



THE COVENANT VISION.

November/December.

2000.

Contents.

ISSUE No. **92.**

Editorial.	...	...	...	...	1.
Heroes of Faith.	...	...	No. 5.	5.	
C.V. News.	...	...	...	...	16.
Our Protective God.	...	...	Pt. 14.	19.	
The Resurrection.	...	...	Pt. 2.	32.	
Study in Haggai.	...	...	Pt. 2.	40.	

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

THE COVENANT VISION.

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

In presenting this magazine, it is not our intention just to indiscriminately add to the number of Christian journals already available. Our only purpose is to present the Word of God in its fulness as we feel God has revealed it to us, in order that the God of our fathers Abraham, Isaac and Jacob may be glorified.

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

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

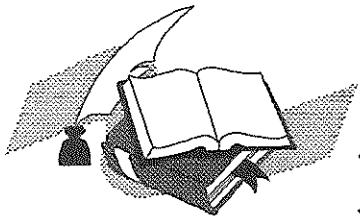
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned ONLY with what we believe the Word of God says and teaches.

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.

When one sifts through all the garbage and verbiage which passes for news these days, one subject becomes very noticeable. That is the utter confusion which reigns regarding the weather patterns which are being experienced throughout the entire world these days. I was watching a T.V. programme this morning, November 1, and was quite distressed to view the catastrophic effects that drought was having in our farming regions. No one on the programme had the slightest clue as to why all this was happening. It has just become so common-place that everyone seems to take for granted that this is just a normal part of life. Nobody seems to be able to give any sort of viable reason for these dramatic changes to the weather, from the politicians, the parsons, the reporters, to the weather forecasters.

The thing that incenses me more than anything else in this matter is the hypocritical attitude of the vast majority of our religious leaders. Surely even an atheist would have to admit that the only One who has ultimate control over the weather is God, even if they don't acknowledge who or where He is. I'm sorry if I spoil the day for some readers, but I assure you that the "weather man" does NOT control the weather, as so many people jokingly would suggest. There is no doubt but that certain scientists have developed methods of 'seeding' the clouds, etc.. But what is happening world wide today is most certainly quite beyond human endeavour.

The Word of God is very adamant as to the reasons for the present situation. The basic cause of our problems in this, and in fact ALL areas, is that we have failed, as a nation, to obey the Laws, Commandments, Statutes, and Judgments of Almighty God. God has no time for fools. When He says to do something or else, He really means the "or else". In the book of Deuteronomy chapter 28, and verses 1 and 2, we read the basic rules set down by God;

“And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.”

The account goes on, to the end of verse 14, to list all the areas in which we will be blessed IF we obey His Voice. Verse 12 states;

“The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand:”

On the other hand, we find in verse 15 the following;

“But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:”

The effects of this situation in regards to our weather, are set forth in verses 23 and 24;

“And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.”

Now surely, anyone with half a brain can, without straining that half too much, arrive at the formulae that if we obey God, we get perfect weather. The rain will be provided in “due season”, which means the right quantity of rain, at the right time, in the right place. Conversely, if we disobey God, then we don’t get the required rain, but rather dust and drought, leading to destruction. And do you know friends, I can understand that

quite clearly without ever having seen the inside of any of our present-day Theological Cemeteries. (Sorry, I think I spelt that wrong?) There is no use us blaming the Pollies, or the farmers, or the Jews, or the Commies, or Satan, or who-ever takes our fancy.

I don't feel that I am going to win any popularity prize for what I am about to say, but in my book, the worst offenders, and the main cause of this problem, are the unfaithful shepherds - the parsons - who, without the slightest batting of an eyelid, teach their congregations that the Law of God is no longer in force, and that we don't have to obey it. Somehow or other, they say, we keep it in our heart. Thankfully, there are a few exceptions, but they are pretty rare. Many of them teach that the Old Testament is now irrelevant, which would mean that I have no right to have quoted the above passages from Deuteronomy, as it's now redundant. Well, perhaps poor old Paul was getting a bit confused when he wrote 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 "Scripture" of which he spoke was the Old Testament. The New Testament hadn't as then been written. So where does that leave us? I'm afraid that the so-called 'shepherds' of God's flock are in for a very real, and rude, shock in the near future. Look at what Ezekiel says of them in Ezekiel 34:2, and 7-10;

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

"Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

“Therefore, O ye shepherds, hear the word of the LORD; Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.”

This iniquitous teaching that we no longer are obliged to literally obey God's Holy Laws, (and I'm not referring to the "Laws contained in ordinances", or the sacrificial laws of which Paul spoke in Ephesians 2:15, which were abolished by the sacrifice of our Lord Jesus Christ), is in my opinion, one of the most destructive doctrines ever to be introduced into the Christian Faith. Throughout the entire world, whether we be Israelite or not, people everywhere are suffering terribly, and needlessly, because the Law of God has been made of no effect by false shepherds and prophets who place their own petty theories and man-made doctrines before the sacred truths of God's Word.

The one question I have for these false teachers is this. What is so wrong with living the way God ordained? What is so wrong with obeying what God says? What is so wrong with God's Laws that we have to replace them with man-made doctrines and laws which time itself has proved to be absolutely disastrous?

Have we become so brain-dead that we cannot see the difference? Well, I'm not about to pre-empt God, but I'd suggest that the following from Jer.7:8-11 be carefully read and clearly understood;

“Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.”

God HAS seen what you are doing. Have a nice day!

HEROES OF FAITH.

Part Five.

By Frank W. Dowsett.

Isaac - Jacob - Joseph.

Faith is not some static condition. It is a GROWTH condition. Faith builds on Faith. On the other hand, doctrine is static. What must at all times be remembered is that a constantly held belief in a doctrine is no guarantee of a constantly growing faith. Whilst it is true that we grow in knowledge, as well as in grace, all knowledge must, if it is to be of ultimate benefit, be based on pure doctrine. By that I do not mean on denominational doctrine, but on the basic truths as set forth in the Word of God. For instance, one basic doctrine is the Deity of our Lord Jesus Christ. We may not fully understand it, and there may be varying degrees of explaining it, but the doctrine is static - unchangeable. But because faith is based on doctrine, or what we believe to be the truth, it is of the utmost importance that our doctrine be sound, because the extent, or sincerity of our faith is entirely proportional to the extent of truth in our doctrine. The formula is clearly stated in Romans 1:16-17;

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

The only gospel preached by our Lord Jesus Christ was "The Gospel of the Kingdom"! We read in Matthew 4:23, and Mark 1:14-15;

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and

healing all manner of sickness and all manner of disease among the people." . . .

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

This gospel has many aspects and facets, but on the human, or earthly level, its power can be traced right back to the "Great Cloud of Witnesses" recorded in Hebrews chapter 11.

We note the construction thus far.

1. v 4-7. The faith of the first three, that is, Abel, Enoch, and Noah, prepared the ground for the Kingdom to be established.

2. v 8-19. The second section dealt with the faith of Abraham - the greatest human being recorded in the Bible - through whose faith the Kingdom was actually established.

3. v 20-22. The third section deals with the faith of the three initial Patriarchs who were descendant from Abraham, through whom the continuance of the Kingdom was guaranteed.

So we commence with Abraham's son **Isaac.**

"By faith Isaac blessed Jacob and Esau concerning things to come." Hebrews 11:20.

The blessings concerning Jacob are recorded in Genesis 27:28-29;

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

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

Much is made by many people about the deception by which Jacob received this blessing. But we should always keep in mind the fact that having previously sold his birthright to his brother Jacob, Esau now had no legal right to the blessing. The

greater deception was on his part in expecting that to which he was no longer entitled. Rebekah didn't help too much either in trying to help God out, but the bare fact of the matter was that God intended that Jacob should inherit the birthright and the blessing right from the start. We should all take a serious lesson from this incident. God doesn't need our help to do what He is quite capable of doing all by Himself. God will cause His pre-determined will and purposes to come to pass irrespective of our doubts, or our pathetic attempts to change what He does just to suit our own purposes.

One of God's particular purposes was then, and has always been, one requiring 'separation'. And this policy becomes self-evident when we study the conditions which He set down back in those Patriarchal days. Firstly, He preferred Isaac over Ishmael. Let us read Genesis 17:18-21;

"And Abraham said unto God, O that Ishmael might live before thee!"

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.

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

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

Then, when we come to the birth of Jacob and Esau we read in Romans 9:10-14;

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

(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger.

As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid."

• Concerning Jacob.

— We can then follow the outworking of these promises as they were fulfilled through the descendants of Jacob, as recorded in the following scriptures;

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Ephes. 2:10-13).

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us?" (Romans 8:28-31).

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

For the gifts and calling of God are without repentance.”
(Romans 11:25-29).

“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.”
(Isa. 54:17).

• Concerning Esau.

“And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

And he said, Thy brother came with subtilty, and hath taken away thy blessing.

