



THE COVENANT VISION.

March/April.
1993.

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ISSUE No. 47.

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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.

By the time this is read, we here in Australia will be just about to vote, or will just have voted, for the government that will represent (?) us for the next few years. Whilst we are not in the slightest bit interested in party politics, we shudder at the alternatives that we face. Amongst all the politicking, with the accusations and rebuttals and verbal garbage that has virtually taken over our lives since the elections were announced, where, one might ask, has been the voice of the church during this time? There was a time when men of God in influential places stood up and thundered about the sinful conditions of the nation. Their strong denunciation of the nation's departure from obedience to God's Holy Laws changed the life of the nation, if for only a little while. But the prophets of old were no more successful. Their initial triumphs for the cause of God were soon lost in the seemingly paranoid determination of the people to self-destruct within the fulfilment of their own desires.

The one thing that has been deafening in its silence has been any call from God's representatives, or those who claim to be, for the nation to get back to the basics of our faith, and to return to the ONLY system of government that God recognises, the Laws, Commandments, Statutes and Judgments that He Himself gave us for the righteous government of the nation. God knows nothing of 'democracy'. The principle of 'government of the people, for the people, BY THE PEOPLE, was not invented by God. The principle ordained by God was 'government of the people, for the people, BY GOD. And that is not intended to offend our American cousins. But when our Israel nations abrogate their responsibilities to God, and place the government of our various nations under the control of God-less leaders and political parties, then we get the government that we deserve.

God never gave us the right to make laws. The only right that we have been given is to obey those laws which He has already given to us. It is nothing short of pompous, arrogant presumption for Christians to hold up their hands and pray for peace and security and blessing upon our nation when we have broken every rule by which such blessings can be attained. The Word tells us that "*Righteousness exalts a nation*". The word 'righteousness' means 'the character and acts of a man commanded by and approved by God.' We don't obtain it just by praying. We don't obtain it by going to church. We don't obtain it by being religious. We obtain it only by being

obedient. God designated both Abraham and Noah as being "righteous", not because they were religious, or because they had invented some new seemingly better system of government, but because they OBEYED GOD!

But what do we see today. We see the very people who are supposed to instruct the sheep of God's pasture in righteousness, actually teaching them that they are no longer required to obey the Laws of God. They have the only cure for our nation's ills in the palms of their hands, and they cast it aside as if it were something polluted.

Democratic politics, of whatever brand, will never solve our nation's difficulties. We don't need fiscal gymnastics with various forms of taxation, we need the reintroduction of the national tithe. We don't need political cover-ups for the 1 million un-employed in our midst, which was caused by the policies of the very people who are now asking us to 'trust them'. We only have to introduce the foreign policies of God's Laws by which we are not to make pacts with other nations, and bring back Australian industry into Australia. We don't have to fiddle the economy in order to meet the interest payment on our national debt, let alone pay off the debt itself. We only have to introduce God's financial laws by totally banning the iniquitous system of usury/interest and reintroducing the principle of cancellation of debt every seventh year. It may be tough on the bankers and money lenders, but it would be great for the people. Now wouldn't that be a shame.

The formula for national blessing and success has never changed since the day God issued it. It is set out in 2 Chronicles 7:14 for all to see. The very first requirement is for us to "humble ourselves". It is the exact opposite of pride, the arrogant pride in our own invincibility, which has been the cause of our downfall. That means to confess that we have been horribly wrong, and be sincerely willing to repent. Then, and only then, do we start to pray. God only hears and answers the contrite spirit. This will place us in a position where we can then 'seek His face', or enquire from Him what He wants of us, as distinct from us telling God what we want from Him. The final requirement is that we turn from our wicked ways. And we can't do this unless we are willing to acknowledge that our ways have been wicked, or evil, in the sight of God. Let me reiterate. We don't want new politics. The only thing that is going to rescue us is a completely new national and personal relationship with our King, the Lord Jesus Christ. Political parties do not exist to bless us. Only God can do that. But only as we give Him reverence and obedience. □

THE JEHOVAH TITLES.

No. 2.

JEHOVAH - ROPHEKA.

The Lord That Healeth Thee.

by Frank W. Dowsett.

In this issue, we move on to our study of the second of the Jehovah Titles, that of Jehovah-Ropheka, meaning, "The Lord That Healeth Thee."

But because of the fact that these articles are written two months apart, let us firstly be reminded of the three major principles to be adhered to in these studies.

1. Jehovah, of whom we read and speak, is no other than our Lord Jesus Christ. In most reliable Bibles, such as the Authorised King James Version, the New American Standard Bible, and Smith and Goodspeed, the Hebrew word rendered into English appears in capital letters thus, LORD. It is interesting to note that Dr. Young, the author of Young's Concordance, in his translation of the Bible, uses the actual word 'Jehovah' on each occasion.
2. The initial application and usage of this title was to, and through, the nation of Israel as God's Kingdom on earth. Whilst each revelation was given by God through a chosen individual, it was NOT intended to apply simply to indiscriminate individuals. All of Jehovah's attributes which were to be revealed and exercised through His Kingdom were revealed in the Old Testament, whilst the New Testament constitutes the teachings on how individual people can become acceptable citizens and rulers of this King-

dom, thereby sharing in these tremendous attributes of Jehovah, their King.

3. To fully comprehend the meaning and application of any subject in the Bible, we must adhere to "**The Law of First Mention**". In this instance, we must find the first reference to the phrase "the **LORD** that healeth thee", not the first reference to "healing". This will give us the context in which the statement is made, and will reveal the initial meaning and intent of what God is saying.

Thus we find that the first mention of this wonderful Title is found in Exodus 15:26;

*"And (the **LORD**) said, If thou wilt diligently hearken to the voice of the **LORD** thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the **LORD** that healeth thee.*

From this reading it is obvious that the context in which it is made is the previous plagues which God had just brought upon Egypt. It immediately followed the Song of Moses in which Israel celebrated this great deliverance and victory over their enemies.

This attribute of Jehovah being Israel's healer is also set forth in Deut. 7:12-15;

*"Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the **LORD** thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers.*

And He will love thee, and bless thee, and multiply thee. He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of

thy kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee.

Thou shalt be blessed above all people. There shall not be male nor female barren among you, or among your cattle.

And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee."

From these readings it is clearly apparent that whilst Jehovah heals us, His primary intent for us is not healing, but **HEALTH**. It was never God's intention that we should be sick. It was His intention that we should have health, whereby we would not require healing. The apostle John makes this quite clear in the second verse of his third epistle;

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Healing became necessary because of Israel's disobedience to God's Laws which deprived them of the full blessing of health.

But what do we find today? The great majority of churches teach that we are no longer required to obey these Laws, teaching, or more accurately mis-teaching, that we are 'under grace and not under law', completely misinterpreting and taking out of context Paul's statement in Romans 6:14. I can't help wondering why these teachers become paranoid about this verse whilst completely ignoring the earlier statement by the same writer to the same people in the same epistle where in chapter 3 and verse 31 he clearly states that we do not make void the law through our faith, but that we establish the law. Let us be quite clear on this point. We are not saved by the law. We are justified by faith. But that faith does not in any way excuse us, or exonerate us from the requirement of being

obedient to God through obedience to His righteous Laws, Commandments, Statutes, and Judgments, whereby we receive the material blessings which God has promised to us through the exercise of such obedience. The majority of preachers today will, with great gusto, quote the words of Paul to Timothy;

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."

(II Tim. 3:16-17).

Yet they never seem to take the slightest notice of the fact that the 'scriptures' to which Paul was referring were what we now call the Old Testament. The New Testament had not then been compiled. This being the case, why then aren't the people instructed in these 'inspired scriptures' which, on the word of God, will be so profitable to us? Why, for example, aren't our people instructed in their churches of the 'inspired scriptures' contained in Deuteronomy chapter 28? This chapter lists 23 specific blessing which would accrue to us if we obey God's Laws. Yet we are not experiencing any of these blessings today. It then goes on to enumerate 95 curses which would come upon us if we disobeyed these Laws, and today we are experiencing every one of these curses, without exception! In the face of this evidence, we would have to have rocks between our ears to conclude that these Laws were not now in operation, and that it was now no longer necessary for us to obey them as they had been replaced by 'grace'. Ask yourself. Are such teachings that emanate from the 'shepherds' of the sheep *"profitable for doctrine, for reproof, for correction, for instruction in righteousness?"*

What has happened to the 'inspired scripture' set forth in Joshua 1:8?;

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to

do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success."

Or perhaps we could look at another 'inspired scripture' quoted in Deut. 6:4-7;

"Hear, O Israel: the LORD our God is one LORD.

And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day, shall be in thine heart.

And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Are we honestly expected to accept that obedience to this command is not "*profitable for doctrine, for reproof, for correction, for instruction in righteousness?*"

Perhaps it would not be out of place at this juncture to read what the LORD has to say about those shepherds who refuse to teach His people the whole counsel of God, as recorded in Ezekiel 34:2-4;

"And the word of the LORD came unto me, saying,

Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the LORD God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

The diseased have ye not strengthened, neither have ye healed that which was sick, nei-

ther have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them."

Ultimate, complete health will, and can, only be achieved by a full return to obedience to the Law of God. As we read in Proverbs 4:20-22;

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart.

For they are life unto those that find them, and health to all their flesh."

The word "heal" means, 'to heal, repair, make whole,' and is not restricted to physical illness. The healing ministry of Jehovah is manifested in many areas of our lives, as illustrated by the following six examples.

