is captivity by military defeat, and the more serious because we accept this as flowing from normal terms of trade and commerce.

There is no reason to think that God's punishment of Israel was something limited to them in time and place. God said: "**I AM the LORD, I change not.**" and it is cer-

tain that His Judgment swings over our heads in this time and in this place. Do we sit back, and say nothing? Readers! **YOU** have a responsibility! At the very least, you can **PRAY**, as Daniel did, confessing on behalf of the people their sins, and yours too, for as Paul says, "All have sinned, and come short of the glory of God." And we have a greater responsibility. We **DO** see coming judgment. Some in our community may be in the position of Ezekiel (3:17) "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth, and give them warning from me." Read Ezekiel 33:2-11!

It is important, therefore, that all who realise that judgment is very near should "clearly and loudly sound the trumpet". Judgment is not for destruction, rather it is for chastening and for learning. As a nation, we **MUST COME TO OUR KNEES, IN TOTAL HUMILIATION AND REPENTANCE, FOR ALL OUR MISDEEDS AND FOR ALL OUR NEGLECT OF GOD AND HIS CHRIST, OUR COMING KING AND PRESENT SAVIOUR**, before we can ask for God's help and blessing in these troublesome times.

Will you join with us in constant prayer for spiritual revival in our Nation?



THANK YOU!

As this is our last issue for 1991, we take this opportunity to express our grateful thanks to all those readers who have so faithfully supported us during the year, both with their prayers and finances. Without this help, we could not survive. Our special thanks also goes to those of our members who have so unselfishly given of their time to assist in the operation of the Mission. We pray that the Lord God of Israel will continue to bless and guide you all, together with ourselves, as we continue to serve and worship Him in what must surely be the most momentous decade of human history. Let us all eagerly await His glorious return.

DID JESUS FAIL?

Part 2.

By Frank W. Dowsett.

In our previous article we made the point that it was impossible to judge the success or otherwise of what Jesus has done, or has promised to do, unless we first of all have at least a reasonable knowledge of what it is that He promised to do in the first place. You will remember that we divided the study into two major subjects. Firstly, 'Why did He come?' and secondly, 'What are his plans?' We also pointed out that it was our firm opinion that the great majority of Christians today have absolutely no idea as to the answers to these questions beyond that which applies just to the subject of personal salvation. Whilst a clear understanding and acceptance of this is of paramount importance as far as the individual is concerned, it leaves most people totally ignorant as to the much wider scope and grandeur of God's almighty purposes.

Remember that we are studying the reasons why Jesus came on the basis of what the Bible says, not merely on the basis of denominational doctrine and personal opinions, which are so often, unfortunately, at variance with the clear statements of God's Word. We have dealt with the first of the reasons as set out in Matthew 1:21;

"He shall save His people from their sins."

So now we turn to another pronouncement that was made prior to His birth regarding His ministry. When we turn to the Gospel of Luke, chapter 1, we read a wonderful statement. Zacharias, the father of John the Baptist, was given a very special message from God in relation to the forthcoming birth of our Lord Jesus Christ. In verses 67 and 68 we read;

"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."

We will deal with the further statements of this marvellous prophecy, and the earlier statements made by the angel to Mary, as we proceed with our studies. But at this point, let us concentrate on the promise made in the above verse.

Contrary to popular belief, Jesus did not come just as a Saviour. One of the most important aspects of His coming was as the Redeemer. As a matter of fact, I believe His ministry as Redeemer was more important, on the basis that without the price of redemption being paid, salvation could not have been achieved. But again, just as we found in relationship to His ministry of 'Saviour', this was not restricted just to a personal application. Just as He came to save His people from their sins, so He came to visit and redeem His people, the very same people whom He also came to save.

Again, we must have a clear understanding of the words used here. Let us start with the word 'blessed'. This does not mean 'happy' as used in the Beatitudes which our Lord taught in His Sermon on the Mount. This is a special word which is only ever applied to God, never to man. In other words, the fact that the Lord God of Israel was to visit and redeem His people is a cause of special blessing which we should exercise and direct towards God. This fact alone should make us take special notice of what the Lord God of Israel was about to do. But alas, how few Christians realise the immensity of the promise that the Lord made.

Secondly, let us look at the phrase 'the Lord God of Israel'. Who is this 'Lord God of Israel'? One thing is certain. Zacharias is not referring to the Father. This is quite obvious because he clearly states that it is 'the Lord God of Israel' who has 'visited and redeemed His people'. The word 'Lord' as used here is the Greek equivalent of the Hebrew word translated 'Jehovah'. And since we know that this visiting and redeeming was achieved by our Lord

Jesus Christ, then we have further proof that the 'Lord God of Israel' is no other than Jesus Himself, the Mighty Jehovah.

Thirdly, we have the word **visited**. It means, 'To go to see, or to visit, with the intention of helping, relieving, and delivering.'

And fourthly, we have the word **redeem**. The word means, 'The act of freeing or releasing. To ransom.'

So putting the full meaning of the verse together we have;

"We praise the Mighty God of Israel, the Great Jehovah, our Lord Jesus Christ, because He has so wonderfully condescended to personally come to visit His people Israel for the express purpose of helping and delivering them, by paying the ransom or redemption price to purchase their release."

There are a number of words both in the original Hebrew and Greek which are translated into the English word 'redeem, redemption, redeemed, and redeemer.' But whilst they all have slight variations in application, the one meaning that they all have in common is the fact of 'buying back, purchasing, paying a ransom, and keeping secure.'

Now how does this act of redemption fit in with the overall Scriptures? It is certainly not just a New Testament doctrine. Nor is it just, or even primarily, a personal doctrine. That the word is used in a personal sense is quite clear from the following references;

"But God will redeem my soul from the power of the grave." (Psalm 49:15)

"For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth." (Job 19:25).

But by far the most prolific usage of the word is in reference to Jehovah/Jesus and His relationship to His people Israel. The word 'Redeemer' is found 18 times in the Old Testament, 15 of which refer directly to this relationship, the other 3 having a personal reference as that quoted above from the book of Job. The word is #1350 in Strong's Concordance, and means "to buy back, purchase, ransom, according to the law of kinship. (My emphasis). We quote just a few examples;

"Thus saith the LORD, your redeemer, the Holy One of Israel."
(Isa 43:14).

"Thus saith the LORD, the King of Israel, and his redeemer, the LORD of Hosts; I am the first, and I am the last; and beside Me there is no God."

(Isa. 44:6).

"... and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob."

(Isa. 49:26).

In each of the above verses, the word 'LORD' is the translation of the Hebrew word for 'Jehovah'.

We thus arrive at what must surely be a very clear conclusion. Because Jesus of the New Testament is the very same Person as Jehovah of the Old Testament, then the people of whom He was the Redeemer in the Old Testament must be exactly the same people of whom He is the Redeemer in the New Testament. Those people always had been, were then, and always will be, the literal people of Israel. Are we seriously being asked to believe that the people whom Jehovah promised to redeem, and of whom He referred to Himself as being their Redeemer, and for whom He came to this earth to pay the ransom price with His own life in order to fulfil this relationship, were then done away with by the very Lord God Jehovah Who promised all this? The answer is YES. That is

exactly what so many of our present-day theologians are teaching. We are supposed to accept that despite all these wonderful promises, and this unbelievable relationship that existed between Israel and their God Jehovah, that Jehovah/Jesus simply changed His mind and substituted something that they call the 'church'. I don't know what some would call this, but I would call it sheer blasphemy. No wonder the majority of people have given up on believing in God when the very people who are supposed to be teaching about Him make Him out to be a liar, or at very best, quite unreliable.

Now there are two aspects of 'redemption' that we should keep in mind. Firstly, we must understand the difference between 'salvation' and 'redemption'. They are not the same thing. 'Salvation' means literally 'to be placed in a position of safety'. On the other hand, 'redemption' means 'to buy something back which we used to own'. As an illustration, we could go to the local pawn shop and surrender something we own for a particular amount of money. To retrieve it, you don't 'save' it, you 'redeem' it.