And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.”
(Genesis 27:34-41).

The record of history reveals very distinctly the fulfilment of Esau's anger, and his determination to completely destroy the THE COVENANT VISION.

descendants of his brother Jacob. The final two verses are most appropriate in regards our present position, as Esau's descendants have now certainly obtained the dominion over us by their absolute control over world finance and politics. His threat to kill us has almost been achieved.

Thus, as with Jacob, we can then follow the outworking of these promises as they were fulfilled through the descendants of Esau, as recorded in the following Scriptures;

"And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

And Moses built an altar, and called the name of it Jehovah-nissi:

For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation." (Exodus 17:14-16).

[As recorded in Genesis 36:12, Amalek was the grandson of Esau;

"And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife."]

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

Isaiah 34:5. NASB).

"But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it."

(Obadiah v's 17-18).

*"And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.
Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever."*

(Malachi 1:3-4).

By faith Isaac understood the different destinies of his two sons Jacob and Esau, because he listened to - and believed - the Voice of God.

We now turn to Isaac's son **Jacob.**

"By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." (Hebrews 11:21).

His faith is not recorded to have been based solely upon the Covenants as such, which had been made to him, but upon his conviction of their continuity in an unexpected, even unconventional, manner. We read in Gen. 48:1-5 and 12-20;

"And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

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

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

"And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

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

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

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

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

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

There are at least two major factors regarding this incident. Firstly, Jacob officially adopted Joseph's two sons, Ephraim and Manasseh, as his own sons and placed them on the same level as his other sons. By doing this, Jacob created a thirteenth tribe, the tribe of Joseph being now split into two tribes with equal rights of inheritance. The second factor was that Jacob very deliberately, and very carefully, appointed the younger son Ephraim, to have precedence over the elder son Manasseh. We have here a similar situation as that between Jacob and Esau, in that God reversed the normal order of priority which was that the elder son had precedence.

And once again, the elder son, envious of his brother's position, attempted to reverse God's calling. He refused to remain with Ephraim under the covering of the Throne of David, thereby opening the way for the entry of Esau/Edom into the Israel nations. This is not to say that every, or even most, descendants of David who have occupied this throne ever since have been perfect. Far from it. But the continued existence of this throne, and the continued protection of the Lord God of Israel which came with it, did not depend on the morality or otherwise of its earthly occupant. It was based on the unequivocal promise that God had made with King David. Separation from this throne entailed separation from its covering. And such separation has always been very high on the agenda of the Esau element in our midst ever since. This is the prime reason as to why, in all Israel countries, there has been, and is still continuing, such a paranoid push to turn them all into republics by separating themselves from this throne. Its continued presence is a real threat to the plans of the Edom enemy of anti-Christ in our midst, as it provides a power and authority which transcends political parties and their politics.

We always create trouble for ourselves, whether it be on an individual or national scale, when we try to circumvent the concisely stated plans and purposes of Almighty God! It has never worked in the past, and it will never work now or in the future.

**We must never allow anything to change the purpose
for which God has called us.**

**To do so will not change God's mind in the slightest.
It will only result in the loss to ourselves of God's
blessings.**

By faith, Jacob understood this principle, and despite the pleas of his son Joseph to change what he had done, adamantly and steadfastly refused to change in the slightest degree what he knew God had lead him to do. In his heart he was quite aware of the principle which the writer to the Hebrews expressed so many centuries later as expressed in Hebrews 11:1-2;

*"Now faith is the substance of things hoped for, the
evidence of things not seen.
For by it the elders obtained a good report."*

So we come to the final person in this trio of patriarchs,

Joseph.

"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." (Hebrews 11:22).

We read of this incident in Genesis 50:22-26;

"And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt."

I'm sure that there would be many who would have difficulty in understanding the importance of Joseph's faith. But a careful study of the facts soon makes this plain. Joseph had a total conviction of the fact that God would bring about deliverance of His Israel people from Egypt and its bondage. And although he could not be expected to know the details of their future history, this deliverance was to apply to the then far distant future, of which his faith signified. His faith spoke of that which was later recorded in Jeremiah 23:7-8;

"Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

Thus his faith spoke of two things;

1. The restoration of Israel to their inheritance, and
2. The absolute necessity of his people to "come out of Egypt".

He didn't want even his dead body to remain there. Hence he was embalmed in order that his body would not become a part of the dust of Egypt.

By faith, Joseph certainly knew the importance of

SEPARATION.

The lesson for us today is that we continue at all times to follow the Faith of these Fathers of Israel;

The Faith Once Delivered to the Saints.



To stand in defence of truth and righteousness
when the majority forsake us;
To fight the battles of the Lord
when champions are few;
This will be our test.

We must gather warmth
from the coldness of others,
Courage from their cowardice,
And loyalty from their treason.

C.V. NEWS.

Well, here we are at the real end of the century. This report will be a little longer than usual as we look at the past, the present, and the future. The support we have received over the past year has been quite outstanding, and we are most grateful to those who have so regularly and devotedly contributed to our needs. It has been not only a great help to us, but a great source of blessing and encouragement, and we offer you our deepest heart-felt thanks in the Lord.

As I write this, November 15, it is my 76th birthday, and nearly half way into our 16th year of publication. I cannot hide the fact that as we grow older, it becomes more difficult to keep up the pace which we once enjoyed, but we are determined to continue to do the very best we can in whatever time the Lord so graciously gives us. As many of you know, in 1984 I was rushed to hospital with serious heart trouble, and had open-heart surgery, with two by-passes. Then in 1986 my health deteriorated again and I had a second operation with a further five by-passes. The original two had clogged up again, and they were sealed off. Well, several months ago I was admitted to hospital for a day and was given an angiogram. This showed that every one of my grafts was working perfectly, in spite of the doctor warning me after my second operation that I couldn't expect to reach 70. But what do they know? But as a result of all the extra workload which I inherited a few years ago when the best helper we have ever had moved, I am finding it more difficult to get any spare time for rest, or even getting out now and then with Betty for a break. So if I don't answer all your letters as you would wish, please make allowances. No lengthy questions PLEASE! Where possible, I'll send a tape or article on the subject you raise. On top of this, Betty is not enjoying the best of health, having fallen victim to asthma, as well as arthritis, which has had her on the very sick list for the last four weeks as of this date. Thankfully, she is now recovering quite well, but will have to take good care in the future. Fortunately our two eldest daughters live quite close, and they are being a tower of strength to us with their assistance. We still intend to continue as before with our present publications and Tape Ministry, as long as nothing unexpected happens. But the folk who come to our Sunday meetings have realised just how worn out I am becoming, as a result of which we have decided to take some of the load off me by using a taped message from Pastor Alan Campbell every second and fourth Sunday, thus allowing us to continue our regular fellowship, whilst relieving me of the work involved in the preparation of two messages per month. This should be a great help.

By the time you read this I will be well and truly home from the Aletheia conference in San Antonio Texas. So I will report on this

in our next issue, as this present issue will be at the printer prior to me leaving for America.

There is one small thing which we would request. When donations are sent to us, would you please indicate if it includes your annual subscription. We send out reminders as the subs are due, and it can get a little confusing, and even embarrassing at times, if we don't know.

But now to what must be the main news of the past month. In October, we received a message on our answering machine for me to phone a certain person on the number he gave. It was a very cultured voice, and I wondered if it was another reporter. But I was in for a surprise. When I returned the call, the other person introduced himself, and advised me that he was an agent from ASIO, (the Australian Secret Intelligence Organisation) who wished to make an appointment with me to discuss a few matters which they had read on our web site. He assured me that I was not under any official investigation. We made an appointment for two days hence. I felt it would be most foolish not to do so, as it could possibly make me look guilty of whatever the concern might be, and it would certainly not give me any chance to express our point of view, nor to find out what was worrying them. So right on the dot, the doorbell rang and there were two young men at the door. They each handed me their I.D. cards to examine, (these were in plastic covers, so I suppose they now have my fingerprints). I took them to our rear family room, where they officially introduced themselves, informing me that ASIO was the Australian counterpart of the American FBI, and the British MI5. One thing I will say is that from the very outset I had decided to lay all my cards face up on the table, as they say. Trying to outwit reporters is one thing. But it is no time for trying to be clever at this level. They were there to find out facts, not to shoot me down in some dirty little newspaper article. They would not allow me to tape the interview, the alternative being no interview. So I agreed. The first thing I asked them was, "Why me?" They replied that I was a very high profile person in Australia, to which I replied, "In whose books?" They would not inform me as to who, if anyone, had made the request for me to be interviewed by them, and I told them that I would put money on it being the Anti Defamation Commission of the B'nai B'rith. They admitted that they had been reading articles on my web site, and as the conversation continued it became very apparent that the articles in which they were interested were those reporting on the newspaper attacks on me. They asked about the accusations about me being anti-Semitic. I asked them what they meant, and they replied, "anti-Jewish". I reminded them that the word 'Semitic' came from Noah's son Shem, and that as the Anglo-Saxon race came from the same source, (which they appeared to be aware), was I being accused of being anti-myself? There were several other questions along familiar