1. He heals our diseases.

"Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."
(Psalm 103:1-5).

2. He heals our soul.

"O LORD my God, I cried unto thee, and thou hast healed me.

O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit."

(Psalm 30:2-3).

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God."

(Psalm 43:5).

3. He heals our land.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

(II Chronicles 7:14).

4. He heals us from destruction and distress.

"Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.

He sent his word, and healed them, and delivered them from their destructions."

(Psalm 107:19-20).

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound."

(Isaiah 30:26).

5. He heals the broken heart.

"Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

*The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.
He healeth the broken in heart, and bindeth up their wounds."*

(Psalm 147:1-3).

6. He heals backsliding.

"Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God."
(Jeremiah 3:22).

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him."

(Hosea 14:4).

From the above verses, it is obvious that HEALING applies not only to individuals, but to the entire nation.

It is also obvious that the only source of healing, whether individual or national, is JEHOVAH-JESUS; JEHOVAH-ROPHEKA, the LORD that healeth thee.

"See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand."

(Deut. 32:39).

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

(Isa. 53:5).

"Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

(Hosea 6:1).

Healing in the New Testament.

But the healing attributes of Jehovah are not confined to the Old Testament teachings. The New Testament is full of incidents which reveal the graciousness of the Lord in the healing process. **Healing is an integral part of the Gospel of the Kingdom** which our Lord, and His disciples, preached and demonstrated. Healing was a visible demonstration of the power of God's Kingdom in operation. In fact, all that the Lord had to do to effect healing was to introduce at that particular time, and into that particular circumstance, the conditions of His Kingdom. Disease cannot be present in God's perfected Kingdom, so it was merely a matter of introducing the perfect conditions of the Kingdom at that time and place, and the disease automatically left. It had no option. Those engaged in healing ministry may like to consider that healing is not achieved by thumping the table and shouting at the Lord, or trying to push people through the floor in order to achieve some miraculous effect, as I have personally witnessed so many times. It is achieved by exercising our faith in the power of God's Kingdom, and through that faith, bringing that power and condition into operation through the mighty presence of Jesus Christ. This is why it is so absolutely necessary to have as complete a knowledge as possible of the Kingdom of God. If we don't understand the Kingdom, then we are never going to understand its mighty power that is available to every one of us.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

(Matt. 4:23-24).

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

"And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

(Matt. 10:1, 7-8).

Healing depends on the condition of our soul.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

(III John 1:2).

Healing depends on the prayer of faith.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

(James 5:14-16).

Healing can be instantaneous. There are many instances in the Bible, both in the Old and the New Testaments, where miraculous healing took place instantaneously.

On the other hand, healing can be spread over a period of time. The Lord does not always perform instantaneous miracles just to please our emotional requirements. In fact, He was most scathing of those who followed Him around for no other purpose than to see the miracles. God always acts in accordance with His fore-knowledge and purpose for us. It might be the right time for us, because it is us who are suffering. But it might not be the right time for God's purposes. As we are told in I John 5:14, we must ask according to His will. It is then that we exercise our faith, believing that He will answer according to His will, and if that takes some period of time, then we bear it with Godly patience. All too many people demand God to do what they want when they want it, and the result can be, and very often is, catastrophic.

Healing can be delayed. Think of the man born blind. He was 40 years of age before the Lord healed him. But the healing was delayed for the express purpose of demonstrating, at the appointed time, the Glory of God.

But healing can be affected by unbelief.

"But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them."

(Mark 6:4-5).

The results of the healing power of our Lord Jesus Christ are beyond our power to fully imagine, if only we would seek those results in the manner in which God has decreed.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

(Isa. 58:8).

"But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

(Malachi 4:2).

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

(Rev. 22:2).

Thus we realise the tremendous fact that one of the great purposes in the plans and ministry of the Great Jehovah, our Lord Jesus Christ, is not only healing for our present weaknesses, but total health in every aspect of our lives, whereby the devastation of all forms of illness and distress will be ultimately destroyed for ever.

Then we will truly realise the full meaning of the title of our Lord;

JEHOVAH-ROPHEKA.

I am the Lord that Healeth Thee.



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HOPE.

Through a dark storm
there is a speck of light.
A little hope is out there.

Sometimes I wish I were a bird,
I could fly off to some unknown place.

Hope would be there in abundance,
But no, I have to find more hope here.

I suppose I just have to have
faith in the Lord.

I search my heart to the bottom-most corner,
But it doesn't seem to be there,
I sit and I wait

Then one day the Lord spoke to me.
"When you need me most I will be there
for you.

It will be when you don't expect me
at the least."

That day did come,
I found my hope in the Lord;
I see why now.

The next day I broke through that dark storm,
But it was only achieved because I had hope.

I never gave up.

I may have been down,
But never once did I give up!

By Debbie Spencer
(11 years)
"Covenant Vision Fellowship"

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PART 2.

by Frank W. Dowsett.

In this study we will look at the subject of the manner of our Lord's return. This, we believe, is not going to be restricted to some spiritual presence within our heart, as so many seem to believe. And it will not be simply a return to some undefined place up in the sky where we will meet with Him and spend the rest of eternity sitting on fairy-clouds waving palm leaves and singing hallelujah for millions of years. I believe that the scriptures make it abundantly clear that our Lord Jesus Christ will return in a literal and visible manner to this earth. In principle, it will be no different to the conditions which applied to His First Advent. Only this time, instead of appearing on the earthly scene in human form as a babe, He will appear just as literally, but in His Divine and glorified form as a King. And what a King!. Perhaps we could commence with the passage recorded in Acts 1:9-11;

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

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

The above passage gives us a definite statement as to the manner of our Lord's return. If He is to return in

the same manner as when He went away at his ascension, then all we have to do to understand the manner of His return is to understand the manner of His going. This is clearly stated as "*He was taken up and a cloud received Him out of their sight*". **This is the only reference made to the manner of His going.** The remainder of the passage pertains to the attitude of the disciples, with which we will deal later, and the statement that His return is going to be the same as His going.

So let us examine the manner of His going. We are told that this was accomplished with the aid of a cloud. Now I believe that it is of the utmost importance that we understand fully just what this 'cloud' represented. It is not the word used of a rain cloud. The two words used in the Greek, whilst related, are quite distinct. The word used for the rain cloud means 'an indefinite cloudy mass', whilst the word used in this passage means 'a particular distinct cloud'. Perhaps a reading of other passages of scripture where this word is used will clarify the situation.

"And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

(Matt. 24:30).

"While He (Jesus) yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud which said, This is My beloved Son, in whom I am well pleased. Hear ye Him."

(Matt. 17:5).

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea."

(I Cor. 10:1-2).

From these readings, it appears obvious that the cloud referred to was a cloud of glory, or in other words, the manifestation of the power and presence of God. Thus, the manner of His going was in a 'cloud' of the glory of God. It is little wonder then that this awesome sight which caused the disciples to gaze up into heaven required an explanation by two 'men in white apparel', or messenger-angels. Their message was quite simple. The Lord whom they had just seen rising up in a cloud of the glory and presence of God, was going to return at some future time in exactly the same manner, that is, in a cloud of the glory and presence of God. Immediately preceding this incident, they all, including Jesus, had their feet planted firmly on this earth, on the Mount of Olives, or Olivet. Verse 12 of Acts chapter 1 tells us;

"Then returned they unto Jerusalem from the mount called Olivet."

Zechariah 14:4-5 confirms His return in exactly the same manner, and to exactly the same place;

"And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove towards the north, and half of it towards the south.

. . . And the LORD my God shall come, and all the saints with Him."

He left from the Mount of Olives, and He will return to the Mount of Olives. And unless the Mount of Olives has since been changed to some spiritual place somewhere up in the sky, then He is returning specifically to this earth. Surely, nothing could be plainer. Yet these days it takes years of study and training in a religious seminary to turn this simple statement into one of utter confusion. But more of where He will be later in our study.

As the disciples were standing there, gazing up at the ascending Lord, the foremost thought in their minds must surely have been, "Will we see Jesus again?" or "Has He gone from us for good?" It was for this reason that the two angelic messengers comforted them with the words, *"This same Jesus which is taken up from you into heaven will so come in like manner as ye have seen Him go into heaven."* This was a positive assurance that the One who would return would be exactly the same One who had just departed from them.

They were not speaking of a 'Jesus ministry', or a ministry comprised of the 'spirit of Jesus'. I find it most surprising to find how many Christians who believe in the return of Christ really look for a 'Jesus Ministry' more than they do the real thing. For instance, they believe that the church is going to be the instrument for world-wide revival. Many look at human evangelists as suitable candidates in this accomplishment. Yet this approach, I suggest, overlooks the fact that the restitution of all things is the sole prerogative of our Lord Jesus Christ. We read in Acts 3:19-21;

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
And He shall send Jesus Christ, which before was preached unto you;

Whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

This does not teach some great church led revival before the Lord returns. As a matter of fact, God's Word is most explicit in its warning that there would be the very opposite prior to His return. Our Lord Himself was under no false illusions regarding the conditions which would prevail just prior to His return. Luke 18:8 records His words;

"Nevertheless, when the Son of man cometh, shall He find faith on the earth?"

His statement exactly parallels the statement of the prophet Amos as recorded in Amos 8:11;

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD."