Secondly, the only person who can redeem the property is the original owner. If the terms of the agreement expire, and the owner does not redeem it, then someone else can purchase the goods, but he does not redeem them. So the one who redeems something must be the one who originally owned it.

For this reason, the Hebrew word mostly translated 'redeem' means not only to buy back, but as we highlighted earlier, the act of redemption must be done in accordance with the **law of kinship**. This is why our Lord Jesus Christ is referred to as our 'Kinsman-Redeemer'. Israel could not, under God's own law, be redeemed by anyone else but an Israelite, and our Lord's genealogy certainly proves that He met that requirement.

The promise of redemption for His people was made, and constantly reiterated by their Lord Jehovah. As a matter of fact, in the Old Testament this redemption was

invariably referred to as already having been accomplished, so certain was it. Even the disciples of our Lord fully expected this to happen as a result of Christ's ministry. In the 24th chapter of Luke's gospel, we read the account of the two disciples walking along the road to Emmaus. As they talked about what had just happened in regard to the crucifixion of our Lord, they were met by the risen Jesus, whom they did not at that time recognise. In answer to His question, they related to Him the events that had transpired, and concluded their remarks with the statement;

"But we had hoped that He was the one who was going to redeem Israel."

(Luke 24:21).

They fully realised that the purpose of the coming of the promised Messiah was to redeem Israel. They had believed that their friend Jesus was that promised Messiah. But three days previously this friend had been executed, and their minds were in turmoil at the seeming failure of what they had expected. It's amazing, isn't it, that even His disciples, the ones closest to Him, still did not understand the fact of the resurrection. With Jesus seemingly dead, their main concern was the apparent failure of the promised redemption of Israel.

But this redemption was the main reason why Jesus came in the first place. And it could only be achieved in one way. The price, or penalty, for the nation's sins had to be paid. The terms of the Marriage relationship between Jehovah and His wife Israel had to be re-established. And under His own law, this could only be achieved by the death of the former husband. Jehovah was the husband, and it was Jehovah who had to die, not some substitute. Israel was His wife whom He had put away, and He was the only One who could pay the ransom price to redeem her, or buy her back.

Did Jesus fail in this? No! He certainly did not. In fact, He gloriously succeeded, and as the parable of the treasure in the field points out, in paying the purchase price for the treasure, Israel, He purchased the entire

world. Truly, as Paul later recorded in Romans 11:15, "The casting away of Israel was used of God to reconcile to Himself the whole world."

Thus, the Redeemer of Israel became the Saviour of the whole world, and Israel began its destiny of being the blessing to all the nations and families of the world in accordance with the promise that Jehovah had made so many centuries before to our father Abraham.

(To be continued).



Covenant Vision Fellowship.

Pastor:- Frank W. Dowsett.

You are cordially invited to join us
in fellowship and worship at our home

at

97 Brisbane St., St. Marys, N.S.W.

Sunday morning at 9.30.

Praise & Worship.

Wednesday evening at 7.30.

Prayer & Bible Study.

For further information phone (02)-623-4691.

For details of our Coffs Harbour meetings,
phone Mr. Allan Harrigan, (066)-52-6431.



COVENANT WATCH!

Courtesy "New American View"
August 15, 1991

THE GREAT JEWISH ROBBERY OF AMERICA

Middle-Class Taxpayers About to Be Held Up for \$10 Billion

The American middle-class taxpayer is getting an industrial-size dose of Jewish *chutzpah*, and it's going to get a lot worse in the next couple of months. The Jewish pro-Israeli lobby, along with the many friends of Israel in Congress and the national news media--some purchased, some hoodwinked, some scared silly--are about to rob us of \$10 billion to finance the rebuilding of that economic basket case known as Zionist Israel.

Boiling over with arrogant self-righteousness and near hysterical irrationality--plus a whole shopping cart full of half-truths and disinformation -- the professional Jewish lobbyists have convinced themselves that America owes Israel this \$10 billion. We should ask no questions. We should just give the Zionist state the money and shut up.

Many of these thieves with briefcases, especially the American Israel Public Affairs Committee (AIPAC) gangsters, are already acting as though the robbery is a done deal. Sadly, so are too many of our elected representatives on Capitol Hill. Even some of the "pragmatic" politicos in the Bush administration are talking this way.

Yet, it is common knowledge in Washington that this is not a \$10-billion "housing loan guarantee" that we are being asked to co-sign. It is a \$10-billion-plus-interest "infrastructure gift" from the American taxpayer to Israel to build roads, schools, houses and create jobs in the Jewish state--the very things we need to do in our own

country, but that the politicians in Washington say we can't afford.

Moreover, although no one will officially admit it, it is becoming increasingly obvious that the Soviet Jewish rush to Israel has ended. After an initial heavy influx of immigrants last year, the flood has slowed to a trickle. There are now about 310,000 Soviet Jews in Israel, half of whom--according to the Ministry of Absorption--are looking for work. But the prospects for employment are not good. Israel simply cannot absorb the talents of these immigrants, most of whom are over-qualified for the work available.

Thus, the real purpose of the American taxpayer's \$10-billion gift is now being viewed by the Israeli government as one of job-creation and infrastructure-building. With the bloom off the Zionist rose, Soviet Jews have stopped coming to Israel. They, like most of their brethren already in Israel, would prefer to emigrate to America, the land of milk and money. The \$10-billion gift, therefore, is needed now more to attract and keep the Soviet Jews in Israel, rather than to absorb them.

Another piece of outrageous disinformation being promoted by the Jewish lobby is that Israel will repay the \$10 billion. According to Parker Payson, news editor of the *Washington Report on Middle East Affairs*: "The Export-Import Bank, a U.S. government agency which promotes foreign trade, gives the Israeli economy a 'D' rating on a scale of A through F, while the financial magazine *Institutional Investor* ranks Israel just ahead of Mauritius and Papua New Guinea and just behind Algeria, Venezuela and Colombia in credit rating. The *Christian Science Monitor* [says] Israel's long-term government debt that is not backed by U.S. pledges receives a 'triple B -,' the lowest rating, by Standard and Poor's investment index. 'Anything below this is considered speculative,' explains Helena Hessel, a country risk analyst for Standard and Poor." Payson calculates that if Israel defaults on the loan guarantees, American taxpayer costs will skyrocket. "The U.S. would then have to pay all administrative costs and

the original \$10 billion, plus interest charges, which, judging from the [last year's] \$400 million loan guarantee, average 8.6 percent for 30-year loans. The total costs would range between \$112 and \$117 billion."

Also arguing against Israel's ability to repay the American guaranteed \$10-billion loan is the rarely mentioned fact that the loan is only part of what the Jewish state requires to absorb the Soviet Jewish "exodus." Israeli leaders say they need \$40 billion to do the job, of which half is to be provided in the form of gifts from American and other diaspora Jews. The remaining \$10 billion will be borrowed from other governments.

This planned \$20-billion debt will be a heavy burden for Israel. With interest, it equates to more than \$8,000 for every man, woman and child in the Jewish state. The *per capita* income in Israel is only \$2,240. Thus, default is virtually guaranteed, and the American taxpayer will get stuck with the entire bill--if the Jewish lobby has its way.



A critical part of this effort is, of course, the propaganda being put out by Jerusalem to convince Americans that it deserves this huge sum, when so many social services in America are being cut back due to the recession and shortfalls in government budgets. Among these is the so-called "moral angle," divided into two sub-arguments. The first is that since the U.S. played a major role in winning freedom for Soviet Jews, resulting in a flood of immigration to Israel, America has a moral responsibility to pay the freight. (Never mind the fact that the fight was carried on by and at the behest of Israel's friends and supporters in the U.S., and that Israel can only gain by having put to rest, in a single stroke, the threat of eventually being outnumbered by the high-birthrate Arabs.)

The second sub-argument is even more pernicious: It is that the U.S. "ignored" the fate of the Jews during the Holocaust, by refusing to raise immigration quotas, and

thus has a moral blot on its history that must be atoned for by paying through the nose today.

