



# THE COVENANT VISION.

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**"Heaven and earth shall pass away;  
But My words shall not pass away."**

# THE COVENANT VISION.

*EDITOR: Pastor Frank W. Dowsett. J.P.*

**I**n 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.

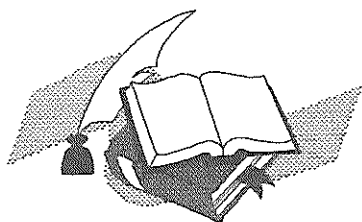
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

**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', which can only

(continued on inside back cover)



# Editorial.

**T**he late Professor Roger Rusk, brother of the late US-Congressman Dean Rusk, in his book "The Other End of the World", wrote these words;

**"Read the Book, and look out the window.  
If what you think you see is not to be found in the Book,  
then either we have poor eyesight,  
or God is not in control of what is going on."**

There is no doubt whatsoever, at least in my mind, that one of the great problems of our present times is what appears to be a complete indifference to what God has to say about our current conditions. Everyone's attention, be it Parson or Politician, rich or poor, academic or normal every-day citizen, seems to be directed these days on what the politicians and theologians can do to get us out of all our problems. The few who see at least some light are ridiculed out of existence by the weight of sheer wilful ignorance. Most Christians accept the doctrine, at least, of the "Second Advent", but how few seem to have any realistic idea of what it will really mean to this strife-torn world of ours. One gets the impression at times that the various denominations are running some form of competition as to which can come up with the most fanciful, or emotional, or mind boggling events and conditions which they attribute to this coming event.

Any thinking person will quickly realise that the affairs of our nation are controlled by unseen, and to most people, unknown powers in a manner which has absolutely no affinity with the wishes of the people themselves. At fairly regular intervals we have elections which purportedly give us an opportunity to retain, or change, the political party in power. But nothing seems to change. Have we become so brain-dead that we can't see that there must be more going on behind our backs than

what appears on the surface? Worse still, have we become so utterly stupid as to accept that the God Who created all things doesn't know what is going on, or if He does, hasn't bothered to tell anyone about it? Are we really supposed to accept that we are living in some form of 'religious vacuum' that requires nothing more than platitudes and rituals to save us from destroying ourselves?

Let me say with absolute conviction that there is not one thing going on today, especially within the Christian nations of the world, which is news to God. God went to no end of trouble to warn us through the prophets of the conditions which would prevail at the end of the age which we are now so rapidly approaching. In fact, the major portion of the Bible deals with this very problem. Why is it then that so few bother to take any notice of the warnings that He has given. The most appropriate statement that comes to mind is that contained in Hosea 4:6;

***"My people are destroyed for lack of knowledge. Because thou hast rejected knowledge, I will also reject thee. . . Seeing thou hast forgotten the Law of thy God, I will also forget thy children".***

Because of this shameful lack of knowledge of what God requires, and what He foreknows, we have sold ourselves into slavery to every human pleasure that could be imagined. We bring up our children in an atmosphere of hero worship, gambling, drunkenness, sex, mind-shattering 'music', and wonder why so many of them drop out of society. Our land is controlled by thieves and robbers to the extent that our entire heritage has been virtually plundered in order to pay our ever-increasing national debt, and build a power base for an enemy that humanly speaking is impregnable. Every ounce of peace and security has been, or is in the process of being, stripped from us, and we are so blinded by all the pretty lights of entertainment and sport and moral depravity, that we have lost sight of what is real and good. The media fills us with intellectual garbage, under the guise of 'academic brilliance' until we are so dazzled by science that we can't any longer tell the difference between right and wrong.

(Continued Page 34.)

# The Heritage of Israel.

*By Frank W. Dowsett.*

## Part Ten.

### The Covenant & The Promises. Part 5.

### The Abrahamic Covenant. Part 2.

**P**reviously, we studied the miraculous nature of the formation of the Great Nation that was to come from Abraham and his wife Sarah, both of whom, at the time the promise was made, were incapable of producing children. We pointed out that it was absolutely impossible for God to change His mind as to this decision. In this respect, it would be useful for us to consider the words stated in Hebrews 6:13-20;

*"For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.  
And so, after he had patiently endured, he obtained the promise.*

*For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.*

*Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*

*That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*

*Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."*

If people wish to argue against this statement, and try to expound some other theory which nullifies this great oath, then as far as I'm concerned, they do so at their own peril.

But this is not the only incident wherein the Lord made it quite clear to Abraham as to the absolute certainty of the fulfilment of His promise to him. People, especially theologians, can argue all they like against the present existence of God's nation of Israel in the world today as "A Great Nation". I literally see red when I hear them say that Israel became so wicked and sinful that God could no longer do anything with them, and so had to change His mind and substitute something else. Thus we are supposed to accept their substitute, 'the church', as the "New Israel".

One of the most important things we need to do in studying a subject such as this is to determine the extent of authority behind the statement. For instance, is the promise conditional or unconditional? Does its fulfilment depend upon the obedience or otherwise of those to whom, and about whom, it was made, or does it depend entirely upon God's irrevocable decision? Well, God's Law requires that a matter be settled at the hand of two or three witnesses. It's the principle behind our Lord's statement in Matthew 18:20;

*"For where two or three are gathered together in my name, there am I in the midst of them."*

So what other references are there which will substantiate and fulfil this requirement? What do we make of the following statements by God?

Gen. 13:16;

*"And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."*

Gen. 15:1-6.

*"After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

*And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?*

*And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.*

*And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.*

*And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*

*And he believed in the LORD; and he counted it to him for righteousness."*

Gen. 17:1-8.

*"And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*

*And I will make my covenant between me and thee, and will multiply thee exceedingly.*

*And Abram fell on his face: and God talked with him, saying,*

*As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.*

*Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.*

*And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.*

*And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."*

Gen 17:15-16.

*"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.*

*And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her."*

Gen. 17:19 and 21.

*"And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. . . .*

*But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."*

Gen. 18:14.

*"Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."*

Gen. 18:17-18.

*"And the LORD said, Shall I hide from Abraham that thing which I do;*

*Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"*

Gen. 22:15-18.

*"And the angel of the LORD called unto Abraham out of heaven the second time,*

*And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:*

*That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;  
And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."*

I believe that in the context of the continued validity of God's Covenants, the above statement requires particular understanding. In Genesis chapter 22 we read of quite an amazing event. Having performed a miracle in order to bring about the birth of Isaac, and having promised Abraham that the nation and company of nations that was to come through him was to come through this son Isaac, God now tells Abraham to kill Isaac as an offering to Himself. We read the account in verses 1 and 2;

*"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.*

*And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."*

The word 'tempt' used above means literally "to Test". God tempts no man. But here must have been the most severe test ever applied to a human being. Without printing out the full account, it describes how Abraham made all the necessary preparations, took Isaac and two other men to help him, and went to where God directed him. At a certain spot, he left the two men behind, placed the wood for the offering on Isaac's back, and with a knife and a flaming torch, proceeded to their final destination with his son. Isaac was obviously a bit confused because he asked his father where the offering was, not yet realising that it was to be himself. But eventually Abraham had to tell Isaac what was going to happen. It is worthy of note that there is no record of any objection being raised by Isaac. But be that as it may, Abraham proceeded with the building and preparation of the altar for the offering, binding his son Isaac, and laying him upon the wood. He took the knife in his hand, ready to kill his son, preparatory to lighting the fire.