Ezekiel 22:30 records;

*"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: **but I found none.**"*

The apostle John also records in I John 3:2;

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

It is because of the above statements that we can be assured that Jesus Himself, the actual person who nearly 2,000 years ago walked this earth, will return, and it will be our Lord Himself who will restore all things that were spoken of by the prophets.

Whilst it is the duty of every Christian, and every church, to do their utmost to lead as many as possible to the saving knowledge of our Lord Jesus Christ, and to encourage everyone everywhere to live Godly lives acceptable to our Lord, this world is not going to be saved by the efforts of any man or any church. That honour is reserved for our Lord Jesus Christ. It is for this express reason that He is returning. The message contained in Isaiah 9:6-7 is more applicable, and more urgent today, than at any time in our long history.

"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."

The question then arises as to where we shall be after the Lord returns. Now we only have two options. We will either be here on this earth, or we will be up in the skies somewhere, and not on this earth. Which ever teaching is correct, one thing is certain. We will be wherever Jesus is. John 14:3 clearly states;

"That where I am, ye may be also."

This is supported by Rev. 20:6;

"Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

And where will they reign? Rev 5:10 tells us;

"And hast made us unto our God kings and priests.

And we shall reign on the earth."

If this is not the case, and we end up somewhere in the great blue yonder for the rest of eternity, then how on earth can the Lord fulfil the promises made in Luke 1:32-33?

"He shall be great, and shall be called the Son of the Highest:

*And the Lord God shall give unto Him the throne of his father David:
And he shall reign over the house of Jacob for ever;
And of His Kingdom there shall be no end."*

Now the throne of David never was, and never will be, up in heaven somewhere. It always was, and still is, a literal throne down here on this earth. We read in I Chron. 29:23;

"Then Solomon sat on the throne of the LORD as king instead of David his father."

Thus we see that the throne of the LORD on earth is the throne of David.

Secondly, the sacred record is most explicit when it says that our Lord will reign over the 'house of Jacob'. It does not say the 'house of Israel'. Many people, especially ministers of the Gospel, seem to have no trouble spiritualising 'the house of Israel' to mean 'the church', but the Lord was way ahead of them. He deliberately used a phrase that could not be spiritualised in saying 'the house of Jacob'. This title only ever applied to the literal twelve tribes of Israel.

Finally, we are told that His kingdom would last for ever. Now if our Lord is to sit on the throne of David, which was the Lord's earthly throne over Israel, and if He is to reign over the house of Jacob, then it automatically follows that His Kingdom which we are told will last for ever, must be this same house of Jacob, or the literal 12 tribes of Israel. And this being the case, it also automatically follows that these 12 tribes must still be in existence here on this earth, reigned over by a descendant of David sitting on the throne of David. The promises to David in this regard are quite explicit;

"Thus saith the Lord; David shall never want a man to sit upon the throne of Israel."

"Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

Then may also my covenant be broken with David my servant, that he should not have a son to reign over his throne."

(Jeremiah 33:17, 20-21).

So we see that we are NOT going to be up in the sky somewhere with the Lord. I've read accounts of this kind of teaching that would make you weep. I read one description of what we would be doing that described a huge stadium of vast proportions, with the seating arranged miles high, where all the saved would be seated for eternity worshipping the Lord who would be sitting on a throne in the centre of the arena. Distance would not be a problem, we are told, because with our immortal bodies we would have telescopic vision and would be able to see the Lord quite plainly. Can you imagine doing that for millions of years? Can you imagine sitting on a cloud and waving a palm leaf and singing Hallelujah for millions of years as some others preach. I'm sorry if I offend some people by saying this, but I consider it an abject insult to the majesty of God to teach such rubbish. If that is the extent of God's plans for us, then it's no wonder that millions of people all over the world have given up on Christianity. But if they had only been taught the wonders of God's plans for this earth of ours, and of the prosperity and justice that He has planned for it, the Gospel of Christ would have attracted people by the sheer glory of the future, and would have led them to more earnestly seek entrance into this glorious kingdom through acceptance of the Lord Jesus Christ. But unfortunately, millions have been turned away by what they perceive as the hypocrisy of so much of what is taught as Christian doctrine.

We are now living in the very beginnings of this great plan. Many of us will qualify as citizens of this Kingdom. Others, who have succeeded in attaining the 'high calling of God in Christ' will be priests and kings, ruling with Christ over this Kingdom. Finally, the entire

Kingdom will be one of kings and priests. Through their witness and rulership, the entire world will be brought under the benefits and blessings of Christ's Kingdom, and from that point on, who knows what lies ahead? One thing is certain. We will not sit back on our laurels and laze around for the rest of eternity. I am absolutely convinced that our real work will only begin as, with our Lord Jesus Christ, the Great Jehovah, we will share in the development and settlement of the entire universe in complete perfection under the beneficent reign of the King of Kings. If this sounds fanciful to the reader, then all I ask is that you compare this scenario with the alternative of sitting around in space somewhere for millions of years doing nothing but singing and waving palm leaves. I know which alternative I'd prefer. At least we would all be doing something positive.

But there is one more question that we should ask. "Why was it necessary for the Lord to go away in the first place?" The reason most often quoted for this is found in John 14:2-3;

"In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

I think that I can honestly say that every time I have read or heard an explanation of this verse, it has been to the effect that the Lord went back to heaven so that He could prepare glorious mansions for us to live in somewhere up in the sky. Now if, as we have just studied, we are to be with the Lord down here on earth, then why would He be building 'mansions in the sky' for us? When we look closely at the above verses, we find that the Lord said nothing about preparing mansions **for us**. He merely said that there were many mansions in God's house. His specific purpose was '**to prepare a place for us**', so that we would be with Him where ever He was when He returned. It then seems fairly logical to conclude that since He is

going to be here on this earth when He returns, that the place that He is going to prepare for us must also be here on this earth. Otherwise, the statement makes no sense. This opens up an entirely new avenue of study. What had to be prepared down here on earth that would provide a place for us, and incidentally a place for Him, so that we could be together with Him? I believe that the answer lies in understanding the event described in Rev. 5:1-10;

"And one of the elders saith unto me, Weep not. Behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and lo, in the midst of the Throne and of the four living creatures, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And He came and took the book out of the right hand of Him that sat upon the Throne."

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof. For thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;

And has made us unto our God kings and priests. And we shall reign on the earth."

We quote here from Part 1 of our four part set of studies of "The Revelation of Jesus Christ."

"As John looked, he saw that God, as He sat on His Throne, was holding out a book, or scroll, written on both sides, and sealed with seven seals. As he watched, a strong, or great, angel started to cry out, *"Who is worthy to open the book and to undo the seals thereof?"* And the amazing fact, simply stated, is that not one person could be found in heaven or in earth who was worthy to fulfil this task. When he realised this, John broke down and

cried. Why did he do that? Here was the vision of the entire perfection of God's Kingdom spread before him, and yet he broke down, tearful and grief-stricken because no one could be found to open the book and to break its seals. What was so important about the opening of this book that it should cause such a reaction?

"The secret lay in the fact that this book contained the pre-written history of Israel, the Kingdom of God on earth, from that time onward to the second advent of our Lord Jesus Christ and beyond. The astounding fact was this.

"Unless this book was opened, and the pre-written history contained therein allowed to come to pass, the vision of the perfected Kingdom which John had seen would never be able to come to fruition.

"Without the sacrifice of the Lamb of God slain, there would have been no salvation for you and me. There would have been no redemption for Israel. And there would have been no Kingdom of God on this earth. The perfection which John had seen would never have developed beyond a mere vision. Do you wonder that he wept? But the Lion of the tribe of Judah, our Lord Jesus Christ, had wonderfully prevailed, and by His death and resurrection, history could now continue as God had intended from the very foundations of the world. All His covenants and His promises could now be put into operation just as He had said. The final righteousness and glory which He had promised was now on its way to fulfilment. The word of God had been justified. No wonder the four living creatures, and the elders, and the angels, and the countless thousands of the redeemed could now sing the new song which is recorded for us.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof. For thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;

And has made us unto our God kings and priests. And we shall reign on the earth."

(End of quote).

Our Lord had to return to the Father in order to be able to take that book and open it, thereby, as we have said, setting in motion the fulfilment of all the covenants and promises that He had made to the fathers.

I suggest that this is the preparation which the Lord said He was going to carry out. It is interesting to note that the meaning of the word 'place' as used here by John is "a place or spot; used either of a particular place, a place where one dwells, or in a geographical or topographical sense." (Bullinger's Critical Lexicon and Concordance to the English and Greek New Testament). The 'place' which He was going to prepare was the same 'place' to which He referred in II Samuel 7:10;

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more, as beforetime."

Here, the LORD told us through Samuel that He was going to appoint a place. Many years later, the very same Person, as Jesus Christ, told us through John that He was now going to prepare a place. Why should we conclude that these are two different places? Jesus was now simply going to prepare the place which He had previously appointed.

The times of the nations have now been fulfilled. Our 'place' has now been prepared. All that now awaits us is the return of the King Himself to restore this 'place' to the perfection which He had always planned for it. May that glorious day come quickly!

(to be continued).



A STATEMENT OF BELIEFS.

In our previous issue No. 46 of THE COVENANT VISION, we included pamphlets advertising certain books which we are now selling, which set out details of the subject matter contained within the books mentioned. To some people, the subjects described would have appeared somewhat controversial, and it was for this very reason that we included the full description of these books as issued by the author so that the individual reader could make an informed decision as to whether or not they wished to purchase them. We subsequently received a very concerned enquiry as to whether or not I personally agreed with, or supported, the theological arguments enumerated in these pamphlets, and therefore within the books advertised. The three areas of concern were; (1), the time factor involved in creation; (2), the origin of the various races of the world; and (3), the extent of what is referred to as 'Noah's Flood'. As a result of this enquiry, we considered it appropriate to publish a statement of our beliefs regarding these subjects.