But by far the most specious of the arguments Israel is employing to convince legislators to hand over the keys to the treasury is best stated in a recent column in the *Washington Jewish Week* by Larry Cohler, who condescendingly writes: "Israel is asking for guarantees, not loans or grants or gifts. In other words, Uncle Sam would stand behind Israel but would not put out any taxpayer money. Israel will borrow money from private-sector lenders. The guarantees will assure that Israel is charged the lowest available interest rate and save Israel hundreds of millions of dollars. If Israel were to default, the U.S. government would be responsible. But Israel has never missed a payment, so the risk is minimal. So why all the fuss?"

The worst aspect of the use of this argument is that it is technically true, and will be used by congressmen who know better to gull their constituents into acquiescing to this tremendous giveaway. The fact is, however, that Israel has never defaulted because the vast majority of its loans have been either forgiven, rescheduled at favourable interest rates or paid back out of increases in U.S. aid directed for that purpose. In fact, Congress passed a resolution in 1986 vowing that total economic aid to Israel will never be less than the total of its loan commitments.

Another pertinent fact is that Israel has never borrowed such a huge sum before, interest on which will average \$800 million a year, two-thirds the total of U.S. economic aid. The Israeli economy is a basket case, and its prospects dim indeed. Burdened further by the need to resettle and house up to a million new residents, the economy is likely to collapse under the strain. In that event there will be further calls for "emergency supplemental" aid from the U.S., and a plea for the forgiveness of the \$10 billion loan. Since the money will be borrowed on commercial markets, this means that the U.S. taxpayers will assume the loan. They won't repay the principle, of course, since there isn't enough money to do

so. They will, however, assume the interest burden in perpetuity, added on top of the \$260 billion in interest paid every year to finance the national debt.

In fact, the most dramatic increases in U.S. aid to Israel over the years have come about as a direct result of Israel's inability to service its loans, which were minuscule in comparison to the \$10 billion proposed today. After the 1973 Yom Kippur War, aid to Israel increased sevenfold--from \$51.5 million to \$353.1 million. The stated reason for this increase was to help Israel recover from the war and that year's oil crisis. But the real reason was that the Israeli economy continued the downward slide it had been on since well before the war, and economists in both countries were warning that the only alternatives to increased aid were to claim inability to repay Israel's debts and invite the International Monetary Fund into the country to design an austerity programme, or to radically slash spending, which, it was warned, would provoke political instability. The Israelis finally said that the only way out was for the U.S. to give them \$700 million. After Israel pulled out from the Sinai, returning it to Egypt, President Ford doubled aid once again to \$793 billion--the largest amount of aid Israel had ever received and also, not coincidentally, the same figure as Israel's balance of payments deficit.

With the coming of the Reagan administration, things began to look up from Israel's point of view, although its economy was by now in such bad shape that the situation appeared hopeless without outside help. In the fall of 1983, Israel's quarterly roll-over of its short-term commercial loans was due, and it was obvious that the government could not meet its obligations. Secretary of State George Shultz considered a one-time \$2-billion bailout, which was abandoned when it was pointed out that this would so injure Israel's credit rating that it would never again be able to borrow a cent from anybody but the U.S. government. Shultz set up a secret group in the State Department to study ways to reform the Israeli economy to keep it credit-worthy, and to liaise with their Israeli counterparts on specific recommendations. They

were rejected, point by point, as being politically impossible. The study group was disbanded. At the time there was even serious talk of the U.S. absolving Israel of all its debt, though this too was eventually rejected on the grounds that it would permanently bar Israel from borrowing on the commercial markets.

In 1970, Israel's foreign debt was \$2.6 billion. In 1984 it was \$23 billion, rising to \$41 billion in 1988. During this period, the U.S. has been Israel's most generous lender, with 30-to-40 year repayment schedules and 10-year grace periods during which only interest is due. When the first big loan passed this period and principle became due for the first time, in 1985, Israel was saved by the record aid hikes of the Reagan administration, as well as the conversion of all aid from the form of loans to outright grants, which had the effect of at least not adding to Israel's existing debt burden. This was codified in 1986 with the resolution mentioned above to keep Israel's aid payments at a level commensurate with its foreign debt obligations.

And last year, when Israel received a raft of goodies in addition to its foreign aid payment, one of the gifts was the right to reschedule its outstanding loans to the U.S. government on more favourable terms in U.S. commercial markets, saving Israel hundreds of millions of dollars in interest payments and costing the U.S. treasury a like amount in interest receivable from Israel.

The plain truth is that Israel, based on its experience in the past, is confident that it can take on this huge debt with the assurance that the U.S. taxpayer will foot the bill when it comes due. Rather than not costing the U.S. taxpayers a single penny, as Israel's boosters blithely assert, the loan package will cost U.S. taxpayers a pretty penny indeed.



According to the *Washington Jewish Week*, "A source in touch with the behind-the-scenes process [says]

aides to pro-Israeli senators on the Senate Subcommittee on Foreign Operations are close to agreement on the wording they will seek for loan guarantee at a meeting scheduled for September 18."

Sens. Daniel Inouye (D-Hawaii) and Robert Kasten (R-Wis.) reportedly are developing language "that would oblige the administration to meet specific deadlines for implementing the loan guarantees each year." This would minimise the president's ability to use the aid "for linking the terms of the loan guarantee to Israel's settlements policies on the West Bank or its position on the peace process."

Pro-Israeli lobbyists expect hundreds of national and local Jewish community leaders to converge on Washington on September 12 for a day of browbeating and armtwisting on Capitol Hill. But the lobbyists are just a tad nervous because Israel has changed the ground rules on the loan. Only 20 percent of the money will be used for housing Soviet Jews. Another 20 percent will be for job creation, and the remaining 60 percent will be allocated to infrastructure building.

Considering the cowardice and hypocrisy of the "Parliament of Whores," as author P.J. O'Rourke has labelled Congress, AIPAC and the friends of Israel will be thwarted only if the American people call a halt to this nonsense by making their elected representatives more afraid of them--the taxpaying voters--than these politicians are of the Jewish lobby.



THE ATTACK ON THE MONARCHY

Courtesy "Intelligence Survey"
August, 1991

Unless some unforeseen miracle occurs, the long process of absorbing the United Kingdom into a new super-State, generally known as the Economic Community,

will by late next year have reduced the once-sovereign United Kingdom to the status of a Province of a United States of Europe. Already the European Court has declared British legislation illegal. British passports are being phased out to be replaced by EEC passports. Large numbers of the British people are not as yet fully aware of the far-reaching implications of what has been happening.

However, it is certain as the sunrise that the programme to create a United States of Europe possesses the seeds of its own destruction and that eventually there will be a situation similar to that in Yugoslavia. Yugoslavia is an artificial State created by a combination of unrealistic idealists and power groups at the conclusion of the First World War. It is not surprising that the planners seeking to create a United States of Europe are alarmed by what is happening in Yugoslavia where people of different religious, cultural and ethnic backgrounds are seeking desperately to break away from centralised control.

As the British start to experience the bitter fruits of government from Brussels, and as the inevitable friction inside the EEC grows, they will be heeding the advice of those who have consistently opposed the British surrender. Another Battle of Britain will be fought. A major factor in a movement of British resurgence will be the Monarchy. It is highly significant that a mass media controlled by internationalists like Rupert Murdoch and Robert Maxwell, which has long campaigned for Britain to join the EEC., has been conducting a vile gutter campaign against the Monarchy. It is now boldly proclaimed that in the Brave New World of the future planned by the internationalists, the Monarchy will be "irrelevant". The internationalists in Australia have decided that the time is now opportune to launch a new pro-Republic offensive which they believe could reach their objective by the turn of the century.

