



# THE COVENANT VISION.

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## Contents.

ISSUE No. 93.

Editorial.	...	...	...	...	1.
The Heritage of Israel.	...	...	Pt. 18.	3.	
C.V. News.	...	...	...	...	12.
Heroes of Faith.	...	...	No. 6.	14.	
Our Protective God.	...	...	Pt. 15.	24.	
The Day of the Lord.	...	...	Pt. 1.	35.	
“If My People . . .”	...	...		42.	
Study in Haggai.	...	...	Pt. 3.	50.	

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

# THE COVENANT VISION.

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

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

**It is our firm conviction** that we are living in the very last days prior to the 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.

One of America's late Presidents is on record as having said "that in politics, nothing happens by accident. If it happens, then it was planned that way." Of course, if you are the President, you can get away with statements like this. But if non-entities like you and I were to say it then we are branded as believing in 'conspiracy theories'. You see, it's not politically correct to quote the obvious. Well, if you're one of those people who think that everything is happening just by chance, think about the following gem of 'accidental thinking'. It is quoted from "Descent into Slavery" by Des Griffin, page 38;

"Having consolidated their financial grip on most of the European nations by the middle of the last century, the International Bankers worked feverishly to extend their sphere of influence to the ends of the earth in preparation for their final assault on the United States - a nation which, through its unique Constitution, remained free.

"In the decades that followed it became apparent that, in order to achieve their goal of world dominion, they would have to instigate a series of world wars which would result in the levelling of the old world order in preparation for the construction of the New World Order. This plan was outlined in graphic detail by Albert Pike, the Sovereign Grand Commander of the Ancient Scottish Rite of Freemasonry and the top Illuminist in America, in a letter to Giusseppe Mazzini dated **August 15, 1871**. Pike stated that the first world war was to be fomented in order to destroy Czarist Russia, and to place that vast land under the direct control of Illuminati agents. Russia was then to be used as a 'bogey man' to further the aims of the Illuminati world wide.

"World War II was to be fomented through manipulation of the differences that existed between the German Nationalists

and the Political Zionists. This was to result in an expansion of Russian influence and the establishment of a state of Israel in Palestine.

"The Third World War was planned to result from the differences stirred up by Illuminati agents between the Zionists and the Arabs. The conflict was planned to spread world wide." The letter then went on to outline the destruction of Christianity, and its replacement by the "pure doctrine of Lucifer." E.O.Q.

Remember friends, this was written in 1871. Isn't this the most amazing 'accidental' series of events of which you have ever heard? When you get a written forecast of an event some 43 years prior to it actually happening, and a second forecast of another event some 67 years prior to it happening, and then see the forecast of the third event happening some 130 years later right before your eyes, then you can forget all about coincidences. It has most definitely been planned that way.

Once the certainty of this fact has become a reality in our minds, then it is not so difficult to recognise and understand just what is really going on in our country today. Every political decision, every economic decision, the promotion of every activity that can in any way degrade our Christian society and heritage, is directed specifically and deliberately to achieving this goal of destroying God's true Israel people. Why the increasing push towards destroying our monarchal system in favour of a republic? Why the concentrated attack on the Christian Faith itself with the deliberate introduction of every other religion in the world to mix in with it and pervert it, and to destroy its Power? This is not happening by accident. It is a deliberately and well planned attempt to destroy the foundations of our Christian society by the Satanic, evil forces of Edom, the sworn enemy of God's Israel people. As God's Word has said, they have come in like a flood. But don't kid ourselves that God is not aware of what is happening. He not only knows about it, but warned us about it in His Word. That's the Book that an increasing number of 'theological experts' are increasingly ignoring. He has promised that His sword is to come down upon Edom, the people whom He had destined for destruction. He has promised to raise up a standard against them. Don't be fooled by the present "peace processes". The final battle has to be fought, but the victor is going to be the Lord God of Israel. And God is not going to win by accident. He is going to have the victory because He planned it that way. □

# The Heritage of Israel.

*By Frank W. Dowsett.*

## Part Eighteen.

### The Covenant & The Promises. Part 13.

#### The Mosaic Covenant.

**M**e have now completed the study of the first four Covenants by which God revealed the basic outline of His Grand designs and purposes for this earth. They were the expression of God's unconditional intent for a perfect way of life for His highest order of creation, culminating in the revealing of "The Sons of God". Their final victory was guaranteed through the "Seed of the Woman", and the ultimate defeat of "The seed of the Serpent".

We also studied the process of cleansing initiated by God, through the flood of Noah's time, which was required for the introduction to the world stage of the "chosen seed", Israel.

The appointment of this chosen nation followed. Their appointed duty, and indeed their entire purpose, was to be the instrument by which, and through which, the original perfection of Eden was to be restored throughout the earth. This constituted the formation of an earthly nation, Israel, which was to become "the Kingdom of God upon the earth", under the rulership, or Kingship, of Jehovah Himself, our Lord Jesus

Christ. This in turn was guaranteed under the unconditional terms of the Abrahamic Covenant. Thus the nation was formed.

But like any other body of people formed into a corporate institution, this nation would require laws under which it could operate. So we have the introduction of what is known as "The Mosaic Covenant" and the "Palestinian Covenant". But here we find a very significant difference between the nature of the first four, and indeed, the last two, covenants and these two which we have just mentioned. The six covenants referred to were all "UNCONDITIONAL" covenants. By that we mean that the fulfilment of each of them did not depend in any sense upon conditions laid upon their recipients. For instance, God did not say that He would make of Abraham's descendants "A Great Nation and a Company of Nations" provided that they conformed to certain conditions. God simply stated that He was going to do this whether they agreed with it or not, or whether they liked it or not. There were no "ifs" or "buts" about it. It was just going to happen.

