



# 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.

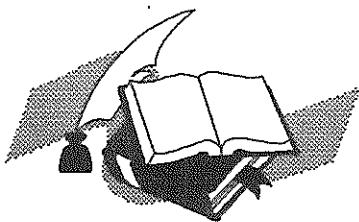
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned ONLY with what we believe the Word of God says and teaches.

**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.

Well, our "day in the sun," as they say, has come and gone. To the victors have gone the spoils, and the losers live to fight again another day. Life in Sydney has returned to comparative normality, but according to the pundits, will never be quite the same again. Admittedly, many of our main highways have been updated, and the city has had a good 'spruce up', and we now have some first class sporting facilities. But I'm sure that it will be quite a while until the media have drained every drop of blood out of the Olympics.

But amongst all the hype, one can't help wondering just how much attention is given to the real meaning and intent of these "games". Here we are, in one of God's selected and dedicated Israel lands, playing host to every culture, colour and creed on the face of the earth. We totally ignore God's warning that this is totally against His Laws which He has given especially to us. God never ever changes His mind. When He told us to "come out from among them", and to never welcome into our midst any heathen culture, or those who practice and promote such cultures, He meant exactly what He said. Yet the spectacle over recent weeks has been a blatant disregard of this requirement. One can appreciate the expertise and brilliance of the athletes involved, and I for one thoroughly enjoyed watching their achievements. But this should never be allowed to overrule our responsibilities to our God. When it is all boiled down, the bottom line is that we have, as a nation, compromised ourselves by our wilful disobedience in even allowing these forbidden things into our midst.

But it has always been thus in Israel. God has always been delegated to a secondary place when the alternative was something more spectacular, and more pleasing to our own eyes.

The origins of these "games" must surely speak for themselves. The entire circus is blatantly heathen in origin. From the start it is dedicated to a Greek goddess. And it doesn't

end there. It is also connected with the worship of Zeus, the chief god of the Greek pantheon of gods, who in Roman mythology goes by the name of Jupiter. Anyone who has visited the United Nations building in New York, as I have, will have no difficulty in remembering the great 20-30 ft. high statue of this gross "god" in the main entrance hall. Just looking at it gives one the creeps, and any seriously minded person could justifiably wonder how any intelligent person could even entertain the thought of worshipping something so horrible. We have certainly become a nation of religious maniacs.

The "sacred flame" is lit by the magnified rays of the sun, in honour of the "sungod". These "sacred" rays have been taken all over the world, as a symbol of world unity. Australia got a good dose of this. It was carried for 100 days through every conceivable town, city and village in the country, and everywhere virtually worshipped. In the minds of the people, it would have taken precedence over our Lord's Second Advent.

But of course, any mention of the Lord God of Israel would have been most 'politically incorrect'. Not once was His name mentioned, nor even inferred. God was most certainly not here during the "games", not was His presence even sought.

The aims and intentions of "globalisation" were firmly supported and flaunted. The "One Worlders" took another giant step forward, and the land taking refuge under the "Southern Cross" lost its way.

But I have to say one thing. Heaven help any politician, organisation, or private individual who suggests, within the near future at least, any change to our national flag. If there was one thing that brought the Aussies together, it was this flag. And no, Mr. Keating, I never heard your name mentioned, despite your paranoid opposition to that "little foreign flag in the top left hand corner". No one seems to mention, if they know, that the state flag of America's 50<sup>th</sup> state, Hawaii, still shows the Union Jack at the mast head.

But apart from all this, the time is coming very fast when Gods people will be awakened to all the treason and chicanery that is such a part of our national life. The days of the traitors, both in and out of the pulpits, are numbered. God is not mocked, and will never allow His people to be destroyed by those who have set themselves up against Him and His anointed. The day is fast approaching when, as the Psalmist says, God will laugh at them, and it will not be a happy sound - for them. □

# The Heritage of Israel.

*By Frank W. Dowsett.*

## Part Seventeen.

The Covenant & The Promises. Part 12.

### The Abrahamic Covenant. Part 9.

To conclude this coverage of the Abrahamic Covenants, we will look at the final portion of Genesis 12:2-3;

*"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:*

*And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."*

This, as we see, is associated with special blessing, not only to Abraham and his descendants, but to the rest of the world. But this promise is contained within, and dependant on, the fulfilment of the promise of greatness as a nation. This greatness, as we have seen, did not eventuate as a result of military invasion and conquest, as was the case with so many

other nations who achieved greatness, but by the Divine Will of the Lord God of Israel, who in His foreknowledge had made this greatness a vital part of His plan for His chosen people Israel. Whilst there was always a military presence involved, and sometimes used in order to maintain their presence, settlement of the present lands did not occur through military type invasion. For instance, we in Australia were settled primarily by convicts sent from England. Certainly there were conflicts with the Aboriginal people who were here at the time, but they were certainly not conquered and taken over by military invasion as the present "activists" would have the world believe. When the white Anglo-Saxon people came, the indigenous people, who claim to have been here for some 40,000 years, hadn't even seen a wheel, let alone developed any form of civilisation. Housing, as we know it, was non-existent. The population consisted of numerous bands of largely independent wandering tribes who knew nothing of any form of national social structure outside those of their various tribal customs. When viewed against their present position, which provides them with housing and social and health and education benefits of a standard and extent their forefathers never dreamed of, the blessings brought to them by our Israelite forefathers who came to this country are quite remarkable. And without our presence, they would probably never have even heard the Gospel of our Lord Jesus Christ.

The same principle applied to most other lands where the white Anglo-Saxon Israelite people have settled. Some, like the North American continent, were settled by men and women seeking freedom of worship, and from Babylonian domination over their lives. Others were settled for reasons of trade, but in every instance, one of the most inevitable results was the introduction of the blessing of the Christian Gospel, and the health, education, and law which accompanied it. There is no doubt that in many instances there were woeful abuses of power and authority by unscrupulous individuals and organisations made against the original occupants of the countries in which we settled. But this is no excuse whatsoever for the abuse we now receive at the hands of some sections of the indigenous people in all our present day Israel nations, led by self-serving and power-hungry activists who, in the main, have very minute, if any, dependency from the people they claim to represent. In some countries, particularly South Africa and Zimbabwe, the

blessings of Christian society which the white people introduced are now being totally destroyed by the very people who for many years were the recipients of these blessings. In every country where the Law of God has been lost to the people because we have been removed by pressure from God's enemies, that nation or country has descended back into the barbarism from which it had once been saved. The so-called "terrible colonial" powers established peace and security in so many of these lands, despite many abuses, which is now but a very faded memory to their present occupants.

But of course, it doesn't end there. God's promise to Abraham as to the blessing his seed would be to future generations is as certain of fulfilment as every other promise He ever made. The promise is first made in Geneses 12:3,

*"and in thee shall all families of the earth be blessed."*

This is repeated as a second witness in Genesis 18:17-19;

*"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?*

*For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him."*

The Israelites were part of the Adamic race descendant from the Adam of Genesis chapter two, who was referred to in Luke 3:38 as "the (or a ) son of God". Whilst in this present age there are those who are being called to be individual "sons of God", it is quite clear from the Scriptures that the entire nation of Israel is destined to become "The Sons of God", ruling with our Lord Jesus Christ over the entire world and beyond. It is these of whom Paul spoke in Romans 8:19;

*"For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God".*

The result of this revealing will be as Paul stated in Romans 11:15;

*"For if the casting away of them be the reconciling of the world, (kosmos = world order) what shall the receiving of them be, but life from the dead?"*

And the evidence of this promise of world-wide blessing will be fully realised in the terms of Micah 4:1-2;

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

*And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.*

*And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.*

*But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."*

God did not make these promises to our father Abraham as some restricted and personal reward to him for his own particular faithfulness and obedience. They were made as a part of God's overall plan of restoration for the entire world, as a result of which the Edenic perfection which once obtained before sin entered through the disobedience of our parents Adam and Eve, would again be established throughout the world. The Great Lord God of Israel would again be not only known, but would be glorified through those who were initially called to be His witnesses to this glorious fact. The prophet Isaiah tells us;

*"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.*

*Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.”* (Isa.41:8-9).

*“I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”* (Isa.42:6-7).

*“But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.”* (Isa. 43:1).

*“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.”* (Isa. 43:12).

*“This people have I formed for myself; they shall show forth my praise.”* (Isa. 43:21).

None of the above would ever have been, nor ever could be fulfilled, if God had not fully honoured His covenant and promise to our forefather Abraham.

The Israel Nation and Company of Nations, together with the Great People, forming the two major portions of the tribes of Israel, as being the descendants of Joseph, Ephraim and Manasseh, and clearly identified as the British Commonwealth of Nations and The United States of America, (despite their present position as the strongholds of anti-Christ), are the pivotal nations of history. We have been formed, developed, trained, punished, and protected for a purpose. We have risen to the heights of human glory, and have been brought to the lowest points of human degradation. But the best is yet to come, when

our King and Redeemer returns to take the throne of His father David, and reign over us with Justice and Righteousness for evermore.