lines, my answers to which seemed to satisfy them. Then they asked why this particular organisation (referring to the Anti Defamation Commission of the B'nai B'rith) was so intent on attacking me. I replied that it was because "we know who we are, and we know who they are, and they know that we know". Space does not allow for too detailed an account, but I assured them that we were not opposed to individuals as such who happened to be Jewish, for the simple reason that many of these people were true Judahites. I quoting the words of our Lord in Revelation 2:9 where He referred to "those who called themselves Jews but were not", pointing out that this automatically meant that there would be those who made this claim who actually were. I told them that our opposition was to the Zionist movement and their plans to completely destroy the Christian Faith, and was able to give them a very good account of their actions and plans, such as their complete control of the world's politics and finances. But they kept returning to the one subject which seemed uppermost in their minds, and that was the possibility of armed insurrection or groups here in Australia. Unfortunately, there are a few Identity groups in America who have made quite a reputation for themselves in this area, and ASIO was quite concerned about the possibility of something similar happening over here. I assured them quite seriously that I knew of no such activity here in Australia. But their final remark was what really struck me. They asked me if I had ever received threats of physical violence against me. I said that I had not. Now they had come without any briefcase or notebook, but at that stage, the senior agent took a small note book from his pocket, wrote on it, tore out the page, and handed it to me. He said that if ever I was threatened with physical violence, I was to phone him immediately on the number he had written, together with his name, on that sheet of paper. My reply was that I would be delighted to know that ASIO was on my side, as it gave me the feeling of having my own personal police force. They gave a wry smile, thanked me for the interview, and left.

I discussed this interview with a couple of very close friends later on, and it became evident that there was a very real chance that ASIO had received some kind of warning as to the possibility of physical action being taken against me, hence their serious questioning, and especially their final remark. But be that as it may, I'm very sure that the Lord will protect both myself and those around me until I have completed whatever He has called me for, as long as we remain faithful to that calling. So please don't worry. Just pray a little harder. I'll look forward to contacting you all again in our next issue. In the meantime, with our grateful thanks to the Lord God of Israel for His continued presence and protection, we wish you all God's richest blessings for the New Year ahead, as we await that Great Day of His Appearing.

OUR PROTECTIVE GOD.

By Bruce Horner.

PART 14

THE INDIAN MUTINY.

FIRST NATIONAL DAY OF PRAYER.

In the last century, Queen Victoria called the nation to a day of national repentance and prayer in connection with the Indian Mutiny. A great assembly was held on Wednesday, 7th October 1857 in the Crystal Palace with a congregation of 23,654 persons. The following report is taken from the Autobiography of the late Rev. C. H. Spurgeon, who was asked by the owners of the Crystal Palace to address the gathering. Mr. Spurgeon was only 23 years old at the time.

THE FAST-DAY SERVICE AT THE CRYSTAL PALACE.

This day appointed by proclamation "for a solemn fast, humiliation, and prayer before Almighty God: in order to obtain pardon of our sins, and for imploring His blessing and assistance on our arms for the restoration of tranquillity in India." About a month previously, in my sermon at the Music Hall on "India's Ills and England's Sorrows," I referred at length to the Mutiny, and its terrible consequences to our fellow-countrymen and women in the East; but when it was announced, I was glad to accept the offer of the Crystal Palace directors to hold a service in the centre transept of the building, and to make a collection on behalf of the national fund for the sufferers through the Mutiny.

The Lord set His seal upon the effort even before the great crowd gathered, though I did not know of that instance of THE COVENANT VISION.

blessing until long afterwards. It was arranged that I should use the Surrey Gardens pulpit, so, a day or two before preaching at the Palace, I went to decide where it should be fixed; and, in order to test the acoustic properties of the building, cried in a loud voice, "*Behold the Lamb of God, which taketh away the sins of the world.*" In one of the galleries, a workman, who knew nothing of what was being done, heard the words, and they came like a message from Heaven to his soul. He was smitten with conviction on account of sin, put down his tools, went home, and there, after a session of spiritual struggling, found peace and life by beholding the Lamb of God. Years after, he told this story to one who visited him on his death-bed.

A complete record of the service is preserved in Nos. 154-5 of *The New Park Street Pulpit*, so I need not give details here, but simply mention that the text was "*Hear ye the rod, and who hath appointed it*" (Micah 6:9). The collection amounted to nearly £500 to which the Crystal Palace Company added £200, beside contributing £50 to the Tabernacle Building Fund, as I declined to accept any fee for preaching. It was a service that I was not likely ever to forget, and one result upon my physical frame was certainly very remarkable. I was not conscious, at the close of the service, of any extraordinary exhaustion, yet I must have been very weary, for after I went to sleep that Wednesday night, I did not wake again until Friday morning. All through the Thursday, my dear wife came at intervals to look at me, and every time she found me sleeping peacefully, so she just let me slumber on until "Tired nature's sweet restorer, balmy sleep" had done its work. I was greatly surprised on waking, to find that it was Friday morning; but it was the only time in my life that I had such an experience. Eternity alone will reveal the full results of the Fast-day service at the Crystal Palace.

BRITISH INDIA

Churchill tells us the political situation in India as no one else can.

Palmerston, though now in his seventies, presided over the English scene. With one short interval of Tory government, he was Prime Minister throughout the decade that began in 1855. Not long after the signing of peace with Russia he was confronted with another emergency which also arose in the East,

but this time in Asia. India had been basking under the administration of the East India Company, with only a moderate degree of supervision from London. The Company had its critics in Parliament and elsewhere, but their words had little effect upon its practices. Suddenly there occurred a disturbing outbreak against British rule.

The Indian Mutiny made, in some respects, a more lasting impression on England than the Crimean War. It paved the way for Empire. After it was over Britain gradually and consciously became a world-wide Imperial Power. The National Day of Prayer brought no obvious miraculous occasions of delivery, although the Lord's Hand could be seen in the many victories which followed, but could this Day of National Fasting and Humiliation have had some bearing on the power and prestige of Britain and the Crown which became so evident from this period? Certainly Britain advanced to the zenith of her prestige and conformed in every way to the prophesies of Abraham concerning the children of Israel.

The causes of the Mutiny lay deep in the past. About the beginning of the nineteenth century a new generation of British administrators and soldiers appeared in India, austere, upright, Bible-reading men, who dreamed of Christianising and Europeanising the sub-continent, and for a while gained a brief promise of success. Hitherto the English, like the Romans in the provinces of their empire, had a neutral policy on religion and no policy at all on Indian education. Regiments held ceremonial parades in honour of Hindu deities, and Hindu and Muslim holidays were impartially and publicly observed. But in England Missionary zeal was stirring, and respect for alien creeds gradually succumbed to the desire for proselytisation. For a time enlightened Hindu opinion seemed not unreceptive to elements of the Christian faith. *Suttee*, the burning of widows, *Thuggee*, the strangling of travellers by fanatics who deemed it a religious duty, and female infanticide were suppressed. Largely owing to Macauley, when he was a member of the Governor-General's council, measures were taken to make English learning available to the higher-ranking and more wealthy Indians. All this was unsettling, and played its part in the terrible events which now occurred.

A more immediate cause of the rising was a series of defeats and reverses suffered by the British. The Russian threat to India had begun to overhang the minds of Englishmen. It was THE COVENANT VISION.

in fact a gross exaggeration to say that Russian armies could have crossed the ranges of the Hindu-Kush in force and arrived in the Indus valley. But the menace seemed real at the time. When it was learnt that a small body of Russians had penetrated into the fringes of Afghanistan a British expedition was dispatched in 1839 to Kabul and a British candidate placed on the Afghan throne. The result was disaster. The country rose up in arms. In December 1841, under a promise of safe-conduct, the British garrison of some 4000 troops, accompanied by nearly three times as many women, children, and Afghan camp-followers, began to withdraw through the snow and the mountain passes. The safe-conduct was violated, and nearly all were murdered or taken prisoners. A single survivor reached India on January 13. A second expedition avenged the treachery in the following year, but the repute of European arms was deeply smitten and the massacre resounded throughout the peninsula.