Far-sighted observers have always seen that the campaign to drive the United Kingdom into a United States of Europe, not only had far-reaching implications for the British people, but for all members of the Crown Commonwealth. As the campaign to drive the United

Kingdom into a centralised Europe got under way, Australians and New Zealanders were told that they should start looking to Asia. Prominent member of the Socialist International and proud Fabian Socialist, Prime Minister Bob Hawke, urges Australians to cut their roots from their past as a prelude to joining a Pacific Common Market which will result in another Super-State, one which would inevitably be dominated by the Asians.

The Monarchy is going to be a major factor in any British regeneration, and it is going to be a major factor concerning the future of Australia. It can readily be demonstrated that the level of argument by the pro-Republicans and anti-Monarchists is extremely shallow; thus the vulgar attacks on members of the Royal family, particularly Prince Charles and his wife. Like all families, the Royal family has had its share of personal problems, but in the absence of any indiscretions by the Queen, who has maintained a high standard of service and dignity, the failings of other members of the family are seized upon to assist the real purpose of the anti-Monarchy campaign: the institution of the Monarchy. Clearly an independently-minded Prince Charles, assisted by a personally attractive and dedicated wife, is seen as a potential danger, sustaining a tradition which is anathema to the internationalists.



Courtesy "On Target"
August 30, 1991

GUN-LAW FURORE IN NEW SOUTH WALES

The indiscriminate killing of seven people in the Strathfield (Sydney) shopping centre started a clamour to restrict or ban the ownership of firearms. The man responsible - who also committed suicide - was of apparently stable and reliable character, although with a marked liking for extremely violent films and videos. The anti-firearm lobby has highlighted the public abuse of

firearms to argue for the banning of guns. It has been generally overlooked, however, that the first victim of the Strathfield murderer was a girl who was knifed - not shot. And only a matter of days afterwards, another three people were killed in Sydney by knives. Yet there is no passionate demand for the banning of knives.

MOST VIOLENT NATION ON EARTH

The anti-gun lobby uses the U.S.A. as an example of a gun-crazy society. According to statistics, there are enough guns in the U.S. for each man, woman and child. Every day 63 people are killed with guns, 33 women are raped at gunpoint, and 1,692 people are robbed at gunpoint. Every three hours an American teenager shoots himself dead. A U.S. Senate report has declared America to be "the most violent and self-destructive nation on earth", with a murder rate nine times that of England. The key to the debate lies in that statement; the statistics on U.S. firearm abuse are not because firearms are readily available, but simply because the U.S. has become the most violent and self-destructive nation on earth! The abuse of firearms is a symptom of a much deeper problem.

Another country, Switzerland, in which every household must have a firearm by law, has nothing like the U.S. statistics. Although the Swiss do have a serious drug problem, they do not have firearms abuse in any way comparable to that of the U.S. The truth is that the abuse of firearms is an expression of moral and social breakdown; a symptom of social disorder. In the 1930s, gangs of youths in Scottish cities used razors to slash faces as an expression of anti-social behaviour.

In the sixties, it was motorbike chains. The causes of social disorder are not razors or firearms, but family breakdown, cultural and racial friction, appalling violence on T.V. and video, and general spiritual and moral degeneration. It is ironic that Members of the N.S.W. Parliament are urged to ban firearms, but not violent videos.

EXPRESSION OF SOCIAL TENSION

Place any society under increasing pressures, and human tension finds expression in violence, be it with firearms, knives, fists or other weapons. Even explosives were used to bomb the home of a judge of the Family Court. The answer is not to ban the methods of expression, but to reduce the tension; economic, financial, social and cultural/racial. It is notable that the U.S. is a multicultural society, while Switzerland is much more homogeneous. It is well-known that in times of high economic stress, suicide rates go up; executives walk out windows. Surely, rather than boarding up windows, every effort should be made to correct a finance-economic system to relieve economic stress. And the rejection of traditional Christian spiritual teaching must eventually result in a brutalised society capable of every atrocity.



NATIONAL RESPONSIBILITY. (Cont. from page 8).

The result then will be:

**"And they shall call them, The holy people,
The redeemed of the Lord: and thou shalt
be called, Sought out, A city not forsaken."
(Isa. 62:12)**

Is such a future worth working for? The knowledge of the identity alone will not bring it to pass, but the identity of the Anglo-Saxons with Israel should be used to arouse our people to their responsibility that they might be led to demonstrate the perfection of the law by restoring it to full operation. Need it further be said, "What of it?" when the acceptance of these great truths will bring universal peace and establish prosperity and happiness in the nation?



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THE DECADE OF DECEPTION

AND THE GLOBAL FAITH FASCINATION

Courtesy "New Covenant Times"
July/August, 1991

"THAT the world *may believe*" is the stated reason of the *Churches Together in England* for their Call to Pray For A Decade 1991-2000. The operative word undoubtedly is "believe," in this coming decade of media projection for religious faith on an international scale. But, what is it that the world *must believe* and who must its peoples satisfy to confirm that they do believe?

At the inauguration of the General Synod of the Church of England in November 1990 (at which Cardinal Hume was a guest), Her Majesty Queen Elizabeth II said of preparations for the Decade of Evangelism: "It is only one example of the Churches increasingly working together for common aims."

Such royal encouragement by the Supreme Governor of the Church of England declared, in essence, that we should now set aside the differences of doctrine over the centuries since the Reformation and build on the common aim of evangelism. This is certainly a very serious matter which should be examined most carefully.

First and foremost, how compatible is this advocacy with the Queen's historical responsibility and promise on oath at her Coronation to maintain the Laws of God and the true profession of the Gospel and, to the utmost of her power, maintain in the United Kingdom the Protestant Reformed Religion established by law? **The Coronation Oath Act 1953** was a constitutionally required statute of the realm which cannot be set aside and forgotten as a mere form and ceremony.

Let there be no misunderstanding on this point; achieving the "common aims" cannot possibly be that of reaching the world for Christ alone. The converted have to be placed in a church fellowship and submitted to *teaching*, otherwise, in the view of the churches, the new burning coals will die.

There can be no way around the fact that the "pilgrims together" approach brings about a common denominator in faith by restraint in emphasis on the fundamentals of faith -- lest anything should offend. This is certainly true of the Protestant side. On the Roman Catholic side, it will be true only in the early stages of fellowship -- the dogma will be applied later.

Evangelisation 2000

Our Inheritance, for Spring 1991, reports that it was in 1987 that the Roman Catholic Church launched "Evangelisation 2000 -- A Project of Faith and Love!" Its leader, Fr. Tom Forrest from the U.S.A., said that the object was: "To give Jesus Christ a 2000th birthday gift of the world more Christian than not." Yet, in 1990 at Indianapolis, he declared:

"I am not only a Christian; I am a Catholic . . . You don't just invite someone to become a Christian, you invite them to become Catholics . . . Jesus is alive on our altars, as an offering and as a banquet of love . . .

And that Mom of ours, Queen of Paradise, is praying for us till she sees us in glory."

It was an amazing and blasphemous admission of what the worldwide project is all about. The reality of things ecumenical is, that working together for common aims with the Roman Church, can but leave new converts dangerously exposed to those aspects of dogma that remain pagan and heretical. An amazing billion dollar evangelistic campaign with offices spread around the world is running streets ahead of the Anglican Church with its own Decade of Evangelism campaign.

The real objective of Pope John Paul II is uncovered by an analysis of one of his messages before Evangelisation 2000 was launched and a later message when the project was well under way. In 1986 John Paul said:

"The Pope is looking for unity in the year 2000 . . . The next millenium is going to be a millenium of unity; and he has chosen the strongest Patron that he can think of, and that is the Holy Spirit."

Two years later in 1988, the Pope said:

"May Mary be the model to which the People of God look in order to live out their missionary commitment. Let us ask her with trust to intercede with her Son to obtain for the Church a New Pentecost, a new Missionary Advent for the Jubilee Year 2000 and for the beginning of the Third Millennium of the Christian Faith."

Mary is presented as The Star of Evangelisation by the Vatican which publishes a free colour magazine called *New Evangelisation 2000*, containing straight and well-presented teaching on evangelism, plus Roman Catholic dogma. There is much emphasis on youth and a special project with training centres for youth evangelisation teams called, an Association of Co-ordinators of Catholic Schools of Evangelisation (ACCSE 2000).

