



# THE COVENANT VISION

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

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## THE COVENANT VISION.

Editor: F.W.Dowsett.

In presenting this little magazine, it is not our intention to start up another organisation. Our only purpose is to present the Word of God in its fullness as we feel God has revealed it to us, in order that the God of our Fathers Abraham, Isaac, and Jacob may be glorified.

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

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

Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left that we can afford to waste it on such unproductive, and indeed destructive exercises. We are concerned ONLY with what the Word of God says and teaches.

We proclaim the absolute necessity for all people to accept the Lord Jesus Christ as their own personal Saviour as the only means to Eternal Life.

We proclaim the absolute necessity for the Anglo-Saxon-Celtic people to recognise their 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

It is with sincere thankfulness to our Heavenly Father that we recognise that this issue of THE COVENANT VISION marks the beginning of our second year of publication. This ministry was committed to the Glory of the Lord at its inception, and God has graciously honoured and prospered us in it. From a very humble beginning of 150 copies which we sent to friends whom we had made over the years, our production has doubled, mainly by the efforts of readers who have recommended us to their own friends and relatives. We now have regular readers and supporters not only throughout Australia, but also in New Zealand, U.S.A., Canada, and Great Britain. We take this opportunity to publically thank all those who have been so faithful with their letters, prayers, and financial support over the year. We just know that the Lord will richly bless you. One of our more pleasant surprises has been the degree of success of our TAPE MINISTRY. We have just returned from a five week caravan trip, (which is why this issue is somewhat late), where we had the joy of ministering the Word of God on several occasions, to find orders in the mail which will require the copying of 129 tapes. I really thought that I had retired, but it looks as though the Lord has other ideas. But we bless you all in the Name of the Lord for what you have meant to us, and are assured of His continued presence and fellowship with us all as we wait His glorious appearing.

Which of course brings us to what should be, if it is not already, the greatest expectation in the life of every born-again Christian, the 'hope of our calling',

**"THE GLORIOUS APPEARING OF THE GREAT  
GOD AND OUR SAVIOUR JESUS CHRIST."**

We are thrilled as we read the many local and overseas Christian magazines which are sent to us, both

National Identity or otherwise, and to speak with so many sincere students and teachers of God's Word, to find that through everything that is said and written, the glorious fact of the imminent return of our Lord Jesus Christ is not only recognised, but so urgently proclaimed. The realisation of the FACT ITSELF seems to be overshadowing the differences of opinions associated with the mere details of the fact. Many Christians are now obviously taking a fresh look at this subject in the light of what is happening in the world, and finding that the Bible has much more to say on the matter than they had suspected or appreciated before.

As a matter of fact, it becomes increasingly obvious, as we look into the subject, that the Return of our Lord Jesus Christ is absolutely the only hope, and indeed the only answer, for this troubled and sin-sick world. As we look back over the years, there have been many revivals, and many have no doubt wondered as to why their effect has faded with the years. The answer is really quite simple. True and everlasting revival has never been assured under the rulership of men and man-made systems. It has only been promised to us under the personal rulership of our Lord Jesus Christ. Remember what Isaiah said;

"The government shall be upon HIS shoulders. 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." (Isa. 9:6-7).

World events are now reaching a crescendo as this great day approaches. There is nothing more certain in the whole world than the certainty of this great event.

LET US LIFT UP OUR HEADS AND REJOICE.

# The Seven Festivals of Israel

## A Divine Pattern of Her Redemption

Rev. J. A. B. HAGGART (U.S.A.)

Courtesy WAKE UP!

GATHERED together with His Apostles on the Mount of Olives Jesus was asked, "What shall be the sign of thy coming, and of the end of the world (age)?" Over 1,950 years have passed since Jesus was asked that question, and he has not come as yet, so we may join a large crowd of speculators who have scrutinized *Matthew 24* and *Luke 21* to consider the answers that Jesus gave to these questions put to him by His followers on the Mount of Olives. First he described the fall of Jerusalem, which was then 40 years in the future. He then numbered all of the events that will transpire before His return on earth. Bible students agree that most of the "signs" of His coming have been fulfilled. By Jesus' own warning we today know that we approach the climax of the Age and we of this generation should be preparing for his appearing.

But before the words of the prophets of Israel and before the sayings of Jesus that are recorded, the divine plan for Israel's redemption and the beginning of God's Kingdom on earth, the pattern of the future was deftly hidden within the calendar of the Festivals of Israel. God gave the special feast days to His chosen people at Mount Sinai for a purpose. In each year there were seven feasts to be observed, each one to remind them of the order of events for the future years of their development as a nation.

These Feasts were scattered throughout the months of the calendar year, starting with three groups in the Spring, followed by one feast to cover the long months of the Summer, with the third group concluding in the Autumn. The three feasts held in the Spring were "*Passover*," "*Unleavened Bread*" and

then "*First Fruits*." The one central feast is the "*Feast of Weeks*," which is extended over the Summer months. The final set consists of the feasts of "*Trumpets*," "*Atonement*" and then "*Tabernacles*." These National Feast Days should be familiar to us today, because nowhere in God's Word are we told to discontinue them. But most Christians are unaware of the significance of these seven feasts and their meaning to the national life of Celto-Saxon Israel. *The children of Israel should study them carefully, because they outline the order of events from the time of Jesus' birth to the present day.*

Forty days after His resurrection, Jesus ascended to heaven from the Mount of Olives, disappearing behind a cloud. His followers stood gazing up into the sky. Two angels appeared and asked them, "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." (*Acts 1:11*) It is significant that the followers of Jesus should see the ascension of Jesus on the exact spot where He had described to them His return to earth. The angels told them that He would return to earth just as they had seen him go into heaven. According to Scripture he will not return alone, but the armies of the elect "which were in heaven followed him upon white horses, clothed in fine linen, white and clean" will accompany Him. There is no doubt that those who stood watching Jesus ascend into heaven will be a part of the armies of the saints who will return with him to help set up His Kingdom on earth.

The prophet Zechariah confirmed this

when he predicted that "then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove toward the north and half of it toward the south." (*Zechariah 14: 3-4*) From reading other passages in the Bible we know that His return will be accompanied by great earthquakes and cataclysms and a greater atomic power than man is able to use. The day of this majestic, powerful descent to the earth will be different from His quiet ascent into heaven! His return will shake the foundations of the earth's political systems.

When Jesus returned to heaven, sitting again on the right-hand side of the Father, He made good His promise to His followers. He sent the Holy Spirit to them. On the 50th day after His resurrection He sent the wind and the fire, creating such a spectacle that the men in Jerusalem could scarcely forget. This was the beginning of the "Feast of Weeks," which manifested in the founding of the Christian Church and which has been sustained to this day. Without the infilling of the Holy Spirit the Church could not have survived and continued to thrive. The Spirit entered into the lives of the early believers and they were enabled to do the same things that Jesus had done.

The words of Jesus recorded by John, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father" have all been backed up by the Holy Spirit which He has sent. Every believer has been endowed with the Spirit and the Power of Jesus Christ, used for the increase and the building up of the Church. For each Christian the body has become the holy temple of God, through which God can work to increase His Church. "Whosoever ye shall ask in my name, that will I do" . . . are words that have inspired many a person to glorious deeds to the

strengthening and growth of the Church throughout the period exemplified by the Festival of Weeks. This period lies in the middle of the other two groups of three Festivals and, to this day has lasted over 1,950 years. But this period is drawing to a close as we approach the Day of the Lord and His Appearing.

This time is described by the Prophet Isaiah who addresses these words to the children of Israel, "Arise, shine; for your light is come, and the glory of the Lord shall rise upon you. Behold, darkness will cover the earth, and thick darkness the nations; but the Lord shall shine upon you, and his glory shall be seen upon you" (*Isaiah 60: 1-2*) We are now living in the days of *thick darkness* as prophesied by Isaiah, *darkness over all the nations*. But the light of Christ, at His Appearing, will usher in a new era. As written in *I John 3:3* "When he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

As we pass the 70th Jubilee of Israel's entry into the promised Land of Canaan we should look for the appearance of the Lord Jesus Christ in the skies, for the time when the "reaping from the cloud" will take place (*Revelation 14: 15-16*). There will be a meeting in the air with those who have been resurrected from among the dead. Together they will ascend to meet the Lord in the air, midway in His descent to the earth. Their change "*in the twinkling of an eye*" will signal the beginning of their entry into the New Age.