Another defeat soon followed in the Punjab, the most northern of the Indian provinces at that time. Here the warrior Sikhs, a reformed Hindu sect, forbidden to touch tobacco or cut their hair above the waist, had long held sway. Encouraged by the news from Afghanistan, and restless after the death of their great leader, Ranjit Singh, who had hitherto held them in check, they resolved to try their hand at invading the Company's territory. In 1845 they crossed the boundary river of the Sutlej, and were met and repulsed 200 miles north of Delhi. The British installed a regency. Three years later the Sikhs tried to overthrow it. There was a desperate drawn battle deep within the province at Chilianwala, in which three British regiments lost their colours. Shortly afterwards the British forces redeemed their name and the Sikh army was destroyed. The Punjab was pacified by John and Henry Lawrence. These famous brothers ruled with absolute power, untrammelled by the Company and splendidly resourceful. They made landowners take a three-fold oath: "Thou shalt not burn thy widow, thou shalt not kill thy daughters, thou shalt not bury alive thy lepers." They sent the Koh-I-noor diamond to Queen Victoria, and gained from the formidable warriors of the province the affection and loyalty for the British Crown which was to endure for nearly a century. One of their subordinates, John Nicholson, who was to be forever famous as the liberator of Delhi, was even worshipped by some Punjabis as a deity. Nevertheless,

among the ill-informed and ill-disposed in other regions of India "Remember Chilianwala!" became a battle-cry and a blood-stained slogan in the upheaval which was to come.

This was a period of confident expansion in India, generally undertaken by men on the spot and not always approved by opinion in Britain. Two other major annexations completed the extension of British rule. Possession of Sind, in the lower Indus valley, had been judged necessary to safeguard the command of the north-west coast. It was conquered by Sir Charles Napier, a veteran who had fought at Corunna and in the American war of 1812. In England the magazine *Punch* commented sourly on this operation. It represented Napier as reporting the matter in a one-worded telegram, "Peccavi" ("I have sinned"). Napier, unperturbed, proceeded to rule with absolute and benevolent power. He dealt with widow-burning by the simple expedient of placing a gibbet beside every pyre. "When men burn women alive we hang them" he said. Like the Punjab, Sind remained peaceful for many years. The other annexation was that of Oudh, on the borders of Bengal, where an Indian king had long oppressed his subjects. The Marquess of Dalhousie, appointed Governor-General at the age of thirty-five, had no doubts about the benefits conferred on India by British rule and British skill. During his eight years of office he added principalities to the Company's dominion by applying what was called the "doctrine of lapse". This meant that when an Indian ruler died without an heir of his own blood his territory was forfeited. Adopted heirs were not allowed to inherit, though this had long been Hindu custom. In Oudh Dalhousie was more forthright. He bluntly declared that "the British Government would be guilty in the sight of God and man if it were any longer to aid in sustaining by its countenance an administration fraught with suffering to millions". He deposed the king and seized his province in 1856.

Next year came the Mutiny, and much of the blame for provoking it was laid at Dalhousie's door.

EVENTS FROM 1856

The East India Company's Army of Bengal had long been of ill-repute. Recruited mainly in the North, it was largely composed of high-caste Hindus. This was bad for discipline. Brahmin privates would question the orders of officers and N.C.O's of THE COVENANT VISION.

less exalted caste. Power and influence in the regiments frequently depended on a man's position in the religious rather than the military hierarchy. The Company's British officers were often of poor quality, for the abler and more thrusting among them sought secondment to the more spacious fields of civil administration. Many of those who remained at regimental headquarters were out of touch with their men and showed no desire to improve matters. Troops were needed for a war with Burma, but if they crossed the high seas they lost caste. Dalhousie nevertheless made recruits liable for service anywhere in the world.

There were grievances about pay and pensions. Other developments unconnected with this military unrest, added their weight. By the 1850's railways, roads, posts, telegraphs, and schools were beginning to push and agitate their way across the countryside, and were thought by many Indians to threaten an ancient society whose inmost structure and spirit sprang from a rigid and unalterable caste system. If everyone used the same trains and the same schools, or even the same roads, it was argued, how could caste survive? Indian monarchs were apprehensive and resentful of the recent annexations. Hatred smouldered at the repression of *Suttee*. Unfounded stories spread that the Government intended to convert India forcibly to Christianity. The disasters in Afghanistan and the slaughter of the Sikh wars cast doubt on the invincibility of British arms. Many of the Sepoys, or Indian soldiers, considered themselves equal or superior to European troops. Thus a legacy of troubles confronted Dalhousie's successor, Lord Canning. He had been in India little more than a year when the introduction of a new type of ammunition provided a spark and focus for the mass of discontent.

In the year of the centenary of Plassey rumours began to flow that the cartridges for the new Enfield rifle were greased with the fat of pigs and cows, animals which Moslem and Hindu respectively were forbidden to eat. The cartridges had to be bitten before they could be inserted in the breech. Thus sepoys of both religions would be defiled. There was some truth in the story, for beef-fat had been used in the London arsenal at Woolwich, though it was never used at the Indian factory at Dum-Dum, and as soon as the complaints began no tainted missiles were issued. Nevertheless the tale ran through the regiments in the spring of 1857 and there was much unrest. In

April some cavalry troopers at Meerut were court-martialled and imprisoned for refusing to touch the cartridges, and on May 9 they were publicly stripped of their uniforms. An Indian officer told his superiors that the sepoys were planning to break open the jail and release the prisoners. His warning was disbelieved. Next night three regiments mutinied, captured the prison, killed their British officers, and marched on Delhi.

There was nothing at hand to stop them. South of the Punjab fewer than eleven full-strength battalions and ancillary forces, comprising in all about 40,000 British soldiers, were scattered across the vast peninsula, and even these were not on a war footing. The Indian troops outnumbered them by about five to one and had most of the artillery. The hot weather had started, distances were great, transport was scarce, the authorities were unprepared. Nevertheless, when the British power was so weak, and India might have been plunged once again into the anarchy and bloodshed from which she had gradually and painfully rescued, most of the populace remained aloof and at peace, and none of the leading Indian rulers joined the revolt. Of the three armies maintained by the Company only one, that of Bengal, was affected. Gurkhas from Nepal helped to quell the rising. The Punjab remained loyal, and its Sikhs and Moslems respected the colours and disarmed wavering regiments. The valley of the Ganges was the centre of the turmoil.

But at first all went with a rush. The magazine at Delhi was guarded by two British officers and six soldiers. They fought to the last, and when resistance was hopeless they blew it up. The mutineers killed every European in sight, seized the aged King of Delhi, now living in retirement as the Company's pensioner, and proclaimed him Moghul Emperor. The appeal failed and few Moslems rose to support it. For three weeks there was a pause, and then the mutiny spread. British officers would not believe in the disloyalty of their troops and many were murdered. At Cawnpore, on the borders of Oudh, the garrison left the citadel to guard the road. They trusted to the loyalty of the Nana Sahib, the dispossessed adopted son of an Indian ruler, but still a powerful figure. They were mistaken, and a terrible fate was soon to befall them. At Lucknow, the capital, Henry Lawrence prepared the Residency for what was to be a long and glorious defence. Meanwhile, rightly perceiving that the key to the revolt lay in Delhi, the British mustered such

forces as they could and seized the ridge overlooking the city. They were too few to make an assault, and for weeks in the height of summer three thousand troops, most of whom were British, held the fifty foot eminence against an enemy 20 or 30 times their number. Early in August Nicholson arrived with reinforcements from the Punjab, having marched nearly thirty miles a day for three weeks. Thus animated, the British attacked on September 14, and after six weeks street fighting, in which Nicholson was killed, the city fell. The poor King was sent to Burma. His two sons were taken prisoners, and summarily shot after an attempt had been made to rescue them. This created a fresh grievance in Indian eyes.

At Cawnpore there was a horrible massacre. For twenty-one days 900 British and loyal Indians, nearly half of them women and children, were besieged and attacked by 3000 sepoys with the Nana Sahib at their head. At length, on June 26, they were granted safe conduct. As they were leaving by boat they were fired upon, and all the men were killed. Such women and children as survived were cast into prison. On the night of July 15 a relieving force under Sir Henry Havelock, a veteran of Indian warfare, was barely twenty miles away. The Nana Sahib ordered his sepoys to kill the prisoners. They refused. Five assassins then cut the captives to death with knives and threw the bodies into a well. Two days later, Havelock arrived. "Had any Christian bishop visited that scene of butchery when I saw it", wrote an eye-witness long afterwards, "I verily believe that he would have buckled on his sword." Here and elsewhere the British troops took horrible vengeance. Mutineers were blown from the mouths of cannon, sometimes alive, or their bodies sewn up in the skins of cows and swine.

The rebels turned on Lucknow. Here also there was a desperate struggle. Seventeen hundred troops, nearly half of them loyal sepoys, held the Residency, under Henry Lawrence, against 60,000 rebels, for in Oudh, unlike most of India, the population joined the revolt. Food was short and there was much disease. On September 25 Havelock and Outram fought their way in, but were beset in their turn, Havelock dying of exhaustion a few days later.

Remember, this is now the 25 September 1857, and Queen Victoria held the National Day of Fasting and Humiliation on September 27.

ZEPHANIAH

A Study By Frank W. Dowsett.