But there is one other aspect of this promise of blessing which we should not overlook. How many times have we heard the sickening claim of false Israel to the blessing made to Abraham;

*“And I will bless them that bless thee,  
and curse him that curseth thee.”*

The world has, for centuries, been blackmailed by the repetition of this claim by the Jews in order to convince everyone that to bless them would bring blessing from God, and that to curse, or oppose, them, would bring equal cursing from God. Those who have really studied the previous three chapters in this series will recognise the perfidy of this claim. These false claimants to the Abrahamic covenants have drained the wealth of the true Israel nations, and indeed the rest of the world, by this paranoid obsession. And with the help of virtually every Christian church and organisation you can name, have succeeded beyond even their own diabolical expectations in deceiving even the very elect.

Just think about it for a moment. If we of the Anglo-Saxon-Celtic people are in fact, as we claim, the true descendants of the people of Israel, and the literal descendants of Abraham, then how come that the claim of non-Abrahamic people to the terms and promises of the Abrahamic covenants are so readily accepted and honoured?

One of the major reasons for this situation is that our Israel heritage has been deliberately hidden from us by the efforts of the very enemy from whom we are supposed to separate ourselves. Just recently I spoke to a friend of mine who is a newspaper editor. Some time back he was in Scotland, he told me, and decided to check on something in the main library in Glasgow. He found there so much information supporting our Israelite descent, that he became a dedicated believer. He told me that he wished he could have brought home a whole armful of the books and information they had there. So why haven't our people been told about this? This knowledge would have entirely changed our national life, to say nothing of the

blessings it would have brought to hundreds of thousands of our people throughout the Israel nations scattered throughout the world. Yet we are virtually told that to belong to God's chosen race of people is "racist". Well it's not if it's applied to the Jews, so why the different standard? One would think that it is an insult of the gravest consequence to be so closely allied to Almighty God. Long before the establishment and separate development of the various branches of the Israel people throughout the world, the following Coat of Arms was adopted by the British nation. Take a good look at it.



The motto across the bottom reads,

**"DIEU ET MON DROIT"**

It means;

**"God and my Right",**

being a direct reference to the Birthright which belongs specifically and solely, to God's Israel people.

Around the shield, on “the buckler” is written,

**“HONI SOIT QUI MAL Y PENSE”**

This is translated loosely as;

**“Evil be to him that thinks evil”**

a clear reference to God’s promise to Abraham that he would **“curse them that cursed him or his descendants.”**

Now I don’t know about you, but that gives me a whole lot of hope and confidence. In these days of evil and persecution upon all those who really love and sincerely follow our Lord Jesus Christ, and who especially know our God-given identity and destiny, this must be the best news we could ever have.

And all this because of the faithfulness of just two people. Firstly, Abraham, of whom it was said;

*“Abraham believed God,  
and it was accounted to him for righteousness”.*

But secondly, and by far most importantly, the Lord God of Abraham, our Lord Jesus Christ, of whom it was recorded in Hebrews 6:13-15;

*“For when God made promise to Abraham, because he could swear by no greater, he sware 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.”*

Now let me assure you that when God swears something upon His own Name, it is not something to be taken lightly and trifled with. God takes no delight in fools. He not only really means what He has said, but He fully expects that we exercise the same faith as Abraham, and believe Him with just as much fervour and obedience. The rewards of simply believing God are beyond our imagination.

(To be continued).

# C.V. NEWS.

**L**ife at headquarters goes on fairly smoothly. We're managing to keep up with all the work, and are especially thankful to those that regularly help us.

We appreciate the many letters we receive, especially the encouragement that so many of you express. I have to admit that at times it gets a bit embarrassing, but nevertheless, it really gives us a lift to know that our work is so appreciated.

Betty has particularly appreciated the letters she has received because of her illness. We are glad to report that she is now doing much better, and with the warmer weather coming on, she should not be feeling the arthritis nearly as much. We certainly appreciate all your prayers on her behalf.

We are still receiving the odd letter with orders for books which we no longer stock. Please do not use Order Forms from C.V. issues prior to this year. We only stock books by myself, Pastor Alan Campbell, and Mr. Brenton Edwards. We have disposed of all other stock.

For the sake of our new readers, unless otherwise requested, we send receipts for subscriptions or donations with the next C.V. issue, unless tapes or books are ordered and paid for, in which case the receipt will be with the order. This saves a lot of extra work and expense. Please forgive us if your orders are a little late, as it's difficult at times to get all the work done as soon as your letters arrive.

Speaking of letters, we apologize for not replying to every letter we receive, but it would just add too much to our already extensive work load. We assure you however that your letters are very much appreciated, and we always look forward to hearing from as many of you as feel led to contact us.

Again, we express our grateful thanks for those who so faithfully support us with their tithes and offerings. It really keeps the work going.

The main item of news, especially for those in Australia, is that I have been invited to speak at the third Aletheia Bible Conference in San Antonio, Texas, to be held on Friday, Saturday, and Sunday, December 1 to 3. There will be four speakers, including Pastor Dave Barley from Idaho, Pastor Eric Briggs of Northern Ireland, and the host, Pastor Ken Kemble. I understand that there will be a total of twelve messages during the course of the conference, of which I have been asked to give four. This is an exclusive engagement, and I will not be attending any other meetings. I will be leaving Sydney on November 29th, arriving home, December 6th. So it will be a

fairly hectic time for me, and I'm sure I will need a few day's rest when I return, as overseas flights are always difficult because of the time changes. However, I would request your prayers for me whilst I am away, and for Betty who will be keeping things going at home. She is no longer well enough to travel extensively now, which is a bit disappointing, but unavoidable.

I understand that all the messages will be tape recorded, and we will advise particulars of this in our first C.V. for 2001. Our last issue for this year will be at the printers whilst I'm away, so we will not be able to include any details in that issue.

So in the meantime, we pray that the Lord God of Israel will continue to bless and guide you all. Events seem to be working up to a real climax, and we join you in the expectancy of that Great Day when our Lord and Saviour returns to sit upon the throne of David, and at last, rule over us with Justice and Righteousness.



## **Covenant Vision Fellowship.**

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

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

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

Sunday Morning at 10.00

Praise and Worship.

Wednesday Evenings at 7.30.

Prayer and Bible Study.

**For further information:**

**Phone (02) 9833-3925, or FAX (02) 9833-4397.**

**E-Mail: fdowsett@idx.com.au**

**Web Page: homepage.idx.com.au/fdowsett**

# HEROES OF FAITH.

## Part Four.

By Frank W. Dowsett.

### Abraham.

**W**ithout any doubt, our forefather Abraham occupies a unique position in our history, and indeed, in the entire Bible. When one studies the Scriptures, the one name that seems to predominate whenever the faithfulness of God is mentioned, is Abraham. He represents the epitome of what a "man of faith" should be. He was a believer in impossibilities. He automatically accepted, without question, the most amazing statements and promises made by God, simply because it was God who made them. If we really want a hero for these days, then surely Abraham is our man. We read in Romans 4:1-3, and 13-22;

*"What shall we say then that Abraham our father, as pertaining to the flesh, hath found?"*

*"For if Abraham were justified by works, he hath whereof to glory; but not before God."*

*"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."*

*"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."*

*"For if they which are of the law be heirs, faith is made void, and the promise made of none effect:*

*"Because the law worketh wrath: for where no law is, there is no transgression."*

*"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

*(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

*Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*

*And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:*

*He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform.*

*And therefore it was imputed to him for righteousness.*

The faith of Abraham literally raised up an entire nation. And what a nation. It was to become the pivotal point of the entire Bible account. From the 12<sup>th</sup> chapter of Genesis, to the last verse of the Revelation, it dominates the Word of God. This was to be the nation which would change and control the destiny of the entire world for ever. It was this same nation that became the Kingdom of God on earth, bringing forth the Great King, even our Lord Jesus Christ, who is finally to rule and reign over this Kingdom in righteousness and justice, even for ever. No man in the entire Bible has been so greatly honoured, culminating in being referred to as "The Friend of God". Many people can rightly refer to God as their friend, but when Almighty God refers to a particular person as HIS friend, then that is something else again.

It is very obvious from the Scriptures that Abraham was a very influential and intelligent man. For instance, in Genesis 13:1-2, 5-6 we read;

*"And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.*

*And Abram was very rich in cattle, in silver, and in gold".*

*"And Lot also, which went with Abram, had flocks, and herds, and tents.*

*And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together."*

He even had his own army. Genesis 14:12-16 tells us;

*"And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.*

*And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.*

*And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.*

*And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.*

*And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."*

He was clearly a man who would not be "blown about by every wind of doctrine". He was a born leader, and God rightly selected him, through His foreknowledge, to be the progenitor of the nation who were destined, long into the then future, to become, on a national basis, "The Sons of God". This is why God referred to them in Exodus 4:22 in the following terms;

*"And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn."*

The original command to Abraham was that he should move from where he dwelt. Genesis 12:1 reads;

*"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."*

In Hebrews 11:9-10 we find this move recorded as an initial act of faith on Abraham's part;

*"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:*

*For he looked for a city which hath foundations, whose builder and maker is God."*

This first act of faith brought forth one of the first great promises made to Abraham, as recorded in Genesis 13:14-18;

*"And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:*

*For all the land which thou seest, to thee will I give it, and to thy seed for ever.*

*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.*

*Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.*

*Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD."*

But there was a potentially serious problem, of which Abraham probably didn't realise. We read in both Gen. 12:6, and 13:7, that the Canaanite was then in the land. How prophetic of the position regarding his modern day descendants. They, through their descendants, have been constantly in the land that the Lord had set aside for His people Israel. And as then, they have been a real thorn in our sides.