Now we know from the record that at this point, the Lord intervened to stop Abraham from continuing any further. But what was going through Abraham's mind as he raised that knife? He had already told Isaac that God would provide a lamb for the burnt offering. But we have to go right over to the Epistle to the Hebrews to find the full answer to our question. We read in Hebrews 11:17-19;

*"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.*

*Of whom it was said, That in Isaac shall thy seed be called:*

*Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."*

You see, this nation of Israel was not only formed upon the basis of miracles, but upon the basis of quite unbelievable faith. God had told Abraham that his promises were to be fulfilled through this son Isaac, and he believed that promise so totally and unreservedly that he knew that even if he did slay Isaac, God would have to bring him back to life in order to fulfil his promise. No wonder it was reckoned unto him for righteousness. No wonder he was called "the friend of God". Yet, we have people saying that despite this outstanding and unheard of act of faith, God threw it all away, and changed His mind. I seriously wonder sometimes whether we all believe in the same God.

I well remember many years ago when I was speaking to a minister of one of our largest denominations, discussing these covenants. He had the gall to tell me that when God made these promises, the word "forever" which He used, only applied to the life of the person to whom it was made. Why then, if this be the case, did God restrict these promises to the next few generations from Abraham? Why would He go to the extremes of the above test which He placed upon Abraham? Was all this faith and assurance supposed to cease to have any further significance after the death of Jacob? I'm terribly glad that I didn't graduate from our present-day theological seminaries. Let's read of what God said to Isaac, Abraham's son whom

Sarah bore as the result of a miracle. We read above in Gen. 17, verses 19 and 21, where God intended establishing His covenants with this miracle son. But to do so, God had to perform another miracle of birth in regard to Isaac. We read in Gen. 25:21.

*"And Isaac entreated the LORD for his wife, because she was barren; and the LORD was entreated of him, and Rebekah his wife conceived."*

I wonder why all this miracle business if God only intended His promise to last for another few decades? In Genesis 26:1-5 we read how God continued these promises to Isaac.

*"And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."*

And again, in Gen. 26:24.

*"And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."*

But the promises continue. Isaac had a son named Jacob to whom he passed on these promises.

Gen. 27:28-29.

*"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:*

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*Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."*

Gen. 28:3-4.

*"And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."*

The continuation of these promises was guaranteed by God Himself, as we read in Gen. 28:14-15.

*"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.*

*And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."*

In the course of time, Jacob - whose name was changed by God to Israel - had twelve sons and one daughter. His sons became the progenitors of what became known as the 12 tribes of Israel. But the chief son, through whom the covenants were to be fulfilled, was Joseph, the son of Jacob's favourite wife, Rachel. And would you believe, in verse 31 of Genesis chapter 29, we are told that she was barren. So God performed another miracle of birth by healing Rachel's condition so that she also could conceive. In Gen. 30:22-24 we read;

*"And God remembered Rachel, and God hearkened to her, and opened her womb.*

*And she conceived, and bare a son; and said, God hath taken away my reproach:*

*And she called his name Joseph; and said, The LORD shall add to me another son."*

As we have mentioned, Jacob's name was changed to Israel. The name 'Jacob' means 'a usurper'. But "Israel" means "a prince, or ruler, with God." In Gen. 32:28 we read;

*"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."*

God confirmed this to Jacob, together with the promises He had made to his grandfather Abraham in Gen. 35:9-12.

*"And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.*

*And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.*

*And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;*

*And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."*

And in the face of all this evidence, would you believe, we are supposed to conclude that God eventually changed His mind, and revoked these wonderful promises that He had made on the sacred authority of His own name, to say nothing of totally ignoring the faith of these people which was so clearly evidenced. We need to keep in our hearts God's Word as expressed in Isaiah 55: 11.

*"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."*

So we come to the next descendant of Abraham through whom God was achieving His Divine purposes of forming this special nation of Israel, which was to become God's Kingdom on earth. We come to Joseph, Jacob's son by his favourite wife Rachel. As we have stated, Jacob had twelve sons. The details of their various lives and destinies doesn't come within the context of our present study. But it is quite obvious from the

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account given to us that the leadership of this nation and company of nations was to come through Joseph, and thence through his two sons Ephraim and Manasseh. In Genesis chapter 48 we read the following in verses 3-5, and 16-20;

*"And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.*

*And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine."*

*"The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.*

*And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.*

*And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.*

*And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.*

*And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."*

That these promises and covenants were to continue right up the present day is made quite clear in the prophetic statement made by Jacob/Israel just prior to his death. He named, in turn, each of his twelve sons, and pronounced a prophetic blessing upon them all, each of which was to continue well into the future. Let us read from Gen. 49:1-2;

*"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.*

*Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father."*

It is interesting to note that according to 'Hastings Dictionary', the Rabbis interpret this phrase as "after the coming of Messiah". So much then for the claim against their continuity. Verses 22 to 26 of this chapter recount the prophetic promises made in regard to Joseph.

*"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:*

*The archers have sorely grieved him, and shot at him, and hated him:*

*But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)*

*Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:*

*The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."*

Many years later, Moses, on his death-bed, reiterated these blessings recorded in Deuteronomy 33:1 and 13-17;

1. *"And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death."*

13. *"And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,*

*And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,*

*And for the chief things of the ancient mountains, and for the precious things of the lasting hills,*

*And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.*

*His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."*

It surely could not have escaped anyone's attention that we have been speaking here of a great multitude of people. This was not some group of straggling nomads. This was a complete nation of several million of souls, even at that time. They were to grow into a nation and a company of nations of such numeric magnitude that God compared them with the dust of the earth, and the sand of the sea, and the stars in the heavens. We could well ask how and where on earth could they be provided for in terms of land in which to dwell.

The Lord had already provided for this contingency right from the time He created the earth. We read in Deuteronomy 32:7-9;

*"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.*

*When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*

*For the LORD'S portion is his people; Jacob is the lot of his inheritance."*

This nation had thus been formed and developed. The Covenant which the Everliving God had made with His friend Abraham was now in operation. There was nothing in this world that could ever prevent it from reaching its final Divine goal. Despite all the sin and treachery which dominated so much of the life of this nation, right up to the present day,

nothing, absolutely nothing, would ever prevent it from becoming what it was formed to be.

If God hasn't kept His word, then how is He going to explain to these "Fathers of Israel" at the time of resurrection why He went back on his word. How are they going to feel when, on rising at the last day, they look around, and instead of viewing a great nation and company of nations as promised to them, all they see is some miserable little state where they themselves once lived, or a conglomerate of racially mixed up people from everywhere in the world, representing themselves by the title of "the church" ?

Worse still, how is God going to defend Himself against the claims of the heathen? It is no idle question. Read and understand the following statement from Isaiah 43, verses 8 to 12;

*"Bring forth the blind people that have eyes, and the deaf that have ears.*

*Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.*

*Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.*

*I, even I, am the LORD; and beside me there is no saviour.*

*I have declared, and have saved, and I have showed, when there was no strange god among you:*

**therefore ye are my witnesses, saith the LORD,**  
**that I am God."**

Do we really seriously believe that Almighty God intends to destroy the very witness He Himself created by which He proves His very existence, let alone His Majesty? What kind

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of impression do people actually have of God? Can't we trust Him any more? Let me assure you that if Abraham, Isaac, and Jacob can't, then what hope do we have? But they DID trust in what God declared unto them, despite the fact that they saw the fulfilment of the promises afar off in time. We can do no less.

There is no worse insult that we could place upon our God than to treat His Word with contempt. Further on in Isaiah 43 we read in verses 18-21;

*"Remember ye not the former things, neither consider the things of old.*

*Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.*

*The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.*

*This people have I formed for myself; they shall show forth my praise."*

And for those who require substantiation from the New Testament, let us conclude this section of our study with the words of the apostle Paul, as recorded in Romans 11:1-2;

*"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*

**God hath not cast away his people which he foreknew."**

As we have previously stated;

**"The gifts and calling of God  
are without repentance."**

*(to be continued.)*



## C.V.NEWS.

**H**ow time flies. Here we are in the second half of this year, no doubt wondering where the first half went to. But if the events to come in this half are anything like those of the first half, then we are in for a very momentous period of time. Whilst I have no intention of forecasting events, we cannot help but take note of the number of reports coming in from so many sources, each from their various aspects, be they religiously oriented or not, pointing to the very real possibility of tremendous events associated with the first few weeks of September. Those of us who have for many years studied the prophetic Word of God know that the end of this age, accompanied by the return of our Lord Jesus Christ, is upon us. I have to admit that personally, I am inclined to expect that this period immediately ahead of us will see the commencement of events directly and specifically associated with our Lord's return. So let us not allow our imaginations to run away with our common sense. But by the same token, let us not put aside the urgency of the days in which we now live so that we fall short of the expectancy which the Lord expects from us.