According to this prognostication what will be the order of events leading to this auspicious occasion? We might find some answers to this question when we turn to the cosmic pattern set up in the *final series of three Festivals* instituted for Israel's observance. At each of the three major Feasts, every male Israelite was expected to present himself to the Lord. The observance of these Feast Days is clearly stated *Leviticus 23:21*, "It shall be a statute *forever*, in all your dwellings, *throughout your generations*." In

much the same way it is required that every true Israelite be prepared to present himself at the 70th cycle of Jubilees now beginning.

But all observations of the Jubilees enjoyed by these people in the past will not compare with the jubilation that will be experienced by this special consummation of Jubilees. For it means that all worthy Israelites from the time of Abraham to this generation will be raised from the dead, to rise and meet with the Lord at His great wedding banquet. Then, according to Scripture, the living who are prepared shall be raised up to meet the Lord in the air. Among these will be many of other races who have been "grafted in Israel" through the saving power of Jesus Christ.

Assuming that wedding banquet, or Feast, of the Groom, held previous to the marriage

of the Lamb with His Bride, will begin at the Autumnal equinox, in a year not far hence, we should at least be aware of the possibilities and prepare ourselves for it. In the parable of the Ten Virgins, five of them were prepared for the Groom when he came, but five of them were not. By their own negligence they were shut out of the banquet room and did not enjoy the celebration.

This assembly in the skies will surpass any other in the earth's history. For it means that those who participate will *automatically assume their spiritual bodies* in which they shall live to serve in the future Kingdom of God. This is a prize beyond all human speculation or earthly understanding. This is the prize set before Paul, for which he gave every ounce of energy and determination. So is it the prize for all Overcomers of whatever generation; for many this will be the climax of the Age. *We must be ready for it!*



### PRAYER

Prayer is so simple.  
It is like quietly opening a door  
And slipping into the very presence of God.  
There in the stillness  
To listen for His voice.  
Perhaps in petition,  
Or only to listen,  
It matters not:  
Just to be there,  
In His presence,  
Is Prayer.

# THE KINGDOM OF GOD.

By F.W.DOWSETT.

## PART 4.

### IDENTIFYING THE KINGDOM. (continued).

In our previous study we found that there were three different opinions, or points of view, as to the identity of THE KINGDOM OF GOD. We dealt with the first two of these beliefs, namely, that the 'church' is the Kingdom of God, or that the Kingdom of God is a spiritual condition within our hearts, and expressed our belief that neither of these conclusions fully satisfied the requirements laid down in God's Word.

So we come now to the third alternative, namely, that the Kingdom of God is a literal kingdom here on this earth.

Probably the greatest stumbling block to the acceptance of this fact by many sincere Christians is that they have always been lead to believe that the Kingdom of God is simply a spiritual condition within themselves, and consequently are only aware of the spiritual aspects of the kingdom, without recognising the existence of the literal kingdom itself within which the spiritual operates. One can understand such people's reluctance to deviate from their position because all too often the literal nature of the kingdom is presented in such a way as to lead them to conclude that its spiritual aspects and qualities and requirements are being denied. So in defence of the spiritual, they set up a barrier against the literal which they have mistakenly concluded opposes them. But this defensive stand is not necessary. The Kingdom of God, whilst being a literal nation on the earth, is no ordinary nation or kingdom. It is not like the other nations of the earth. It is in the world, but is

not OF the world. Having been especially formed by God as the instrument through which He intends to fulfil His Divine purposes here on earth under the rulership and dominion of the Lord Jesus Christ, as distinct from the non-Israel nations whose dominion belongs to Satan, (you will remember that it was this dominion which Satan offered to Jesus when he was tempting Him), the spiritual nature of this very special kingdom is as much a part of its existence as its literal nature. Thus, those who adopt the extremes of either point of view in isolation from the other, find themselves in error. The literal and the spiritual cannot be separated. In fact, the very life and existence of the literal nation, and its relationship to the very God Who formed it, depends absolutely on its spiritual condition.

The fact of the very special nature of this kingdom, or nation of Israel - that being the name which God gave to His earthly kingdom, as being 'a ruler or prince with God' - is amply demonstrated in Deut.7:6-8;

"For thou art an holy people unto the Lord thy God.

The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.

The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people.

But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

And as we read in Romans 11:29;

"The gifts and calling of God are without re-pentance."

At this point it would probably be pertinent to comment upon the fact that we are using the words "kingdom" and "nation" as synonymous terms.

A look at the Scriptures, and the meaning of the Hebrew and Greek words used will certainly support this practice in the context in which we are using the words.

If we turn to Exodus 19:6 we read;

"And ye shall be unto Me a KINGDOM of priests, and an holy NATION." (emphasis added)

Looking at the meaning of the words in Hebrew and Greek we find the following;

Hebrew:

KINGDOM. pronounced 'mam-law-kaw', and meaning, 'dominion, estate, country, realm.'

NATION. pronounced 'goi', and meaning, 'a nation, people.'

Greek:

KINGDOM. pronounced 'basileia', and meaning 'the royal dominion, including the power and form of government, with the territory.'

NATION. pronounced 'ethnos', and meaning 'a nation, people living under common institutions.'

So the common or synonymous use of these words is clearly demonstrated.

Again, the literal nature of God's Kingdom on earth is borne out by the very prayer which our Lord gave us as a pattern for our own prayer life. He instructed us to pray for the coming of His Kingdom and its righteousness here on this earth.

And what do we make of the promise of God made to Mary by the Angel of the Lord as recorded in Luke's Gospel, 1:31-33?

"And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus.

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."

Words can surely not be plainer. The Kingdom of God, the Kingdom over which our Lord Jesus Christ is to reign when He returns to this earth, is THE HOUSE OF JACOB, or ISRAEL.

Finally we find that the only surviving portion of this literal kingdom at the time of our Lord's first advent, was taken away from those who claimed to comprise the kingdom, the Jews, and given to a NATION. (Read Matt.21:43). This was discussed in a previous chapter. But the important factor to notice is that Christ gave us incontrovertible evidence as to who this nation is. In Matthew 7:20 He pronounced a very important principle.

"Wherefore, by their fruits ye shall know them."

He applied this principle to His statement about the transfer of the Kingdom from the Jews to another nation by adding that that nation would "bring forth the fruits thereof", that is, the fruits of the Kingdom. And these fruits are not to be confused with 'The fruits of the Spirit'.

#### WHAT ARE THE FRUITS OF THE KINGDOM?

They are stated in Genesis 12:3, and 18:18, where, speaking of Abraham and his descendants, God said;

"In thee shall all the families, and the nations, of the earth be blessed."

And how were they to be blessed? What was the God-given responsibility laid upon the Israel Kingdom?

They were to provide healing for the sick, the blind, the deaf, and the lame.

They were to be God's instrument through which oppression would cease, and prisoners released.

They were to transmit to other nations and peoples the benefits of the righteous Law of God.

They were to spread throughout the rest of the world the knowledge of the grace and love of God through their missionary endeavours.

Only ONE nation was ever charged or authorised by God to carry out this work. That was His Kingdom-Nation Israel. And only ONE nation on this earth has ever carried out, or fulfilled, this charter. That is their descendants, the Anglo-Saxon-Celtic people.

They will not be achieved just by the efforts of individual human beings, or human organisations.

They will not be achieved just by the 'church' as a separate entity. The church is the Body of Christ within the nation, NOT separate or independant from it, and provides the 'power nucleus' within the nation which enables the nation to operate on a national basis in God's service, just as He intends.

THE KINGDOM OF GOD is the only avenue through which the other nations of the world will inherit and experience the blessings of the fulness and the abundance of God's Way of Life.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the House of the God of Jacob; and He will teach us His ways, and we will walk in His paths. For the Law shall go forth of Zion, and the Word of the Lord from Jerusalem.

And He shall judge among many people, and rebuke strong nations afar off.

And they shall beat their swords into plowshares, and their spears into pruning hooks.

Nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree.

And none shall make them afraid.

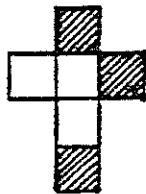
For the mouth of the Lord of Hosts hath spoken it." (Micah 4:1-4).

"They shall not hurt nor destroy in all My holy mountain.