Despite theological reasoning (?) to the contrary, these promises were to carry on to Abraham's seed. A Baptist minister once tried to convince me that these promises applied only to the individual persons to whom they had originally been made. And to think that I once applied for entry into their Theological College, and was rejected on the basis of my Israel Identity beliefs. The Lord certainly put His foot down on that idea. We read of the progression of Abraham's development in Genesis 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.”*

There is an interesting thought regarding the first verse of the above extract, where God said to Abram, “*walk before me, and be thou perfect.*” This phrase means literally, “be transformed into My presence.” Followers of this series will no doubt recognise the fact that this is essentially the same phrase used of Enoch, where it is stated that “he walked with God”.

This promise is developed further in verses 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.”*

In Genesis 21:12 we read that “*In Isaac shall thy seed be called*”, thus confirming the continuance of this covenant. In His subsequent appearance to Abraham’s son Isaac, as recorded in Genesis 26:3-5, God made this statement;

*“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."*

Thus we see that it was as a result of Abraham's faith that these great and precious covenants were continued through his descendants, not through any act of his children. Then in verse 24 of the same chapter we read;

*"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 consequences of Abraham's faith did not stop even here. We now have Isaac's son Jacob coming into the picture. The covenants are still being continued in the name of Abraham. We read in Genesis 28:1-4; and 13-14;

*"And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.*

*Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.*

*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."*

*"And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;*

*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.”*

One can never afford to underestimate the effects of **FAITH!** It is amazing to realise how the effect of just one person's faith, be it Abraham, or one of our friends or relatives, can change our entire life. You see, these people all had a vision, a vision which sustained them, regardless of how impossible it appeared to be, or of the consequences. If it was God's plan, then it just had to happen. There was nothing to argue about. How times have changed. Modern day faith seems to be based almost entirely on our conviction that God will do anything and everything that we want to happen. Sorry, but it just doesn't work that way. Our forefathers had a real vision which sustained them through all trials. Of Abraham it is said in Hebrews 11:10;

*“For he looked for a city which hath foundations, whose builder and maker is God.”*

The word 'city' means "a dwelling place enclosed with a wall". This indicated "Divine Protection". But what do we get today. What are the present hopes, if any, of so many people today? Perhaps the following readings from Psalm 74:9 and Proverbs 29:18 may explain our position;

*“We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.”*

*“Where there is no vision, the people perish: but he that keepeth the law, happy is he.”*

The difference is that our forefathers had something real and firm to aim for.

But there is one very important feature that we should not overlook about Abraham's faith.

The outworking of God's wonderful promises required the faith, and full co-operation and obedience of his wife Sarah!

We read in Genesis 17:15-16;  
THE COVENANT VISION.

*"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."*

The name 'Sarah' means, "captain; commander; to rule". How very significant when we compare the situation of Abraham and his wife, with Jehovah and His wife. The name "Israel", as we know, means, "to rule with God". Surely there is a lesson here for our nation today. The Sacred Account never once records where Sarah did not implicitly co-operate with, and obey, her husband. They lived in what we might call continual marriage bliss. What a difference it would have made, and still would make, if we, as a nation, had separated ourselves from all the other worthless god/husbands we have taken to ourselves over the thousands of years since our forefathers, and remained faithful to our intended husband, The Lord God Jehovah! But let us not despair. It is the stated intention of the Lord God of Israel to achieve just this. He has promised that He will be remarried to His former wife, as a result of having died to redeem us. His Law required that the former husband must die for the wife to remarry, and that is exactly what happened at Calvary.

But the account of Abraham's faith doesn't end here. The supreme test was yet to come in Abraham's life. We remember that God had promised Abraham that His seed would continue in and through Isaac. Now Isaac himself was the product of a very special miracle. God went to no end of trouble to provide for his birth. It was one of the great miracles of the Bible. His wife, Sarah, was well past the age of bearing children, as was Abraham in becoming a father. Let us look at the evidence. In Genesis 17:15-17;

*"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.*

*Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"*

Then we look at Genesis 18:10-14;

*"And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.*

*Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.*

*Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?*

*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."*

This is confirmed in Hebrew 11:11-12;

*"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.*

*Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."*

It is of great interest to note that the wives of all three Patriarchs of Israel, Sarah, Rebecca, and Rachael, were barren, and gave birth as a result of a special miracle by God. No wonder their progeny became a miracle nation.

The point to be noted however, is that after going to so much trouble to produce Isaac in the first place, God now gave Abraham instructions to slay him and offer him up as a burnt offering to Himself. We can well ask, how on earth could Abraham's seed be called in Isaac if Isaac died before becoming THE COVENANT VISION.

a father? Remember, he was only a lad when this incident took place, as recorded in Genesis chapter 22.

There is no doubt whatsoever that Abraham intended to carry out this command. And this is where Abraham's faith reached the ultimate heights. He knew that God would supply a sacrifice, but had no idea as to how this would happen. But one thing was for sure. He never ever doubted the fact that God would carry out His covenant through this lad who he was about to kill. We only find out what sustained Abraham in this situation when we read of the event 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."*

Abraham knew what most folk even today find it difficult to accept; that is, that God will even raise people from the dead in order to accomplish His purposes for this world.

**And it's just about to happen again,  
and for the very same reason!!**

Abraham more than earned his place as a "**Hero of Faith**". As members of Abraham's race, we should do everything in our power to emulate his example, as stated in Romans 4:3;

**"For what saith the Scripture?  
Abraham believed God,  
and it was counted unto him  
for righteousness."**

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# OUR PROTECTIVE GOD.

By Bruce Horner.

## PART 13.

### THE ANGELS OF MONS and

### THE WHITE CAVALRY.

**J**in the Second Book of Kings, and at the end of the 17th verse, it is written:-

*“...behold the mountain was full of horses and chariots of fire round about Elisha.”*

The Book of Isaiah is full of promises of Heavenly aid to Israel. Chapter 41, verses 8 to 14 reiterates this fact:-

*“But thou Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend..fear not, for I am with thee: be not dismayed, for I am thy God..I will uphold thee with the right hand of My Righteousness. Behold all those that were incensed against thee shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish..fear not thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord thy Redeemer, the Holy One of Israel.”*

We are also told in subsequent chapters that God created Jacob, and Israel has He redeemed; and we are instructed “*to call upon Him in the Day of Trouble, and He will deliver us.*”

During the World War of 1914-18, there were certainly two outstanding occasions when God fulfilled His Promise, as far as Great Britain was concerned, in a most noticeable manner. In

the early months of World War I the 'contemptible little British Army' - as the German High Command termed it - was hurriedly equipped and sent across the Channel to support the French and Belgian Allies; but these combined forces were far weaker in guns and man power than the Germans, and so, fighting a dogged rear-guard action, they fell back before the terrific impact of massed enemy attacks. Serious defeat and tremendous losses appeared inevitable; but, during two days fighting around Mons, the German advance was halted long enough to allow the British Expeditionary Force to withdraw.

Much has been written on the subject of the Angels of Mons and there have been many versions of the phenomena, but it is not inconsistent to believe that they are all substantially true though they differed in certain aspects. A number of accounts are gathered together and examined by Harold Begbie in his book, "On the Side of the Angels", and few readers will remain unconvinced that both British and German troops were aware of supra-natural intervention during the battle.

The magazine "This England" subsequently recalled these events in its pages in the following words:

In the summer 1982 edition of "This England", a correspondent in "Postbox" inquired about the mystery from the First World War which became known to our troops as "The Angels of Mons". Apparently, though outnumbered three to one and on the verge of annihilation by advancing Germans, a heavenly host intervened between the rival armies thus saving the British and causing the enemy to flee in panic.

True or false? Controversy has raged on the subject ever since it was first reported and in an attempt to present all the known facts this is a reprint of the entire testimony of a principal witness, Captain Cecil Wightwick Hayward, formerly Staff Officer in the 1st. Corps Intelligence, British Army Headquarters.

He refers to two incidents - the "Angels of Mons", an event claimed to have been seen in late August 1914 - and an even more remarkable phenomenon known as "The White Cavalry" which occurred during July, 1918 and was witnessed by the Germans. Captain Hayward's testimony is printed below.....

The first of these visions was near the town of Mons, during the battle of that name between the German forces and the British Army, towards the end of August, 1914. The German Army, after sweeping all resistance aside, had advanced on a

wide front right into the heart of Belgium and France. Although the Belgians, French and British put up a stout defence, it was principally against the British that the heaviest enemy attacks were launched. Our troops greatly outnumbered, had been fighting continuously for several days, with little or no rest, and our men were almost dropping from fatigue after a prolonged rearguard action during which we lost numbers of men and guns. Serious defeat appeared inevitable, especially as we had practically no reserves ready. It was realised that a "Day of Trouble" had arrived, and that God alone could help us. Churches were crowded with the whole of the British Nation at prayer.