Firstly, we would point out that it is our strict policy to read a sample of every book which we advertise prior to purchasing stocks for distribution to our readers. Naturally there will always be some differences of opinion in some areas of teaching where we will disagree with a particular point of view expressed, as well as differences in the way some matters are worded or presented. But we never distribute material which does not fall within the general parameter of what we consider proper Christian doctrine, even though it may not always conform to a particular church doctrine. There is a difference. So we offer the following explanations of our position regarding the three matters previously mentioned. For reasons of space we will only give a few major supporting statements regarding each aspect.

(1). The time factor involved in creation.

We believe that the "days" referred to in the first chapter of Genesis are 'ages', and not periods of twenty-

four hours each as generally taught. That is, that God created everything in six 'ages' of unspecified length, and not in six literal twenty-four hour days as we use the term. Reference to Strong's Concordance #3117 shows that the Hebrew word used is 'yowm', and applies "to the period from sunrise to sunset, or from one sunset to the next sunset, or a space of time defined by an associated term, or an age." It is exactly the same word used in Gen. 2:4 where the six 'days' of creation are referred to as 'the day' that the LORD God made the heavens and the earth. So here we have the six days referred to as one day. Peter tells us that "a day with the Lord is as a thousand years, and a thousand years as a day." It is thus quite obvious, in our opinion, that the word 'day' cannot be restricted to a period of twenty-four hours. The 'days' of Genesis chapter one could have lasted a thousand years each, or a million years each. It makes no difference to the fact that the universe did NOT evolve of its own accord, but was created out of nothing by the supreme and absolute energy and power of our Lord Jesus Christ.

We definitely do NOT believe in 'evolution', or more correctly, 'the evolution of the species.'

(2). The Origin of the Races.

We do not believe that the different and varying races of the earth all sprang from the same common parents, Adam and Eve. We believe that the various Black, Oriental, American Indian, Aboriginal, and even some of the white races, were created at the very end of the last of the six creative ages of Genesis chapter one. The fact that God looked upon them and pronounced the verdict that everything was "very good" indicates that all these races were originally in perfect condition and harmony. It is our belief that during the following age when God rested from further creative activity that disaster struck, no doubt through the efforts of God's arch-enemy Satan, and destroyed the original perfection of that creation. Genesis chapter two specifically records, NOT a repeat of the creation of man, but the specific statement that God "FORMED" (an entirely different Hebrew word to

"created") a new race of people who would, under His guidance, and in accordance with His gracious plan and purpose, be used of God as the instrument whereby His original creation would be ultimately brought back to their original state of perfection through Jesus Christ. This new man was referred to in Luke 3:38 as a "Son of God". That this new man miserably failed is a matter of history and Bible record. But the principle involved here is no different to that which we are about to experience when those who have now been given the power to become the 'sons of God' will be raised to a higher plane in the Lord's service here on this earth, for the express purpose of leading the rest of the people of the world back to God. Each race that God created has their own peculiar and particular place in God's policies and plans, and we believe that the present policy of mixing them all up is a deliberately contrived and designed plan of Satan to destroy this plan for all the peoples and nations of the earth.

(3). Noah's Flood.

We believe that Noah's Flood was a local flood, and not a universal flood as generally taught. It is useful to consider that if the flood was universal over the entire globe, then all the arguments of the previous two questions, whether for or against, become totally irrelevant, as all races of the earth would then have had to spring from Noah and his family, and not from Adam and Eve. And as the date of this flood has been fairly accurately determined as having occurred about 2,400 B.C., it means that all the various races must have developed within the last four and a half thousand years at the very latest. But in view of the fact that the history of most of the present races can be traced right back to this general period, and some to a considerably earlier period, it poses an impossible situation to suggest that all these entirely different races, with so many racially and physiological differences, could develop within such a very short space of time at best from eight people who were racially pure. In addition to this, we also have the problem of getting all the animals on the ark. According to the size of the ark given in the scriptures, the total cubic capacity of it would have been

about 1.2 million cubic feet. But when the total capacity of the eight people, the thousands of animals, the insects, reptiles, and birds, etc., and all the food necessary to feed them all for a full year is calculated, the minimum space required would be in the order of 51.7 million cubic feet, or at least 43 arks. The only logical conclusion to which we can subscribe is that the flood only applied to the area where the Adamic race of Genesis chapter two resided, and only applied to the animals etc. within that geographical area.

The above is not intended to be an exhaustive explanation of these subjects, but rather a statement of our beliefs, together with a few supporting facts as to why we believe as we do. In presenting them, we mean no offence to any of our readers who may dissent from our point of view. It does not concern us that some may disagree. The acceptance or rejection of either position does not affect in any way our requirement to seek and accept the saving grace of our Lord Jesus Christ for the remission of our sins in order that we may qualify for eternal life. This is the only question that is going to concern our Lord when that Great Day dawns.

Thus, whilst some statements in all the books by other authors which we distribute may not strictly conform to the manner in which we would have personally expressed them, we are in general agreement with the conclusions expressed therein, and make no apology or excuse for them, otherwise we would not distribute them.

Finally, we respectfully advise our readers that we do not intent to use our time and resources in any form of debate or correspondence regarding the above matters. They are presented merely as a clarification of our position regarding these particular subjects and should be read in conjunction with our detailed statement of beliefs as set out on the inside covers of this magazine.



COVENANT WATCH!

Courtesy "Loyal Orange
Institute of N.S.W."

THE ECUMENICAL MOVEMENT

When we refer to the "ecumenical movement", we are of course referring to those who want to unite all denominations and churches into one world-wide church organisation. Therefore, something that is ecumenical encompasses the whole world.

It is no secret that the chief proponents of the ecumenical movement are the World Council of Churches and such national councils as the National Council of Churches in the United States of America.

The World Council of Churches includes over 200 denominations in about 100 different countries and has about 400 million members. It is a mixture of those who have sincere convictions and those who are seeking mostly greater prestige and power and who are willing to compromise almost anything in order to fulfil their ambitions. Certainly, not everyone who is part of a denomination which is part of the World Council of Churches is insincere or unconcerned about spiritual truths. There is no doubt in my mind that there are many people who are in churches that are members of the WCC who are grieved with the trends in the World Council of Churches, but by far the greatest percentage are in favour of the goals of the WCC and desire to see all denominations eventually become part of it.

I don't know whether you are aware that this movement began openly about the turn of the century and today is composed of a wide assortment of churches with great theological differences. To the observer, the World Council of Churches seems to be as much a political movement as it is a religious movement. This is under-

standable. Because doctrine has been compromised, this organisation is really man-centered, not Christ-centered. Therefore, its concerns are more for man's physical well-being than for his spiritual well-being.

Would you believe that because doctrinal convictions are viewed as divisive by the WCC, doctrine is not the basis for unity. It is appalling to think that there is no problem in the WCC in accepting into membership those who deny the deity of the Lord Jesus Christ, His virgin birth, His incarnation, His death on the cross for the sin of the world, His resurrection and His personal visible return.

There is possibly no greater danger to Christendom today than this ecumenical double-talk, whose ultimate purpose is to achieve a so-called Christian unity.

The great emphasis today is, of course, merger activities ... There is no doubt that on the surface it looks so wonderful and good, but as the Bible says, we must examine these spirits to see whether they are of God (1 John 4:1). Even Communism has gained a strong foothold in the WCC through the 150 million Eastern Orthodox Catholic members from Communist lands who form the hard core of the political influence in the WCC.

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Courtesy "Link"
February, 1993

A CHRISTIAN FIJI

A devout Christian, General Rabuka, the Prime Minister of Fiji, has introduced measures to restores Christianity in his nation. Since taking office he has outlawed Sunday trading and football games on the Sabbath. Schools begin and end each day with a hymn and prayer as a clear guide to young people that Christian principles are vital to the nation's prosperity. What's more, God is blessing Fiji - the tourist trade is growing, the economy is improving and violence and crime are decreasing.

FREEDOM UNDER ATTACK

Steadily, inexorably, governments throughout Australia are chipping away at the very foundation of our democratic society - freedom. In the names of anti-discrimination, harassment and sexual vilification, Anti-Discrimination boards in various states are clamping down hard on some of our basic freedoms.

In July, 1992, Queensland's Anti-Discrimination Act came into force - an Act that is nothing less than a concerted onslaught on the majority of that state's citizens. Discrimination, either direct or indirect against another person on the grounds of sex, marital status, race or religion, applies to employment, education, sale of land, accommodation, club membership and local government.

Other states have also joined the anti-discrimination band-wagon now freely available since the Federal Government has ratified numerous "human rights" covenants of the UN under the guise of foreign treaties.

When Fred Nile condemned the Keating cabinet decision to allow homosexuals into the defence forces, he received a critical letter from the president of the NSW Anti-Discrimination Board stating that "The individual who forwarded the press release to me, expresses outrage at its contents and states that it is an 'incitement to violence based on gross discrimination of a minority group'. If the same sorts of comments had been made about a racial group they would be in breach of the racial vilification provisions of the Anti-Discrimination Act".