It has been said of Zephaniah "that no hotter book lies in all the Old Testament". Herbert Lockyer, in his book "*All the Men of the Bible*" comments;

"What a graphic picture of Judah's spiritual pride this prophet of judgment paints! Worshippers of God were found sprawled on their housetops worshipping the moon and the stars. The spirit of practical atheism had possessed the people, and their religious leaders had lost their moral seriousness. Zephaniah sees no way out of such departure from God but judgment, so he announces the day of the Lord, denounces idolaters, waverers and apostates, and pronounces doom on wrongdoers. Much that he predicted has been partially fulfilled, but ultimate fulfilment is still future."

Price: Including postage in Australia; \$7.00.
Overseas Economy Airmail; A\$8.00.

Please Use Order Form Overleaf.

(Page 26 a)

ORDER FORM.

Date:

Please forward the following order to:-

Mr./Mrs./Miss

Address:-

..... Post Code

..... copies **Zephaniah.** A\$.....

Overseas subscribers only, paying by personal
cheque or International Money Order in local
currency are requested to add \$5 to cover bank fee.

\$

Total Enclosed. A\$.....

(See Prices Overleaf).

(Cheque/Money Order/Cash).

Please make all cheques and Money orders payable to
The Covenant Vision Ministry.

(Page 26 b)

C.V. 92-2.

Set Ro. 24

of Four Taped Messages

by

Pastor Alan Campbell.

- Signposts in the South Pacific. (#1267).
 - End -Time Famines. (#1268).
- Sheep, Shepherds, and The Great Shepherd. (#1269).
 - Armageddon! Is it at Hand? (#1270).

Price:- Including Postage.

Within Australia. \$20.00

Overseas:- Economy Airmail, A\$24.00

Please Use Order Form Overleaf.

(Page 26 c)

ORDER FORM.

Date:-

Please forward Set No. 24 of Four Taped Messages

By Pastor Alan Campbell
to:-

Mr./Mrs./Miss

Address:-

..... Post Code

... Sets of Ps. Campbell's Tapes. No.24 A\$

Overseas subscribers only, paying by personal
cheque or International Money Order in local
currency are requested to add \$5 to cover bank fee.

\$

Total Enclosed. A\$

(Please see prices overleaf.)

(Cheque/Money Order/Cash).

Please make all cheques and Money orders payable to
The Covenant Vision Ministry.

(Page 26 d)

Set No. 22 of Four
Taped Studies

by

Frank W. Dowsett.

The Following Messages Continue our Studies in:

The Book of the Prophet
Ezekiel.

Set No. Five of This Series.

- Chapter 33. *The Call to the Watchmen.* #673.
- Chapter 34. Part 1. #674.
Of Shepherds and Sheep. Part 1.
- Chapter 34. Part 2. #675.
Of Shepherds and Sheep. Part 2.
- Chapter 35. *The Tale of Two Mountains.* #676.

Price:- Including Postage.

Within Australia. \$20.00

Overseas:- Economy Airmail, A\$24.00

Please Use Order Form Overleaf.

(Page 26 e).

ORDER FORM.

Date:-

Please forward Set No. 22 of Four Taped Messages

By Frank W. Dowsett.
to:-

Mr./Mrs./Miss

Address:-
Post Code

... Set No. Five of Study in Ezekiel. A\$

Overseas subscribers only, paying by personal
cheque or International Money Order in local
currency are requested to add \$5 to cover bank fee.

\$

Total Enclosed. A\$

(Please see prices overleaf.)

(Cheque/Money Order/Cash).

Please make all cheques and Money orders payable to
The Covenant Vision Ministry.
(Page 26f).

C.V. 92-4.

Set No. 13.

Of Four Taped Studies

by

Mr. Bruce Horner.

Continuing the Series on the Subject of

God is Our Protector.

- *National Days of Prayer.* (#1451).
Introduction
- *National Days of Prayer.* (#1452).
Dunkirk.
- *National Days of Prayer.* (#1453).
The Battle of Britain.
- *National Days of Prayer.* (#1465).
Matapan and Abyssinia.

Price:- Including Postage.

Within Australia. \$20.00

Overseas:- Economy Airmail, A\$24.00

Please Use Order Form Overleaf.

(Page 26 g.).

C.V. 92-4.

ORDER FORM.

Date.

Please forward the Set No. 13 of 4 taped Messages

by Mr. Bruce Horner.

to

Mr./Mrs./Miss

Address:-

..... Post Code

... Sets of Mr. Horner's Tapes. No.13. A\$

Overseas subscribers only, paying by personal
cheque or International Money Order in local
currency are requested to add \$5 to cover bank fee.

A\$

Total Enclosed. A\$

(Please see prices overleaf.)

(Cheque/Money Order/Cash).

Please make all cheques and Money orders payable to
The Covenant Vision Ministry.

(Page 26 h)

In November the siege was raised by Sir Colin Campbell, the new Commander-in-Chief appointed by Lord Palmerston. Campbell had seen service against Napoleon and had a distinguished record in the Crimean War. A fresh threat to Cawnpore compelled him to move on. Outram, reinforced, continued to hold out, and Lucknow was not finally liberated till the following March. No one knows what happened to the Nana Sahib. He disappeared forever into the Himalayan jungle.

BACK TO SPURGEON

A great calamity befell the English people in the year 1857, when our Sepoy soldiers revolted and deluged India with British blood. The thrill with which the news shocked England, the passionate grief of those who lost relations and friends, the recital of horrors of cruelty which every mail brought home, and the passionate anxiety evinced for those in peril, will never be forgotten by our countrymen and women. So writes Jesse Page in his book, *C. H. Spurgeon, his Life and Ministry*. On the day of National Fast and Humiliation, Mr. Spurgeon was at the Crystal Palace, and preached to an immense assemblage. One who was present thus describes his appearance and the scene:-

“"He is of medium height, at present quite stout, has a round and beardless face, not a high forehead, dark hair, parted in the centre of the head. His appearance in the pulpit may be said to be interesting, rather than commanding. He betrays his youth, and still wears a boyish countenance. His figure is awkward - his manners are plain - his face (except when illumined by a smile) is admitted to be heavy. His voice seems to be the only personal instrument he possesses by which he is enabled to acquire such a marvellous power over the minds and hearts of his hearers. His voice is powerful, rich, and melodious, and under perfect control. Twelve thousand have distinctly heard every sentence he uttered in the open air, and this powerful instrument carried his burning words to an audience of twenty thousand gathered in the Crystal Palace. The address abounded in telling points; he did not only enjoin his fellow-countrymen to bewail their sins before God, but pointed out, unmistakably, what those offences were. Lifting up his voice against the tyranny of mammon, he cried: - 'But, my friends; I am inclined to think that our class sins are the most grievous. Behold this

day the sins of the rich. How are the poor oppressed! How are the needy downtrodden! In this age there is many a great man who looks upon his fellows as only stepping stones to wealth. He builds a factory as he would make a cauldron. He is about to make a brew for his own wealth. Pitch him in! He is only a poor clerk who can live on a hundred a year. *Put him in!* There is a poor timekeeper; he has a large family; it does not matter, a man can be had for less; *in with him!* Here are the tens, the hundreds, the thousands that must do the work. Put them in; heap the fire, boil the cauldron; stir them up; never mind their cries. The hire of the labourers kept back may go up to heaven; it doesn't matter. The millions of gold are safe. The law of demand and supply is with us. Who shall interfere?"

One other incident must be noted in relation to his pastorate at New Park Street Chapel, and that was his happy marriage. This took place on January 11th, 1856, and his wife, destined to be such a faithful and beloved helpmeet to him, was the daughter of Mr. Robert Thompson, of Falcon Square. Dr. Fletcher performed the simple but impressive rite, and the appropriate hymn of "Salvation, O the joyful sound," was sung. It is said such was the crush of people to witness this event that quite 2000 were left outside in the street.

I am not able to say if Mr. Spurgeon was a believer in the Identity message, but I am able to say that many years ago I recall reading a copy of a letter which he wrote to a newspaper, wherein he strongly defended the right of some person to believe the message in terms which only a fellow believer could express.

THE RELIEF OF LUCKNOW

The 26th September, 1857, was the day on which Mr. Spurgeon spoke at the Crystal Palace. I think it would be good to hear just what happened on that day, as it was retold by J.T. Headley, and printed in the Royal School Reader for the benefit of my father's education.

Havelock had determined, when he started in the morning, to relieve the anxiously-waiting garrison that night, or not survive the attempt; and the soldiers, who at first were glad to obtain a moment's rest, became impatient at delay. They had fought their way for nearly a hundred miles to rescue their beleaguered comrades with their wives and children, and they

could not rest till they thundered at the gates of their prison.