Then occurred the event afterwards known as the appearance of the "Angels of Mons", in answer to national prayer. Of several accounts referring to the appearance of "Angels" the following two are typical, both having been related by British soldiers who vouched for the occurrences as having been observed by them personally.

While a detachment of British soldiers was retiring through Mons under very heavy German artillery and machine-gun fire in August 1914 they knelt beside a hastily erected barricade and endeavoured to hold up the enemy advance. The firing on both sides was very intensive, and the air reverberated with deafening crashes of exploding shells.

Suddenly, firing on both sides stopped dead and a silence fell. Looking over the barrier, the astonished British saw four or five wonderful beings much bigger than men, between themselves and the halted Germans. They were white robed and bareheaded, and seemed rather to float than stand. Their backs were towards the British, and they faced the enemy with outstretched arm and hand as if to say: "Stop. Thus far and no further." The sun was shining quite brightly at the time. Next thing the British knew was that the Germans were retreating in great disorder.

On another occasion, the British were in danger of being surrounded by the Germans, and had lost numbers of men and guns. Just when matters seemed hopeless, the heavy enemy fire suddenly stopped dead and a great silence fell over all.

The sky opened with a bright shining light and figures of "luminous beings" appeared. They seemed to float between the British and the German forces, and to prevent the further advance of the enemy. Some of the German cavalry were

advancing and the officers and men were unable to get their horses to go forward.

Before the surprised British were able to realise what had happened, the whole of the apparently victorious enemy force were retreating in great disorder. This allowed the British and the Allied Armies to reform and fall back upon a line of defence several miles further west, where they "dug in". Then began the period of "trench warfare" which continued for over three years, with varying fortunes to either side until the Spring of 1918.

The second occasion of angelic intervention became known as

## THE WHITE CAVALRY

The following account of what occurred between the months of April and August, 1918, I (Captain Cecil Wightwick Hayward) can personally vouch for as being true; as far as that area of the front line trenches is concerned, lying roughly between the town of Bailleul, some fifteen miles south of Ypres, and the town of Arras, some fifteen miles south of Bethune, in La Bassee (France).

I was responsible for the intelligence on this sector of the battle area, and therefore made my headquarters in the bright little town of Bethune, as it was a very good strategical position, and had also remained practically untouched by enemy shell fire, although it was barely three miles from the trenches just across the La Bassee Canal.

It was an anxious time for Great Britain. The British troops had been in the trenches fighting for weeks without rest or relief, owing to the fact that reserves were practically exhausted.

It was at this juncture that Portugal came in on our side, and raised a conscripted Army which landed in France early in March, 1918. Towards the end of that month I was instructed by Headquarters that a Portuguese force would be passing through Bethune shortly in order to take over a sector of the front line trenches just in front of Bethune, so as to relieve the British who had been holding it for so long.

It was evident that the enemy was about to intensify this offensive shortly, with a greater concentration of men and heavy guns. On our side, especially between March and June, our troops had been greatly reduced in numbers by heavy casualties

in the prolonged fighting during those months, and our reserves were practically exhausted.

Although by the middle of May the United States of America had decided to join Great Britain and her Allies, their troops were still being formed, though the first contingent was on its way across the Atlantic. Later on, they came over at the rate of 50,000 weekly; but these reinforcements were not available for the front line much before the middle of June, according as they were dispatched to the various sectors.

As things stood, owing to the vigorous enemy action against the Allied lines to the north of Bethune, the line from La Bassee to Lens and Arras was left in a "pocket" which was liable to be "hemmed in" at any moment, with all the troops, ammunition, arms and equipment it contained.

It was highly improbable that the Portuguese troops, who had by now taken over the La Bassee trenches in front of Bethune, would make much difference to the enemy's plans. Indeed, they did not, for though there had been a temporary lull in the roar of the gun fire, it broke out again shortly afterwards with intensified fury. So tremendous was the reverberating crash of concentrated shell and high explosive fire, that it literally shook the ground and dazed us, though we were nearly three miles behind the front line.

It fell with a dense hail of shrapnel and lead on the unfortunate Portuguese, practically blotting them out wholesale, and thus causing a gap in our front line, through which the enemy began to pour in mass formation. The few Portuguese left came staggering through Bethune, having thrown away their arms and equipment in their mad desire to get away from the hell behind them as quickly as possible.

Shortly afterwards they were followed by British troops, whose flank had been turned, and who were retiring in good order, keeping up a stiff rearguard action as they went.

In Britain everyone was asking: "Would the Germans get through to Paris?" "Would the Americans arrive in time to check their advance?" "Will the English ports be shelled shortly by German big guns from the coast of France?"

But then we remembered the "Angels of Mons" and once again the whole British nation was called to prayer. The President of the United States summoned the American people to do likewise; and united prayer went up from all the English-speaking peoples.

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In the meantime, the enemy shell fire, which had been largely directed against the shattered town of Bethune, suddenly lifted and began to burst on a slight rise beyond its outskirts. This open ground was absolutely bare of tree, houses or human beings, yet the enemy gun fire broke on it with increasing fury, and was augmented by heavy bursts of massed machine guns which raked it backward and forward with a hail of lead. We stood looking in astonishment.

"Fritz has gone balmy, Sir," said the Sergeant, "what in the world is he peppering the naked ground for?"

"I can't think," I replied. "Get along down to the canal and see what is happening there."

I followed him shortly afterwards, being eager to see for myself, as there were obviously no troops within sight against whom the Germans could be directing their fire.

As I made my way over the scattered debris of the ruined houses, the enemy's fire suddenly ceased, and a curious calm fell on everything. I went on wonderingly, and got outside the town. Then a lark suddenly arose from the remains of a meadow, and soared up, up, up, singing a trilling song which rings on my inward ear today, when I think of it.

I saw my Sergeant and men standing on the edge of a shell hole waving their tin hats. They shouted out:

"Fritz is retiring!"

Indeed he was. Outlined on the slight rise by the La Bassee village, and as far as we could see, was a dense line of German troops, who a short time before had commenced a forward movement to victory, in mass formation. This line suddenly halted, and, as we watched, we saw it break!

Before our astonished eyes, that well-drilled and seemingly victorious army broke up into groups of frightened men who were fleeing from us, throwing down their arms, haversacks, rifles, coats and anything which might impede their flight.

It was not long before my Sergeant arrived with two German officer prisoners, and was soon followed by Tommies bringing in batches of twenty or so at a time.

Briefly, the statement the senior German officer made was as follows: The order had been given to advance in mass formation, and our troops were marching behind us singing their

way to victory; when Fritz my lieutenant here said: "Herr, Kapitan, just look at that open ground behind Bethune, there is a brigade of cavalry coming up through the smoke drifting across it. They must be mad, these English, to advance against such a force as ours in the open. I suppose they must be cavalry of one of their Colonial forces, for see, they are all in white uniform and are mounted on white horses."

"Strange," I said, "I never heard of the English having any white uniformed cavalry, whether Colonial or not. They have all been fighting on foot for several years past, and anyway, they wear khaki, not white."

We saw the shells bursting amongst the horses and their riders, all of whom came forward at a quiet walk trot, in parade ground formation, each man and horse in his exact place.

Shortly afterwards, our machine guns opened a heavy fire, raking the advancing cavalry with a dense hail of lead. But they came quietly forward, though the shells were bursting amongst them with intensified fury, and not a single man or horse fell.

Steadily they advanced, clear in the shining sunlight; and a few paces in front of them rode their Leader - a fine figure of a man, whose hair, like spun gold, shone in an aura round his bare head. By his side was a great sword, but his hands lay quietly holding his horse's reins, as his huge white charger bore him proudly forward.

In spite of heavy shell, and concentrated machine gun fire, the White Cavalry advanced, remorseless as fate, like the incoming tide surging over a sandy beach. Then a great fear fell on me, and I turned to flee; yes I, an Officer of the Prussian Guard, fled, panic-stricken, and around me were hundreds of terrified men, whimpering like children, throwing away their arms and accoutrements in order not to have their movements impeded ..... all running. Their intense desire was to get away from that advancing White Cavalry; but most of all from their awe-inspiring Leader.

That is all I have to tell you. We are beaten. The German army is broken. There may be fighting, but we have lost the war. We are beaten - by the White Cavalry .....I cannot understand."

During the following few days I examined many prisoners, and in substance, their accounts tallied with the one given here. This is in spite of the fact that at least two of us could swear that we saw no cavalry in action, here or elsewhere,

at that particular time. Neither did any of us see so much as a single white horse either with or without a rider. But it was not necessary for us to do so, the evidence of their presence had to come from the enemy.

Shortly after this, the American forces came into action on the whole front, and about the second week in July there was a general advance which resulted in the capture of over 4,000 enemy and 100 guns on the sector between Bethune and Ypres during the ensuing weeks.

It is interesting to note that official reports give July 11th as the date of the Allied advance, for by November 11th, 1918, at 11.00 am the war had ended and an Armistice was declared. Between these dates the British and Allied forces captured 385,000 prisoners and over 5,000 guns.