But that will soon be rectified. Reforms to NSW legislation will be introduced in February to allow homosexuals who experience harassment or sexual vilification to bring their complaint before the Equal Opportunity Tribunal (EOT).

In WA tough new anti-discrimination laws were introduced in January, making it unlawful to discriminate against anyone on the grounds of age, family responsibili-

ties or family status. That is, employers must employ anyone whatever age, sex or with whatever family responsibilities or face the consequences. This legislation comes hard on the heels of an award by the EOT of \$28,000 to a three-month pregnant woman who was refused work as a bus driver.

If moves in Canada and the US are any indication, this legislation is part of the "hate crime" laws being enacted there. While ostensibly intended to ensure that no one is discriminated against, these laws are designed to prevent Christians proclaiming what the Bible teaches.

These laws make any form of criticism a hate crime if it is based on race, ethnic origin, sexual preference or religion. Moreover, not only do they apply to derogatory remarks but also to any claims, such as Christianity being the only true religion. It is even a hate crime to tell someone they are wrong to discriminate between right and wrong!

This amounts to the state decreeing which religious beliefs will be permitted and which ones will be forbidden. Any faith that is damaging to another will be outlawed. Of course, teaching that Jesus is the **ONLY** way to the Father will be banned, and the Bible prohibited as it forthrightly condemns every kind of sin.

What a mad world this is - a world where someone can be charged for condemning abortion, prostitution, homosexuality and false cults, yet pornography, blasphemy and perversion are accepted and even promoted by governments in this and other lands.

* * * * *

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

(Isa. 5:20).

A cannibal complained to a friend of suffering bad indigestion after eating a Franciscan missionary.

"How did you cook him?" the friend enquired.

"Oh, I boiled him."

"That was a mistake. You should never boil Franciscans - they're friars."

* * * *

Courtesy "On Target"
January, 1993

"TAPES" CONTRIBUTE TO RELENTLESS PRESSURE ON ROYALS

By David Thompson

In the circumstances surrounding the publication of the highly damaging recordings of what are purported to be conversations involving members of the Royal Family, a number of questions have never been adequately pursued. The first is whether or not the recordings are genuine. This seems almost impossible to answer with confidence, the more so in the light of further information now available.

The second question is the purpose for which the tapes have been used. The answer to this would appear obvious. It has now been established that the alleged 'conversations' took place within a three-week period around Christmas and New Year in 1989. Where has this material been in the intervening three years? The timing of the release of the alleged conversations involving the Prince and Princess of Wales could hardly have been calculated to do more damage to their relationship, and to the monarchy.

The third and perhaps most significant question is who recorded these salacious conversations? It is now known that the "Squidgy" tape that is alleged to include the voice of the Princess of Wales was taped by a 70-year-old retired bank manager and ham radio operator, Cyril Reenan, of Abingdon, Berkshire. But Mr. Reenan himself now has grave reservations about the whole affair, as was reported last weekend (Sunday Telegraph, 24/1/93). Excerpts from this report:-

"A Sinister Conspiracy": "Information in the 'Squidgy' tape reveals the conversation took place on New Year's Eve. But Cyril Reenan picked it up on January 4. It is now known that the conversation was re-broadcast between four and six times.

"I wasn't even at home on New Year's Eve - my wife and I were at her brother's. I know when I heard it, and that was January 4", Mr. Reenan said. 'I think I was set up ... part of a sinister conspiracy.'

"The fact that about 220 million calls would have been made on mobile phones in Britain during that period means the chances of ham operators picking up all three are tiny ..." (Emphasis added)

"Who, then, has been monitoring the Royals' telephone calls? A former editor of The Times, Lord Rees-Mogg, draws his own conclusions in an article published in The Australian (15/1/93): "When sensational conversations can be leaked, it is natural to suppose that they are selected from a wider group. The tapers cannot have struck "Squidgy" or "Trousers" first time. In early 1989, someone, ... was systematically spying on the Royal Family. That someone subsequently used these taped conversations to damage the reputations of both the Prince and Princess of Wales by leaking them. The people doing the original taping are much more likely to be employees of the State security system than anyone else. If a single newspaper had done it, that paper would presumably have been the sole beneficiary; the editor would not have delayed publication of such a scoop for three years ..."

Monarchy in Jeopardy: If it is true that some unknown individual, or group could reach right into the MI5 or MI6 intelligence services, and make use of technical and organisational resources from such sources, the future of the monarchy is indeed at great risk. It is becoming increasingly clear that not only the gutter press, but perhaps even the Princess of Wales herself has been manipulated by sinister forces of unknown magnitude. Who was advising the Princess about what course to take in what could understandably have been a stressful marriage?

As far as the infamous tapes are concerned, there must be great doubt about their authenticity. Returning to Malcolm Holland's Sunday Telegraph report, there appears to be doubt about whether the tapes were edited:

"Mr. Reenan said he was mystified the published version of the tape differed from the version he recorded. He believes the published version of the tapes may have been edited, combining details from a version recorded on New Year's Eve by another amateur eavesdropper, Jane Nor-grove.

"There were large chunks which I knew had not come from my tape", he said. The 'Camillagate' tape of Prince Charles and Mrs. Parker Bowles also appear to have been re-broadcast a day after it took place."

It would appear that someone with sophisticated equipment has painstakingly recorded, selected, and perhaps edited conversations which are purported to involve Prince Charles and his wife in compromising circumstances. These recordings were then re-broadcast a number of times to ensure that they were picked up, and passed on to the press.

Whatever the authenticity of such tapes, the result has been of such enormous damage to the institution of monarchy at an absolutely critical time. This is no accident. Under such circumstances, it almost becomes irrelevant whether the tapes are genuine or not. The result is the same. And even if such conversations did take place,

who among the self-righteous scandal-mongers are in a position to cast the first stone?"

* * * * *

THE GOOD OIL ON SOMALIA

from Sunday Herald-Sun (Melbourne), p.12, January 24 - article by Bruce Wilson from Baidoa, Somalia:

"Australian and other coalition troops may be risking their lives in Somalia as part of a long-term strategy to protect the interests of U.S. oil companies who control almost all the exploration leases in the potentially oil-rich country ...

"This disturbing theory emerged last week when some aid agencies said they were concerned the U.S. humanitarian effort was more connected with oil than charity ..."

We have really been puzzled at the extent of the U.S. (no, no .. United Nations, old chap!) operation in Somalia just for "humanitarian" purposes. We are not nearly so puzzled now.

One American aid agency director says that, "we all know that the U.S. would never have gone to war over Kuwait if all it produced was, say, camel-dung firelighters".

Others have told Mr. Wilson that there were many more people facing death through violence, malnutrition, etc., in Bosnia, the Sudan and other parts of Africa, than in Somalia.

See our enclosed supplement from "The Hoskins Report" for the full story.

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GOD'S DEATH LAW PENALTY.

Courtesy. "THY KINGDOM COME"
The Association of the Covenant People.
Canada.

[In view of the amount of publicity given lately to the subject of the re-introduction of capital punishment, we thought it appropriate to give our readers a list of crimes for which God demands the death penalty. If you disagree with them, please don't have a shot at me. I didn't write them. Tell God about it. He'll no doubt be very glad to have your advice. Editor F.W.D.]

Under God's Laws, the death penalty is to be inflicted for the following:

MURDER: *Gen. 4:56; Num. 35:16-21, 30:33; Deut. 17:6; Lev. 24:17.*

ADULTERY: *Lev. 20:10; Deut. 22:21-24.*

INCEST. *Lev. 20:11, 12, 14.*

BESTIALITY: *Exodus 22:19; Lev. 20:15-16.*

SODOMY. *Lev. 18:22, 20:13.*

RAPE: *Deut. 22:25.*

FALSE WITNESS IN A CASE INVOLVING A CAPITAL OFFENSE: *Deut. 19:16, 20.*

KIDNAPPING: *Exodus 21:16; Deut. 24:7.*

PRIEST'S DAUGHTER WHO COMMITS FORNICATION:

Lev. 21:9.

WITCHCRAFT: *Exodus 22:18.*

OFFERING HUMAN SACRIFICE: *Lev. 20:2-5.*

STRIKING OR CURSING FATHER OR MOTHER:

Ex. 21:15,17; Lev. 20:9.

INCORRIGIBLE JUVENILE DELINQUENT: *Deut. 21:18-21.*

BLASPHEMY: *Lev. 24:11-16, 15:23.*

SABBATH DESECRATION: *Ex. 35:2; Num. 15:12-36.*

PROPAGATING FALSE DOCTRINES OR FALSEHOODS:

Deut. 13:1-10.

SACRIFICE TO FALSE GODS: *Ex. 22:20.*

LAWLESS REFUSAL TO ABIDE BY GODLY LAW AND ORDER: *Deut. 17:12.*



ANTI-SEMITIC -- NO!

By Bob Hallstrom

You can criticise the Catholics, the Mormons, or the Hindus but if you talk about the Jews you are immediately branded as a racist, neo-nazi, or being ANTI-SEMITIC. The purpose of this article is to prove that the 20th century Jews living in Palestine, for the most part, are not descendants of the Semitic peoples. Therefore, it is impossible to be anti-semitic towards Palestinian Jews.

THE JEWS ARE NOT SEMITIC

The best way to understand who the Jews are is by reading what the Jews themselves have to say about who they are: Benjamin L. Freedman, himself a Jew, said:

"Popular ignorance of the real basis of political Zionism is beyond calculation. Vaguely, most Christians have the idea that the Jews claim Palestine because it was the 'Promised Land' in which they lived for a period of a few centuries that ended 2,000 years ago. And the thought of a people returning to its 'homeland' seems emotionally satisfying and good. But here are the facts most Americans do not know.