The garrison in the meantime were anxiously listening for their arrival. They had heard the heavy firing in the morning, and noticed that there was a great sensation in the city. Towards noon they could see the smoke of battle as it rolled upwards over the houses; and, a little later, people hurrying out of the city, carrying bundles of clothes on their heads, followed by large bodies of cavalry and infantry. Although the enemy kept up a steady fire upon them, they were too excited to pay much heed to it, but listened with beating hearts to the heavy cannonade as it wound hither and thither through the streets.

By four o'clock some officers on the look-out reported that they saw, far away, near a palace, a regiment of Europeans and a bullock battery. Soon after, the rattle of musketry was heard in the streets. While they stood listening, a rifle ball went whistling over their heads, and never before was the sound of a bullet so sweet to the ear. It was a voice from their friends, and whispered of deliverance. Five minutes later, and the Highlanders were seen storming through one of the principal streets; and although they dropped rapidly, under the fire from the roofs, windows, and doors, there was no faltering.

Then the long restrained excitement burst forth in cheer upon cheer - "from every fort, trench, and battery - from behind sandbags piled on shattered houses - from every post still held by a few gallant spirits, rose cheer upon cheer." The thrilling shouts penetrated even to the hospital, and the wounded crept out into the sun, a ghastly throng, and sent up their feeble voices to swell the glad shout of welcome!

The conversation between Outram and Havelock was long and earnest. The former was at first firm in his opinion that they should remain in the palace-court and other sheltered places till morning, and Havelock as thoroughly determined to push on. He said that the garrison might even then be exposed to the final assault; and if it were not, that the enemy could concentrate such a force around them before morning that it would be almost impossible to advance. At length it was agreed to leave the wounded, the heavy guns, and a portion of the army behind, and with only two regiments, the 78th Highlanders and the Sikhs, to attempt to reach the Residency.

Outram had been wounded in the arm early in the morning; but, though faint from loss of blood, he refused to leave the saddle, and even now would not dismount. Enduring

as he was bold and chivalric, he resolved to accompany Havelock, and share with him the danger, and, if need be, death, in this last perilous advance to the relief of the garrison.

Everything being ready, these two gallant commanders put themselves at the head of the slender column, and moved out of the place of shelter. As soon as they entered the street, the houses on either side shot forth flame; while, to prevent the rapid advance of the troops, and hold them longer under the muzzles of their muskets, the enemy had cut deep trenches across the street, and piled up barricades.

Passing under an archway that streamed with fire, the gallant Neill fell from his horse - dead. This was General Neill, the other general in this small group of soldiers, who had in June suppressed the mutiny at Benares, and afterwards gained many successes over the rebels. His enraged followers halted a moment to avenge his death; but the stern order of Havelock, "Forward!" arrested their useless attempt, and the column moved on. Each street as they entered it became an avenue of flame, through which it seemed impossible for anything living to pass. Every door and window was ablaze, while an incessant sheet of fire ran along the margin of the flat roofs, which were black with men.

At each angle batteries were placed, and as soon as the head of the column appeared in view the iron storm came drifting down the street, piling it with the dead. The rattling of grape-shot and musket balls against the walls and on the pavement was like the pattering of hail on the roof of a house! From out those deep avenues the smoke arose as from out of a volcano, while shouts and yells rending the air on every side made still more appalling the night, which had now set in.

Between those walls of fire, through that blinding rain of death, Havelock walked his horse composedly as if on parade, his calm, peculiar voice now and then rising over the clangour of battle. That he had escaped unhurt seems a miracle, for in the previous eleven hours he had lost nearly one-third of his entire force, while of the two other generals, one was dead and the other wounded.

At length the gate of the Residency was reached. A little time was spent in removing the barricades, during which the bleeding column rested, while the moon looked coldly down on the ruins by which they were surrounded. When the passage was cleared, the soldiers, forgetting their weariness, gave three

loud cheers and rushed forward.

Cheers without and cheers within, cheers on every side, betokened the joy and excitement that prevailed, while over all arose the shrill pipes of the Highlanders. The “column of relief” and the garrison rushed into each other’s arms, and then the officers passed from house to house to greet the women and children. The stern Highlanders snatched up the children and kissed them, thanking God they were there in time to save them.

Much has been said and written about the presence of bagpipes at the relief of Lucknow. William Forbes-Mitchell, late sergeant 93rd Sutherland Highlanders has written his *Reminiscences of the Great Mutiny* in which he describes how a surviving defender described how “the shrill tones of the Highlanders bagpipes now pierced our ears; not the most beautiful music was ever more welcome of more joy-bringing,” and so on. He gives the story about the Highlander piper putting some of the enemy’s cavalry to flight by a blast from his pipes. He also tells of the incident of Jessie Brown, which Grace Campbell has immortalised in the song known as *Jessie’s Dream*. Jessie was in an underground cellar of the Residency, lying down with her ear to the ground, when she started up with the words, “Dinna hear ‘em, dinna hear ‘em”. She had heard the sounds of the pipes, but it was several hours before anyone else was able to hear anything other than the noise of gunfire.

Finally I want to relate how I read many decades ago how the relieving general of Lucknow was a British-Israel believer. However, because of the length of time and a rather poor memory, I hesitate to say that it was General Havelock, but I think that it is so. Indeed at this period and for the next fifty years of so, it was a fairly safe wager to say that the senior men in the armed forces were Bible believing men who knew who Israel was. Be that as it may, I believe that the prayers of the people in Britain provided the saving grace for the men of the armed forces to perform the great deeds of daring which rescued their countrymen and women at Lucknow that day.



THE RESURRECTION IN HISTORY AND PROPHECY.

Part Two.

By C. R. Dickey.

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

In the beloved fourteenth chapter of John's Gospel, we find plans and promises, which Jesus gave to His disciples for their guidance and comfort. Among these precious promises, none has more bearing on the question of life after death than the statement, "Because I live, ye shall live also." It is Jesus' affirmation of life after death to all who commit themselves to Him in faith and obedience. All who "die in the Lord" will some day leave their graves empty and arise in bodily form as did Jesus Himself - and so shall they "ever be with the Lord." This truth was demonstrated beyond all doubt by the remarkable incident recorded in Matthew 27: 52-53:

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Paul testifies to the same truth in almost every chapter of his Epistles. For example:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (I Thess. 4: 13-14.)

"Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8: 9-11.)

Prophecies relating to a future resurrection for mankind are far too numerous to quote. The Gospels, the Acts, the Epistles and the Revelation abound in them. They assure us that Jesus Christ conquered death, thereby bringing life and "the treasure of immortality" within reach of every one who truly desires God's eternal blessings. Two outstanding Old Testament prophecies are in Ezekiel 37: 12-14, and Daniel 12: 2-3:

"Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

In addition to the established Canon of Scripture, there are other prophetic and historical works of such importance that, in times past, some of them were included in the sacred Canon, and others were so esteemed by early Christian leaders as to be commended to the churches for circulation and study. Whatever we may glean from these lesser known sources regarding any great doctrine of the Bible serves only to strengthen the tower of truth and make assurance doubly sure.

The Old Testament Apocrypha comes in this class because its books are generally omitted from copies of the English Bible; however, they were all included in the Septuagint (Greek) version, which was the Bible of the early church. In the Septuagint the First Book of Esdras even takes precedence over the canonical Ezra. Therefore, the following extraordinary prophecies from Esdras will be of special interest:

"The earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them. And the most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end: but judgment only shall remain, truth shall stand, and faith shall wax strong: and the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule." (II Esdras 7: 32-35.)

"I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen."
(II Esdras 2: 42-48.)

Note particularly how the future resurrection of Christian believers is linked inseparably with the return and reign of Christ. Read it in Esdras, in the Old Testament prophets, in the

Gospels, and in every New Testament book to the very end of Revelation. Read it in Paul's first letter to the Corinthians:

"Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

(I Cor. 15: 20-26.)

There are many among the leaders and laity of Christian Churches who hope for some kind of life after death; at the same time, they stoutly deny a belief in the return of Christ to earth as King. Their hope seems vain, for there is no promise of a resurrection, even for the righteous dead, apart from the royal return of Christ to the very same earth which received Him first in His humility. In the First Advent He came in meekness, "a man of sorrows and acquainted with grief"; in the Second Advent He is to come in triumph to rule the nations of the world from the ancient throne of David. Most churches today proclaim the former advent and reject the latter. This shameful repudiation of Christ's reappearing and reign is producing the greatest confusion and suffering in the history of mankind. Blinded by unbelief, which stubbornly refuses to investigate plain Biblical truths, leaders of church and state in Anglo-Saxondom have no solution to the colossal problems crowding in upon them. They jump ill-advisedly from one quagmire to another, bogging the peoples of all nations ever deeper and more hopelessly in bewilderment, destitution and destruction.

Peter mentions the scoffers who shall come in the last days, saying,

"Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Peter 3: 4.)

One of the most effective answers ever made to that doubt is found in an Epistle by Clement. Before quoting, however, let us find out something about the author.