The Catholic Pictorial dated 18th November, 1990, contained a full page on youth evangelisation in which it was said:

"A day for young people to come together for prayer, sharing and discussion about Evangelisation. It is intended that this day will be in honour of Our Lady and form a preparation for the Evangelisation 2000 celebrations."

All of this however, is being launched in a day of instant communication around the world in which the projection of a global faith is being displayed. Lumen 2000,

launched in 1987, is the Vatican's project which will, we are informed, "carry the Good News to every creature" and has been referred to as "a mammoth religious roadshow with a vision of piping the Gospel, papal masses, messages and images to all corners of the five continents."

This kind of presentation represents real potential power over the minds of millions who will see a huge display and will be impressed by the sheer magnitude of the event. In other religious centres of power, there are even plans being developed to establish a universalist form of worship using large video screens in churches where no bibles or hymn books are used. The whole world can be linked-up by satellite vision to follow and obey the dogma of a great deception in a global faith.

Who is to be Evangelised?

It is rather significant to observe the confusion that is arising in the minds of some liberal clergy as to how far the Decade of Evangelism can be pressed in this multi-cultural and multi-faith society, which we are supposed to be content to accept today. A report in *The Times*, London, for 5th February, 1991, quoted the Rt. Rev. David Sheppard, Bishop of Liverpool that "the Decade of Evangelism could be a threatening signal to minority groups who hold other faiths. Our repentance from the terrible things Christians have done to Jews down the centuries, including our own, should include renouncing the deliberate targeting of Jewish people for evangelism."

This contrasts with the address of Dr. John Newton, Moderator of the Free Churches in Britain, at the inaugural service of *Churches Together in Britain and Ireland*, in September 1990, who said: "We have a Gospel to proclaim, Good News for all throughout the earth, but it will make a very great difference whether the gospel is proclaimed by comfortable churches 'going it alone' or by Christians who stand together. An immediate test of our commitment to Christ and one another will be the Decade of Evangelism which will span the years from 1991 to 2000."

Christians standing together is not quite the same thing seen from the eyes of Richard Pallen, the Public Relations man for (the Roman Catholic) Evangelisation 2000, who said of the campaign that it "is the conversion of non-Christians into Christianity and ultimately Catholicism." This might appear as if Rome has no wish to become a universalist religious form, until we recall the words of Vatican II which state:

"That the Catholic Church does not reject anything that is true and holy in non-Christian religions . . . It encourages Catholics to foster the spiritual and moral values found among them."

There is also confirmation of a universalist dimension developing within Catholicism in the words of Pope John Paul II, who said in 1981 that *"Ways must be discovered to make the dialogue with all religions become a reality everywhere, but especially in Asia, the cradle of ancient cultures and religions."* He is now looking towards the East more and more, just as the thrust of Islam is moving towards the West. On his way to Seoul, the Pope when flying over Moscow (permitted to the Papacy for the first time in 85 years), is said to have predicted that new religious life will come into Europe from the East.

Of Islam, Pope John Paul II has said; *"I believe we Christians and Muslims ought to acknowledge with joy the religious values we have in common and give thanks for them."* In the Decade handout, the Pope says that Christians should try to "harvest" Muslims for Christ. Either way, it is clear that the decade ahead for the Roman Church hierarchy is going to be one of pseudo Christian display on a scale unprecedented in history.

The New Primate Revealed

On 1st May, 1991, Dr. George Carey, the new Archbishop of Canterbury, gave a most revealing insight into his attitude to the ecumenical movement and the search for Christian unity. Speaking on BBC Radio Three during an interview on the life and future of the Anglican

Communion, Dr. Carey said that it was *entirely possible* that the Anglican Church could disappear to make way for a united world church.

Politically, it was very important for the Archbishop not to make this statement sound like a threat. He said that it was not a case of Anglicanism disappearing entirely, for he believed that if Anglicanism became part of such a united church, then "Anglicanism would re-appear by contributing its comprehensiveness" to enrich the new style church that had emerged.

It seems Dr. Carey has a higher ecumenical profile than was recognised prior to his appointment. He did not have natural links with regional leaders of other churches in the diocese of Bath and Wells due to the geography, but others in the hierarchy of the Church obviously did know, which will have influenced opinion for his selection.

He was on record as supporting the work of the Anglican-Roman Catholic International Commission (ARCIC). Also, he was Chairman of the Faith and Order Advisory Group which evaluated the theological fine print of ecumenical conversations with the other churches and a member of official conversations with the Lutheran churches.

There was his book *The Meeting of the Waters*, about Anglican-Roman Catholic relations, which records his belief that renewal is one of the single most important factors in ecumenism today.

Interviewed by church historian Dr. David Edwards, Provost of Southwark, he was asked about his evangelical views. Dr. Carey said: "I'm first and foremost a Christian, then an Anglican, and if people want to give me the tag I'm happy with the word evangelical." He said he believed that evangelicals and Roman Catholics share more in common than most people suppose.

In the process of searching for unity with other churches, the Church of England, said the 103rd Arch-

bishop of Canterbury, may also have to reconsider its position as the established Church. As relations between the churches grew closer, *"we may find ourselves facing up to that tough question, 'why should one denomination have this kind of power and influence in the nation'?"*

He conceded that the time might come when his successor comes from another part of the world -- changes being needed to bring that about. *"I would want to separate off leadership of the Church of England from leadership of the Anglican Communion,"* Dr. Carey said in the broadcast.

It was his predecessor, Dr. Robert Runcie, who when asked at the Lambeth Conference about the prospect of having a non-Englishman in the chair of Augustine, reminded reporters that there were plenty of precedents in history. One of the most effective archbishops was Theodore of Tarsus who didn't even speak English.

This elderly monk who was consecrated as Archbishop of Canterbury by Pope Vitalian in March A.D. 668, reached Canterbury the following May to begin *nine centuries* of Roman Catholic influence and control in England!

The great danger of the evangelical when he has no knowledge of the Identity and when he is also Archbishop of Canterbury, is that his feet are not on the ground of reality. He is of immense danger to himself spiritually and to the Kingdom.

Robert Runcie was a fence-sitter. George Carey is not -- he will encourage moves to disestablish the Church Witness from the Kingdom and support a united world church under the presidency of a great world religious figure, who could hardly be anyone else other than the Pope. The European Community would applaud it and a great politico-spiritual darkness would descend on the nation.

The Pagan New World Order

The Seventh Assembly of the World Council of Churches (WCC) held in Canberra, Australia, from 7th-20th February, 1991, confirmed that it is forcefully promoting the establishment of a one world religion as one of the main pillars of a one world government, termed the New World Order.

What took place clearly revealed a plan in operation through the ecumenical movement, headed by the WCC, involving pagan practices merging with apostate Christianity. The plan is for one church, then a one world religion and finally a one world government. It is evident that the WCC is not waiting to accomplish the first goal before moving on to the second for it is already working on all three aspects with variable emphases.

In order to achieve the global aim of the WCC -- *behind which Roman Catholics are playing a major role as individual staff members* -- two crucial things are necessary. First, the unique revelation given by God through Jesus Christ and preserved in the Bible has to be destroyed. Secondly, the pagan practices and concepts from other religions have to be introduced into the Christian faith in order to merge them. The WCC is doing both of these things with great success.

Dr. Carey, who was present in Canberra (as the Archbishop-designate) and the Evangelical delegation, did not protest at the pagan blasphemies and the clear attempts by the WCCs Assembly to reject the Bible and unite all religions into a one world religion. Instead, the Evangelical delegation called for *greater* evangelical involvement in the WCC.

It was left to other Anglicans and Orthodox delegates to express extreme concern at what was being presented. The Rev. George Austin, Archdeacon of York, in an article in the Church of England Newspaper, dated 22nd February, 1991, said: "**Syncretism, animism, spiritism and more than a nodding acquaintance with New Age heresies were clearly present in the sermons and presentations. Traditional Christians were disturbed to note how**

welcome and acceptable these influences were to many delegates and visitors."