"Political Zionism is almost exclusively a movement by the Jews of Europe. But these Eastern European Jews have neither a racial nor historic connection with Palestine. Their ancestors were not inhabitants of the 'Promised Land'. They are the direct descendants of the people of the Khazar Kingdom, which existed until the 12th century.

"The Khazars were a non-Semitic, Turko-Finn, Mongolian tribal people who, about the first century A.D., emigrated from Middle Asia to Eastern Europe. There they created one of the largest kingdoms of their time. At its greatest extent, it covered an area of about 800,000 square miles.

"About the 8th century A.D., the king of the Khazars adopted Judaism as the state religion, and a majority of the inhabitants joined him in the new allegiance. Before that date there was no such thing as a Khazar who was a Jew. Neither then nor since was there such a thing as a Khazar whose ancestors had come from the Holy Land.

"In view of this fact, what becomes of the cry for 'repatriation' to the 'homeland'? These Eastern European, Yiddish speaking Jews have no historical or racial connection with Palestine or, for that matter, with the other Jews who existed in other countries for hundreds of years prior to the Khazar conversion." ("The Armageddon Confrontation", by Howard B. Rand, LL.B. Destiny Publishers, Merrimac MA.)

Mr. Freedman points out quite clearly that the people living in Palestine in the 20th century have no "racial or historic connection with Palestine" and that they are really descendants from a "Turko-Finn, Mongolian tribal people" who created a kingdom called Khazaria which existed until the 12th century.

These Khazarian Jews could just as easily have practiced Christianity, but for whatever reason they chose Judaism and there is nothing that can be done about it.

Obviously, if these people have "no racial or historic connection with Palestine" they have no claim to the promises made to Abraham, Isaac, and Jacob.

If this is true then there should be more evidence to support this position, and there is. The American People's Encyclopedia for 1954 at 15-292 records the following in reference to Khazars:

"In the year 740 the Khazars were officially converted to Judaism. A century later they were cursed by the in-coming Slavic-speaking people and were scattered over central Europe where they were known as Jews. It is from this grouping that most German and Polish Jews are

descended, and they likewise make up a considerable part of that population now found in America. The term *Aschenazim* is applied to this round-headed, dark-complexioned division."

The Jews fully understand their Khazarian heritage as the third edition of the Jewish Encyclopedia for 1925 records:

"CHAZARS: a people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia." The Jewish Encyclopedia, Third Edition, 1925.

In addition, under the heading of "A Brief History of the Terms for Jew" in the 1980 Jewish Almanac is the following;

"Strictly speaking it is incorrect to call an ancient Israelite a 'Jew' or to call a contemporary Jew an Israelite or a 'Hebrew'." 1980 Jewish Almanac, p.3.

In a book entitled "Races in Europe", the author, William Z. Ripley, states under ethology:

"The findings of physical anthropology show that, contrary to all popular view, there is no Jewish race." "Our conclusion then is final. It is paradoxical yet true, we affirm. The Jews are not a race, but only a people after all."

Perhaps it can be understood why The World Book Encyclopedia states:

"The Jews were once a sub-type of the Mediterranean race, but they have mixed with other peoples until the name Jew has lost all racial meaning."

From the above definitions it can be concluded that since the majority of people in modern Palestine and those who call themselves Jews are descendants from a "Turko-Finn, Mongolian tribal people" from Khazaria, they have

never been a Semitic people. Therefore anyone who would be critical of oppose them cannot be anti-Semitic. They may be anti-Khazarian, anti-Jew, but certainly not anti-Semitic.

THE SEMITIC PEOPLES

The Zondervan Pictorial Bible Dictionary states on page 768:

"The term Semite is derived from Noah's son Shem and is used to identify a diverse group of ancient peoples' whose languages are related, belonging to the Semitic family of languages

"We can name some of the principle irruptions: the Amorites, the Canaanites, the Arameans, the Nabateans, and the Arabs.

"The principle Semitic peoples of ancient times were:

1. *The Akkadians*
2. *The Arameans*
3. *The Canaanites*
4. *The Arabs*
5. *The Ethiopians.*"

Thus we see that the word "Semitic" or "Semite" was derived from Shem, but it should be noticed that the application of the word is not "racial" nor is it directed towards the descendants of Shem but towards various peoples speaking a common language.

The Palestinian Jews being a "Turko-Finn, Mongolian tribal people" from Khazaria, are not one of the semitic peoples listed in this definition. Therefore, being against the Palestinian Jews does not make a person anti-Semitic. Anti-Khazarian - yes. Anti-Jew -- yes. Anti-Semitic -- NO!

THE SEMITE LANGUAGE

Although the above World Book definition omits any reference to the Jews, under the word Semite it states:

"Semite, ...Semites are those who speak Semitic languages. In this sense the ancient Hebrews, Assyrians, Phoenicians, and Cartaginians were Semites. The Arabs and some Ethiopians are modern Semitic-speaking peoples.

"Modern Semitic Peoples. Modern Jews are often called Semites, but this name properly applies only to those who use the Hebrew language. The Jews were once a sub-type of the Mediterranean race, but they have mixed with other peoples until the name Jew has lost all racial meaning."

Please notice that this definition does make reference to the Hebrews as a people speaking the Semitic language but it does not mention Jews. It makes the point that "Arabs" and "Ethiopians" are modern-day "Semitic speaking peoples" but again omits the Jews. In addition this encyclopedia specifically points out that Jews are erroneously referred to as Semites and insists that a Semite had to speak the "Hebrew" (Semitic) language, concluding that the Jews have so "intermixed" with other races, "the name Jew has lost all racial meaning".

The World Book states the Jews are a "sub-type ...race..." and a "mixed" people. It seems obvious that a mixed people would speak a mixed language. According to the same encyclopedia the 20th century Palestinian Jews living in the land of Israeli (not Israel) speak the Yiddish language which:

"grew from High German, and has some words from the Hebrew, Polish, Russian, and English languages."

Besides that, the ancient Hebrew language is a dead language as it has not been spoken for centuries. Since the Palestinian Jews do not speak Hebrew they are and

ever have been Semites. Therefore making critical remarks against them cannot make a person anti-Semitic.

Basically the people living in Palestine today are a mixed race of people ("Turko-Finn, Mongolian tribal people" from Khazaria), and have no racial identity (other than that stated above) and practice many variations of what is called "Judaism" which is nothing more than a new name for "Pharisaism". For whatever reason, these people have chosen to call themselves Jews and practice Judaism but they are not direct descendants of "Shem" nor did they ever speak the "Hebrew" (Semitic) language. Therefore it is impossible that by being against a Jew one could be anti-Semitic. Anti-Khazarian -- yes. Anti-Jew -- yes. Anti-Semitic -- NO!

JUDAISM IS PHARISAISM

There are also many people living throughout the world who practice a religion called Judaism, but they are people from various races and call themselves Jews because of their religious beliefs. This problem is further compounded because there are some Scots, Irish, Germans, Swedes, etc., who also practice Judaism and call themselves Jews. Even Sammy Davis Jr. (a black) claims to be a Jew. These people are not Khazarian-Jews nor are they necessarily political Zionists. They simply practice a religion called Pharisaism which, except for the name, has not changed in 2,000 years. The eminent Jewish Rabbi, Louis Finkelstein, head of the Jewish Theological Seminary of America, in the Foreword of his first edition, "The Pharisees, The Sociological Background of Their Faith", stated on page 21:

"Judaism....Pharisaism....Talmudism became Medieval Rabbinism, and Medieval Rabbinism became modern Rabbinism. But throughout these changes in name....the spirit of the ancient Pharisee survives, unaltered." ("Exploding the 'Chosen People' Myth", by Lt. Col. Gordon "Jack" Mohr, Destiny Publishers, Merrimac MA.)

We cannot be expected to agree with the religious beliefs of the Jews any more than we do with the Hindus, Buddhists, Mormons or Catholics. Why is it so terribly wrong to be anti-Jew and not terribly wrong to be anti-Buddhist, anti-Hindu, anti-Catholic and anti-Mormon? Since we also disagree with these other religions shouldn't we also be branded as anti-Hindu, anti-Buddhist, anti-Catholic and anti-Mormon? It should be obvious to anyone that these religions are anti-us (those who do not profess *their* religion). Why isn't someone crying out about their bias against us? Why is it we can speak out against the pope, Joseph Smith, and Buddha and no one really gets upset, but speak out against a Jew or Judaism and you are immediately denounced?

CHRIST WAS ANTI-JEW

While scripture does not state, by name, what political, economic, and religious organisations are righteous, we should have enough sense to follow the guidance and example of our Lord and Saviour. A reading of John 8 and Matthew 23 should be enough to convince anyone that Christ was anti-Jew:

"Jesus therefore said to those Jews which had believed him,Ye (Jews) are of your father the devil, and the lusts of your father it is your will to doHe that is of God heareth the words of God: for this cause ye (Jews) hear them not, because ye (Jews) are not of God."
(John 8:31,44,47).

"Woe be unto you, scribes and Pharisees, hypocrites!Ye serpents, ye offspring of vipers, how shall ye (Jews) escape the judgement of hell?" (Matthew 23:29,33).

Why isn't the news media screaming at Christ for vilifying the Jews?