Again we thank most sincerely those who continue to so faithfully and generously support our ministry. As we have said on many occasions, we just don't have the time to write individually to each of you, but wish you to know that your faithfulness is greatly appreciated. We pray the Lord God of Israel will continue to bless your faithfulness.

We still receive letters from folk regarding receipts for their gifts, and remind you that in order to save time and additional expense, receipts are included in the following issue of the Covenant Vision unless expressly requested otherwise.

We have certainly had an interesting time since our last issue, to say the least, with world-wide publicity of our ministry. A full report on what has happened is contained in the COVENANT WATCH supplement with this issue. So please keep us in your prayers, as He who is with us is far greater than those that be against us.

A few weeks ago, one of our long time friends and supporters, Mrs. Brenda Saxby, passed to her rest. I officiated at her funeral service. I'm sure that her children and grandchildren especially would appreciate your prayers on their behalf at this

time of mourning. Brenda had a great love for the Lord and His Word, and we have the comfort of anticipating our re-union with her at the resurrection of the dead in Christ.

You will have noticed that this issue is a little smaller than usual in regard to the number of articles. I had intended commencing a new series of studies in the prophet Zephaniah, but I'm afraid that the stresses associated with events and my extra work load over recent times have caught up with me to a large extent, and over the last few weeks I have been having more heart problems. I have already had various tests that so far, very thankfully, have not shown any serious problems, but as at the time of this writing, I still have a few more tests to go. But it would be most irresponsible for me not to heed the signals, and like so many others before me, must slow down somewhat so that we may continue our ministry. The immediate result is that I have not had the time to write the extra article by the printer's deadline, and have found it necessary to reduce the number of pages to suit the articles that were ready for publication. However, it is our intention to continue with "The Covenant Vision", but possibly in a slightly reduced format. But this will depend on how things work out in the near future.

One area in which we have already cut back is in regard to our book sales. As of immediate effect, we will no longer be selling any books from overseas sources. All our stocks of these books have most generously been acquired by the Sydney branch of the British Israel World Federation, and will be available from them. This will reduce our work-load quite a bit.

The ONLY books which we will now handle are those written by myself, Pastor Alan Campbell, and Mr. Brenton Edwards of Sydney. So for future book orders, please use ONLY the revised Book Order enclosed with this issue. Naturally, our audio and video-tape ministry will continue as before.

In regard to Betty, who is so appreciative of so many inquiries, she has been diagnosed as having "low vision", which in conjunction with the arthritis from which she suffers, is also placing a greater load on us both. We express our sincere heartfelt thanks for those faithful workers who continue to assist us, and with the Lord's help, and your prayers, we will all continue our ministry until the Lord says, "Enough". We pray that the Lord God of Israel will continue to bless and guide you all.

# God is Not Mocked!

The Late Rev. John Shenton.

*"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."* So says St. Paul. This is not a case of religious hell-fire emotionalism on the one hand, nor a piece of draconian drama on the other. It is something which both saints and sinners are very apt to forget - a revelation of the stark realism of the Deity. God does not play at being religious; indeed, He is not concerned with 'religion', as such. By His very nature, He is interested in one overriding attribute - reality. Contrary to many religious sentimentalists, God, in appraising men and nations, cannot "let them off" for their transgressions. Thus, Christianity can never be a matter of trading on the expectation of His forgiveness.

## YOU CAN'T GET AWAY WITH IT

In an age when so many have the attitude, "it's all right if you can get away with it", we do well to consider how false and utterly misleading such a code must be. What makes sin - breaking God's Law - so tragic is that no one can sin and "get away with it". No one ever has, no one ever does, and no one ever will. Even Almighty God could not break His own Law with impunity, for He has bound Himself to its observance. This is the very essence of the Divine reality. The purest attributes of Christianity are irrevocably bound up with this.

The nations of Christendom have suffered from two major, tragic misunderstandings, the consequences of which have been calamitous. One is that the Bible has come to be regarded as a religious book and nothing more - that it is all right for those who 'want to go in for religion'. The other is that Jesus Christ came to propagate an impracticable new religious faith, the teachings of which may be all right for those who want to be 'religious'. These grave errors have accentuated man's deep-rooted pride in himself, producing a superiority which has convinced him that he can get along very well without God, or His Bible, or His Son, Jesus the Christ.

Looking at the present state of our civilisation, one fails to see any solid grounds for so self-righteous an appraisal. As recently as 1912 an eminent American professor said: "Today  
THE COVENANT VISION.

we have no fear of war, famine, pestilence or failing resources. The advance of knowledge has safeguarded man from all that." In his view, knowledge was to be the world's salvation. And he was not by any means alone. Dr. Newell Dwight Hillis said: 'Laws are becoming more just, rulers humane; music is becoming sweeter and books wiser; homes are happier, the individual heart becoming more just and more gentle.' How pitifully absurd this has proved to be. But it is typical of the pompous optimism of the great ones, in their incorruptible intellectual pride.

### THE REAL THING

Should anyone ask, 'What do you mean by reality?', we are bound to refer him once again to the Book which tells us all about it - the Bible. As we consider Who and what the Bible reveals, we are immediately introduced to the Living Source of all reality and to the universe which He created and which He controls from age to age. As the Psalmist declares, "*The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.*" There we have the supreme manifestation of the Omnipresence of God, active throughout the universe.

We must see the laws of the universe as expressions of the Creator's Will: they are His commands. This we see in the Bible. As His commands, they tell us to act in accordance with the reality of the universe as revealed to us. God has revealed to man how he ought to act in His world. It is this divine revelation which enables us to comprehend a little of the Eternal splendour in which we find ourselves - a stupendous entity held together by Law and functioning, moment by moment and ceaselessly, through eternity. The Christian's manifest duty is to learn and acknowledge this basic Truth. In this, God has not left us to struggle alone, for He has given us His Word, from which to realise that our Lord was first a God of Power, even before He had anything or anyone to love.

A terrifying darkness is manifestly overspreading our modern world. Our one source of hope and light is in the Living God, Who has given us His revelation as to what kind of living and obeying will bring men and nations to their true destiny in His purposes.

There are so many aspects of His Truth that man could never assimilate them unaided. This is the real significance of God's dealings with mankind through Abraham, Isaac, Jacob

and the people, Israel, which He intended to function as a 'demonstration' nation, testifying to His love and benevolence.

### THE DIVINE INITIATIVE.

For the salvation of mankind, Israel came into existence as God's Kingdom people. He endowed them with an exposition of the Divine Truths by which men may achieve the Good Life, under His benevolent direction. Even so, His people were left with the responsibility of making their choice, from which would come 'results' - the Good Life, or 'consequences' the evils which bind and blight.

Israel became the focus of Divine activity for the benefit of all nations, for the Lord of the Universe is the God of the whole human race. One of the functions of Israel was to preserve the knowledge which God has revealed - a basic exposition which man must have if he is to live intelligently and meaningfully. Israel was the appointed repository of this revelation.