For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa.11:9).

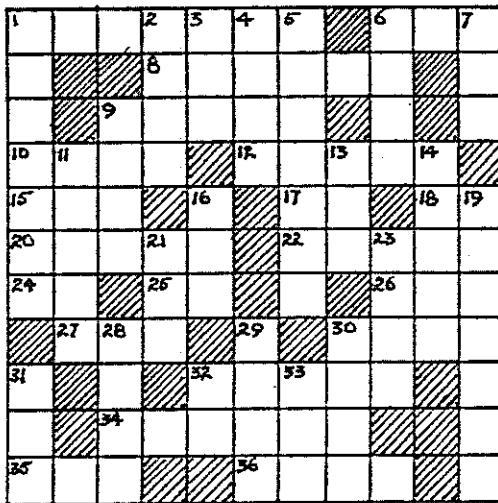
"O HOUSE OF JACOB, COME YE,  
AND LET US WALK  
IN THE LIGHT OF THE LORD."

(to be continued).



## Words.

by F.W.D.



### ACROSS.

1. Gal. 3:6-9.
6. Matt. 3:11-12.
8. I Chron. 19:7.
9. Jer. 49:7-8.
10. I Sam. 2:20.
12. Gen. 13:14-18.
15. II Cor. 3:2-3.
17. Exodus 15:2.
18. Rom. 12:4-5.
20. Jer. 19:9-11.
22. Ezek. 8:5.
24. Isa. 55:1.
25. Luke 7:13.

26. Luke 7:12-13.
27. I Sam. 22:9.
30. II Kings 15:17.
32. Ezra 2:59.
34. I Sam. 17:4-7.
35. Isa. 44:14.
36. Psalm 78:70-72.

### DOWN.

1. Isa. 2:17-18.
2. Rev. 1:7.
3. Matt. 9:20-22.
4. Deut. 32:8.
5. II Kings 15:17.
6. Job 42:15.
7. Heb. 8:8-12.
9. Mark 2:8-12.
11. Num. 11:5. (singular).
13. Isa. 41:14.
14. Deut. 21:4.
16. I Cor. 16:13-14.
19. II Sam. 8:5.
21. II Sam. 21:18-19.
23. I Cor. 3:10-11.
28. Luke 1:72-73.
29. Luke 21:24.
30. Matthew 7:13-14.
31. I Cor. 10:1-2.
32. Deut. 2:9.
33. Gen. 27:28-29.

# Personal Discipleship.

By PASTOR D. RODWAY.

In Luke 9:23-24, Jesus lays down five essentials of personal discipleship. Notice them carefully.

1. "If any man will..." Discipleship demands choice. The call to discipleship is not for the educated man, or the rich man, or the talented man, or the married or single man, or the religious man. The call is to all who desire to make this choice.

2. "Will come after me..." This implies action, desire, "a pressing towards the mark for the prize of the High Calling" (Phil. 3:14). The Lord loves those who come after Him. It is like a man who has discovered the girl of his dreams and means to make her his wife. He pursues her, courts her, thinks about her, plans activities for them both, and resolves she is not going to get away from him. There is intensity, drive, desire and dedication.

3. "Let him deny himself..." Every person must learn at some point in his life to say 'NO' to himself and to his destructive desires, to say 'NO' to what is lawful but not essential, to those who would lead him around by the nose and involve him in something less than the best. Self-denial is always involved in the reaching of goals - ask the professional athlete, artist, performer, and the true disciple of Jesus, and you will discover this.

4. "Take up his cross daily..." The cross of Jesus Christ speaks of His destiny. The Bible tells us plainly that Jesus Christ was a Lamb slain from the foundation of the world. (Rev. 13:8). The cross was evident on the heart of God long before it became a literal cross on the hill outside the city of Jerusalem. Jesus said He did

not come into the world to live, but to die, and to give His life a ransom for many. (Matt. 20:28).

Is there a person in the world who does not want to be someone else? I think not. No matter what our gifts may be, or our talents, we seem to envy those abilities possessed by others. Taking up our cross daily includes settling for the fact that we are who we are. So get involved with who you are, and stop daydreaming. It is also our acceptance of our humanity - and what a cross this is.

5. "And follow me..." In following, we receive our answers. Anything a disciple does not know today might very well be explained tomorrow, or the next day, or the next year, or whenever. But only if he continues to follow!!!! . . . and he follows no matter how he feels. If a person has a need only God can meet, then the only way he will ever get that need met is to hang in there, to keep walking, to keep following.

Is there anything keeping you from making the commitment to be a disciple of Jesus Christ? I hope not. Discipleship is the way of fulfilment.

It's great!

It's better than only being a believer.

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# The Prophetic Ministry of Elijah.

by F.W.DOWSETT.

## PART 4.

### THE CONFRONTATION WITH AHAB.

"Now it came about after many days, that the Word of the Lord came to Elijah in the third year, saying, 'Go shew yourself to Ahab, and I will send rain on the face of the earth.'

So Elijah went to shew himself to Ahab.

Now the famine was severe in Samaria.

And Ahab called Obadiah, who was over the household. (Now Obadiah feared the Lord greatly. For it came about, when Jezebel destroyed the prophets of the Lord, that Obadiah took a hundred prophets, and hid them by fifties in a cave, and fed them with bread and water.)

Then Ahab said to Obadiah, 'Go through the land, to all the springs of water, and to all the valleys. Perhaps we will find grass and keep the horses and the mules alive, and not have to kill some of the cattle.'

So they divided the land between them to survey it. Ahab went one way by himself, and Obadiah went another way by himself.

Now as Obadiah was on the way, behold, Elijah met him. And he recognised him, and fell on his face, and said, 'Is this you, Elijah my master?'

And he said to him, 'It is I. Go, say to your master, Behold, Elijah is here.'

And he said, 'What sin have I committed, that you are giving your servant into the hand of Ahab, to put me to death? As the Lord your God lives, there is no nation or kingdom where my master has not sent to search for you. And when they said, He is not here, he made the

kingdom or nation swear that they could not find you. And now you are saying, Go, say to your master, Behold Elijah is here.

And it will come about when I leave you that the Spirit of the Lord will carry you where I do not know. So when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared the Lord from my youth.

Has it not been told to my master what I did when Jezebel killed the prophets of the Lord, that I hid a hundred prophets of the Lord by fifties in a cave, and provided them with bread and water?

And now you are saying, Go, say to your master, 'Behold, Elijah is here.' He will then kill me.'

And Elijah said, 'As the Lord of Hosts lives, before whom I stand, I will surely shew myself to him today.'

So Obadiah went to meet Ahab, and told him. And Ahab went to meet Elijah."

(New American Standard. I Kings 18:1-16).

### THE FAMINE IN SAMARIA.

We come now to the next episode in the ministry of Elijah the prophet as recorded above. Preceding as it does the highly spectacular incident which follows, relating to the testing and destruction of the prophets of Baal, it is almost completely overlooked. And yet, if we do not understand this episode, we will not properly understand the full significance of that which follows. This is another very good example of the necessity of studying ALL of God's Word, and not just the more spectacular portions which have a greater sensational appeal. The understanding of the lead-up and context of a particular incident is just as important, and sometimes of far greater importance, than the particular incident itself.

The account commences by enumerating three important points.

1. There was a famine in Samaria.
2. God instructed Elijah to shew, or present himself to Ahab, in the very place where the famine was being experienced.
3. God promised that when Elijah accomplished this mission, that He would send rain and end the famine.

So let us examine these three points.

1. We are told that "there was a sore famine in Samaria." Although the statement is not recorded first, I am dealing with it first in order to set the scene for the other two points.

What is the significance of the famine occurring in Samaria? As well as being a city, Samaria was the name given to the northern area of Palestine. It was inhabited by the Northern House of Israel, as distinct from the Southern House of Judah which occupied Palestine's southern region known as Judea. We subsequently find that these two sections or families of God's Israel people were at times referred to by the name of the locality in which they resided.

The people of the southern House of Judah, for instance, were called "Judahites" or "Judeans". It is of the utmost importance to realise, and fully understand, that every time you read the word "Jew" in your Bible, that it is a mis-translation.