### THE NATIONAL DAY OF PRAYER, AUGUST 4, 1918

Again and again there has been unmistakable evidence of direct answers to National Days of Prayer, especially so when it is truly representative through the Sovereign, as head of Church and State, together with the Ministers of the Crown and both Houses of Parliament. The following extracts are from an article entitled 'Calling the Nation to Prayer,' in The National Message dated September 13, 1939.

'On August 4, 1918 - the fourth Anniversary of Britain's Declaration of war against Germany - special services of thanksgiving and intercession were held all over the country. It was by no means the first time during the Great War that services of intercession were held throughout the British Isles. But this occasion was unique in that it was formally led by King George V, with both Houses of Parliament, at St. Margaret's, Westminster. Indeed it proved to be an unprecedented Act of State, which had the most miraculous results.

'To appreciate the full significance of what followed it is necessary to recall that in March, 1918, the British Army had suffered a serious reverse in the breakthrough of the Germans at the part of the line held by the Fifth Army, and the months which immediately followed this disaster represented a period during which the war morale of the British people was at its lowest ebb. Now comes the National Day of Prayer, August 4,

1918, and it is only necessary to search through the pages of The Times - or any of the other national dailies - to see the miraculous way in which the tide was turned from that date and the Allied Cause was swept on to victory.

'An Allied attack was begun on August 8, commencing an advance which never ceased until the Armistice was signed on November 11, 1918. The Times' special correspondent described the new offensive as a brilliant success, and declared: "Victory was in the air".

'On August 10 The Times' headlines read: "The New Allied Offensive. Prisoners 17,000". The leading article declared: "The new offensive initiated under the command of Sir Douglas Haig is one of the greatest and most gratifying surprises of the war. Even the weather favoured the Allies, for the assault was launched under cover of a thick mist. No offensive in which the British Army has participated has ever made so much progress on the opening day." Reports received from German sources confirmed the significance of this remarkable and surprising change of fortune in the complaint that "the Allies were favoured by a thick fog".

'It is not necessary to search the papers beyond August 31, when The Times' leader summarised the events of the previous twenty one days by saying: "During the last day or two the pace of the German retreat on the Western front has accelerated, and this is a good sign. Armies claiming to retire by their own choice do not hurry back as the Germans have been doing."

'Here was the great advance fully launched in a flowing tide which swept all before it until the armies heard the call "Cease Fire!" on Armistice Day.

Surely it was more than mere coincidence that depression was turned into triumph immediately following the National Day of Prayer. Victory was in the air from that day and forward.'

## THE WHITE COMRADE

In her booklet "The White Comrade" (published in 1915) Miss Phyllis Campbell who had nursed the wounded after the Retreat from Mons - quotes the testimony of an Army chaplain, the Rev. A. A. Boddy, Vicar of All Saints', Sunderland, who had just returned home after two months'

ministerial work at the Front. He had several opportunities of investigating the story of the "vision" at Mons. The evidence, he says, though not always direct, was remarkably cumulative, and came through channels which were entitled to respect. Supernatural angel forms had, he believed, been seen. He was reminded of the Biblical prophecies that at the time of a great crisis on the earth "great signs shall there be from Heaven."

A lady, whose name and address he holds, while nursing in a convalescent hospital, was told by a patient that at a critical period in the retreat from Mons they saw an angel with outstretched wings, like a luminous cloud, between the advancing Germans and themselves. And at that moment the onslaught of the Germans slackened. Unable to credit the story, she was discussing it later with a group of officers, when a colonel looked up and said: "Young lady, the thing happened. You need not be incredulous, I saw it myself."

From a separate source she tells of a hospital nurse who had been attending to a wounded British soldier. She asked him "Do you believe in God?" He answered, "I do now, but I used not to. But since the battle of Mons my opinions have changed." Proceeding, he said: "We had a terrible time, and at last a company of us were hemmed into a large chalk pit. Suddenly I looked up, and encircling the top of the pit was a ring of shining Angels. As the German cavalry rushed up, the horses saw them, and there was a general stampede. Our lives were saved, and the Germans were put to confusion."

Seven soldiers, including officers, saw the Angels. The soldiers gave their names and addresses, and the nurse wrote and had the story authenticated, one officer writing, "It's all perfectly true."

A personal friend wrote a letter to Miss Campbell in 1915 saying: "An old clergyman came up to me at a garden-party, and reminding me that I had first told him of the Visions, he went on to say he had lately met a soldier at Lyndhurst who had seen the Vision; he was very modest about it, and didn't like to talk much of it, but he said he was quite ready to take an oath in a court of law as to having seen it."

Nurse Campbell goes on to speak of tending the wounded fresh from the battlefield:

"At 4.30 in the morning, we stood on the end of the platform, watching the train crawl through the blue-green of the forest into the clearing, and draw up with the first wounded from THE COVENANT VISION.

Vitry-le-Francois. It was packed with dead and dying and badly injured.

"I was bandaging a man's shattered arm with the Major instructing me, while he stitched a horrible gap in his head, when Madame de A—, the heroic president of the post, came and replaced me. 'There is an English in the fifth wagon', she said. 'He demands a something - I think a holy picture.'

"The idea of an English soldier demanding a holy picture struck me, even in that atmosphere of blood and misery, as something to smile at, but I hurried away. The English was a Lancashire Fusilier. He should have been in a state of collapse from loss of blood, for his tattered uniform was soaked and caked in blood, and his face paper white under the dirt of conflict. He looked at me with bright courageous eyes, and asked for a picture or a medal (he didn't care which) of St George.

"I asked if he was a Catholic. 'No, he was a Wesleyan Baptist (I hope I have it right), and he wanted a picture or a medal of St George, because he had seen him on a white horse, leading the British at Vitry-le-Francois, when the Allies turned.

"There was an R.F.A. man, wounded in the leg, sitting beside him on the floor. He saw my look of amazement, and hastened in. 'It's true, Sister', he said. 'We all saw it.'

The above article in *This England* was followed by a number of letters to the editor which I will also reproduce.

### **A VETERAN RECALLS**

SIR: I am in possession of the Mons Star and the story as I know it was this. We were retreating in face of overwhelming odds by the German Army, when suddenly they surrendered. An officer, an NCO and a private were interviewed separately and all told the same story. They said they saw the "Egyptian Cavalry" advancing in their white robes! I was not in the actual battle but was in a different section of the line at the time. I am now aged 91.

—PHILIP TAYLOR, HALL GREEN,  
BIRMINGHAM.

### **WE HAVE A GUARDIAN**

SIR: Years after the 1914-18 war a great friend of mine married a German officer who had seen the Vision of the "White

Cavalry" and he told her the story just as you can read it in a booklet entitled "We Have a Guardian" compiled by W.B.Grant. In that booklet you will see how down the ages Britain has been guarded by Almighty God and always after days of National Prayer miracles or something special has happened.

(MRS) M.C.WILLIAMS, CAPE TOWN, SOUTH AFRICA

## ANSWER TO A PRAYER

SIR: I was only a boy, but I well remember the anxiety in the country over the terrible battles raging in France and Belgium with losses of men and wounded returning with unbelievable accounts of their experiences. Two soldiers, unrelated, and who did not know each other, told me and my father they saw angels hovering in the sky and the Germans retreating. The first soldier told us that most of the men in his line were either dead or wounded and there were very few of them left to fight on. They were retreating when suddenly they saw the Germans also retreating, and at that moment in the sky were angels hovering over the battlefield - he avowed it a fact.

The other soldier told me that they captured a German officer who asked: "Wherever did you get your men from? We kept shooting you down but you kept on coming on at us." So it looks as if the Germans saw the angels as men, as well as our own troops seeing them.

At that time there had been in various parts of the country a call to prayer, and I remember the local clergyman coming to school for morning prayers, which deeply affected most of the school, for there were children there whose fathers had recently been killed, and he asked our Heavenly Father "to be a husband to the widow and a father to the children" - this came from his heart.

King George called for a National Day of Prayer when it seemed as if we had lost everything and were about to give up. So the "Angels of Mons" at that time were an answer to our prayers, and in that sense not a mystery. --- G.WILSON REVILL, BERLINGHAM, WORCESTER.

## 'BOWMEN' FICTION

SIR: Last year, while preparing a slide illustrated documentary based upon the book "We Have a Guardian" by W.B.Grant, I THE COVENANT VISION.

researched quite deeply into this apparition and also the equally remarkable phenomenon which became known as "The White Cavalry". Among the 13 books and 10 periodicals that reported the "angels" there is the well-known account by Captain Wightwick Hayward.

Another like-minded author was Harold Begbie whose book *On The Side of the Angels* countered a fantasy concocted by Arthur Machen writing for the *Evening News* which he called the "The Bowmen of England", telling how the ghosts of the archers of Agincourt appeared. "Angels" he never mentioned. It was his way of discrediting something he scorned. Merging his fiction with the incident in an article published in *The Great War* magazine, he claimed to have "invented" the Angels of Mons, "a projection of my own fancy, a tale out of my own head" to quote his own words. But it was the Bowmen of England he made up, not the Angels of Mons, although editorially the two were made synonymous.