### MESSIAH

When Israel's Redeemer-King did appear, it is not without significance that He immediately continued to stress the same Divine demands which had been insisted upon throughout the Old Testament period - the acceptance of the Rule and Kingdom of God. He continually insisted upon Israel getting her priorities right, the first of which was to *"Seek first the kingdom of God and his righteousness"*. This done, everything else would follow as a result. This, therefore, is the sum of the Divine Revelation to man. The things rightly needed for the good life cannot be enjoyed until man fulfils the prior condition: God's rule and His right ways. In this, Jesus was not being an idealist preacher, but the Revealer of everlasting law! We cannot get what we want for ourselves and for our nation - and, indeed, for the world - if we put ourselves and our nation first. **God first! God's right ways first!** His control and His guidance in response to our willing obedience. This is the standard to which we must adjust ourselves in every department of national living.

With God's Sovereignty acknowledged, the prophet Isaiah assures us that the nations will hasten to us, to see the results of our new-found experience of blessings demonstrated. Then there will be created a magnetic, spiritual force which will draw men and nations from the very depths towards the highway of God's purpose. □

# A WALK THROUGH THE GOSPELS.

## PART 13.

By Bruce Horner.

### THE DISCIPLES CONTEND WHO SHALL BE THE GREATEST.

Jesus and His disciples were approaching Capernaum subsequent to the episode of the money in the fish's mouth. Evidently they had been on a short journey into the surrounding countryside as was their usual custom, and were now returning to the town. As the disciples walked, they began to dispute with each other as to who would be the greatest in the Kingdom. Jesus went on slightly ahead leaving them to argue in peace, and the disciples also dragged behind, probably not wishing that He would hear such selfish sentiments expressed, but obviously they were possessed of certain ambitions after such a long period of close association with the Master. But Jesus knew that such thoughts were natural, that they should be expressed rather than kept secret, but also that they should be answered. By this time they were back in Capernaum and were "in the House". By this I presume that the house was His own, the place where His mother and brothers and sisters lived. His first reaction was to question them concerning their argument, for it would seem from the context that it was something more than a mere discussion.

**Mark 9:33** *And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?*

**34** *But they held their peace: for by the way they had disputed among themselves, who should be the greatest.*

**35** *And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.*

The disciples declined to give Him an answer; and one must presume that it was through shame, so He called them all together, and stated to them what is perhaps the most important axiom that has yet been propounded for men aspiring to lead others, but only mentioned by Mark: "if any man would be first, he shall be last of all, and minister of all". And then He took a little child and set him in the midst of them, and by His own side.

**Mark 9:36** *"And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,*

*37 Whosoever shall receive one of such children in my name, receiveth me and whosoever shall receive me, receiveth not me, but him that sent me."*

**Luke 9:48** adds this:

*for he that is least among you all, the same shall be great.*

**Matt 18:3** *"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

*4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.*

*5 And whoso shall receive one such little child in my name receiveth me."*

Children have many endearing qualities, and parents would also know they have many that are not so endearing. What qualities are they that Jesus was referring to? We may well ask, because the question is not explained, although there may well be a clue in the phrase "whosoever shall humble himself as a little child, the same is the greatest in the Kingdom of God." So, then the Kingdom needs people who are humble. Dr. Bullinger adds a warning here, by pointing out that it does not mean humble ourselves as the child humbles himself, because children do not humble themselves; but rather we are to humble ourselves so that we are like little children. Perhaps we find this more fully explained in Philippians 2:5-8.

**Phil 2:5**     *"Jesus Let this mind be in you, which was also in Christ:*

*6    Who, being in the form of God, thought it not robbery to be equal with God:*

*7    But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

*8    And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*

I think that even this is likely to be misunderstood. If we transpose the two phrases in the first part of verse eight, we will see the meaning, thus: *"He humbled himself, and was found in fashion as a man."* This means that Jesus, or should we say Jehovah, laid aside His glory and became a man, remembering that He created man in His own image in the first instance, and being found in fashion as a man, became obedient unto death. This tells me that being humble implied being content with a lesser station or rank.

There are many Scriptures which tell us the same thing. There is the parable of the wedding feast in *Luke Chapter 14*, where Christ finishes the parable with the words:

**Luke 14:11** *"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."*

All of these Scriptures tell us the same story, namely, that being humble is about being content with a lower station in life. I would suggest that a great part of the turmoil in national life, industry and also in the home is to do with ambition and pride. And I do agree that both of these things have a proper place, but the last two generations have done their best to promote ambition and pride to a degree not properly realised. We are a generation which must not only have the best, but indeed, be better than anyone else at whatever is being done, be it football or tourism or even churches which have women's organisations called "Women who want it all". I suggest that humility is not only a grossly misunderstood word, but has not been practiced by the people or the nation for many, many decades. Look at our politicians, our entertainers and our newscasts - need I say more!

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After this John said to Jesus:-

*Mark 9:38 "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us."*

*39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.*

*40 For he that is not against us is on our part.*

*41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward*

*42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."*

In this last generation we have seen many big-name preachers who have attracted very large audiences, and the tendency has been for people to attend their churches to be a part of the grandeur of the scene which accompanies wealth, beautiful buildings, wonderful singing and mutual back-slapping, even though much of the fervent friendliness has been exposed many times to be nothing but a front put up to deceive people. However, we would do well to heed the words of Jesus, "*For he that is not against us is on our part*", and we cannot make proper judgements of other people's motives. This is the work of the Last and Greatest Judge of all. Nor should we lose sight of the fact that the smallest generous act even to the giving of a cup of cold water in Christ's name will not go unrewarded.

*Mark 9:43 "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:*

*44 Where their worm dieth not, and the fire is not quenched.*

*45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:*

*46 Where their worm dieth not, and the fire is not quenched.*

*47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:*

*48 Where their worm dieth not, and the fire is not quenched.*

*49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.*

*50 Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."*

These verses from Mark present the reader with a real difficulty. And men have interpreted them in two ways. Firstly they appear to present to the reader a plain statement that it would be better to cut off a hand or foot, or remove an eye if these members have been instrumental in causing us to sin. And who is there among us who would deny that this has happened in our own experience? Certainly it does not appear commensurate with our appraisal of the ways of our just but merciful God, although it is certainly in line with the punishments meted out by other religions who nevertheless appeal to the same God of Abraham, but who ignore the Son. This is a difficult decision, to decide which side of mercy we will fall. On the side of what appears to be a plain statement of fact, or to read into it another meaning? And are we entitled to read into it another meaning. We know that Our Lord employed parables. We also know that many idioms are employed in Bible speech and statements. Metaphors are a common part of our own conversations and were employed by Our Lord often. How do we know what to read in this instance?

Well, I believe that the key lies in *verse 42 of Mark and in Matthew 18:6*. Both verses speak like this:-

**Matt 18:6**      *"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

*7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*

*8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter*

*into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."*

So here is Christ sitting with a little child upon His knee, telling the disciples that unless they are like unto a little child, in trust, simplicity, humility, obedience and faith, they cannot enter the Kingdom. Then He goes further and says "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the midst of the sea. One can imagine His voice taking on a hard edge as He says the words, His voice raising in tone slightly as a tinge of anger enters for a moment. But not for one moment do we believe that He actually meant that the man should take a large millstone turned by an ass, as Bullinger assures the word means, and hang it about his neck and drown himself. Nor by the same token must we also believe that in the very next verse the man should take out his eye or cut off his hand or foot if he has transgressed. Christ is saying very plainly, if you have transgressed in this way, then you must in very short order get your act together! Do something about it! Put your house in order! Because otherwise *it is better to enter the Kingdom with one eye than having two eyes to be cast into hellfire: where their worm dieth not, and the fire is not quenched.* This must be a reference to Gehenna, where a fire is kept constantly burning to consume the garbage deposited within it. But it will not consume the transgressor's worm which will remain to condemn him.