Worship at the opening of the Assembly began with the Aborigines, who worship their ancestors and demon spirits. Assembly delegates and visitors were obliged to pass through a pall of dense smoke. According to the WCCs *Ecumenical Press Service*, "The rite was linked with a Christian understanding of cleansing and refining fire of the Holy Spirit." Participants were told that by passing through the smoke, they would be cleansed, thus joining Aboriginal and Christian spirituality. *What utter blasphemy!*

All Humans Declared God's People

The WCC Assembly was told of a "dream of a just community in which people are not judged by their race or cultural traditions, but in which people are valued because they are all children of God," in a dramatic presentation by the Australian Council of Churches, that had nothing to do with the Scriptures.

Going further, the WCC booklet *Let the Spirit Speak to the Churches*, suggests that it was wrong for Old Testament Israel to see itself (it did not, *God did*) as a chosen nation or for the Christian community of the New Testament to see itself as God's people. Instead "the poor are identified with the people of God" and we are to "think of the wider human community as the whole people of God."

This booklet clearly suggests that the main work of the "spirit" is to motivate people to struggle for justice and peace whether they are Christians, people of other faiths and ideologies or people without faith, such as atheistic Marxists. Thus Christians it says "need to discern the spirit at work in places where the name of Christ is not explicitly invoked."

What an incredible statement. The WCC actually believes that the Holy Spirit works through those in rebel-

lion against God! As the highly informative publication *Signposts* on the WCC Assembly states: "The 'spirit' referred to in these quotations is not God, the Holy Spirit. It is 'The spirit who now works in the sons of disobedience' who is equated with 'the prince of the power of the air' " (*Ephesians* 2:2).

Changing Christian Doctrine

The World Council of Churches is an instrument for apostasy, the destruction of sound doctrine and *the* Faith. It regards itself as above criticism and the high proportion of Roman Catholics (some 25 per cent) among its staff is most significant. After questioning the £4 million spent by the churches in bringing the delegates together in Canberra, the Rev. Austin said:

"I returned from the WCC Assembly convinced that the Church of England needs to take stock of its membership of the World Council of Churches . . . If we are to remain in membership I believe we have to insist that the council returns to Biblical fundamentals. It must purge its Geneva offices of the influences which if unchecked will accelerate the decline into gross heresy . . . perhaps the Spirit is saying to the Churches that the WCC has served its purpose and must now die."

How do these immensely serious spiritual concerns square with Dr. Carey's almost carefree evangelical view, that the Anglican Church could quite easily find itself swept up into a united world church, as if it could be like some super league football team which all nations and peoples would come to cheer and worship? A satanic delusion has taken hold of almost all Christendom for its rejection of the truth and His Divine Law, as the apostle Paul warned in prophecy (II *Thessalonians* 2:8-12).

Truly, a terrible Divine retribution awaits those shepherds of His flock who submit themselves and the servant people to the global faith fascination.



THE DELUGE 1656 A.M.

By Prof. C.A.L. Totten

The Deluge is either a fact or a fable and its investigations will eventuate in either one or the other of two irreconcilable conclusions--that the Bible is inerrant (without error as to facts) or that it is the work of man's hands. If the former, it is an all-sufficient guide in the affairs of life; if the latter, it is of no concern even in the affairs of death.

Jesus vouched for the accuracy of the recorded account by Moses of the Deluge with Noah building an Ark that enabled Noah, his family and household to escape the destruction that wiped out the entire antediluvian civilisation.

If the Deluge, as recorded by Moses and believed in by his audience, were not "the truth, the whole truth, and nothing but the truth," it would have been better to have omitted all allusion to it, than to have used it as a threat, and an unequivocal warning, and finally be detected as untrue.

Jesus' sole object in pointing His discourse to the Deluge as an illustration was to seal the certainty of a literal Second Advent and the salvation of those who will escape the coming Day of Wrath or ride out, as members of the Laodicean Church, the disastrous consequences following the destruction of our present civilisation.

The parallels between the days of Noah and now will prove to be most striking. Enoch was translated and escaped the Deluge and Noah was in the Ark during a year of world-wide destruction with many problems with which to contend while afloat on a violent stormy sea. Think for a moment, analyse what Noah and his household faced -- wind-whipped mountainous waves, far in excess of any turbulent storms in our present landlocked oceans.

Noah and his household had many a dangerous problem with which to contend. Their endurance would be tested to the breaking point with animals on a storm-tossed vessel, perhaps giving birth to young, as well as suffering from seasickness. My younger days of many years on the farm was a picnic compared to what Noah faced during that year in the Ark. It is not at all surprising that the first thing Noah did when he disembarked was to build an altar unto the Lord and offered burnt offerings on it. It was a day of thankfulness and great rejoicing, first from deliverance of destruction in the Deluge, and now from a year's voyage and hardship on a turbulent sea.

Let us denote the parallels in confirmation of Jesus' declaration: "As it was in the days of Noah." The prelude to the Second Advent, or triumphant return of Jesus Christ as King of kings and Lord of lords, in His presence made evident the appearing (that is, shining forth) of the Sign of the Son of Man in heaven. At that time, the living who have attained unto the status of the "Overcomer" will be translated and the dead who are also thus classified will be resurrected. All such are classified with Enoch who was translated. As Enoch escaped the Deluge year, so these living and resurrected dead will ascend to be present at the Marriage Supper of the Lamb prior to the beginning of the "Great Day of Divine Wrath." (It should be remembered that this phase of the resurrection applies ONLY to the "Overcomers", or those who will **Rule and Reign** with Christ. It does not apply to all Christians, thus giving them a "Great Escape" from what is coming upon the earth via some "secret rapture." F.D.).

As Noah rode out the storms and tempest of the waters destroying the then existing civilisation, so a special message is directed to the attention of those who fail to attain the classification of an overcomer, yet are believing Christians. It is a special message directed to the attention of the members of the Laodicean Church of whom Jesus is speaking when, through John, He says:

"I counsel thee to buy of me gold [that which is precious] tried in the fire [of tribulation],

that thou mayest be rich [attain true spirituality]; and white raiment [garments of righteousness], that thou mayest be clothed, and that the shame [sorrowful regret] of thy nakedness [unrighteousness] do not appear [been blotted out]; and anoint thine eyes with eyesalve [that is, behold the truth, all the truth and nothing but the truth], that thou mayest see [that is, comprehend and understand that which they previously had refused to accept]." (Rev. 3:18.)

As Noah praised the Lord for deliverance from the destruction in the deluge and the hardship of the voyage from the old order into the new, so those of Laodicea who follow Jesus' counsel will be richly rewarded.



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By Frank W. Dowsett.

PART TWENTY.

THE OVERCOMERS.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God.

(verses 1 to 5).

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the

hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

(verses 6 to 7).

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

(verses 8 to 11).

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

(v's 12 - 13).

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out of the temple, crying with a loud voice to him that sat on

the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

And another angel came out of the temple which is in heaven, he also having a sharp sickle.

And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

(verses 14 to 20).

The fourteenth chapter of the Book of the Revelation which we have just read is a most important chapter, as it forms a bridge between what is described as the commencement of the activities of the 'beast' system as recorded in the previous chapter 13, and the judgment that God has decreed upon this iniquitous system as recorded in the remainder of this wonderful Revelation. The opening verse reveals a clear connection with the closing statements of the 13th chapter which dealt with the mark of the beast on the right hand or on the forehead. We discussed this matter in our previous study.

But in this 14th chapter we are introduced to a new factor. We find that there are not only those who have the law of God bound upon their foreheads, but that they have also written upon their forehead the Name of God Himself. Now this is something that is very, very special,

and goes quite beyond anything that we as human beings could ever fully appreciate. These are very special people. These are people who fall into a very special category, as we shall see as we progress with our study. So in order to facilitate our study of this chapter, I have divided it into five sections as follows:

1. Verses 1-5. The overcomers chosen.
2. Verses 6-7. The everlasting gospel.
3. Verses 8-11. Impending judgment.
4. Verses 12-13. The reward of the faithful.
5. Verses 14-20. The two reappings.