I find myself without any unquestionable explanations to these phenomena. Let it also be said, come up against these things of the spirit and the sceptic will envelop them in fallacy, fiction and falsehood. Accepting the many convictions of their having happened, might not one have expected that some records of the incidents would have been made in despatches from the front and war diaries? \* ---BOB DANVERS WALKER, DIDCOT, OXON

\* They were - a Brigadier-General mentioned the story of the "Angels" long before Machen's entirely fictional account of so-called "Bowmen". See the next letter. Machen, a Welsh freelance journalist, was an occultist and anti-religious. By later admitting his fictional account he sought to discredit the entire story. Unfortunately many modern writers researching the "Angels" story stop short at Machen's account and dismiss the whole thing - perhaps this is what the anti-religious movement wanted in the first place! --Editor.

#### A GENERAL'S LETTER

SIR: In his book *The Smoke and the Fire: Myths and Anti-Myths of War 1861-1945* (Sidgwick & Jackson 1980) John Terraine writes:

The Battle of Mons, the first action of the British Expeditionary Force in the First World War, was fought on 23rd August; it entered the realm of legend within a fortnight, and remains firmly there. As early as September Brigadier-General John Charteris recalled in a letter that the story of the Angel of Mons was going strong through the 2nd Corps....how the Angel of the Lord on the traditional white horse, and clad all in white with flaming sword, faced the advancing Germans at Mons and forbade their further progress."

Very soon similar stories were appearing in the British Press, most notably one by Arthur Machen entitled "The Bowmen" in the London Evening News on 29th September. Machen substituted "the bowmen of Agincourt" for the Heavenly Host as allies against the "Prussian Hordes" and claimed that his story was the unwitting origin of all accounts of supernatural intervention in the Mons campaign. It was no such thing: General Charteris's letter preceded Machen's story by over three weeks, and there were others. Private Frank Richard's wrote of the retreat from le Cateau (26th August) "If any angels were seen on the Retirement, as the newspaper accounts said they were, they were seen that night. March, march, for hour after hour, without no halt: we were now breaking into the fifth day of continuous marching with practically no sleep in between..." — SHIRLEY SEATON, LONDON.

### LIGHT IN THE SKY

SIR: I went through World War I from start to finish -- 14 August 1914 to 19 April 1919 — without a break, except for leave: without a wound, though hit many a time, and I experienced many near misses. The "Angels" must have guarded me! In August 1914 I was RQMS (11th Hussars) and on the retirement from Mons was with the regimental transport, Echelon B. We witnessed the Battle of Le Cateau from afar and as we rested in bivouac that night I was fascinated by the lighting up of the sky. It was no wonder that men considered the clouds as angels. In my opinion the effect was caused by searchlights from both our army and that of the enemy. — CANON W.M. LUMMIS, M.C., WYMONDHAM, NORFOLK.

## ANGELS ON HIGH

SIR: In my very early life, around 1919, I recall my father had returned from attending a Sunday evening service at the Methodist Chapel at Thirsk, saying he had heard "a wonderful sermon from a lay preacher, a young man who had fought at the Battle of Mons in August 1914." And he went on to recount the preacher's experience at that battle. As our soldiers advanced and the enemy fell back this young man noticed a wounded German soldier pointing excitedly at the sky. "I bent down to give him a drink from my water bottle" the preacher went on, "and the German soldier gasped: "Angels, Angels, they hef stopped us." —WILLIAM FOGGITT, THIRSK, N. YORKS.

A final note concerning angels may be added to the forgoing by the following Press Report from the DAILY MAIL which appeared 25 January 1940, creating widespread comment.

### BATTLE WEARY FINNS SEE ANGELS.

"Instead of guns and bombs and tanks, the principal news from Finland to-day is of "angels." Battle-weary Finnish troops say they have seen them north of Lake Ladoga.

They speak of Gigantic white figures with arms stretched out in the sky as if to protect them from the repeated attacks launched from the Russian lines.

Perhaps three days of fighting with no sleep or rest is having its effect. Whatever the explanation, they are as convinced as the thousands of British and French troops who "saw" and believed in the "Angels of Mons" during the last war.



*"I will lift up mine eyes unto the hills, from whence cometh my help.*

*My help cometh from the LORD, which made heaven and earth.*

*He will not suffer thy foot to be moved: he that keepeth thee will not slumber.*

*Behold, he that keepeth Israel shall neither slumber nor sleep."*

Psalm 121:1-4.

# THE RESURRECTION IN HISTORY AND PROPHECY.

## Part One.

By C. R. Dickey.

Courtesy Destiny Letter Service.  
P. O. Box 177 Merrimac  
Massachusetts. 01860-0177 USA.

**F**oremost among the elemental instincts of the human heart, and the most pronounced, is man's desire to live. Poverty may lurk at his door, persecution may dog his steps, wearisome toil may burden his days and heartache make his nights long and restless -- even so -- man wants to live. Some tomorrow will change the tide of events; for "hope springs eternal in the human breast."

The universal love of life finds rapturous expression in Mana-Zucca's musical setting of a lyric by Irwin M. Cassel. The following is a portion:

"I love life-so I want to live  
and drink of life's fullness,  
    Take all it can give;  
    I love life,  
Every moment must count  
    To glory in its sunshine,  
    And revel in its fount;  
    I love life,  
    I want to live,  
    I love life."

Although man clings so tenaciously to life, he has never been able to thwart or escape the inevitability of death. Ever since the defection of Adam, humanity has been faced with death; and from the day of his transgression to the present hour, the most absorbing problem confronting his posterity is the question, "If a man die, shall he live again?"

With few exceptions the centuries preceding Christ maintained complete silence on the question. The first recorded break in the chain of death is in Genesis 5, where we read:

*"Adam lived ...and died; Seth, Enos, Cainan, Mahalaleel, and Jared lived ...and died."*

Then comes a terse and startling sentence that opens up a whole new realm of possibilities:

*"All the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not: for God took him."* (Gen. 5: 23-24.)

After this amazing episode, the chapter continues as it began by listing other generations of men who lived and died.

Further light is given on the subject in Hebrews 11: 5:

*"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."*

From Ecclesiasticus 44: 16, we learn also that:

*"Enoch pleased the Lord, and was translated, being an example of repentance to all generations."*

There are many things we would like to know about Enoch. While the record leaves some of our questions unanswered, the few pertinent facts which we do know concerning the patriarch's character and destiny are sufficient to shed a broad beam of light down the vistas of the intervening millenniums. These facts are unequivocal evidence that the power of God never has been circumscribed by death. Surely that knowledge alone is enough to make a thinking man "follow on to know the Lord." For in so doing he too may walk with God, learning as he goes the formula which dispels fear and puts a song of hope in the heart.

Historic evidence broke the silence of death again in the days of Elijah and Elisha. Elijah was used by the Lord to release

a widow's son from death. Looking on the living child after the miracle, the woman exclaimed:

*"Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."*

(I Kings 17: 24.)

There came a day when the great prophet's mission was finished and the time of his departure was at hand. Let us read again the graphic account of his ascension in 11 Kings 2: 9-13:

*"Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.*

*"And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan."*

Elisha did not escape death, as did his renowned predecessor; however, like Elijah, he was used by the Lord to perform a great miracle. In response to an urgent appeal from the "great woman" of Shunem, he raised her son from the dead (II Kings 4: 8-37).

The long silence of death and its mysterious power over mankind were broken forever when Jesus went about His Father's business in Judea, preaching, teaching, healing the sick and raising the dead. Though death will not be completely abolished until the Second Advent, it was His First Advent that marked the beginning of its end.

Many miracles of healing and restoration took place during the brief span of our Lord's ministry. Three times He

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raised the dead to life. The number of times He performed this supreme miracle is in itself important, because in biblical law any matter is established "at the mouth of three witnesses." Therefore, the raising of the widow's son, the daughter of Jairus and Lazarus established before the courts of earth and heaven the power of Jesus over death and the grave. Their three living bodies bore witness which neither man nor demon could refute or destroy.

Evidence bearing on the certainty of life after death comes also from the Mount of Transfiguration. The transcendent glory of the scene beggars description. Matthew, Mark and Luke give almost identical accounts of the awe-inspiring manifestation which has been called "a picture of the future kingdom":

*"After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias [Elijah] talking with him ....As they came down from the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of man be risen again from the dead." (Matt. 17: 1-9.)*

Luke adds the following information which is not mentioned in Matthew and Mark:

*"There talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."*

(Luke 9: 30-31.)

Dr. Scofield, in his Reference Bible, makes this interesting comment on the transfiguration:

*"The transfiguration scene contains, in miniature, all the elements of the future kingdom in manifestation: 1) The Lord, not in humiliation, but in glory; 2) Moses, glorified representative of the redeemed who have passed through death into the kingdom; 3) Elijah, glorified, representative of the*

redeemed who have entered the kingdom by translation".

In applying the transfiguration to the Kingdom, it seems that Dr. Scofield missed an observation of still greater significance; namely, that the three apostles actually witnessed Moses, representing the Law, and Elijah, representing the Prophets, in conference with Christ, the triumphant King of the Kingdom. It is well in this connection to recall a statement made by Jesus to His disciples immediately after His resurrection:

*"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures."* (Luke 24: 44-45.)