Every one shall be salted with fire, and so this seasoning will burn out our sins; and every sacrifice will be salted with salt, but if our salt has lost its savour, wherewith shall it be salted? Christ's answer to these difficult questions, which I own I have found difficult to grasp His full meaning, is very simple. Have salt in yourselves, and have peace with one another.

Matthew continues with his recital of the wonderful words of advice which flowed from the lips of Jesus at this time.

*Matt 18:10 "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.*

*11 For the Son of man is come to save that which was lost.*

*12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?*

*13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine that went not astray.*

*14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*

This raises an interesting belief which many people have, namely that we all, or at least, our children, have a special guardian angel who looks after our special interests. Verse ten appears to back this up, although I do not know of any other Scriptures which do so, and I do not like to make a doctrine out of only one verse. I can remember about 30 years ago, one very good friend of mine, a gentleman rather rough in his manners, but with a great heart and a very firm belief, told me that he always knew when his guardian angel was around, because his guardian angel smoked a pipe, and he could smell it. This man was most sincere and I did not attempt to scorn the idea, but sometimes I wonder if our fervour does not run riot at times and we do not keep track with common sense.

We have next the story of the ninety and nine sheep. This recalls the great evangelist Sankey, who, whenever he preached, sang a hymn with his most wonderful voice. Apart from the fact of his having what has been described as a magnificent voice, this would not be a notable feat, except that the words and also the music that he sang were made up on the spot as he progressed. This was the case with the great hymn which he created one Sunday, "There were ninety and nine."

### **RIGHT TREATMENT OF A BROTHER WHO HAS SINNED AGAINST ONE & PARABLE OF THE UNMERCIFUL SERVANT.**

These are some of the most pertinent words to His disciples that are recorded, and Matthew is the one who kept the record. It is all a part of the special training of the twelve which Jesus gave to the disciples around Galilee at this later part of His ministry. He was making particular points and reproving the

disciples from time to time, such as when he reproved the mistaken zeal of John who disapproved of others casting out devils in Christ's name.

*Matt 18:15 "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.*

*16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.*

*17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*

*18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."*

Again we find the words of verse 18, which we have already seen from the Williams Bible, that should be translated "Whatsoever ye shall bind on earth shall have been bound in heaven: and whatsoever ye shall loose on earth shall have been loosed in heaven." There is no longer any excuse for people making up their own rules and thinking that God is going to condone them! If many of our differences were to be treated in the manner of the verses in 15-17, there is likely to be far fewer heartbreaks than we often experience. Again, verses 19-20 should be taken more to heart.

*Matt 18:19 "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.*

*20 For where two or three are gathered together in my name, there am I in the midst of them."*

What can be more comforting than this, and I think we fail, sometimes, to put it to the test. Then follow the great verses on forgiveness, again recorded by Matthew.

**Matt 18:21** *"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"*

**22** *Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.*

**23** *Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.*

**24** *And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.*

**25** *But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.*

**26** *The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.*

**27** *Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.*

**28** *But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.*

**29** *And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.*

**30** *And he would not: but went and cast him into prison, till he should pay the debt.*

**31** *So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.*

**32** *Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:*

**33** *Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?*

**34** *And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

**35** *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."*

When the Lord was asked how many times should we forgive our debtors, He replied, "not until seven times; but Until seventy

times seven."

We are told that seven is the number of spiritual perfection. The multiples of this number as a rule partake of the same spiritual significance, such as 42, 49 and seventy.

Ten, we are also told, is the perfect number, signifying the perfection of Divine order. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is completed.

Seventy is a combination of two perfect numbers, 7 and 10. It signifies perfect spiritual order. It numbered the years of the Babylonian Captivity and the length in years of weeks of the nation of the Jews ( $70 \text{ weeks} \times 7 = 490 \text{ days} = \text{years}$ ). It is the threescore and ten years of man's life.

This was followed by the parable of the Unforgiving Servant. I do think that the details of the parable are important to us, but verses 34 and 35 certainly are.

Listen to them again.

*Matt 18:34 "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

*35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."*

As a matter of interest, Robertson in his harmony translates in a footnote the amount the king forgave the servant as \$1,200,000; the servant refused to forgive \$17. We might say in round numbers, a million, and ten dollars. Obviously we are meant to believe that there are no bounds to forgiveness, either in amount or in the number of transgressions, unless, of course, there is roguery afoot.

### **THE UNBELIEVING BROTHERS OF JESUS COUNSEL HIM TO EXHIBIT HIMSELF IN JUDEA, AND HE REJECTS THE ADVICE.**

*John 7:2 "The festival of the Jews known as Tabernacles was near at hand."*

The festival of Tabernacles was celebrated on the 15<sup>th</sup> day of  
THE COVENANT VISION.

Tishri and the following week. Since the Jewish months were lunar (the first day of each coinciding with the new moon), they cannot be exactly correlated with our calendar months (which begin and end without reference to the phases of the moon); Tishri in general covers part of September and part of October. If the year in question was AD 29, then the 15th of Tishri fell on October 12, six Jewish months exactly before the last Passover. By this time all the harvests had been safely gathered in - not only the barley and wheat harvests, which were reaped between April and June, but the grape and olive harvests too. This 'feast of ingathering at the end of the (agricultural) year' (Ex.23:16; cf. Ex.34:22) was an occasion for great rejoicing. The Hebrews called it the festival of booths (*Sukkoth*), because for the full week that it lasted people lived in makeshift booths of branches and leaves (cf. Lev.23:40-43); town-dwellers erected them in their courtyards or on their flat housetops. Many Jews from outlying parts of Palestine and from the Dispersion went to Jerusalem for the festival, for this was one of the three great pilgrimages of the Jewish year.

**John 7:3-4**    *"So his brothers said to him, "Get away from here and go to Judaea, so that your disciples also may behold your works which you do. For no one works in secret and seeks to be in the public eye himself. If you do these things, show yourself to the world."*

Jesus brothers here are most probably the members of his own family, as elsewhere in the NT (**John 2:12** cf). They are certainly not his 'brothers' in the spiritual sense (as in **John 20:17**), for it is plainly stated in verse 5 that they did not believe in him.

Bruce tells us that one explanation of their advice to Jesus is that there was a spirit of revolt in the air, in Galilee as well as in Jerusalem. The brothers were aware of it, and expected that it would manifest itself at Jerusalem during the festival. They therefore urged Jesus to go to Jerusalem to take charge of the revolt and turn it into a liberation movement. If he was indeed the Messiah, that was the kind of action which was popularly expected from the Messiah. But there is insufficient support for this idea in the present context. Such an idea was certainly present in the minds of the men whom he fed in the wilderness east of the lake of Galilee, but there it came to open expression

(John 6:15) What is meant here seems to be, more generally: "If you are indeed the Messiah, go to Jerusalem, for that is the appropriate place to manifest yourself publicly to Israel as the Messiah and invite them to recognise you." It was widely believed that when the Messiah came he would make himself publicly known in some spectacular way. According to one rabbinic tradition, "he will come and stand on the roof of the holy place; then he will announce to the Israelites, 'Ye poor, the time of your redemption has arrived.'"

(But others suggested that he would come unobtrusively and unrecognised except by those who had eyes to see.) Jesus did indeed proclaim at the outset of his ministry that the appointed time was now fulfilled and the year of release had come (Mark 1:15; Luke 4:18). But the suggestion that this proclamation should be attended by something impressively spectacular he rejected (it was an element indeed in the temptations which he repudiated in the weeks following his baptism).

His 'disciples' mentioned by the brothers are those people who had been disposed to believe in him on his earlier visits to Jerusalem (cf. John 2:23); surely, it is implied, their incipient faith required to be strengthened by the sight of greater wonders than Jesus had thus far done in Jerusalem - wonders as such as had marked his recent Galilean ministry. What the brothers did not realise was that those disciples' faith was imperfect precisely because it was based on the outward signs without proper appreciation of the inward truth they were intended to convey; that kind of faith would not be strengthened by the sight of greater or more numerous wonders.