Clement I, generally known as Clement of Rome, was one of the Apostolic Fathers. He was a disciple of Peter, and afterward became Bishop of Rome. He was a bishop in the church at Rome, which was founded by the apostles, and has no connection with the Roman Church as we know it today. His two Epistles are included in one of the ancient collections of Canon Scripture, namely, the famous Alexandrian MS. Of the Septuagint and the New Testament, Sir Frederic Kenyon says:

"The Epistles of Clement, which are very valuable for the history of the early Church, the first having been written about the end of the first century and the other before the middle of the second, were until quite recently not known to exist in any other manuscript."

They were highly esteemed and publicly read in assemblies of the early Christian churches. We now quote I Clement 11: 11-20:

"Let that be far from us which is written, Miserable are the double-minded, and those who are doubtful in their hearts. Who say these things have we heard, and our fathers have told us these things. But behold we are grown old, and none of them has happened to us. O ye fools! Consider the trees: take the vine for an example. First it sheds its leaves; then it buds; after that it spreads its leaves; then it flowers; then come the sour grapes; and after them follows the ripe fruit. Ye see how in a little time the fruit of the tree comes to maturity. Of a truth, yet a little while and his will shall suddenly be accomplished. The Holy Scripture itself bearing witness, That He shall quickly come and not tarry, and that the Lord shall suddenly come to His temple, even the holy ones whom ye look for. Let us consider, beloved, how the Lord does continually show us, that there shall be a future resurrection; of which He has made our Lord Jesus the first fruits, raising Him from the dead. Let us contemplate, beloved, the resurrection that is continually made before our eyes. Day and night manifests a resurrection to us. The night

lies down, and the day arises: again the day departs, and the night comes on. Let us behold the fruits of the earth. Every one sees how the seed is sown. The sower goes forth, and casts it upon the earth; and the seed which when it was sown fell upon the earth dry and naked, in time dissolves. And from the dissolution, the great power of the providence of the Lord raises it again; an of one seed many arise, and bring forth fruit." ("The Lost Books of the Bible," pub. by Alpha House, Inc. Translation by Archbishop Wake.)

A most scathing denunciation of doubters and perverters of the -worst is contained in Polycarp's Epistle to the Philippians. Polycarp, who lived about 69-155, was Bishop of Smyrna and one of the Apostolic Fathers. Irenaeus expressly mentions and commends this "very adequate" letter of Polycarp to the Philippians; Eusebius quotes extracts from the Epistle; and Jerome testifies that in his time it was publicly read in the Asiatic churches. Furthermore, Irenaeus tells us that in early life Polycarp "had been taught by apostles and lived in familiar intercourse with many that had seen Christ." Polycarp says:

"He that raised up Christ from the dead, shall also raise up us in like manner, if we do his will and walk according to his commandments; and love those things which he lovedFor whosoever does not confess that Jesus Christ is come in the flesh, he is Anti-Christ: and whosoever does not confess his suffering on the cross, is from the devil. And whosoever perverts the oracles of the Lord to his own lusts, and says that there shall neither be any resurrection, nor judgment, he is the firstborn of Satan." (1: 8 and 3: 1-2.)

At the present time unprecedented perversion of the Scripture is directly responsible for large numbers of nominal Christians turning to astrology, spiritualism and kindred occult practices for information regarding life after death. When we need more knowledge on that subject than is found in Biblical teachings, God will give it through reliable channels. It will not be found in spiritism and other cults, which profess to know so much about the activities of the invisible realm. Unless one wants to become lost in the darkness of evil doctrines, he had better keep himself unspotted from contact with any materialisation of spirits, or "messages" from "ascended masters." Jesus warned us:

"Neither be ye called masters: for one is your Master, even Christ." (Matt. 23: 10.)

Reincarnationists and other practitioners of fraudulent spirit manifestations "are the spirits of devils working miracles." Paul prophesied that the activities of these deceivers would increase and ensnare many toward the closing of the present age:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (I Tim. 4: 1.)

Ignatius was one of the Apostolic Fathers and Bishop of Antioch. The Encyclopedia Britannica says of him:

"No one connected with the history of the early Christian Church is more famous than Ignatius, and yet among the leading churchmen of the time there is scarcely one about whose career we know so little. Our only trustworthy information is derived from the letters which he wrote to various churches on his last journey from Antioch to Rome, and from the short epistle of Polycarp to the Philippians."

The historian Eusebius mentions that Ignatius "was the second successor of Peter in the bishopric of Antioch." Ignatius summarises the whole matter for us with eloquence and finality in the second chapter of his Epistle to the Trallians:

"I exhort you therefore, or rather not I, but the love of Jesus Christ; that ye use none but Christian nourishment; abstaining from pasture which is of another kind, I mean heresy. For they that are heretics, confound together the doctrine of Jesus Christ, with their own poison: whilst they seem worthy of belief as men give a deadly potion mixed with sweet wine; which he who drinks of, does with the treacherous pleasure sweetly drink his own deathStop your ears therefore, as often as any one shall speak contrary to Jesus Christ; who was of the race of David, of the virgin Mary. Who was truly born and did eat and drink; was truly persecuted under Pontius Pilate; was truly crucified and dead; both those in heaven and on earth, being spectators of

it. Who was also truly raised from the dead by his Father, after the same manner as he will also raise up us who believe in him by Christ Jesus; without whom we have no true life."

It is a significant fact that New Testament teachings about our Lord's resurrection, and the quoted passages from Clement, Polycarp and Ignatius, are both historic and prophetic: historic insofar as the resurrection of Christ is concerned, and prophetic concerning the destiny of Christian believers. Therefore, in the light of history and prophecy, let us strive to know Christ and the power of His resurrection, that we too may attain unto the resurrection of the dead, and "taste the knowledge of immortality."



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

HAGGAI

Part Two.

A Study by
Frank W. Dowsett.

Following the warnings given to the people, as recorded in verses 1 to 11, which was the subject of our previous study, we find that the people repented, and committed themselves to put God first in all their efforts. As we read in the closing verses 12 to 14 of this first chapter,

"Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I am with you, saith the LORD. And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God."

One wonders just how many times we will have to suffer, both as individuals and as a nation, the punishment of God upon our evil ways, before we wake up to the fact that the only way by which we can obtain God's mercy and blessing is by simple obedience to His righteous Laws, Commandments Statutes, and Judgments. There just isn't any alternative!!!

So in verses one to nine in the second chapter, we read;

The Second Message.

2:1 In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

5 According to the word that I covenanted with you when ye came out of Egypt; so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver is mine, and the gold is mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts."

The first message was addressed to Zerubbabel and Joshua - the Governor and the High Priest - about the people. But we read in verse two, that following their repentance and commitment to God, the remnant, or residue, of the people are now included in this second message. Thus we have a complete group; the Governor, the Priest, and the People.

Thus in verses 3 to 5 they are given encouragement. This is, of course, standard procedure with the Lord. Repentance, as important as it is, requires a great deal of

encouragement in order to help us through what can be a very tough time, as the temptation will always be there to turn back to the ways which we have been for so long enjoying.

And it at this stage what we must realise that God has not caused this to be recorded simply as a history lesson of that time. What happened to Israel then is highly prophetic and symbolic of what was to occur to them at a future period in their history. The apostle Peter informs us that prophecy is "like a light shining in a dark place" which lightens our path to understanding. (II Peter 1:19).

Paul also reminds us, in II Timothy 3:16-17 that;

"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."

So in order to obtain the full intent, and the lessons resulting from these events, it is essential that we realise their prophetic significance in relation to modern-day Israel.

Verse three directs our attention to the "first glory" of what the prophet calls "this house". The "house" is clearly identified as "the house of Israel" in its prophetic sense. In just one verse we are invited to ponder the tragic difference between Israel's first glory, and its present position. The Israel of today is as nothing in comparison with what it once was. And how much more does this apply when we compare our present position with that which God intended for us. No words of mine could express the situation more graphically than what the Lord has caused to be written in Deuteronomy 32:15-16;

15 "But Jeshurun (a figurative name for Israel) waxed fat, and kicked: thou art wakened fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 *Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.*

19 *And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.*

20 *And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.*

21 *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*

22 *For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.*

23 *I will heap mischiefs upon them; I will spend mine arrows upon them.*

24 *They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.*

25 *The sword without, and terror within, shall destroy both the young man and the virgin, the sucking also with the man of gray hairs.*

26 *I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:*

27 *Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.*

28 *For they are a nation void of counsel, neither is there any understanding in them.*

29 *O that they were wise, that they understood this, that they would consider their latter end!*

30 *How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?*

31 *For their rock is not as our Rock, even our enemies themselves being judges.*

32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the poison of dragons, and the cruel venom of asps.

34 Is not this laid up in store with me, and sealed up among my treasures?

35 To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left."

The prophet Daniel adds his supporting testimony in Daniel 12:1-10;

12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and

his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

There can be absolutely no doubt but that we now appear as "nothing" in comparison with God's original intent. What a difference sin makes to us all, whether individually or nationally.