This brings us now to the resurrection of Christ Himself, which, unquestionably, is the most stupendous and far-reaching event in the history of the world. It aroused the disciples from the apathy induced by His death on the cross. They went forth without further doubt or hesitation to proclaim, with great joy, the meaning and power of His resurrection.

The apostles declared that the resurrection established the redemptive character of Christ's death. His resurrection demanded a new interpretation of His death. As one scholar explains it:

**"The resurrection showed the death to possess a God-ward validity, affecting the Divine relations with mankind. It was the Divine response to the death, and the explanation to mankind of its meaning. The resurrection, says Horn in a striking phrase, is the 'Amen' of the Father to the 'It is finished' of the Son."**

Furthermore, the apostles regarded Christ's resurrection as proof of His Messiahship. On the basis of the resurrection, Peter makes the following statements:

*"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have*  
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*crucified, both Lord and Christ-the Prince of life, whom God bath raised from the dead; whereof we are witnesses ....Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved ....Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins ....We are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick [living] and dead."*

(Acts 2: 36; 3: 15; 4: 12; 5: 31; 10: 39-42.)

Christ's resurrection was considered, by the apostles, as evidence of his divinity. Paul begins his letter to the Romans with this thought:

*"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."*

(Rom. 1: 1-4.)

Pertaining to this point, we quote from "A Dictionary of Christ and the Gospels," published by Charles Scribner's Sons:

**"Here the essence of the gospel, that is, of Christianity, is said to be concerning God's Son. And the expression 'God's Son' is, says Meyer, not by any means to be taken merely as a designation of Messiah; it is in St. Paul a Son who has pre-existed and proceeded out of the essence of the Father, like Him in substance. The gospel of God concerning His son is concerned with Sonship in**

the highest of all senses. It designates neither adoption nor official place, but personal equality. God's son, then, is viewed by the Apostle in two aspects, which both represent constituent elements of His nature, according to the flesh and according to the spirit of holiness. The former describes His humanity, the latter His higher Self. Regarded in the former aspect, He was born of the Dynasty of David; regarded in the latter, He was declared to be the Son of God." (Vol. II, p. 512.)

The resurrection of our Lord is the foundation of Apostolic Christianity. All the apostles declare this truth, but none saw it with more clarity or defended it with more fearlessness than Paul. Denial of Christ's resurrection and its consequences to Christianity drew out his brilliant dialectic power in I Corinthians 15: 12-19:

*"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."*

W. J. Sparrow Simpson makes the following profound comment on Paul's argument in "A Dictionary of Christ and the Gospels":

**"That St. Paul's estimate of the place of Christ's resurrection in Christianity is profoundly true seems proved, conversely, by the invariable results which follow upon its denial. Without belief in the resurrection there may easily exist a reverence for the moral sublimity of Christ's character, and a glad**

recognition of the religious value of His prophetic instruction. But these are widely different from faith in Him as understood by St. Paul. All distinctively Christian belief in Jesus has been founded on a knowledge of His resurrection. It is this which has characterized and determined the nature of the faith which men have placed in Him. To their minds there has been a revelation which the Risen Christ has made, and which He could not have made otherwise than as having risen.

"As an historic fact, it has been His resurrection which has enabled men to believe in His official exaltation over humanity. It is not a mere question of the moral influence of His character, example, and teaching. It is that their present surrender to Him as their Redeemer has been promoted by this belief, and could not be justified without it. Indeed, those who deny His resurrection consistently deny as a rule His Divinity and His redemptive work in any sense that St. Paul would have acknowledged. Pauline conceptions of Atonement are intimately bound up with Pauline conceptions of Easter Day. The former do not logically survive the rejection of the latter. Thus it comes naturally to pass that denial of the resurrection issues ultimately in another religion, which, whatever may be said about it, is not Apostolic Christianity. The whole doctrine of reconciliation through the Word's assumption of the flesh, redemption by incarnation, moral death and rising again of the individual believer in and with Christ, are inseparable from Christ's own resurrection." (Vol. H. P. 514.)

From this review of the resurrection in history, let us turn to a consideration of the resurrection in prophecy as related to man's future state. It is a subject of intense interest to many individual believers in Christ, who are in a quandary as to the ultimate destiny of man: for, notwithstanding Christ's empty grave and His bodily restoration, they still question the reality of a similar experience for themselves.

(to be continued).  
September/October, 2000.

# HAGGAI

## Part One.

A Study by  
Frank W. Dowsett.

**J**ust as Zephaniah was the last prophet through whom God spoke prior to the 70 year captivity, so Haggai was the first prophet though whom God spoke after the captivity, thus separating their respective ministries by some 70 years. His name means "Festal or Born on a Feast Day", and we are given no other information about him other than the fact that he was used by God as a messenger. In chapter 1, verse 13, he is referred to as "The Lord's Messenger in the Lord's Message". He was contemporary with Zechariah's early years, at about B.C. 410.

This is quite an important aspect of his ministry to note, because he obviously could not be prophesying about events which had already happened prior to the captivities, indicating that his messages and prophecies related to future times.

His entire prophesy consists of four distinct messages which we will study in the same order.

1. That of the 1st day of the 9<sup>th</sup> month. 1:1-11.
2. That of the 2nd day of the 7<sup>th</sup> month. 2:1-9.
3. That of the 24<sup>th</sup> day of the 9<sup>th</sup> month 2:10-19, and
4. That of the same date 2:20-23.

## The First Message. Hag. 1:1-11.

We read in verse 1;

*"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,"*

In studying God's Word, we must always keep in mind that God never includes information which is superfluous. Everything is there for a purpose, and is intended for our growth in knowledge. As we read in II Timothy 3:16-17;

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

The first thing we note is that the prophecy is given on the first day of the month, which was always a Sabbath, and thus a Feast Day. Hence the meaning of the prophet's name, and the important relationship of Israel's Feast Days. This commenced the month of Elul, which corresponds with our August-September. It was thus the month immediately preceding the month of Tisri, the first day of which is the Feast Day of Trumpets. How appropriate was the timing of this exhortation, having specific reference to the houses they were building, in comparison with the "booths" they were about to erect during the feasts of the following month wherein the Lord God of Israel would dwell with them.

The second thing we notice is the names of those to whom his message was directed. Remember, we are studying this from the point of view of prophetic illustration and application, especially to the future of God's Israel people.

In this respect, their names are most significant. The first is "Zerubbabel" whose name means "sown in Babylon" where he was apparently born. He was of the royal line of Judah, and an ancestor of our Lord Jesus Christ. He led the exiles returning from the Babylonian captivity, and ultimately became the

Persian Governor under Darius. He worked alongside Joshua the High Priest in the restoration of Jerusalem.

The second name mentioned is "Shealtiel", the father of Zerubbabel, whose name means "I have asked of God". He ruled Judea as a Persian province with the Persian title of "pechah" from which we derived our modern word "pasha", meaning "prefect". He, of course, was also of the royal line of Judah. Thus we have these two men coming out of Babylon, and governing the people.

Thirdly we have "Joshua" whose name means "Saviour". He was the first High Priest after the return from the captivity. Is it just a coincidence that the first High Priest after leaving the first Babylon captivity should have exactly the same name as He who will be our Great High Priest after our final release from the captivity of Babylon? I think not. He was the son of the fourth person mentioned, Josedech, whose name means "Jehovah is Righteous".

Here we have represented to us the 'governors', and the 'high priests' who ruled over the people following their release from Babylon. Again, is it just a coincidence that the 'governors' comprised a "Father and son" combination, and that the 'high priests' also comprised a "Father and son" combination? The phrase "The Lord is, or our, righteousness" is one of the ten Jehovah titles of our Lord, "Jehovah Zidkenu", and is only mentioned twice in the entire Bible, in Jer. 23:6 and Jer. 33:16. And what will be the work, or outcome, of such righteousness? We read of it in Ezek.36: 22-28, and 32-33;

*"Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.*

*And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.*

*For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.*

*Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.*

*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

*And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

*And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.*"

*"Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.*

*Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded."*

With the introductions complete, as it were, the prophet now records the message which he was to pass on to the four people named above. The message from the Lord was a charge of neglect against the people. It is recorded in verses 2-4.

*"Thus speaketh the LORD of hosts, saying, This people say, The time is not (yet) come, the time that the LORD'S house should be built.*

*Then came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"*

The first charge is that the children of Israel continually put off doing what they should be doing. They were - and still are - a nation of procrastinators. What is it that they should have been doing? What should we still be doing today as a nation? We should be building up God's House, the Kingdom of God. We should be showing forth the fruits of this Kingdom. We should be setting an example to the other nations as to the wonderful perfection and peace of God's Kingdom and His perfect laws. But as of old, we don't.

What has happened today is that we have become completely absorbed in building our own 'buildings', or

“panelled houses”. And in doing this, we have completely neglected God’s House. As it tells us in Judges 17:6;

*“In those days there was no king in Israel, but every man did that which was right in his own eyes.”*

What is our present answer to our difficulties?