It seemed incredible to the brothers that anyone who believed himself to be the Messiah should deliberately avoid publicity. No one who aims at being a public figure will remain in the obscurity of a regional backwater, as Jesus (to the brothers way of thinking) had done for a year. He had certainly performed wonderful works in Galilee, but why not repeat them in Jerusalem, at the heart of the Jewish world?

Everyone who mattered in Israel, at home or abroad, was likely to be found in Jerusalem during the great harvest-home celebrations. But John, after his fashion, probably sees a deeper meaning in the brothers' language. By going to Jerusalem, Jesus will indeed show himself to 'the world' in the widest sense; Jerusalem is the place where he must be 'lifted up' so that all without distinction may be drawn to him (John 2:14f.; 12:32)

**John 2:5** *For not even his brothers believed in him.*

This is the impression we got from the Synoptic Gospels previously. Those who went to restrain him at Capernaum because people thought that he was out of his senses, according to **Mark 3:21**, were his relatives. And it appears that when his mother and brothers called for him around the same time (**Mark 3:31**), they did so because they failed to understand the nature and motives of the work in which he was engaged. It was not until after his resurrection that his brothers are found among his followers (**Acts 1:14**), and this is no doubt due to his having appeared in resurrection to James (**I Cor.15:7**). At this stage, however, his brothers did not believe in him because he failed so utterly to live up to their preconception of the kind of person that the Messiah would be and the kind of things he would do.

(To be continued).



## **Editorial.**

Continued from Page 2.

It's time we woke up to the fact that there is a very real enemy in our midst; an enemy more ruthless than any we have ever fought in open battle. It's time we recognised and accepted that there is a God in heaven who does know what is happening, and Who has determined that there is a time limit beyond which this slide into oblivion will cease. It's time we collectively as a nation, and as individuals, humbled ourselves before Him in true repentance in order to avail ourselves of the comfort He has provided for those who truly seek His Face in these troublous times.



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## OUR SHEPHERD CREATOR.

By Rev. Hart Armstrong.  
Courtesy Devotional Letter.  
Christian Communications Inc.  
P. O. Box 1601, Wichita, KS 67201-1601. U.S.A.

*Although Hart Armstrong does not accept our teaching re our Israel Identity, he and I have exchanged publications for several years. In his last two issues he has published an excellent study on Psalm 23. Space does not permit reprinting the entire article, but we thought that his comments on the creative majesty of our Great Shepherd would enlighten our hearts. So I have taken the following excerpt from his study. (Ed. F.D.)*

### THE LORD IS MY SHEPHERD.

Who is the "Lord" of whom David speaks? He is the mighty God of the Universe. Let me tell you how great and powerful our God really is. This can be shown as we consider the Universe He has created - "my Father's House," as Jesus called it in John 14:2.

Often we consider our Earth to be a very large place in which to live. But our Sun is estimated to be 1,300,000 times larger than the Earth. It is located 90 to 92 million miles away. However, the Sun is a relatively small star compared to many others. For instance. Betelgeuse is so large that if it were placed exactly where our Sun is located, one half of Betelgeuse would reach far beyond the Earth and even past the great planet Jupiter. And even greater, the Star Mu Cephei would go far past Jupiter and even to the planet Saturn. How far is that? It took our space

ship Voyager 2 four years to reach Saturn, and it travelled at a speed 20 times that of a bullet.

Our God created all these unbelievably large stars. But this is only a small part of the illimitable Universe.

The Milky Way Galaxy, in which our Solar System is located is 100,000 light years in diameter. A light year is almost 6 trillion miles. So it would take a ray of light, travelling at 186,282 miles a second, 100,000 years to cross the Milky Way Galaxy. And our Galaxy has 100 billion stars in it -- most of them larger than our Sun.

But the Andromeda Galaxy, next to us, is twice the size of ours, and has 600 billion stars -- six times as many as our Milky Way Galaxy. However, the Abell 2029 (these are names Astronomers give them) is 60 times larger than the Milky Way, is 6 million light years wide, and has 100 trillion stars. And I carry a clipping from the *Wichita Eagle*, dated Jan. 16, 1996, which tells how the Hubble Space Telescope focused for 10 consecutive days on the heavens, and found there are at least 50 billion Galaxies in our Universe -- five times the number previously estimated by astronomers.

Let me say again: Our God created this unbelievably large Universe; for

*"He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite" (Psalms 147: 4,5).*

And He is the God who loves us, who died for us; who is our Shepherd; who wants us to be His sons -- heirs of God and joint heirs with Christ.

(Romans 8:17).



# OUR PROTECTIVE GOD.

By Bruce Horner.

## PART 6.

### THE ARMADA.

**T**he defeat of the Spanish Armada is one of the instances in English history when God intervened in order to ensure that the Protestant Christian position in England should continue to be maintained.

With the execution of Mary, Queen of Scots, war was now certain. The chances were heavily weighted in favour of Spain. From the mines of Mexico and Peru there came a steady stream of silver and gold which so fortified the material power of the Spanish Empire that King Philip could equip his forces beyond all known scales. The position was well understood in the ruling circles of England. So long as Spain controlled the wealth of the New World she could launch and equip a multitude of Armadas; the treasure must therefore be arrested at its source or captured from the ships which conveyed it across the oceans. In the hope of strengthening her own finances and harassing the enemy's preparations against the Netherlands and ultimately against herself, Elizabeth had accordingly sanctioned a number of unofficial expeditions against the Spanish coasts and colonies in South America. These had continued for some time, and as yet without open declaration of war, but she had come to realise that scattered raids of which she professed no prior knowledge could do no lasting harm to the Spanish Empire beyond the seas or the Spanish power in Northern Europe. Gradually therefore these expeditions had assumed an official character, and the Royal Navy surviving from the days of Henry VIII was rebuilt and reorganised by John Hawkins, son of a Plymouth merchant, who had formerly traded with the Portuguese possessions in Brazil. Hawkins had learnt his seamanship in slave-running on the West African coast and in shipping negroes to the Spanish colonies.

In 1573 he was appointed Treasurer and Controller of the Navy. He had moreover educated an apt pupil, a young adventurer from Devon, Francis Drake.

This "Master Thief of the unknown world", as his Spanish contemporaries called Drake, became the terror of their ports and crews. His avowed object was to force England into open conflict with Spain, and his attacks on the Spanish treasure ships, his plundering of Spanish possessions on the western coast of the South American continent on his voyage round the world in 1577, and raids on Spanish harbours in Europe, all played their part in driving Spain to war. From their experiences on the Spanish Main the English seamen knew they could meet the challenge so long as reasonable equality was maintained. With the ships that Hawkins built they could fight and sink anything the Spaniards might send against them.

Meanwhile Elizabeth's seamen had been gaining experience in unexplored waters. Spain was deliberately blocking the commercial enterprise of other nations in the New World so far as it was then known. A Devon Gentleman, Humphrey Gilbert, began to look elsewhere, and was the first to interest the Queen in finding a route to China, or Cathay as it was called, by the North-West. He was a well-read man who had studied the achievements of contemporary explorers. He knew there were plenty of adventurers schooled in the straggling fighting in France and in the Netherlands on whose services he could call. In 1576 he wrote a book challenging other men to explore in service of their country.