Christ and the apostles continuously warned us about the false prophets of Judaism. Paul was a Pharisee and proclaimed Judaism until called by God. Paul then spoke out against Judaism and even went so far in the

Epistle to Titus to call their religion "*Jewish fables*". He said the Jews were "*rebellious men*" whose "*mouths must be stopped*" because they were "*teaching things they ought not*" and that we were to "*reprove them sharply*" as they were "*giving heed to Jewish fables and commandments of men*". Paul continued by calling them "*defiled and unbelieving*" and those "*who profess they know God: but by their works they deny him being abominable and disobedient....*" (Titus 1:10-16).

If we look to the deeds and history of the Khazarian Zionist Jews and of Judaism for the last 2,000 years, we see that they have done nothing to advance the Gospel of the Kingdom of God or the good news of salvation. The Jews of yesterday so hated Christ they planned his death. Today's Jews vehemently denounce and deny Christ Jesus as Saviour and, according to a letter I received from a Jew, would again plot His death as did the Pharisees. To this day the Jews look to the Talmud for their guidance and reject the living Word of the Holy Bible. We need look no further for their good deeds and works for Christ in the world today -- **THERE ARE NONE!**

Christ was and is our role model and He knew the Pharisaical Jews by their **DEEDS** and **WORKS** and we also know them by their **DEEDS** and **WORKS**. Since Christ was anti-Jew and spoke out against them, should we not also stand and as Paul said "*reprove them sharply to expose their corrupting works*".

Now you know dear beloved of Christ, why it is that when we speak out against Pharisaism in the form of Khazarian Zionist Jews and Judaism, we are treated like we are supporters of Hitler? But be strong O Beloved of God for He plainly told us: "*If the world (order) hateth you, ye know it hated me before it hated you ...If they (Jews) persecuted me, they (Jews) will also persecute you...*" (John 15:18,20).

What was good enough for Christ, is good enough for me. □

Malachi.

A Study
by Frank W. Dowsett.

PART TWO.

Jacob and Esau.

In our last issue, we examined the relationship of Esau and Jacob as far as God is concerned. We found the clear statement that God had chosen Jacob, and that He had rejected Esau. It is on this theme that we continue our study of this book of Malachi. As we proceed through the 1st chapter we will closely examine what God has to say about Esau before going on to subsequent statements which God has made regarding Israel. It's very interesting to note that in the entire book of Malachi, consisting of 55 verses in all, only two verses do not deal directly with Israel. They are verses 3 and 4 of chapter one, which deal exclusively with God's relationship and intentions regarding Esau/Edom. The entire remainder of the book deals with God's relationship with Israel. How indicative this is of God's dealing with people. When He deals with His enemies, it is short and sweet, if we can use the word "sweet" in this context, for as far as Esau is concerned it was more sour than sweet. But God's word was very much to the point and He told Esau exactly what He thought of him and that was it. There was no argument or reasoning with them, no pleading, no attempt to persuade them to change their mind or to convert them. He didn't give Esau any excuses or any explanations. He just made a straight-out statement, that as far as God was concerned, "Esau have I hated". That was it. There was no pity, there was no argument, there was no explanation. That was the end of it. It was something quite final. There was none of the normal procedure which God adopted with Israel. When it

came to Israel, we find that the position was vastly different. God went to an awful lot of trouble and detail to state His relationship to Israel. As I previously mentioned, in this entire book of Malachi, 53 out of the 55 verses deal with Israel. He meticulously explains to Israel what she used to be, what she has become, what she should be, and what she will be in the future. He leaves Israel in no doubt whatsoever as to their position in His sight, and gives conclusive proof of this in His statement, "Jacob have I loved".

Now it is interesting to realise, and in fact I believe that it is necessary to realise, the exact relationship of Jacob and Esau to each other. Now I've said this on many occasions, but it has to be repeated in the context of our study of this book. It is quite clear that the two major factions involved in the world today are the descendants of Jacob on the one hand, i.e. Israel, and the descendants of Esau, i.e., Esau/Edom on the other hand. The understanding of the destinies of both these people - both these twins - which had been designated and predetermined by God before they were even born, is absolutely essential if we are to have any comprehension whatsoever of what is transpiring around us in the world today. The depth or fulness of the application of this principle which God has stated in Malachi is explained in great detail in the ninth chapter of Paul's Epistle to the Romans.

"Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

For this is the word of promise, At this time will I come, and Sara shall have a son.

And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

(For the children being not yet born, neither having done any good or evil, that the pur-

pose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger.

As it is written, Jacob have I loved, but Esau have I hated.

What shall we say then? Is there unrighteousness with God? God forbid.

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

As he saith also in Osee, (Hosea), I will call them my people, which were not my people; and her beloved, which was not beloved.

And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

Esaias (Isaiah) also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."

(Romans 9:7-29).

The question arises of course, as Paul said here to the Romans, why should God choose one person and not another. This seems to the ordinary person quite unfair. The boys hadn't even been born, they hadn't done anything, either good or bad, that God should say to one "You're a good boy and so I'm going to reward you", and to the other one, "You're a bad boy and I'm going to punish you". They hadn't even been born. And so the reaction is, that this is a bit rough, especially for God. But Paul deals with this question in Romans 9 as quoted above. He reminds us of what God had previously stated in Malachi, "Jacob I loved, but Esau I hated," and points out in the clearest terms that if God wants to be merciful to someone, then it is His prerogative to be merciful to them, and if He wants to have compassion on someone, then that's also His prerogative. But Paul also points out that it is also God's prerogative to choose those on whom He does not wish to have mercy, and those on whom He does not wish to show compassion. Let us be very clear on the fact that it is not our prerogative to dictate to God what He should and should not do. It's God's prerogative to show the mercy. We have no right or authority to say to God, "You should be merciful on so-and so." We remember the story in the New Testament where the man said, "God be merciful to me, a sinner." But he was asking

for mercy, he didn't demand it of God as a right. It is God's prerogative, and God can apply His mercy to anyone whom He chooses. And I'm sure that this fact is totally wasted on most Christians today who see God in no other role than one of mercy and compassion. They seem to think that they can impose their own conditions upon God, and say in effect, "If it was me God, I'd have done it this way. So you ought to do it this way. You have to love everyone in the world, and you've got to save everyone in the world." If there's a war, we say "What did you allow that for. You're not a God of war. We believe you're a God of Love." All these sorts of expressions are made, and they criticise God all the time, and say, "God, you can't do things that way, because if it was me, I'd have done it this other way." Now as unpalatable as this might sound, this is the way most people react, and I'm sure that many, if not most of you, will have experienced this very thing. You'll have heard people talking this way. You'll have even heard people teach God's Word this way. They doubt, if not totally reject, God's prerogative to do what He said He would do. You even take the Israel message itself. People still doubt God. They change what God says to suit their own conclusions. They say that God couldn't carry out His promises the way He said He would, so He had to devise some other way. Israel failed Him, so He had to choose someone else. He picked the church for instance. He changed His mind. And all this because people will not accept the plain statements and the plain truth of God's Word. They cannot, and will not, accept that God's Word is completely final. They totally fail to realise the fact that God has the sole prerogative to make whatever decisions He chooses, and that none of these decisions are in any way unrighteous, nor do we mortal beings, as wonderful and important as we think we are, have any right whatsoever to question the decisions of Almighty God.

The question is then raised that if this is the case then none of us really has a choice, and so God has no right to find fault with anyone for what they do. But again, they forget the plan and purposes of God. God doesn't force you to be good or bad. He simply knows,

because He is God, what is going to happen. He can foresee what's going to happen in the future and so He plans accordingly. Let's be reasonable about this. If we could tell what was going to happen in the future, I'm sure every one of us would be a millionaire, and nobody would worry about it. We certainly wouldn't criticise the fact that we had this capacity. We certainly wouldn't say we shouldn't be able to do this. Do we really believe that if we knew that certain things were going to happen and we planned accordingly that we would then criticise ourselves for planning and acting in that way? Of course we wouldn't. In fact we would consider ourselves most foolish not to act on this knowledge. If someone came and said to us that at 4.30 someone was going to throw a bomb through the window, and we knew positively that the information was completely reliable, we'd certainly be all shades of a fool if we stayed in the room and didn't get out by the time stated. But if God does this, if God knows that something is going to happen and acts accordingly, people won't accept it. They say that God shouldn't do that. Isn't it strange how people will change their whole approach to things simply because it involves God.

Now we should note the context of this discussion that Paul is having here with the Romans. It is based on the selection of Jacob over Esau. He says, hasn't God got the right to make, as the potter, one lump of clay to honour and one lump to dishonour? Can't He do that if He wants to? Why should we question God's right to decide in His wisdom to put up with, or tolerate, the vessel of dishonour that He had deliberately made, and showed the patience to stay there and watch this vessel of dishonour gradually grow and act in a dishonourable way, when that particular vessel was deliberately pre-ordained by God for that specific purpose? God, in His Divine plan and purpose, knew that this vessel of dishonour was there to be destroyed. Now if God is able to accept this situation, then why should we complain? Why should we worry about something if God's not worried about it? Let me assure you that God is not the slightest bit worried about it. He put this dishonourable vessel there for a purpose, and has had the patience to put up with their dishon-

ourable conduct in order that this purpose should be out-worked in accordance with His will, which, when fulfilled, will be followed by their destruction which He has also pre-determined.