**THERE IS NO SUCH WORD AS "JEW" IN EITHER THE ORIGINAL HEBREW OR GREEK TEXT.**

The actual Hebrew word used in the Old Testament is "Judahite", and was applied to a member or descendant of the House of Judah, or one who dwelt in

the territory of Judah. The Greek word used in the New Testament is "Judean", and is used in exactly the same sense, i.e., either of a descendant of Judah, or of those who dwell in, or came from, the land of Judah. This point is most important, as many - and in fact, an ever increasing number - of those so designated, i.e., as 'Judeans', did not have a single drop of Judahite, let alone Israelite, blood in their veins. If sincere Bible students would read the word "JUDEAN" every time they saw the word "Jew", their understanding of God's Word would increase immeasurably, as they would not automatically associate the present people called 'Jews', nor their antecedents, with the true people of Israel with which they are confused.

Returning then to the northern House of Israel, we find them referred to under several different titles. At various times they were called Israel, the Northern House of Israel, the House of Israel, all Israel, Jacob or the House of Jacob, (when combined with the entire twelve tribes), Ephraim, and Joseph. In addition, they were referred to as Samaria. So we find that in its prophetic sense, in this particular episode of Elijah's ministry, Samaria represents Israel.

But what of the 'sore famine' which existed? The prophetic application is too obvious to miss. In Amos 8:11 we read;

"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."

The prophetic application of this first point is clearly evident. It foretells the plight of God's people Israel in these present times. The later statement that this famine would be overcome by the sending of rain, (with which we shall deal later), supports Amos's statement that our plight is a result of our rejection of God's Word and the subsequent withdrawal and withholding of God's Spirit, represented by the rain.

How important it is then to correctly identify the people to whom the prophecy applies. To fail to do so completely destroys the intent of the message contained in the incident. So we arrive at the very position in which we now find ourselves, both as individuals and as a nation. We are literally - not just spiritually - but literally dying of starvation because of the lack of the "Living Waters" and "The Bread of Life."

The famine is truly, "VERY SORE."

2. In the context of this famine - and I repeat in the context of this famine, - God sends Elijah to present himself to Ahab.

The prophetic implication of this statement is quite stupendous. It must be kept in the very forefront of our mind as we study this subject, or the full meaning of God's message will slip from us.

As we found earlier, Ahab was an exceedingly wicked king. We recall the words in I Kings 16:33;

"And Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

Such was the man to whom Elijah was sent. Let us have a look at his position. Obviously, he was the king of the Northern House of Israel. But what was the full import of this position?

Under our present system the Monarch, be it King or Queen, reigns. But he does not rule. The rulership is in the hands of the parliament of the day. The parliament tells the king what THEY intend to do, and what laws THEY intend to initiate in order to govern the country. The king is extended the courtesy of signing the decision of the parliament into law. These decisions may not necessarily be in accord with the wishes or desires of the king. He may even totally disagree with them. In addition to this, these very same laws could be,

and often are, reversed or changed by an opposing political party coming into power at a future election. The king, and the office of the king, has been reduced to that of a figurehead for the real governing authority, the political party, the monstrosity which the people at large naively refer to as 'the representatives of the people.'

This is not the way that God intended it to be. The king over Israel was appointed by God as HIS REPRESENTATIVE ON THE THRONE OF DAVID. The responsibility of this king was TO ADMINISTER THE LAW OF GOD. At no time, and under no circumstances, was he ever authorised to supercede or replace them with new or different laws. The judgment of God as to whether he was a good king or an evil king depended entirely on the degree to which he either obeyed and implemented, or disobeyed and disregarded, God's Laws. THERE WAS NO OTHER CRITERIA!!

Being the king, he was also the Governor. So the government of God's people was entirely in his hands. In point of fact, he was not only the goverNOR, but he represented, as an attribute of his authority, the governMENT. Thus the prophet Isaiah was able to say of our Lord Jesus Christ that at His second advent,

"The GovernMENT will be upon His shoulders."

It would not be the prerogative of some political party. It would be HIS, and HIS ALONE.

This principle was still in operation at the time of King Ahab. He had his advisers, certainly. But the principle remained, and irrespective of the rights or wrongs of his decisions, the king was not only the monarch, but he was also the governor. He was the ruler over the nation. So that when Elijah presented himself before Ahab, it wasn't just in his capacity as king. He presented himself before Ahab in Ahab's capacity as Governor. In other words, Elijah presented himself to the GOVERNMENT of Israel, personified in King Ahab.

And his message was clear and straight to the point.

He blamed the GOVERNOR, or those who actually ruled, the GOVERNMENT, for the famine which had settled over Israel, and which was in the process of destroying them.

Could a prophecy be any clearer. Our rulers are destroying us by their deliberate rejection of the Law of the Lord, which is the only Law under which we can survive. We are made that way. The molecular and atomic structure of our body literally cannot survive the imposition of foreign laws any more than we can survive if we leave our natural element of air, and try to breathe under water. The Bible - I'm not talking about theology - is quite clear on this fact. The Adamic Race, and from them the Israelites, were especially formed by God, and given very special attributes, as well as very special responsibilities, as The Sons of God. As such, our spirit has a very special relationship with the Spirit of God. It is a very special, and very precious Life-line.

Through it and by it, there flows from God to us His tender mercies and love as evidenced by the MORE ABUNDANT LIFE which is inculcated in, and derived from, His Laws. On the other hand, there flows, or should flow, from us to God the evidence of the degree of our love for Him, which is DIRECTLY PROPORTIONAL to the degree of our obedience to His Laws. Our Lord Jesus Christ was not just uttering some religious platitude when He said,

"If you love Me, keep My commandments."

He meant every word of it, and to the utmost degree.

The return portion of this Lifeline has been well-nigh destroyed. Elijah's appointed task is to pronounce condemnation on those who have caused this terrible sin, and to turn the hearts of God's people back to Him.

3. It should not for a moment be thought that the act of showing himself to Ahab constituted the sum total of Elijah's responsibilities on this occasion. He was not there to negotiate. He was there to command. And his authority was not restricted to words alone. They were to be backed up by a demonstration of the awesome power of God.

We need to take a lesson from this. God never at any time gave us the option of negotiating. His Law is clear and concise. All we have to do is to implement it and obey it without the slightest variance of one 'jot or tittle', to use Christ's words through Matthew.

#### NEGOTIATION MEANS COMPROMISE.

It means that both sides give and take a little bit. It means that the side with the perfect answer gives away some of its perfection, and accepts some of the other side's imperfection. This sort of nonsense may sound reasonable to a politician, and even to many theologians, but certainly NOT to God.

Thus the promised rain, and the cessation of the famine, depended on more than just Elijah's presence before Israel's governing authority.

It depended upon;

- a) The repentance of the people, and their acceptance of the necessity to turn to their True God and to His perfect way of life as exemplified in His Holy Laws; and,
- b) Whether we like it or not, THE TOTAL DESTRUCTION of all those false leaders who have mis-taught and mis-lead God's people. It is they who are responsible for the corporate sins of the people, and it is they who are responsible for the resultant evils which an angry, yet righteous God has allowed, as a direct consequence, to come upon us.

As we shall see in a later chapter, it was not until these conditions were met that God put His promise into effect and broke the famine.

### OBADIAH.

At this stage of the account we are introduced to another participant in these events, in the person of Obadiah. He is not to be confused with the later prophet and writer of one of the books of the Old Testament. We are not told a lot regarding this man, but what we are told gives us a reasonable picture of his position at least. Firstly, God's Word informs us that he was a governor in the household of Ahab. So obviously, he was a man of some authority. This is supported by the fact that Ahab chose Obadiah as his associate in trying to find an answer to, and a way out of, the 'sore famine' that was upon the land. He divided the investigation between himself and Obadiah, saying, "I'll go this way, and you go that way." Secondly, we are informed that "Obadiah feared the Lord greatly", and that he used his position and authority to protect other servants of God.

From these clues, I would suggest that Obadiah held a position in the court of King Ahab somewhat similar to that of our Archbishop of Canterbury today. In other words, he was the nominal religious leader, as distinct from Ahab, who was the secular leader. Now if there is any substance in this conclusion, it would certainly place a far deeper meaning to Ahab's instructions:

"Then Ahab said to Obadiah, 'Go through the land, to all the springs of water, and to all the valleys. Perhaps we will find grass and keep the horses and the mules alive, and not have to kill some of the cattle.'

So they divided the land between them to survey it. Ahab went one way by himself, and Obadiah went another way by himself.