His ideas inspired the voyages of Martin Frobisher, to whom the Queen granted a licence to explore. The Court and the City financed the expedition, and two small ships of 25 tons sailed in search of gold. There was disappointment when the ore which they brought back from the Hudson Strait proved worthless. Gilbert was undaunted. He was the first person to realise that the value of these voyages did not lie only in finding precious metals. There were too many people in England. Perhaps they could settle in the new lands. A few bold spirits were already dreaming of New England that would arise across the ocean. In the hope of transporting the needy unemployed to the New World, and of finding new markets among the natives for

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English cloth, Gilbert himself obtained a charter from Elizabeth in 1578, to "inhabit and possess at his choice all armed and heathen lands not in the actual possession of any Christian peoples". With 11 ships manned by many gentlemen adventurers, including his own step-brother, Walter Raleigh, he made several hopeful voyages, but none met with success. In 1583 Gilbert took possession of Newfoundland in the Queen's name, but no permanent settlement was made. Resolving to return home and try again the next year, his ship foundered in a terrible storm. The first great English pioneer of the West had gone to his death. Raleigh tried to continue Gilbert's work. In 1585 a small colony was established on Roanoke Island, off the American continent, and christened Virginia. This venture also foundered, as did a second attempt two years later. But by now the threat from Spain was looming large, and to meet it all endeavour was concentrated at home. Colonial efforts were postponed another 20 years by the Spanish War. In national resources the struggle that broke out was desperately unequal, but the Queen's seamen had received an unrivalled training which was to prove England's salvation.

The Spaniards had long contemplated an enterprise against England. They realised that English intervention threatened their attempts to reconquer the Netherlands and that unless England was overwhelmed the turmoil might continue indefinitely. Since the year 1585 they had been gathering information from many sources. English exiles sent lengthy reports to Madrid. Numerous agents supplied Philip with maps and statistics. The Spanish archives contain several draft plans for the invasion of England.

Troops were not the difficulty. If order were maintained for a while in the Netherlands an expeditionary force could be detached from the Spanish army. A corps was deemed sufficient. The building and assembly of a fleet was a more formidable undertaking. Most of the King of Spain's ships came from his Italian possessions and were built for use in the Mediterranean. They were unsuited to a voyage round the western coasts of Europe and up the Channel. The galleons constructed for the trade routes to the Spanish colonies in South America were too unwieldy. But in the year 1580 Philip II had annexed Portugal, and the Portuguese naval constructors had not

been dominated by the Mediterranean. They had experimented with classes of ships for action in the South Atlantic, and Portuguese galleons therefore formed the basis of the fleet which was now concentrated in the harbour of Lisbon. Every available vessel was summoned into Western Spanish waters, including even the privately owned galleons of the convoying force named the Indian Guard. Preparations were delayed for a year by Drake's famous raid on Cadiz in 1587. In this "singeing of the King of Spain's beard" a large quantity of stores and ships was destroyed. Nevertheless in May 1588 the Armada was ready. A hundred & thirty ships were assembled, carrying 2,500 guns and more than 30,000 men, two-thirds of them soldiers. Twenty were galleons, forty-four were armed merchantmen, and eight were Mediterranean galleys. The rest were either small craft or unarmed transports. Their aim was to sail up the Channel, embark the expeditionary corps of 16,000 veterans from the Netherlands under Alexander of Parma, and land it on the south coast of England. The renowned Spanish Admiral Santa Cruz was now dead, and the command was entrusted to the Duke of Medina-Sidonia, who had many misgivings about the enterprise. His tactics followed the Mediterranean model of grappling with the enemy ships and gaining victory by boarding. His fleet was admirably equipped for carrying large numbers of men; it was strong in heavy short-range cannon, but weak in long-distance culverins - which is why the English kept out of range until the last battle. The seamen were few in proportion to the soldiers. These were recruited from the dregs of the Spanish population and commanded by army officers of noble families who had no experience of naval warfare. Many of the vessels were in bad repair; the provisions supplied under a corrupt system of private contract were insufficient and rotten; the drinking water leaked from butts of unseasoned wood. Their commander had no experience of war at sea, and had begged the King to excuse him from so novel an adventure.

The English plan was to gather a fleet in one of the south-western ports, intercept the enemy at the western entrance to the Channel, and concentrate troops in the south-east to meet Parma's army from the Flemish shore. It was uncertain where the attack would fall, but the prevailing westerly winds made it likely that the Armada would sail up the Channel, join Parma, and force a landing on the Essex coast.

The nation was united in the face of the Spanish preparations. Leading Catholics were interned in the Isle of Ely, but as a body their loyalty to the Crown was unshaken. An army was assembled at Tilbury which reached 20,000 men, under the command of Lord Leicester. This, with the muster in the adjacent counties, constituted a force which should not be underrated. While the Armada was off the coasts of England Queen Elizabeth reviewed the army at Tilbury and addressed them in these stirring words:

"My loving people, we have been persuaded by some that are careful for our safety to take heed how we commit ourselves to armed multitudes, for fear of treachery. But I assure you I do not desire to live to distrust my faithful and loving people. Let tyrants fear. I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and goodwill of my subjects; and therefore I have come amongst you, as you see, resolved, in the midst and heat of the battle, to live or die amongst you all, to lay down for my God, and for my kingdom, and for my people, my honour and my blood, even in the dust. I know I have the body of a weak and feeble woman, but I have the heart and stomach of a king, and of a king of England too, and I think foul scorn that Parma or Spain or any prince of Europe should dare to invade the borders of my realm; to which, rather than any dishonour shall grow by me, I myself will take up arms, I myself will be your general, judge and rewarder of every one of your virtues in the field. I know already for your forwardness you have deserved rewards and crowns; and we do assure you, in the word of a prince, they shall be duly paid you."

Hawkins's work for the Navy was now to be tested. He had begun over the years to devise the design of English ships from his experience of buccaneering raids in colonial waters. The castles which towered above the galleon decks had been cut down; keels were deepened, and design was concentrated on sea-worthiness and speed. Most notable of all, heavier long-range guns were mounted. Cannon were traditionally deemed "an ignoble arm", fit only for an opening salvo to a grappling fight, but Hawkins, with ships built to weather any seas, opposed hand-to-hand fighting and advocated battering the enemy from a distance with the new guns. The English sea-

captains were eager to try these novel tactics against the huge overmasted enemy galleons, with their flat bottoms and a tendency to drift in a high wind. In spite of Hawkins's efforts only thirty-four of the Queen's ships, carrying 6,000 men, could put to sea in 1588. As was the custom however all available privately owned vessels were hastily collected and armed for the service of the Government, and a total of 197 ships was mustered; but at least half of them were too small to be of much service.

The Queen had urged her seamen to "keep an eye upon Parma", and she was nervous of sending the main fleet as far west as Plymouth. Drake was for bolder measures. In a dispatch of March 30, 1588, he proposed sending the main body to attack a port on the Spanish coast - not Lisbon, which was well fortified, but somewhere nearby, so as to force the Armada to sea in defence of the coastline. Thus, it was argued, the English would be certain of engaging the Spanish fleet and there would be no danger of its slipping past them on a favourable wind into the Channel.

The Government preferred the much more perilous idea of stationing isolated squadrons at intervals along the south coast to meet all possible lines of attack. They insisted on concentrating a small squadron of the Queen's ships at the eastern end of the Channel to keep watch on Parma. Drake and his superior, Lord Howard of Effingham, the commander of the English fleet, were alarmed and impatient, and with the greatest difficulty prevented a further dispersion of their forces. A southerly gale stopped their attacking the Spanish coast, and they were driven into Plymouth with their supplies exhausted and scurvy raging through the ships.

In the event they had plenty of time to consider their strategy. The Armada left the Tagus on May 20, but was smitten by the same storms which had repulsed Howard and Drake. Two of their 1,000-ton ships were dismasted. They put in to refit at Corunna, and did not set sail again until July 12. News of their approach off the Lizard was brought into Plymouth harbour on the evening of July 19. The English fleet had to put out of the Sound the same night against light adverse winds which freshened the following day. A sober account of the operation

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is preserved in Howard's letter to Walsingham of July 21:

"Although the wind was very scant we first warped out of harbour that night, and upon Saturday turned out very hardly, the wind being at south-west; and about three o'clock of the afternoon descried the Spanish fleet, and did what we could to work for the wind, which by this morning we had recovered, descrying their fleet to consist of 120 sail, whereof there are 4 galleys and many ships of great burden. At nine of the clock we gave them fight, which continued until one."