But notwithstanding this catastrophic slide into near oblivion, there is still hope. The Lord directs the leaders, the priests, and the people to "be strong." Despite our precarious position, the Lord confirms that He is still in full control of the situation, as improbable or impossible it may seem to us. We especially note his reference to "*a time of trouble, such as never was since there was a nation even to that same time.*" There can be no doubt as to the fact that this is the same "time of Trouble" to which the prophet Jeremiah referred in Jer. 30:7;

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

As we have pointed out on so many occasions, God never pronounces judgment and punishment upon us without adding the promise of deliverance. As stated in the above verse, and repeated in Jeremiah 46:27-28;

"But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."

Verse five of Haggai's second chapter assures us of God's everlasting protection, on the basis of the covenant He made with our forefathers when they came out of Egypt. God says, "**So My Spirit shall remain among you**". How certain are we as to the historical event of Israel having come out of Egypt? I cannot imagine anyone - even an atheist - contesting this fact. Yet the Lord would have us realise that the certainty of this fact is the very basis of the promise that He will never leave us not forsake us. With the Spirit of God remaining upon us, despite our continued wickedness, there can be no possible thought of eventual destruction for His people. There really is nothing for us to fear. Men's hearts may be failing them for fear as to what is even now happening in the world. But we have the assurance, as spoken by the prophet Daniel in the passage we quoted above, that "the wicked" shall not understand what is the end result of world events, and are thus full of fear. But the "**wise** shall understand", and our faith and expectancy will be lifted by the certain knowledge of final victory through our Lord Jesus Christ, the God of Israel.

If, as most theology today teaches, God has changed His mind in regard to His literal everlasting national covenants He made with our forefathers, and transferred them into a religious or spiritual covenant, applicable to every nation under the sun, then how on earth is He to fulfil the promise of Jeremiah 23:7-8;

"Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

This statement is firmly based on the promise previously recorded by Moses in Exodus 29:45-46;

"And I will dwell among the children of Israel, and will be their God.

And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God."

How is God going to fulfil the New Covenant to a mixture of every nation under the sun when it was specifically promised to the two houses of Israel and Judah, comprising the whole House of Israel? The position becomes totally ridiculous. No wonder the "wicked", that is, those who do not accept the full Word of God in both its individual and national entirety, will fear what is going on. They have no concept of deliverance other than some 'airy-fairy' escape to heaven when the going gets really tough. Let's read this New Covenant as recorded in Jeremiah 31:31-37;

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.” (emphasis added).

But never let ourselves overlook the fact that with the Spirit of God abiding upon us, then the Word of Truth, which comes from that very same Spirit, also abides upon us, and is ever available to those who earnestly and humbly seek after Truth. Truth never changes. Anything that is subject to change is not in the ultimate sense ‘truth’. It may be true in relation to the amount of knowledge available, or in respect to the particular circumstances at any given time, but unless it confirms in every detail with the clearly stated will and purpose of Almighty God, it can never be labelled as “Truth”. And as Isaiah records in Isa. 55:11;

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

There seems to me to be an every increasing tendency these days by Bible teachers to quote extracts on which they base their teachings, instead of quoting the entire verse. I well remember many years ago when a minister castigated me because, when answering his question as to whether or not I believed everything stated in the Bible I answered ‘yes’. On that basis, he said, I would have to believe that there was no God, simply because that actual statement was in the Bible. And he was right. That phrase is in the Bible, but it came after the phrase “The Fool hath said in his heart”. As unbelievable as it sounds, he told me that he wouldn’t even have communion with me. Lucky me! Real ‘Truth’ depends on having, and believing “The whole truth, and nothing but the truth”, not on portions of statements which happen to support what we want to believe. It is this “Spirit of Truth” that gives us discernment against false doctrine, and gives us the wisdom to fully and properly understand and apply God’s gracious promises without being mislead by lovely sounding doctrines

which appeal more to what we would like things to be than on what God says they are going to be.

And when it comes to the knowledge of God's intentions regarding His people Israel, it takes "The Truth, the Whole Truth, and Nothing but the Truth" to properly and wisely understand it.

Nowhere is this more evidenced than in verses 6 and 7 of Haggai's second chapter. When examined and understood in the light of present world events, they make a statement which is truly remarkable in its accuracy;

"For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts."

But let us examine a little more closely the details of these two verses quoted above.

In verse six we read, "Yet once . ." This is a compound word referring to 'one of several'. It does not refer to just a 'one only' event.

It is "a little while". It does not say "In a little while", or soon, but rather indicates that what is to occur will be over a short duration or period of time.

And what is to happen as one of a succession of events over a short period of time is that the Lord is to "shake" the heavens, the earth, the sea, the dry land, and 'all nations'! This word "shake" means "to shake violently, and universally". And this is not an isolated reference to this intent by Almighty God. We read, for instance, in Psalms 46:1-3, and 77:16-18;

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

"The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

*The clouds poured out water: the skies sent out a sound:
thine arrows also went abroad.
The voice of thy thunder was in the heaven: the lightnings
lightened the world: the earth trembled and shook."*

Jeremiah also adds his warning of similar intent in Jer. 10:10;

*"But the LORD is the true God, he is the living God, and
an everlasting king: at his wrath the earth shall tremble,
and the nations shall not be able to abide his
indignation."*

As I write this, late in October 2000, the Middle East is in turmoil. The possibilities are horrendous. But ask yourself. How many Christians do you know who associate present world events with this statement by the prophet Haggai? They're just not interested. As quite a few Christians have literally said to me over the years, "I'm saved, and that's all that matters". They probably wouldn't even know that the book of Haggai was in the Bible, let alone have any idea as to what its message is for today.

God is literally shaking the nations. He is literally shaking the heaven and the earth as we see the increasing succession of dreadful events occurring all over the world. To Haggai's statement we could readily add that recorded in Zechariah 12:3;

*"And in that day will I make Jerusalem a burdensome
stone for all people: all that burden themselves with it
shall be cut in pieces, though all the people of the earth be
gathered together against it."*

But it is the next event in this series that should take our full attention. We are informed that at this time, "*The desire of all nations shall come.*" A closer study of this phrase reveals two very important aspects. Firstly, "the desire of all nations" applies to our Lord Jesus Christ who alone can satisfy the nation's desires for peace and justice.

But the Septuagint translation gives us food for more thought. It reads; "the elect of all nations shall come". This

suggests a twofold aspect which can very easily be overlooked. Firstly, the "elect" applies to the nation of Israel. In Isa 45:4 we read;

"For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

Secondly, in Col. 3:12, reference is made to individuals within the nation;

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;"

Thus we have a reference to the beginning of "the times of restitution, or restoration" promised to Israel in Acts chapter three, when all God's promises will be fully realised and established in order that Israel will become, in actual fact, the Kingdom of God on this earth. It is also the time, I firmly believe, which will herald the call to those who will rule and reign with our Lord Jesus Christ at His return.

We are literally witnessing end-time prophecy at its latest and greatest. The purpose of His coming is just as clearly, and just as certainly proclaimed. He is once more going to fill His house - Israel - with His glory. The Shekinah Glory will again settle upon His people. The other nations of the earth will again see God's People covered and protected by a cloud by day and fire by night. They will most certainly know that the Lord God of Israel is here, and that to bless His people.

As a matter of fact, our glory at that time will be even greater than it ever was before, as made quite plain by what the prophet records in verses 8 and 9;

"The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts."

Note the fact that our future glory is to far exceed that of any time in our past history. It is truly wonderful to realise that

God never seems to restore anything, or anyone, back to its original glory or situation. He always improves on things. We recall that when our parents Adam and Eve were formed by God, the "Tree of Life" was there, but available only on very strict conditions. But in the final glory of His Kingdom, as recorded in the Revelation, this same "Tree of Life" is back again, but this time with no restrictions, as sin and evil will have been forever banished.

With a storehouse of wealth such as that available to the Lord, how could we be otherwise than a nation dwelling in perfect peace and security. Here is the ultimate fulfilment of Isaiah 9:6-7;

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."

What we see happening all around us is the fulfilment of these very same wonderful prophesies. There can be no excuse for ignorance nor fear. As we are enjoined in Luke 21:25-28;

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

(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

Web Site: <http://homepage.idx.com.au/fdowsett>

And, behold, thou shalt conceive in thy womb,
and bring forth a son
and shalt call his name JESUS.
He shall be great, and shall be called
the Son of the Highest;
and the Lord God shall give unto him
the throne of his father David;
And he shall reign over
the house of Jacob for ever;
and of his kingdom
there shall be no end.

Luke 1:31-33.

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

National Library of Australia Number
ISSN 1031-8135

Print Post Approved. PP242587/00039.

Printed by *Genesis Printing Works*, Sydney. (02) 9676-7343.