(1 Kings 18:5-6)

Now I don't think for one instant that Ahab got out a map and ruled a line down it, telling Obadiah to take one side whilst he took the other. I feel sure that what Ahab arranged was for both himself and Obadiah to make a tour of investigation throughout the land, and in their respective capacities of secular and religious leader, to come up with some answer to this terrible famine so as to alleviate the evils which had fallen upon the nation.

And what did they do? Shades of today! They did the wrong thing then, just as we are doing the wrong thing today. The prophetic nature of this incident is quite remarkable. If they had done the correct thing, both Ahab and Obadiah - especially Obadiah - would have sought the face of the Lord God of Abraham, Isaac, and Jacob. And I would seriously suggest that our leaders today, especially our religious leaders, should take the same course of action. But instead, what did they do? They looked at the 'springs of water'. They looked in 'the valleys.' They tried to protect their possessions. They tried to protect themselves. In other words, they examined all the human resources available. The parallel is perfect. Don't we now do the same thing? We concentrate on the ecology. We insure ourselves against every conceivable contingency. Both then and now, we try everything but the ONLY thing which will solve ALL our problems.

The Lord said through His prophet Isaiah:

"O that thou had hearkened to My commandments!

Then had thy peace been as a river, and thy righteousness as the waves of the sea."

(Isaiah 48:18).

Yet there is virtually no recognition of this requirement by the great majority of either our political or religious leaders. They are almost entirely, with but few exceptions, tied up in humanitarian organisations and solutions. We have centres set up all over the place

for the purpose of alleviating the suffering of the poor and needy. Now we would not for one moment criticise or condemn the good work done by so many of these groups, and the dedicated people who so unselfishly work with them. But what we should be doing is thundering forth the requirement to return to the Law of God, the implementation of which would eliminate the very condition of BEING poor and needy.

And Obadiah went along with Ahab's plans. Obviously his fear of Ahab was somewhat more than his fear of the Lord.

So it is of interest to note that at this very point, when Obadiah was engaged in this particular activity, that Elijah met him. He didn't go out to meet Elijah. He wasn't even thinking of Elijah. We read:

"Now as Obadiah was on the way, behold, Elijah met him." (I Kings 18:7).

The unexpected meeting obviously gave Obadiah quite a shock, and the subsequent interchange of dialogue is quite amusing. We can almost see the surprise on Obadiah's face as he said, "Aren't you Elijah?" And Elijah replied, "I certainly am. Go and tell the king that I'm here."

Now this request didn't thrill Obadiah one little bit. King Ahab had instituted some very stringent requirements and orders in regard to the prophet Elijah. He had sent out questionnaires to every part of his kingdom regarding the whereabouts of Elijah. But when he received the answers, he wouldn't accept them until the people had sworn an oath to the effect that Elijah was not in their territory. So if Obadiah now went to the king and told him that Elijah was here, he was in all sorts of trouble. If the king didn't charge him with lying, he could charge him with being party to a deception by the people in swearing an oath that Elijah wasn't there. Either way, Obadiah was in dire straits, even to the extent of losing his life.

So he turned to Elijah and told him quite plainly that there was no way that he was going to take such a message to Ahab. On top of this, he said to Elijah, even if the king doesn't slay me straight away, the way you get about, by the time the king gets back here, the Lord will have spirited you away somewhere else. You'll just make a fool of me, he said, and then the king will certainly slay me.

But he realised that he wasn't making much of an impression on Elijah, so he tried another approach. He said, "Haven't you heard about me? Don't you know about all the good things that I've done? Haven't you heard how I hid a hundred of the Lord's prophets from Jezebel when she was trying to kill them? Surely Elijah, after doing all these wonderful things, I don't deserve to die."

Obadiah was scared stiff. The presence, and the very appearance of Elijah was making him realise that all his good works, and all the things that he had done which looked so good in his own eyes, were not going to do him the slightest bit of good.

And he wasn't wrong. The moment of truth had come. Elijah stood there in front of him. He had not the slightest interest in Obadiah's troubles or excuses. He looked squarely into Obadiah's face and said, "As the Lord God liveth, before Whom I stand, I am going to speak to Ahab today. NOW GO AND GET HIM!"

We can just imagine poor Obadiah. One gulp, and off he went to fetch Ahab.

But we note a rather interesting thing. Elijah could just as easily have gone up to where Ahab was. But he didn't. Elijah was the prophet of God. He wasn't going to chase after anyone. He didn't have to. God had sent him there to pronounce judgment, and he had come as far as he intended. From here on, the king was going to accept and respect Elijah's position and come to him. Perhaps there is a lesson here for those today who

exercise the gift and calling of a prophet. Perhaps we should exercise not only the gift, but the authority which goes with it.

And come he did. A real politician, full of bravado. Before Elijah could even open his mouth, Ahab tried to turn the tables by placing the blame anywhere but where it belonged - on himself. He immediately accused Elijah of being the cause of all the trouble which Israel was experiencing. But this made no impression on Elijah. He knew exactly what the score was. He pointed straight to Ahab, and no doubt with a voice which made even Ahab shudder, said, "No, Ahab, it is not me who has caused this evil. It is totally YOUR responsibility." And why? Let us read it in God's Word:

"I have not troubled Israel, but you and your father's house have.

BECAUSE YOU HAVE FORSAKEN THE  
COMMANDMENTS OF THE LORD,  
and you have followed the Baals. (or gods).

Thus Elijah directly linked the sins of Israel, under the leadership of Ahab, and the terrible trouble which they were experiencing, with their rejection of God's Laws, and their replacement with those of other godless systems.

Let us be warned. It is happening all over again. We, the descendants of the same people, are committing the same sin. We are in the same deep trouble. Like our ancestors of old, we desparately need the 'rain'. And I can assure you that we will only finally receive it, and the full blessings that come with it, when we follow Elijah's next step. We must call upon the mercy and power of Almighty God, clean out of our midst all those things that are such an offence to Him, and return to full obedience to His righteous Laws, the keeping of which, the Psalmist tells us, is more desirable than much fine gold.

(to be continued.)



# *Truth for Times of Trouble*

From the Writings of E.W. BULLINGER  
Courtesy *New Jerusalem Fellowship*  
England

The tenth Psalm is the latter of a pair of Psalms that refer to the days of Antichrist, which are called "time of trouble" i.e. the Great Tribulation (Ps. 9:9; 10:1).

The interpretation, therefore, belongs to those times, when "the enemy" (9:6), "the wicked" one (10:13), "the man of the earth" (10:18), shall be oppressing and terrifying God's people (10:18), and God shall be preparing His throne for judgment (9:7).

There are expressions in these Psalms of which the application is true for all time and all times. The words of 10:17, for example, express an eternal truth.

*"Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear".* If this be true of Israel in the day of Jacob's trouble, how much more true is it of the Church in this day of grace?

Here we have the characters and desires and encouragement of those who will stand out in opposition to the "man of the earth", and in contrast with all who receive his mark. They are called "humble, afflicted in soul, always with the idea of meekness: i.e. the humble and meek who prefer to suffer wrong rather than do wrong.

The truly humbled are ever those whom God has humbled. God finds none thus, naturally. Pride is the one great characteristic of human nature. Nothing is too mean for man not to be proud of it, family, attainments, possessions (of course), and, above all, morality and righteousness.

The really humble are those who have seen themselves in the light of the glory of God, which has revealed the real worthlessness and vileness of all else.

The glory of God is the refiner's fire which purges us of our dross; and there is no dross so great as the high thoughts we have of ourselves. Hence the daily conflict, if we are beholding as in a mirror the glory of God in Christ (2 Cor. 3:18).

Peter had been in this furnace. Pride and self-confidence characterised him before, but mark how, afterwards, he is the one selected by the Holy Spirit to exhort the elders to be humble and not to lord it over God's

heritage (1 Pet. 5:1-3). He counsels the younger to submit themselves to the elder (v. 5), he exhorts all to be “clothed with humility” and encourages them with the promise that God “giveth grace to the humble”.

How humiliating to have to learn that not one of our good works is really good, perfectly good; that our very prayers and praises are so full of infirmity, that they are sufficient to condemn us eternally, were it not for the infinite precious merits of Him through whom they are offered. There is even enough pride left in our very humility to ruin us forever, were it not for the infinite merits of atoning blood, and for the perfect righteousness which is ours in Christ.