If Medina-Sidonia had attacked the English vessels to leeward of his ships as they struggled to clear the land on the Saturday there would have been a disaster. But his instructions bound him to sail up the Channel, unite with Parma, and help transport to England the veteran troops assembled near Dunkirk. His report to Madrid shows how little he realised his opportunity. By difficult, patient, precarious tacking the English fleet got to windward of him, and for nine days hung upon the Armada as it ran before the westerly wind up the Channel, pounding away with their long-range guns at the lumbering galleons. They had gained the weather gauge. On July 23 the wind sank and both fleets lay becalmed off Portland Bill. The Spaniards attempted a counter-attack with Neapolitan galleys, rowed by hundreds of slaves, but Drake, followed by Howard, swept in upon the main body, and, as Howard reported, "the Spaniards were forced to give way and flocked together like sheep". A further engagement followed on the 25th off the Isle of Wight. It looked as if the Spaniards planned to seize the island as a base. But as the westerly breeze blew stronger the English still lay to windward and drove them once more to sea in the direction of Calais, where Medina, ignorant of Parma's movements, hoped to collect news. The Channel passage was a torment to the Spaniards. The guns of the English ships raked the decks of the galleons, killing the crews and demoralising the soldiers. The English suffered hardly any loss.

Medina then made a fatal mistake. He anchored in Calais Roads. The Queen's ships which had been stationed in the eastern end of the Channel joined the main fleet in the straits, and the whole sea-power of England was now combined. A council of war, held in the English flagship during the evening

of July 28, resolved to attack. The decisive engagement opened. After darkness had fallen eight ships from the eastern Squadron which had been filled with explosives and prepared as fire-ships - the torpedoes of those days - were sent against the crowded Spanish fleet at anchor in the roads. Lying on their decks, the Spanish crews must have seen unusual lights creeping along the decks of strange vessels moving towards them. Suddenly a series of explosions shook the air, and flaming hulks drifted towards the anchored Armada. The Spanish captains cut their cables and made for the open sea. Collisions without number followed. One of the largest galleys, the San Lorenzo, lost its rudder and drifted aground in Calais harbour, where the Governor interned the crew. The rest of the fleet, with a south-south-west wind behind it, made eastwards towards Gravelines.

It is generally regarded that three great miracles took place in the events that saved England on this occasion of the attack from the great Spanish Armada. The first one was the storm that battered the fleet when it nosed out of Tagus on 20 May 1588. So much damage was done to the ships that the whole fleet had to put into Corunna for a refit. This major set-back meant that the whole operation was delayed for two months. This delay gave England two months breathing space in which to make the final preparations to meet the invasion. Furthermore, as we shall see, the delay also resulted in the Spaniards' calculation of the tides being completely upset. The same storms which had repulsed the Spaniards had also driven Lord Howard and Drake back into Plymouth, when they had already been at sea intent on attacking the Spanish coast. So they were now ready to meet the Armada when it did arrive.

Now came another extraordinary and unexpected turn of events: the second miracle.

Medina now sent messengers to Parma announcing his arrival, and by dawn on July 29 he was off the sandbanks of Gravelines expecting to find Parma's troops ready shipped in their transports.. But there was no sail to be seen. The tides in Dunkirk harbour were at the neap. It was only possible to sail out with a favourable wind on a spring tide. Neither condition was present, in fact there was very little water in the harbour at all. So just at that point when these galleons, which had battled

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their way up the whole length of the Channel, were approaching to meet him, Parma, the greatest and most accomplished soldier in the whole of the Spanish Empire, found himself and his armies locked in harbour by adverse winds and tides. The army and their transports were not at their rendezvous. The Spaniards turned to face their pursuers. A long and desperate fight raged for eight hours, a confused conflict of ships engaging at close quarters.

The official report sent to the English Government was brief: "Howard in fight spoiled a great number of the Spaniards, sank three and drove four or five on the banks." The English had completely exhausted their ammunition, and but for this hardly a Spanish ship would have got away. Yet Howard himself hardly recognised the magnitude of his victory. "Their force is wonderful great and strong," he wrote on the evening after the battle, "yet we pluck their feathers by little and little."

The tormented Armada now sailed northwards out of the fight. Their one aim was to make for home. The horrors of the long voyage round the north of Scotland began. Not once did they turn upon the small, silent ships which followed them in their course. Neither side had enough ammunition. The English also found that they were short of food, so some of them had to break off the action and put back into harbour.

The work of destruction had now been left to a mightier foe than either Howard or Drake, and this is where the third miracle took place.

The homeward voyage of the Armada proved the qualities of the Spanish seamen. Facing mountainous seas and racing tides, they escaped from their pursuers. The English ships, short of food and shot, their crews grumbling at their wretched outfits, were compelled to turn southwards to the Channel ports. The weather helped the Spaniards. The westerly winds drove two of the Spaniards as wrecks upon the coast of Norway; but then it shifted. As Medina recorded, "We passed the isles at the north of Scotland, and we are now sailing towards Spain with the wind at north-east." Sailing southwards they were forced to make for the west coast of Ireland to replenish their supplies of water. They had already cast their horses and mules into the

sea. The decision to put in on the Irish coast was disastrous. Their ships had been shattered by the English cannonades, and now were struck by the autumn gales. Seventeen went ashore. The search for water cost more than 5,000 Spanish lives. Nevertheless over 65 ships, about half of the fleet that had put to sea, reached Spanish ports during the month of October. It is of interest that there are a number of Spanish names which are borne by Irish families mainly along the coast of Ireland, having their origin in some of the Spanish seamen wrecked along the coast during this flight home of the Armada.

The English had not lost a single ship, and scarcely a hundred men. But their captains were disappointed. For the last thirty years they had believed themselves superior to their opponents. They had now found themselves fighting a much bigger fleet than they had imagined the Spaniards could put to sea. Their own ships had been sparingly equipped. Their ammunition had run short at a crucial moment. The gunnery of the merchant vessels had proved poor and half the enemy's fleet had got away. There were no boastings; they recorded their dissatisfactions.

But to the English people as a whole the defeat of the Armada came as a miracle. For thirty years the shadow of Spanish power had darkened the political scene. A wave of religious emotion filled men's minds. One of the medals struck to commemorate the victory bears the inscription "Affflavit Deus et dissipantur" - "God blew and they were scattered."

Elizabeth and her seamen knew how true this was. The Armada had indeed been bruised in battle, but it was demoralised and set on the run by the weather. Yet the event was decisive. The English seamen might well have triumphed. Though limited in supplies and ships the new tactics of Hawkins had brought success. The nation was transported with relief and pride. Shakespeare was writing King John a few years later. His words struck into the hearts of his audiences:

**Come the three corners of the world in arms,  
And we shall shock them.  
Nought shall make us rue  
If England to itself do rest but true.**

However, God, Himself, had the last say in the events. Whatever part England may have played, God took the initiative out of their hands, and with His own hands dealt whatever strokes were needed to make His will prevail.



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## **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 wish to receive it but genuinely cannot afford to contribute in any way. **However, we do request an offering to at least cover the cost of postage, especially for overseas readers.** 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.

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*Frank and Betty Dowsett.*

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Remember ye the law of Moses  
My servant, which I commanded  
unto him in Horeb for all Israel,  
with the statutes and judgments.

Behold, I will send you Elijah the  
prophet before the coming of the  
great and dreadful day of the Lord:  
and he shall turn the heart of the  
fathers to the children,  
and the heart of the children  
to their fathers,  
lest I come and smite the earth  
with a curse.

*Malachi 4:4-6.*

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