Section 1. The Overcomers chosen. Verses 1-5.

In our previous study of the 7th chapter of the Book of the Revelation we pointed out the necessity to distinguish between the 144,000 mentioned in that chapter, and the same number mentioned in this 14th chapter. Both groups are symbolic. In the 7th chapter the number referred to the entire 12 tribes of Israel being sealed for physical protection during their westward migration. However, whilst the symbolic number of 144,000 still has a relationship to the Israel people in this 14th chapter, it clearly relates to the very special spiritual relationship which was to develop between them and their God, the Lord Jesus Christ. This was no longer a people who were persecuted and who were separated from their God. This was now a people rejoicing before their Redeemer-King. The very terminology reveals this difference. The Lamb, our Lord Jesus Christ, is here seen standing on Mount Zion. The symbolism of 'the Lamb' is quite clear. But what does 'Zion' represent? The following verses should give us a good clue.

"And many people shall go and say, Come ye, and let us go up to the mountain of the

Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

(Isa. 2:3).

"The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness."

(Isa. 33:5).

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." (Isa. 51:11).

It is thus seen that it is the Law of God, and the righteousness of that Law which goes forth from Zion. So the picture becomes clear. The Lamb standing on Mount Zion represents our Lord Jesus Christ administering His Divine Law in full accord with the promise that was made regarding His rulership in Isa. 9:6;

"The government shall be upon His shoulder; and His name shall be called, Wonderful, Counsellor, The Mighty God, The everlasting father, The Prince of Peace.

Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

The zeal of the Lord of Hosts will perform this."

Now it is in this setting that the "144,000" are again presented. So obviously, whilst this symbolic number still applies to Israel, it is now used in a very special way, and I suggest in reference to a very special group of people

within Israel. We must recognise at this point that the Kingdom of God here on earth will be comprised of two distinct groups of people. Firstly there are those who comprise by far the great majority, that is, the citizens of the Kingdom. The requirements of such citizenship are quite simple. Our Lord Himself clearly enunciated these conditions in His discourse with Nicodemus, as recorded in John 3:3 and 5;

"Except a man be born again (from above) - of water and of the Spirit, - he cannot see (comprehend or understand) - nor enter, - the Kingdom of God."

But the second group are quite distinct from the citizens. They comprise the rulers, those who will rule and reign as kings and priests with the Lord Jesus Christ OVER the Kingdom. I believe that it has been a great dereliction of duty on behalf of the majority of Bible teachers and preachers that they have not clearly seen nor taught this fundamental difference. Let us see this quite clearly in our minds. If every born-again Christian obtains entry into the Kingdom, and thereby automatically achieves rulership over the Kingdom, then who will be left for them to rule over? Just as there are the citizens and those who rule over us in our present society, so there will be in Christ's Kingdom when He returns to take the government of that Kingdom upon His own shoulders.

I believe that this passage has both an initial and a further final application. Ultimately the entire Kingdom of Israel in its fully completed and perfected state will become, under Christ, the ruling or governing Kingdom over the whole of creation. But initially, this Kingdom itself has to be perfected, and cleansed of all that offends. During this period of time, Jesus will reign with a rod of iron, in conjunction with those who have achieved the high calling of God in Christ Jesus. They are referred to as the 'overcomers.' They are those who in the passage we are studying are referred to as "those who are not defiled with women" and who are "the firstfruits unto God and to the Lamb."

Let us examine these two statements. Firstly, what is meant by being 'not defiled by women, and being virgins?' Well, in the first place, it has nothing to do with being celibate. If it did, then all parents would be instantly and automatically excluded. I suggest that the two important words in this statement are "defiled" and "virgins". They represent the exact antithesis of each other. There are two specific 'women' mentioned in the Revelation. One refers to Israel, as we found in our study of the 12th chapter. The other is the 'scarlet woman' or 'great whore' mentioned in the 17th chapter. This 'whore' represents everything that is evil and in opposition to the Kingdom of God, as we shall see in a future study. It is only those who have not allowed themselves to become defiled with the false religious and economic system of Satan, represented by this 'scarlet woman', who are called 'virgins.' One of the great tragedies of our present day, I believe, is the fact that the great majority of Christians have no idea that the churches which they attend have become 'daughters' of this 'harlot woman church' insofar that the doctrines of these supposedly Protestant churches are based very heavily on the false doctrines of their 'mother.' Little do they realise just how successful has been the deception of the Great Deceiver himself, Satan.

Secondly, what is meant by the statement that they have become "the firstfruits to God and the Lamb?" I believe that this has a direct bearing on a particular passage found in I Corinthians 15:20-23;

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

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

But every man in his own order: Christ the firstfruits: afterward they that are Christ's at His coming."

Now here we have two references to 'firstfruits.' Christ is specifically referred to as being 'the firstfruits of the dead, or them that slept.' There can be no argument about this. Whilst there are records of several individuals being brought back to life in miraculous fashion prior to our Lord's resurrection, these instances were merely a matter of revival or resuscitation. They were not resurrected from the condition of death, as they subsequently died permanently.

But the second reference to 'the firstfruits', I believe, has a different connotation. This refers not to the resurrection of our Lord, but to the order of the resurrection of those who will be made alive because of Christ's resurrection. Now I realise that everyone will not agree with what I am about to suggest. But all I ask is that you at least give it some consideration prior to rejection. Most students of God's Word realise that in the original languages in which it was written, there were no punctuation marks. There were no fullstops, no commas, no semi-colons, no punctuation at all. The words just flowed on without any break. Every punctuation mark in your Bible was inserted there by the translators. They are not a part of Holy Writ. One must hasten to add that the translators have really done an excellent job, and this is not intended to be any form of criticism. But there are occasions where the placing of a 'comma' can make a passage entirely different in its meaning. The classic example of this is found in Luke 23:43, where we read;

"And Jesus said unto him, (the thief), Verily I say unto thee, Today shalt thou be with Me in paradise."

The generally accepted interpretation of this statement is that Jesus told the dying thief that he would be with Jesus in paradise that very same day.

But what happens if we reposition the comma from before the word 'today' until after that word. Please understand that this is not playing with the inspired scriptures. As we have pointed out, the comma was not

there in the original account, and is not a part of the inspired record. If we adopt this course of action we are left with an entirely different statement. Instead of Jesus saying, "You are going to be with Me in paradise today," the phrase would read, "I tell you today, or right here and now, that you will be with Me in paradise." And when you think about it, that is all the assurance the repentant thief asked for.

So with this principle in mind, let us go back to our reference in I Cor. 15:23. By repositioning the punctuation, which I repeat was not in the original record, we find that there are three stages mentioned regarding the resurrection. Firstly Christ as the first to be raised, then the 'firstfruits' who are specifically referred to in our passage in Revelation as being "the firstfruits unto God and unto Christ", (verse 4), and then thirdly, those that are Christ's at His coming, or actual appearing at the time of His second advent. These 'firstfruits' cannot be Christ as they are specifically referred to as being 'firstfruits unto Christ.' I believe that they constitute or fulfil the requirements of the Scriptures by which the first-born, or firstfruits of everything was especially dedicated to God, and became His peculiar property for His service. Thus they are represented as being without fault before the throne of God.

Section 2. The Everlasting Gospel Verses 6-7.