Lest anyone have any doubts regarding God's intentions in this matter, let me quote from Isa. 34:5;

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment."

Let us look at this verse in four other translations.

"For soaked in the heavens was my sword, lo, on Edom it cometh down, On the people of my curse for judgment."
(Young's Literal Translation).

"For the Eternal's sword in heaven is tempered keen with fury; and there it flashes down on Edom, dooming that accursed race!"

(Moffatt).

"Because my sword has been bathed and equipped in heaven, behold, it shall come down upon Edom, [the descendants of Esau], upon the people whom I have doomed for judgment."

(The Amplified Bible).

"For my sword is satiated in heaven. Behold, it shall descend for judgment upon Edom, and upon the people whom I have devoted to destruction."

(New American Standard Bible).

Perhaps the words of our Lord Himself, uttered many years later of the same people, would not be inappropriate, as recorded in Luke 19:14 and 27;

"But His citizens hated Him, and sent a message after Him, saying, We will not have this man to reign over us."

"But these mine enemies, which would not that I should reign over them, bring hither, and slay them before Me."

The reason for this is that through the work and final destruction of this vessel of dishonour, Esau-Edom,

"He might make known the riches of His Glory on the vessels of mercy, which He had afore prepared unto Glory."

And so we find that Paul goes to considerable lengths to explain the purpose and plan of God regarding His relationship to Jacob and Esau. Esau is the vessel fitted or pre-ordained to destruction, and the purpose of the very existence of Esau/Edom is so that God can use them as a proof of His mercy towards Jacob. Thus it is necessary for them to exist. They are the means by which God is going to secure the honour and the eventual glory of His people Israel. It is interesting to contemplate in this context the words of our Lord in Rev. 3:9;

"Behold, I will make them of the synagogue of Satan, which say they are Jews, (Judeans) but do lie;

Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

So with this in mind, we can see the reason why God is so emphatic about His hatred for Esau, as expressed in verses 3 and 4 of Malachi 1. He completely despised Esau. Esau was the vessel to dishonour. Jacob was the vessel which was to be, on the other hand, the honourable vessel. Let us again read the words of God as expressed in the 3rd and 4th verses of Malachi chapter 1;

"And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Whereas Edom (Esau) saith, We are impoverished, but we will return and build the desolate places;

Thus saith the LORD of Hosts, they shall build, but I will throw down; and they shall call them, The border of wickedness, and,

The people against whom the LORD hath indignation for ever."

There are no alternatives to this pronouncement of judgment. It doesn't matter what Esau does. They can exalt themselves as high as they like. They can build their modern Towers of Babel. They can continue to illegally occupy the land promised to true Israel as they now do, having usurped it in fulfilment of Ezekiel 11:15, and claim to be transforming the desolate places into a 'second garden of Eden'. (Or should that read 'a second garden of Edom?') They can continue in their planned take-over of the world through the godless and anti-God Babylonian system which they now totally control, but God has made the simple statement, "**I will throw them down.**" There is no way in this world that the system of Babylon, or the controllers of that system now clearly recognised as Esau/Edom/Jewry will ever survive, because God said that He would throw them down. They are the people against whom the Lord has indignation forever. God's indignation against this people will never ever cease. God did not plead with Esau. There was no pleading to be done. Do you notice that in the ministry of our Lord Jesus Christ, not once did He plead with Esau to repent. As a matter of fact, when His disciples asked Jesus why He so often spoke in parables, He stated that He did so in order that these very same enemies in their midst would not understand what He was saying as He had no intention that they should repent and be converted. Read it for yourself in Matt. 13:10-15. He was most outspoken in His utter condemnation of these people. He told them that they were not His sheep. He called them liars, murderers, snakes,

whitewashed tombstones. He even went to the extreme of saying to them, "Ye are of your father the devil." (Which could possibly pose quite a problem for those who teach that there is no such person as the devil, and that the word only refers to 'the flesh' or 'our conscience.'). Our Lord was most outspoken in His comments and condemnation of the descendants of these people in His own days. There is no mention of any pardon, or any grace for these people in the sense in which we presently use these words. These are the people upon whom God's indignation will last forever.

But, it is a completely different picture when we turn to Israel. And God uses the entire remainder of the Book of Malachi in an attempt to convince Israel of the fact of His love for them. He begins by challenging Israel. He implores them. He pleads with them. "What on earth have I done to you that you should react against Me like this?" God says. We need to understand just why God reacted in this manner. There is a very important factor in the Jacob/Esau relationship which is of the utmost importance in our understanding of God's dealings with His people Israel. Israel is God's servant people or nation. Whether or not people like the idea, or even accept the idea, it is an indisputable fact which cannot be ignored. We will deal more fully with this later on in a future study, but in principle, Israel was formed, selected, created - all these words are used of Israel - to have a destiny of being God's servant nation. Now there is a principle here which we can not afford to overlook. Whenever God inaugurates or creates something, Satan always inaugurates or creates a parallel counterfeit which then exists and operates side by side with what God has formed or set in motion. God creates a religious system, so Satan creates a counterfeit religious system. God creates an economic system, so Satan creates a counterfeit economic system. God inaugurates a legal system, so Satan inaugurates a counterfeit legal system. And Satan's counterfeit systems are very, very difficult to recognise. We can take as an illustration a \$10 note. If someone wishes to duplicate or counterfeit a \$10 note, which in Australia is blue in colour, what would happen if they printed it red in colour? There is no way in

the world in which they could pass off the note as genuine. It would immediately be recognised for what it was, a forgery. In order to fool people, the counterfeit has to be so close to the original, that it would take an expert to tell the difference. And this is what Satan does all the time. For everything that God has planned, Satan has introduced a counterfeit which people do not recognise as being a counterfeit because it is so like the original. This is why we are enjoined to **STUDY** the Word of God. This is why we are warned against being blown about by every wind of doctrine. This is why we are warned against falling for 'Jewish fables'. We must always be on our guard against falling for these counterfeits. Sadly, the great majority of Christians fall for the counterfeits simply because they have never been taught that these counterfeits even exist. But if we think that this is bad, what do we conclude of those shepherds who not only fail to warn the sheep of God's pasture about the counterfeits, but deliberately teach them that the counterfeits are in fact the originals. This is the sad and sorry truth, but it is something we must realise. Those who have the responsibility of teaching the Word of God must especially be at all times on their guard against these deceptions.

When it comes to Israel as being the servant people of God, we have to realise that Satan has also selected and appointed his own servant people. And who do you think it is?

It is Esau.

Esau is the one who has grown up and come to power on the national scene as Satan's servant, side by side with God's servant Israel, and it is Esau who has now usurped the position which Israel should be occupying. And as we have already stated, it has happened with the aid and support of the very shepherds who should have recognised and warned about these counterfeits. So we have this 'side-by-side' aspect of the operation of God's Word. Just as God has true Israel, the Anglo-Saxon-Celtic nations of the world as His servants, so Satan has the false 'Israeli', Esau/Edom - the Idumeans and their descendants,

present day Khazar/Zionist/Jewry - as his servant which he has set up in opposition to God's servant nation Israel.

Whilst we recognise that various people may see these things from a different perspective, or perhaps express them in different ways, one thing is quite clear. That the ultimate destiny of Esau is to be completely and utterly destroyed. They are going to be wiped out. There will come a time when there will be no more Esau/Edom, **but there will never ever be a time when there is no more Jacob/Israel.** Because whilst it is the destiny of Esau to be destroyed, it is the destiny of Israel to be saved or preserved. That's why Christ came. He came to visit and redeem His people. And He has done just that, and there is nothing in this world - no person, no power, no force - which can reverse that redemption. Whether we accept it or not, or whether we like it or not, the fact remains that we ARE His people, and the day is about to dawn when in humility and repentance we ARE going to acknowledge that He IS our God. We can only pray that that day will come very quickly.

(To be continued).



Covenant Vision Fellowship.

Pastor:- Frank W. Dowsett. J.P.

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

We proclaim the absolute necessity for our nation to return to full obedience to the Law of God as the only way by which we can receive the full blessings of God.

We proclaim the absolute necessity for each and every individual Christian to prepare themselves for the greatest event yet to be witnessed on this earth, namely,

THE RETURN OF OUR LORD JESUS CHRIST.

Whilst the production, publication and distribution of this magazine is undertaken as a faith ministry, it is totally dependant on the tithes and offerings of our readers. We are happy to continue sending it freely to all who genuinely wish to receive it but cannot afford to contribute in any way. But in order to be faithful stewards of the offerings sent to us, at the end of each year we will be obliged to remove the name from our mailing list of anyone who has not contributed or contacted us within the past year. The financial assistance and prayers of those who read it, and are blessed by it, are therefore vitally necessary for its continuance and growth.

We also invite our readers to send us the names and addresses of any whom they think would be genuinely interested in receiving a sample copy. In this way you can share in the proclamation of the Gospel of the Kingdom, that the name of our Lord Jesus Christ may be glorified.

It is our fervent prayer that you will be blessed and lifted to higher planes of joy and blessing as you study and learn of the wonders of God's Word, and of His boundless and merciful love for each of us.

With our Christian love,

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

This book of the law
shall not depart out of thy mouth;
but thou shalt meditate therein
day and night,
that thou mayest observe to do
according to all that is written therein.
For then thou shalt make thy way
prosperous,
and then thou shalt have good success.

Joshua 1:8.

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

National Library of Australia Number
ISSN 1031-8135

Registered by Australia Post Publication No. NAR7378.