But there is desire spoken of. All are full of desires. All are seeking for something they cannot find.

The new nature, too, has desires imparted to it, which none but God can satisfy. They come from above, and are always reaching for thither. They are ever longing for the presence of God, leaning on His Word, looking for His glory, waiting for His Son from heaven.

There are also encouragements which all such humble ones have. Three are mentioned here in this verse 17.

One, “*Thou hast heard the desire of the humble*”. Yes, our desire, not our eloquent or beautiful prayers — the prayer of our intellect or our lips, but our desire, the desire of our heart, because these spiritual desires come from God and return to Him. All the sweetness of these words lies in the word “*Thou*”. Thou hast heard, for Thou didst give. Hence the humbled one can sing the new song which has been put in his mouth.

“*He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings*”. Yes, He did it all. He implanted this desire. Hence it returns to Him (Ps. 40:1, 2).

“*O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name*” (Ps. 63:1-4).

Yes, He is the one who inclined unto us and who bore with us through all our wanderings, even when we inclined not unto Him! He put within us the spark of heavenly fire when we were cold and lifeless. He preserved it, and has preserved it until now. He it was who said, “*Let there be light; and there was light*”. This is the same God of whom it

is here said, "*Thou hast heard the desire of the humble*"!

Two, then there is another work of grace. "*Thou wilt prepare their heart*". The word "prepare" is interesting. It is "koon", and it means to cause to be ready, to make ready, prepare. It is used in Gen. 43:25, where Joseph's brethren got ready their present against his coming at noon. It is used of preparing a meal, Gen. 43:16, "*Bring these men home, and stay and make ready, for these men shall dine with me at noon*".

This is just what God does for the heart. He prepares it. It is not prepared by nature. It is not ready to love and serve and worship Him. It has to be made ready. A heart thus prepared is then like the good ground which (unlike the wayside, the thorny, and stony ground) was prepared ground.

How wonderful it is that the very disposition of the heart for spiritual things is God's own preparation and providing. He it is who first makes us dissatisfied with ourselves and then excites new desires within us. Then, blessed be His name, satisfies those desires which He has Himself created. How wonderful.

Three, there is a third mercy. "*Thou wilt cause thine ear to hear*". Then it is not my prayer that causes Him to hear! I always thought it was! I thought it was my earnestness, my importunity that did it. No! He Himself is the cause. Could there be anything, dear readers, more precious to our souls, than thus to trace all our blessings up to their fountain-head — the Living God Himself — with Christ as the channel of them and the Spirit the power of them, making them real in our experience?

If we are among those whom God has made humble, then this is our distinguishing mark. This it is which stamps us as His. We trace, and love to trace, all our blessings up to Him, and to give Him all the glory and all the praise.

Nothing will so secure holiness of life as never thinking of ourselves, or our own "blessing", but, instead of such self-occupation, being always occupied with God, using every trial as a message bidding us think of His mercies. Using our weakness as reminding us of His strength. Using our every necessity as telling us of His fulness. Thus daily, hourly, and almost unconsciously, acquiring the habit of occupation of the heart with God, and with His Christ.

Oh, to look backward and upward, at the long unbroken chain of God's goodness and mercy. Nothing will revive our drooping hearts like this; nothing will increase our faith like this; nothing will encourage our

hope like this; nothing will inflame our love like this and enable us to go forward in loving, diligent service. "*Thou wilt cause thine ear to hear.*"

This is the language of faith. Thou hast given the promise, and I believe it. O that we might, with child-like simplicity, thus speak and thus act with God. The moment we look at ourselves it is fatal to all our peace. That is the beginning of our troubles. For we see no cause in ourselves why He should hear, and then we set to work to procure a cause.

When we are occupied with ourselves, we see so much of our unworthiness that our temptation is to try and make ourselves more worthy and more meet. Thus it is we get into the horrible pit, and plunge about in the miry clay, until He again brings us up and out of it and sets our feet again upon Himself, the Rock, and puts the new song in our mouths and prepares our hearts to sing it. Then, and not till then, can we go on our way again. "*giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light*" (Col. 1:12).

As long as we look at ourselves it seems impossible that such grace should be bestowed upon us. But when we look at His Word, at His Truth, at His faithfulness, at His love, then we learn that it is impossible it could be otherwise.



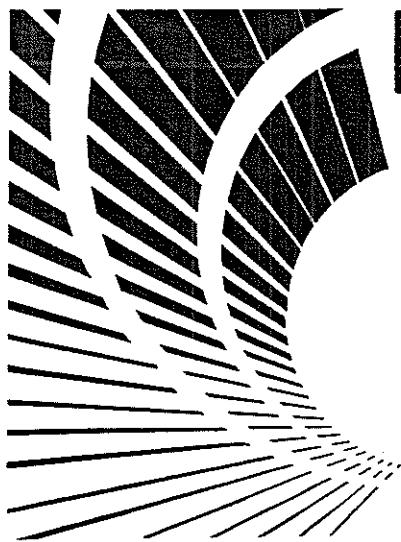
## IT'S WORSE THAN YOU THOUGHT!

### THE DECLARATION OF FEMINISM

THE KINGDOM DIGEST

"Heterosexual relationships are by nature oppressive to women in a male dominated society. Marriage as an institution has failed us and we must destroy it. The end of it is a necessary condition for the liberation of women. We are against the concept that a father and mother should care for their children in a family setting. Children must be seen as the responsibility of an entire society rather than individual parents. This will teach children the interdependence of people in a collective society."

(Note: If anyone wonders how such a movement happened to "spring up", he has only to re-read the last sentence.)



**FUTURISM**  
**FUTURISM**

# **A Jesuit Deception**

By W.F. FINLAYSON

## **Which Interpretation?**

ONE of Satan's greatest achievements in these last hours of the last days, has been his deception of the Evangelical Churches through the Futurist interpretation of Bible Prophecy.

The originator of this false teaching was a Jesuit priest called Ribera, who published it in 1585 in order to oppose the Historicist interpretation which identified the Papacy as the Anti-Christ and the Church of Rome as 'Babylon'.

The Reformers were inspired by two revelations of Truth: That salvation is the gift of God received through faith in Jesus Christ alone and cannot be earned by religious works or rituals. That the prophecies regarding the great Anti-Christ in *Daniel 7; 2 Thessalonians 2* and *Revelation 13* are fulfilled in the Papacy.

To oppose the belief of the Protestants that the popes were Anti-Christ, Ribera formulated the teaching that Anti-Christ would appear in the future at the close of the Christian Dispensation — rebuild the Temple — abolish Christianity — be accepted by the Jews — pretend to be God and conquer the world in three-and-a-half years.

Ribera's false interpretation had no success with Protestants until the 19th century. Another Jesuit, called Lacunza, carried forward Ribera's interpretation adding a few further deceptions of his own and published it under the title: *The Coming of the Messiah in Glory and Majesty*. To deceive Protestants, its author was falsely named as Ben Ezra — supposedly a converted Jew.

In this work, Lacunza laid the foundation for the false Futurist teaching that Jesus is coming again — twice! Once in secret to rapture the Church and take it

to Heaven — then finally — three-and-a-half years later to judge the world.

A copy of the book was strategically presented to the library of the Archbishop of Canterbury. The Librarian, Dr. R. Maitland, studied it and was deceived by it and published a series of tracts propagating its errors. Then the famous Scottish preacher, Edward Irving, was likewise deceived and translated it into English and began preaching its errors. One of the founders of the Brethren Movement, J.N. Derby, was also deceived by it and preached its errors in Britain and America with great success. Futurism also suited the purpose of the Tractarian or Oxford Movement, which was brought into being to bring the Anglican Church back to Rome: and they began propagating it. The well-known Scofield Bible also became a vehicle for its spread over the churches.

### The Problem with Futurism

Through these various channels, after three centuries of failure, the Jesuits finally succeeded in infecting Protestantism with the deadly virus of Futurism. It has spread like a plague throughout Protestantism, so that today the Historicist Interpretation which inspired and guided our Protestant forefathers, is rarely heard and incredibly Protestants are believing devilish lies devised by Jesuits for their destruction! The consequence has been a tragic degeneration of Protestantism, so that its leading Churchmen are prepared to unite with Papacy! The great and noble and sacrificial work achieved by the Reformers in setting us free from Anti-Christ is now being undone. What the popes failed to accomplish throughout the centuries by force, is now being achieved by more subtle, insidious means.