As we have previously pointed out, this entire chapter is one which contains complete opposites, and is placed in this particular portion of the sacred record to give us both assurance and encouragement in view of the events which are about to be revealed in subsequent chapters. Having revealed to us the final victorious position of both those who will be kings and priests ruling over the Kingdom, and subsequently the perfected Kingdom itself, we have here in these two short verses a cameo of the work and ministry which is to be achieved by these "144,000". One of the very first promises made to Abraham, the fore-father of Israel, was that his descendants were to become a blessing to all the families and nations of the world. (Gen. 12:3 and 18:18). And here in Rev. 14:6-7 we have

the ultimate fulfilment of this promise. The everlasting gospel could now be preached to every nation, kindred, tongue, and people. Nobody is excluded. This is the most comprehensive introduction and implementation of the blessings of God that could ever be imagined. Here in its glorious finality is the complete "*restitution of all things which God has spoken by the mouth of all His holy prophets since the world began*", as recorded in Acts 3:21. The word 'gospel' simply means 'good news.' And what good news it is to a weary and sin-sick world. Here at last is the reign of The Prince of Peace. And this word 'peace' does not refer to just an absence of war as commonly understood. The original Hebrew word means our safety, our health, our prosperity, and our welfare. Our Lord Jesus Christ, the King of Israel, is going to be the First Minister of all these governmental departments. Is it just a coincidence that our present leaders are trying to impose upon us a complete Satanic travesty of these very aspects of our entire individual and national life? I think not. With His Laws written on our hearts and minds, and with His righteous Statutes and Judgments issuing forth from Zion, the seat of His Throne, there will be at last the perfect peace of God reigning and operating throughout the entire world. This is really GOOD NEWS! And what's more, it will never end. It will be everlasting. No wonder the command is given for everyone to fear, or respect, God, and to give Him glory. But the knowledge of victory carries with it another assurance by which the everlasting nature of the victory is assured.

Section 3. The Warning of Impending Judgment. Verses 8-11.

The hour of His judgment is come. You see, there is no way in which the victory can be fully achieved without the total destruction of the false and evil system that for so long has dominated the earth. This evil system is called BABYLON. It is the system of Satan in all its aspects, and is the very antithesis of the righteousness of the Kingdom of God. There is absolutely no place for both systems in the ultimate plan and purpose of God. The only system that will remain will be that of Jehovah

God, the King of Israel. And just as an old derelict building is demolished to make way for the erection of a fine new building, so the deadly system of Babylon will be completely destroyed for ever to make way for the everlasting Kingdom of our Lord Jesus Christ. The fury of God which will fall upon those that support and teach this evil system is clearly spelt out. Their end is final and everlasting destruction from the presence of God, and the final collapse of the entire Satanic system, in its religious, political and economic spheres is set forth in the most graphic terms in the next few chapters, as we will see in future studies.

Section 4. The Reward of the Faithful. Verses 12-13.

God, we are told, is no man's debtor. And this is wonderfully true in all aspects of our relationship with Him. Those who keep the commandments of God, which I might add is the very means by which our Lord Himself recognises our love for Him, and are faithful to Him, need have no fear of the judgments that are to fall on Babylon. This doesn't mean that we will not necessarily be adversely affected by the events that will transpire as God's righteous judgment falls. But it does mean that we will be especially protected through them. The most difficult time to have faith is when we need it the most. It's easy to have faith in the provision of God when you don't need anything. But at this particular point in time and history, as we are well into the period designated as 'the time of Jacob's trouble', we have to, as never before, believe that God WILL supply our every need as long as our faith prevails.

Please do not be fooled by this prevailing erroneous teaching that all the Christians are going to be taken up away from all this trouble before it all starts and given a mansion somewhere in the wild blue yonder. This totally unscriptural teaching of a supposed 'secret rapture' is a complete denial of faith. Who needs faith to go through this time of trouble if we are not here whilst it is on? The great majority of Christians who have fallen for this totally erroneous teaching are living in a deliberately contrived

'Great Escape' mentality. They not only have no knowledge of what is going on, but they have absolutely no interest in what is going on. The "more sure word of prophecy" is a closed book to them. They know little of its stated purpose of being "a light that shines in a dark place". One can't help wondering why God promised this light if those to whom it was promised are not around to need it. It is the certain knowledge of the faithfulness of God that constitutes the 'patience of the saints.' It is because of this faithfulness that those who die in the Lord from the time that the promise was given, can rest in absolute and blessed peace from their labours, knowing that their works, or faithfulness will follow them and assure them of their ultimate and glorious reward.

Section 5. The Two Reapings. Verses 14-20.

And so we come to the final section of this wonderful chapter. There is going to be, whether people like it or not, a very real and deliberate separating by God of those who are His from those who are not His. This is a constant principle throughout God's Word. There is the separation of the sheep from the goats. There is the separation of the wheat from the tares. There is the separation of the good fish from the evil fish. There is the separation of the good figs from the bad figs. In fact God expressly issues the command to those who would sincerely follow Him to "come out from among those things which are evil, and be separate." The symbolism of these final verses make this principle very plain. You will note that there are two reapers. There are two sharp sickles. There are two different harvests. And there are two different results.

We have no difficulty at all in identifying the One first described as having a sharp sickle in His hand. He is clearly stated to be 'the Son of man', no other than our Lord Jesus Christ. And there can be no doubt from the wording used that He is presented in great glory. The word 'white' means 'emitting light, bright, brilliant, radiant white.' The word 'cloud' does not refer to the ordinary

clouds we see in the sky. It refers to 'a particular distinct cloud.' This is the same word used in Rev. 1:7;

"Behold, He cometh with clouds, and every eye shall see Him."

It is the same word used in Matthew 17:5 where we read the account of the Transfiguration of our Lord Jesus Christ.

"While He yet spake, behold, a bright cloud overshadowed them."

And again it is the same word used in Acts 1:9;

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight."

There can be no doubt but that this is a vivid picture of our Lord Jesus Christ in the full radiant brilliance of the cloud of His glory and presence. And as He appeared, the command was issued for Him to reap. The time for the reaping of those who are His had at last arrived. Here is the fulfilment of the parable of Jesus as recorded in Mark 4:26-29;

"And he (Jesus) said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

So when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

So we see that there is a specifically defined time in which the harvesting of the good within the Kingdom is

going to take place. It is as certain as the cycle of the harvest of the field. The good seed of the kingdom has been planted, and it will be reaped at the set time just as surely as the crop which the farmer sows in his field. And the Reaper in this instance is no other than our Lord Jesus Christ. His injunction still stands.

"Watch ye therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, (i.e., the judgment and reaping of the evil fruit) and to stand before the Son of man."

(Luke 21:36).

But then we have recorded a second angel, also having a sharp sickle in his hand. This is not our Lord. This is a special messenger sent to render judgment. He too was commanded to thrust in his sickle and reap. But this reaping, we notice, is not the same as that previously mentioned. That harvest involved those who were acceptable to Christ. They were the good fruit of the Kingdom. Our Lord is not shown as reaping that which is evil. But this second harvest is of the 'vine' of the earth. That is, it involves that which has grown to fruition from the earth, or human sources, as distinct from that which has been the fruition of the Kingdom. Joel 3:11-14 gives a clear prophetic account of this 'reaping.'

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down O Lord, (marg. The Lord shall bring down thy mighty ones).

Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision (marg. threshing); for the day of the Lord is near in the valley of decision."

Thus we are told that the angel cast this harvest into the great winepress of the wrath of God. This is not judgment upon God's people. This judgment is to take place outside the city, representing the Kingdom, and the certainty of it is symbolised by the use of the measurement of 1,600 furlongs, because the word 'furlong' in the Greek means 'a fixed standard of length.' Thus God's judgment on the entire Satanic system of Babylon is fixed and sure, as we shall see in future studies.

Our responsibility at this point of time is to ensure that we are counted worthy of the first reaping, and to be numbered among those who are acceptable to the King of Kings as co-rulers with Him over His Kingdom when He returns here to this earth.

(To be continued).



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With our Christian love,

Frank and Betty Dowsett.
Phone: (02) 623-4691.

BUT of the times and the 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.

Ye are all the children of light, and the children of
day:
we are not of the night, nor of darkness.

Therefore let us not sleep, as do others;
but let us watch and be sober

Let us, who are of the day, be sober,
putting on the breastplate of faith and love;
and for an helmet, the hope of salvation.

(1 Thessalonians 5:1-8.)

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