We form new political parties. We need these like we need another hole in the head. I realise that there are many well intentioned people out there who realise much of what is wrong, but in all the many letters I have received regarding a request to join some new political party or movement, there is absolute silence regarding the ONLY cure for our troubles, that being the re-introducing of the Law of God as the Law of our land. There is absolutely no reference to the return of our Lord Jesus Christ as the ONLY One who can bring us peace and prosperity and safety. Political parties are not a part of God’s system of government, and as a Christian people, they should never be a part of ours. But of course, we are no longer a “Christian” country, are we! We have the great and dubious honour (?) of now being a ‘multicultural’ society which naturally looks with disfavour upon anything Christian. And why? Because it “looks good in our own eyes”.

We initiate new Church programmes. We build bigger churches. We must be teaching the truth, they all say, otherwise God would not be blessing us with all this wealth to carry out these plans. The fact that most of them have a different form of ‘truth’ doesn’t seem to enter into people’s minds. Or maybe it would be better if we all got together, sank all our differences, and formed a bond of common worship and doctrine. But of course, that wouldn’t suit everyone, because there would be a real risk that their own particular leader wouldn’t get appointed as the head of this new conglomerate. So the answer is, “Be different. Be more like Christ. Get up to date. Be with it. Get the people in, especially the youth, with rock music, and integration, and whip up their emotions.” Why? “It sounds good to us!”

Then of course there is the welfare society. If God can’t help you, then your local beneficent politician will most

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certainly make it all happen for you. But of course, just as long as it is “politically correct” and doesn’t rock the ‘party line’. And to do that, you have to take into consideration all the various views of all the different religious beliefs and cultures that have turned us into such a wonderful society. And far above all this, what you want, or need, is only possible as long as it suits the plans and purposes of our “Global Masters”. But what else can we expect when those who are supposed to teach us God’s Word, and lead the people in His ways, are teaching that we are no longer obligated to obeying God’s Laws. Yes! “We must do that which seems good in their eyes!”

And what has happened? God itemises the consequences through the prophet in verses 5-11;

5 “Now therefore thus saith the *LORD of hosts; Consider your ways.*

6 *Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.*

7 *Thus saith the *LORD of hosts; Consider your ways.**

8 *Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the *LORD.**

9 *Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the *LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.**

10 *Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.*

11 *And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.”*

The word ‘consider’ is used five times by Haggai, this being the first. It means “give thought to”. It’s something that a lot of people, including unfortunately, many Bible students and teachers, don’t bother much about. It’s the old story. You can’t confuse a good story with the facts. In verses 5 and 7 the matter

to which we are told to give consideration, or think back upon, is "our ways"! How often are we told that the past has no relevance to the present. You see, those who are planning to destroy us do not want us, at all costs, to learn by our mistakes. They can only win by making sure that we keep on making them. But the Lord says, "Consider your ways. Look back and take stock at the position in which you now find yourself."

We work so hard for so little reward.. What we eat and drink never fully satisfies. We are still left with the feeling that although we have filled ourselves with food and drink, there is an emptiness within us which we can't quite explain. What was supposed to have nourished us, has left us dissatisfied and empty. We cover ourselves, not just with clothes, but with every form of labour saving device and so many seemingly good works. We cover ourselves with riches, and social standing, but in the end, we are not really warmed by them. It's not that there is anything intrinsically wrong in itself with most of these things, but somehow, we don't, in the long run, find the complete satisfaction for which in our hearts we yearned. When we earn our wages, we put it in our pocket, and in no time it has all gone. We have saved nothing, and spend our days trying to figure out where all our money went to. We have been so self-satisfied and reliant upon our own ability to get everything we want, that we have been too stupid to even notice that our pockets have holes in them, and that all we had to do to remedy the situation was to darn up the hole. We are robbed of the fruit of our labours by the legalised operation of usury and the multiplication of debt, with its inevitable result of inflation and unemployment, and blindly accept the lie that this is real living. Let's live it up, they tell us. "Life is short, so make the best of it whilst you still have it. You'll be a long time dead." And we have been so blinded to the truth which God has mercifully provided for us, that if someone, anyone, comes along to expound that truth, and to warn the people of the nature and source of their distress, they shoot the messenger, and make sure that the blindfold is still upon the victims.

Again God says, "Think about it! Take a good look at what has, and is, happening to you. Why can't you just give My way a chance? Stock up on what I have provided for you, and build your lives and families and society on these principles, and you'll not only be absolutely thrilled with the blessings you receive, but you will also glorify Me". But the Word tells us,

*"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"* (Jer. 5:31)

Thus we chose to ignore God's entreaty, and to continue in our own wicked ways. Well, looking to the past didn't work, so God provided another incentive for us to repent. He now takes an active part in the troubles that beset us.

We have looked for so much from our own efforts, and we are left with so little. Why? Because God is now having His say. It is He that now blows upon our works, and destroys our selfish plans. The lessons of the past have had no affect upon us, because we still build our own 'shibboleths', those things which are so pleasing to us, and still refuse to build and support those things which would bring forth the fruit of His Kingdom and glorify His Name.

So God brings to bear the very forces of nature itself to accomplish His anger against our stupidity. He simply puts into action that which He promised to come to pass if we continued to disobey Him and His Holy Laws. He calls for a drought upon the land. Read all about it in Deut. 28:20-24; (NIV)

*"The LORD will send on you curses, confusion and rebuke in everything you put your hand to, until you are destroyed and come to sudden ruin because of the evil you have done in forsaking him.*

*The LORD will plague you with diseases until he has destroyed you from the land you are entering to possess.*

*The LORD will strike you with wasting disease, with fever and inflammation, with scorching heat and drought, with blight and mildew, which will plague you until you perish.*

*The sky over your head will be bronze, the ground beneath you iron.*

*The LORD will turn the rain of your country into dust and powder; it will come down from the skies until you are destroyed."*

Can we really believe that we have been so stupid and arrogant as to have chosen this alternative? We have the evidence as to the continued operation of God's Laws right in front of our eyes, yet we are told by the false prophets and teachers in our midst that we no longer need worry about God's

Laws on the spurious grounds that they have been done away with. Someone is most certainly going to answer to God Almighty one day in the very near future for their duplicity in so falsely misleading His people. How could we have allowed ourselves to be so deceived and turned from the alternative as set forth in Deut. 28:11-12;

*“The LORD will grant you abundant prosperity—in the fruit of your womb, the young of your livestock and the crops of your ground—in the land he swore to your forefathers to give you.*

*The LORD will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your hands. You will lend to many nations but will borrow from none.”*

Haggai 1:8 tells us; *“Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.”*

Because of its context, we conclude that the Lord is NOT being glorified by our actions. Dr. Bullinger points out that this word is one of 29 which are written without the Hebrew letter “he” at the end of it. This is the letter “h”, and represents the number “five” in Bible numerics, and is associated with “God’s grace”. In this context it indicates an absence of God’s Grace, as suggested in the fact that in the Second Temple, the following five things were lacking.

1. The Ark of the Covenant, with the Law and the Mercy Seat.
2. The Sacred Fire, representing God’s Presence.
3. The Shekinah Glory.
4. The Urim and Thummim, representing the practice of seeking God’s leading in all we do, and,
5. The Spirit of Prophecy, being the understanding of God’s will and purpose, together with the ability to operate or instruct accordingly.

It cannot surely be denied that ALL these things are notably absent today within the scope of both our individual and more especially, our national lives and activities.

The source of our present trouble is abundantly clear. Every man has insisted upon worshipping God, and understanding and teaching His Word, in their own way. And God is far from pleased. His condemnation is clearly set forth in Jeremiah 7:8-11; (NIV)

*"But look, you are trusting in deceptive words that are worthless.*

*Will you steal and murder, commit adultery and perjury, burn incense to Baal and follow other gods you have not known, and then come and stand before me in this house, which bears my Name, and say, "We are safe"—safe to do all these detestable things?*

*Has this house, which bears my Name, become a den of robbers to you?*

*But I have been watching! declares the LORD."*

It is a gross affront to the Majesty of Almighty God to presume to worship and follow Him, whilst at the same time we refuse to be obedient to Him, claiming some non-existent exemption.

This first chapter, and message, concludes with the account of how the people, following this very strong exhortation by the prophet, and in repentance, turned to the Lord their God, with this result. Haggai told them that the Lord had respect unto their decision and had instructed him to tell them;

**"I am with you, saith the Lord"**

We can only fervently pray that the day will not be too far hence when our present Israel people will follow their forefathers example in this, and accept and follow the only cure that the Lord provides to release us from the depths of evil which now holds us so firmly in its grasp.

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

(to be continued).

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

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

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

## THE RETURN OF OUR LORD JESUS CHRIST.

Whilst the production, publication and distribution of this magazine is undertaken as a faith ministry, it is totally dependant on the tithes and offerings of our readers. We are happy to continue sending it freely to all who 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.

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

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

With our Christian love,

*Frank and Betty Dowsett.*

Phone: (02) 9833-3925. FAX: (02) 9833-4397.

E-Mail: [fdowsett@idx.com.au](mailto:fdowsett@idx.com.au)  
Web Site: <http://homepage.idx.com.au/fdowsett>

**Hear the word of the LORD,  
ye children of Israel:  
for the LORD hath a controversy  
with the inhabitants of the land,  
because there is no truth,  
nor mercy,  
nor knowledge of God in the land.**

**Hosea 4:1**

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