Futurism is fatal to Protestantism because:

By teaching that Anti-Christ is still to appear, it is causing Christians to ignore the true Anti-Christ — The Papacy, which has bitterly opposed true Christianity for fourteen centuries and is still 'at it' today!

By teaching that the fulfilment of Prophecy has ceased over the Christian dispensation, it is robbing Christians of God's guidance during the most critical period in the Church's history.

By teaching that the Church does not pass through the Great Tribulation, it has lulled Christians into complacency and a false sense of security so that they slumber spiritually when they need to be wide awake to Satan's stratagems.

By teaching that Jesus can come any moment, secretly, it causes Christians to be unconcerned about the evil satanic systems that are destroying the Nation; and the great prophecies which must yet be fulfilled before Jesus comes ONCE AND FOR ALL to rescue His people and establish the Kingdom of Heaven upon earth.

### Futurism, Christianity and The Identity

It has caused Christians to walk contrary to their Protestant forefathers. The Bible encourages us to keep to the good, old well-proven paths.

All true Christians ought to appreciate that when the Church achieved its greatest triumphs, experienced its greatest revivals and engaged in its greatest missionary endeavours, it was guided by the light of the Protestant Historicist

interpretation of Bible Prophecy. Since it embraced the Jesuit-orientated Futurist interpretation, it has sunk to its lowest spiritual state.

It is incredible that Futurism has actually penetrated into some British Israel circles. British Israel Truth, of course, is firmly based on Historicism and indeed is a fulfilment of it. Those influenced by Futurism tend to ignore the Papacy and to downgrade the Reformation. Anyone with a reasonable understanding of British History knows that Great Britain's most persistent enemy over the Christian Dispensation has been the Papacy. As the Papacy is the fulfilment of 'Babylon' its consistent enmity against us is yet another confirmation that Britain is Israel. The Reformation was a wonderful fulfilment of Prophecy and the fact that no other nation benefited so much from it, becoming — as one eminent historian put it — the 'Fortress of Protestantism', proves likewise that we are Israel.

Futurism was also welcomed by Christians who were not willing to accept the British Israel solution to the problem of the fulfilment of the many prophecies concerning Israel's Destiny, which has definitely not been fulfilled by the Jews. The Futurist teaching that God's 'Prophetic Clock' stopped over the

Church age and restarts after the 'secret rapture' of the Church, encouraged the absurd conclusion that these prophecies would be fulfilled in the Millennium by the Jews. This conclusion ignores the fact that the greater part of present-day Jews are not related to any of the Biblical tribes of Israel. The prophesied functions of Israel as God's Servant Nation were obviously fulfilled by Great Britain during the Christian Dispensation and are unnecessary in a world under the supreme control of King Jesus. All Israelites who have accepted Christ and been 'born again' will reign with Christ during the Millennium along with all other nationalities who through accepting Christ are welcomed into the completely fulfilled Israel.

#### Who is on the Lord's Side?

The following great servants of God are among the countless Protestants who believed the Historicist interpretation: Wycliffe, Luther, Calvin, Latimer, Knox, Sir Isaac Newton, John Foxe, Bishop Newton, Bunyan, John Wesley, Dr. Hudson Taylor, Bishop J.C. Ryle, Principal R.S. Candlish, Bishop Barnes, Bishop Wordsworth, Prof. Birks, Finney, Moody, Dr. H.G. Guinness, Spurgeon, Dr. F.B. Meyer, Dinsdale Young. Assuredly a Christian ought to think very carefully concerning the wisdom of walking contrary to men like that.

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"I shall light a candle of understanding  
in their hearts, which shall not be put out."

— The Apocrypha, 2nd Esdras 4-41

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# Studies In Hebrews.

by F.W.DOWSETT.

## STUDY No. 6.

### LOOKING UNTO JESUS.

We have now studied the foundations, and what we might describe as the two main supporting arches of 'the building'. These two arches are THE HIGH PRIESTHOOD OF JESUS CHRIST, and THE NEW COVENANT. It should be noted that these are the basis, and indeed the fundamental requirements for the continuation and the outworking of the whole of God's plan and purposes from the first advent of our Lord Jesus Christ onward. Everything now depends on the eternal position of Christ as MELCHISEDEC, THE PRIEST OF THE MOST HIGH GOD, and the eternal relationship between God and His people Israel which has been achieved through the blood of the NEW COVENANT.

The age in which we now live is the age of Christ's Priesthood. It is during this age that Jesus sits at the right hand of the Father interceding for us, as the ONLY MEDIATOR between God and man. The next age, the Kingdom Age, is to be the age of His Kingship. The NEW COVENANT allowed the fulfillment of the covenants which God made to Israel, so that Israel could fulfil her role as the Kingdom of God on earth, the witness which God had appointed to be the very proof of the fact that He is in fact God, and the instrument by and through which He intends to bring blessing to all the families and nations of the earth.

This in turn has given us the framework on which to build our Faith, the type of faith that is acceptable to God, and which is counted as 'righteousness' in His sight.

It is of interest to note that while at least 75% of the Bible relates to prophecy, the subject of prophecy is not dealt with as such in the Epistle to the Hebrews. This is simply because this Epistle, as we have already seen in our first study, is primarily the Father's authentication of His Son, and the assurance of His faithfulness, rather than an account of the details of HOW He will be faithful, which basically is what prophecy is. (Although it should be remembered that everything said of Christ and what He is to do between His first advent and His second advent is prophetic in that it speaks of that which is to come to pass at some then future date.). It is the knowledge and certainty we are given of God's faithfulness that gives us the assurance of things yet to come. The subject of prophecy would thus form at least most, if not all, of the rest of 'the structure'.

But there is one other most important factor that we must consider. In view of the fact that we personally, that is our bodies, are 'The Temple of the Holy Spirit', (see I Cor. 6:19), as distinct from Israel, which is 'The Temple of God', (see II Cor.6:16, Lev.26:12), we must make sure of two further requirements:

1. The building must be properly furnished, and
2. The residents must be properly prepared both to occupy the building, and to be the residence within themselves of the Holy Spirit.

If Christ is to live in us, and we are told in no uncertain terms that if we want the full blessings of God He must, then the habitation in which we live must be suitable for Christ. He does not intend to lower His standards to suit our life-style. He will live HIS style of life. There is no such thing as compromise, or negotiation, with the Holy Spirit! Christ, through the Holy Spirit, will only dwell in His own environment. For us to think that He will do otherwise, and act accordingly, is only to fool ourselves.

I have selected 17 points mentioned in Hebrews which are designed to assist us in achieving this end. They are not exhaustive, and each of them would provide a full study in themselves. But that is not the purpose of these studies. What we are primarily concerned with here is the scope of the teachings of the Epistle. The reader and student will gain great blessing from studying each item in detail for themselves.

But most importantly, WE MUST PUT THEM INTO OPERATION. All the head knowledge in the world will be of no avail if we just keep it in our heads. The knowledge of what God requires of us must be translated into a deep and abiding conviction within our hearts. Only then can the Holy Spirit lead and guide us into DOING, rather than just knowing.

1. "Let us draw near with true hearts and fullest confidence, knowing that our most inmost souls have been purified by His blood just as our bodies are cleansed by the washing of clean water." (10:22 Phillips)

We note that in order to have this 'full assurance of faith', our heart, or soul, must first have been cleansed by the blood of Christ. Our personal salvation is thus paramount to all else. If we don't accept Christ, it won't prevent God's plans from happening. It will just prevent them from happening to us. (Read also 6:11, and 9:14.)

2. "In this confidence, let us hold onto the hope that we profess without the slightest hesitation, for (because) He is utterly dependable." (10:23. Phillips)

The old saying that 'he who hesitates is lost' is quite appropriate here. What we must learn is that we are not depending upon our own strength. It is GOD in Whom we must put our trust. It is GOD Who is dependable. This is the basis for our trust. To hesitate is a sign of losing our dependence on God's faithfulness. Study also Heb. 3:6, I Thess. 5:21, and I Cor. 15:2 where the words 'hold fast' are translated "keep in memory".

Let our minds be totally saturated and controlled by God's faithfulness.

3. "Let us be concerned with one another, to help one another to show love and to do good." (10:24, Good News Translation.)

There is no such thing as a 'loner' in the Christian life and walk. Even God wants company. If HE needs it, then WE need it. In being concerned with others, we only emulate God's concern for us.

4. "Let us not give up meeting together, as some are in the habit of doing." (10:25a, N.I.V.)

The practice of 'meeting together' was always God's intention for His people, right from their very formation. As a matter of fact, in the early days of Israel it was compulsory, as a study of Israel's Feast Days will reveal. God's later promise to be present in the midst of even two or three is a continuation of this requirement. Whilst He will appear to a single individual for the purpose of revelation, He requires a meeting together of at least several people for the purpose of fellowship. In this connection, study Acts 2:41-47.

5. "Let us do all we can to help one another's faith, and this the more earnestly as we see the final day drawing near." (10:25b, Phillips).

I feel that I cannot do better than to quote the words of Malachi 3:16-17;

"Then they that feared the Lord spake often one to another. And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name.

They shall be Mine, saith the Lord of Hosts, in that day when I make up my jewels. And I will spare them, as a man spareth his own son that serveth him."

6. "Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders, and the sin that so easily entangles." (12:1a. N.I.V.).

Ephesians 4:22-32 lists for us many of the things that can, and will, hinder us in our Christian walk, unless we throw them aside. If we do not throw off these things which are initially hindrances, they will become sins that will entangle us. The secret, as set out both in Eph. 4:23, and Romans 12:2, is that we must be transformed by the renewal of our mind. This does not mean a 'reconditioning' of the old mind, but a 'renewal, or replacement' of the old mind by the introduction of a NEW mind, which of course is the mind of Christ.

7. "Let us run with determination the race that lies before us." (12:1b. Good News).

The aim should not just to be IN the race, which seems to be the only objective of so many Christians, but to aim for the prize at the end of it. Anyone can run, but only the determined win the prizes. Read I Cor. 9:24, and Phil. 3:14. This prize before us is described in I Cor.15:35-42 in the form of the various levels of glory achievable in the Resurrection.

8. "When the Lord corrects you, do not treat it lightly. Do not get discouraged when He reprimands you. For the Lord trains the ones He loves, and He punishes all those that He acknowledges as His sons." (12:5-6, Jerusalem Bible).

We must recognise and accept the Fatherhood of God in all areas of our lives. We must learn to accept correction as well as blessing, because only in both can we experience the true love of God. We must learn that God is a God of Justice, as well as a God of Love.

9. "So take a new grip with your tired hands, and stand firm on your shaky legs, and mark out a straight, smooth path for your feet." (12:12-13. Living Bible).

In other words, NEVER GIVE IN! We have to consciously make the effort to "be strong in the Lord, and in the power of His might," by putting on the whole armour of God. (Eph. 6:10-18). This not only strengthens ourselves, but will strengthen and encourage those who follow us.

10. "Let it be your ambition to live at peace with all men, and to achieve holiness." (12:14. Phillips).

Let us remember though that the Bible never tells us to seek 'peace at any price.' Peace is the automatic result of righteousness. (see Isaiah 48:18). It is only as we apply God's righteous Laws to our dealings with other people that we will be able to be at peace with them. And it is only as we achieve this righteous peace that we will be in a 'separated,' or holy relationship with God.

11. "Make sure that you never refuse to listen when He speaks." (12:25. Jerusalem Bible).

This is not an excuse for us just to wait for an audible voice. God speaks to us not only by direct revelation to our hearts and minds, but through His Word, the Bible. In Hebrews 12:18-26 we are given the context of this instruction. Moses passed on to Israel the Law of God, which they ultimately refused to heed. They paid the full penalty. What excuse do we offer if we also reject the Words of the Living God?

12. "Keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing some people have entertained angels, (or messengers of God), without knowing it. (13:1-2. N.I.V.)

This is a REQUIREMENT, not an OPTION.

This does not mean just to use or show brotherly affection towards others. The word 'brother' as used here refers to a relationship 'based on identity of origin.' We are not commanded to love each other in a

brotherly manner, but to love each other because we are brothers! As a result of this attitude, we are to be hospitable to guests, because they could very easily be 'messengers', (which is what the word 'angels' means) from God, sent by Him to give us a special word of instruction or exhortation.

13. "Put greed out of your lives, and be content with whatever you have." (13:5. Jerusalem Bible).

Some translations have this as 'keeping our lives free from the love of money.' As God's Word tells us, "The LOVE of money is the root of all evil." The reason that we are so enjoined is that God knows that people love money for what they can obtain through it. But we are to have our eyes fixed on the things of God, not of this earth and its worldliness.

It is also interesting to note that the word "content" does not only mean 'to be satisfied with.' It means to be in control. So we are admonished to be in full control over any and all situations and circumstances in which we might find ourselves. Only then will we find and experience true satisfaction.

14. "Remember your leaders who have taught you the Word of God. Think of all the good that has come from their lives, and try to trust the Lord as they do." (13:7. Living Bible).

Our leaders in God's Word are precious servants of God. And because we are exhorted to follow their example, they have the responsibility of leading lives which ARE examples. To this end we must not only support them in prayer, but we must at all times defend them from exploitation and criticism. Study what God says about this in I Tim. 5:17-19.

15. "Jesus Christ is the same yesterday, today, and forever. So do not be swept off your course by all sorts of outlandish teachings." (13:8-9. N.E.B.).

Ephesians 4:14 tells us that we are not to be as children, carried away with every wind of doctrine. We are to prove all things by the Word of God. If what we are told does not comply with the plain statements of God's Word, (and be careful we do not confuse this with what many people say God's Word MEANS), then reject it, irrespective of who told you. Jesus Christ does NOT change. Neither does He change His mind. He means everything that He ever said, and not one word will pass unfulfilled. This applies to not only what He said would happen, but HOW AND WHEN He said it would happen.

16. "Through Jesus therefore, let us continually offer to God a sacrifice of praise, the fruit of lips that confess His Name." (13:15. N.I.V.).

God dwells in the praises of His people. One of the most outstanding instances of this is found in II Chron. 5:13-14;

"It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and the cymbals and instruments of music, and PRAISED THE LORD, saying, 'For He is good; for His mercy endureth forever'. That then the house was filled with a cloud, even the House of the Lord; so that the priests could not stand to minister by reason of the cloud.  
For the Glory of the Lord had filled the House of God."

It should be noted that God's Glory did not fill the House just because the people praised Him, but because they were all as one, and united in every aspect of their worship and ministry in their praise of Him.

17. Finally, let us be found "LOOKING UNTO JESUS, the author and finisher of our faith." (12:2. A.V.).

"Who for the joy set before Him, endured the cross, scorned its shame, and sat down at the right hand of the throne of God. Consider Him who endured such opposition from sinful men, so that you will not grow weary and lose heart. (12:2. N.I.V.).

When we are persecuted and down, let us look at Jesus' victory.

In all things, and at all times, let us

LOOK TO JESUS,

our Saviour, our Great High Priest, our Mediator, our soon-coming KING OF KINGS.

AMEN.



### I WILL GIVE

What Christian can fail to find some outlet for his ardour to serve God and to save souls, when he remembers that Jesus is glorified, that the Spirit has come, and that "out of" him (contemptible as he may be in his own eyes) "shall flow rivers of living water?" What child of sorrow can find his burden greater than he can bear, when the very "Man of Sorrows" says, "I will not leave you comfortless; I will come unto you?" What tempted one, if "trusting, simply trusting", can doubt the issue of the conflict, when told that in every temptation there is a way of escape, that "sin shall not have dominion over" him, and that, abiding in Christ, he shall not only have his prayers answered—and so be preserved from failure—but his hopes exceeded by being enabled to bring forth much fruit?

Christ, you see, has no misgivings about it. To Him it is clear as the day. And He leaves us with the notes of confidence, reverberating as He says, "All power is committed unto me in heaven and earth", and binds Himself, as it were, to use this power for us by adding "Lo, I am with you always, even unto the end of the world".

By REV. J. B. FIGGIS  
*The Overcomer, England*

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

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We also invite you, our readers, to send us the names and addresses of any whom you think could be blessed by receiving a free copy. In this way you can share in the proclaiming of the Gospel of the Kingdom, that the name of our Lord Jesus Christ may be glorified.

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

With our Christian love,                    Frank and Betty Dowsett.

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