The same sentiments apply to the last two covenants, the Davidic and the New Covenants, which we will study later.

But the two covenants which we will now study had very stringent conditions attached to them. They were what is referred to as "CONDITIONAL" Covenants. What God promised would only come to pass on the condition that the people and the nation as a whole obeyed the instructions which the Lord was about to reveal to them. The situation was very simple and uncomplicated. Just do what you're told God's Way and receive health and blessing, or do it your own way and receive disease and cursing, or evil. These two covenants had nothing whatsoever to do with the setting up, and continual and everlasting existence, of God's Kingdom. But they had everything to do with the nation's relationship with God, being established upon their obedience to God's requirements.

So let us commence with a study of the fifth, or

## The Mosaic Covenant.

We read in Exodus 24:1-8;

*"And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.*

*And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.*

*And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.*

*And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.*

*And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.*

*And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*

*And Moses took the blood, and sprinkled it on the people, and said,*

***Behold the blood of the covenant, which the LORD hath made with you concerning all these words.***

Most Bible students will instantly recognise that this is what we refer to as "**The Old Covenant**". But we need to ask the question as to what were the terms to which the people agreed? From the above statement, they were required to obey;

*"all the words of the LORD, and all the judgments."*

It was on the basis of the people keeping these laws and judgments that God made specific promises of the blessings which would automatically ensue. They are set forth in verses 20 to 33 of the preceding chapter;

*"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.*

*Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

**But if thou shalt indeed obey his voice, and do all that I speak;** then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

*For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.*

*Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.*

*And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.*

*There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.*

*I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.*

*And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.*

*I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.*

*By little and little I will drive them out from before thee, until thou be increased, and inherit the land.*

*And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.*

*Thou shalt make no covenant with them, nor with their gods.*

*They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."*

The condition upon which God's blessings were based was; **But if thou shalt indeed obey his voice, and do all that I speak"!!!**

The blessing were absolutely conditional upon the peoples' obedience. Just look for a moment at what the Lord had promised to do, and perhaps what is more important, what He requires us to do.

Is it just coincidence that the major, in fact the ONLY requirement stated in the above, is the absolute necessity for us as a nation to avoid, at all costs, mixing ourselves in with the other nations? Look again at these commands of the Lord;

- *"Thou shalt not bow down to their gods, nor serve them, nor do after their works:*
- *but thou shalt utterly overthrow them, and quite break down their images."*
- *"... and thou shalt drive them out before thee.*
- *Thou shalt make no covenant with them, nor with their gods.*
- *They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."*

But what do we find? Our leaders, both in the political and religious areas, have very deliberately, and very insidiously, accepted and implemented foreign laws and requirements by which we flout the prime and most basic of God's Laws which require us to avoid like the plague even the very principle of the present system which is destroying us. We have been forced to accept a system which is the very antithesis of what God so strenuously demanded, and upon which His blessings depend. It is called;

## MULTICULTURALISM!

It is this anti-God system which has been the most destructive element in our modern times which has had such devastating effects upon our national relationship with our God!

This does not mean that people from other races and nationalities are bad, but that we should not, under any circumstance, allow our Christian Heritage to be contaminated by being mixed with the slightest trace of their religious beliefs or customs. I'll wager that one would be hard pressed to find another country in the entire world which would allow us the THE COVENANT VISION.

same freedom to infiltrate their national culture as we do with ours. All this talk about 'discrimination' is just a smoke screen to cover up the fact that it is actually the white Anglo-Saxon Christian nations that are being discriminated against, with the deliberate intention of ultimately destroying and obliterating us.

In order to realise how incredibly stupid we have been, just look briefly at the promises which we have forfeited by our disobedience.

- *I will be an enemy unto thine enemies, and an adversary unto thine adversaries*
- *I will bless thy bread, and thy water; and I will take sickness away from the midst of thee.*
- *There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.*
- *I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.*
- *And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.*

*I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.*

*By little and little I will drive them out from before thee, until thou be increased, and inherit the land.*

Yet, despite these wonderful promises of blessing - and these only constitute a small portion of the entire blessings available to us - we still continue to totally disregard God's Laws, Statutes, Commandments, and judgments, and then wonder how on earth we got into the position in which we find ourselves today.

Now all the above constitutes what is known as "**The Old Covenant**". It was not a perfect covenant, in that it had conditions attached to it, and the blessings it contained were entirely dependant upon the obedience or disobedience of one of the parties to it. It was only intended by God to last for a certain

period of time, after which it was to be replaced by a "New Covenant" which remove all the restraints of the Old Covenant. We read of this in Hebrews 8:1-13;

*"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;*

*A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*

*For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.*

*But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*

*For if that first covenant had been faultless, then should no place have been sought for the second.*

*For finding fault with them, he saith, Behold, the days come, saith the Lord, when 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 when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.*

*For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

*And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*

*For I will be merciful to them, unrighteousness, and their sins and their iniquities will I remember no more.*

*In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."*

To summarise the situation, the conditions which applied under the terms of the Old Covenant will be removed, and this original "conditional" covenant will be replaced with one which will be totally unconditional. This subject will be considered in the final series of our studies of God's Covenants.

But there is one other aspect of this Old Covenant which is of the greatest importance. You will have noticed that in the original account given of this covenant, as found in Exodus 24 verse 7, that there were some very well known words, namely;

*"And he (Moses) took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient."*

Here in fact was the equivalent of what today we refer to a wedding ceremony. Jehovah's bride - for that is what Israel was now becoming - said, "I DO", and promised to be obedient to her husband. The fact that Israel was Jehovah's wife is beyond argument, as we read in Jeremiah 31:31-32, which is part of the original statement repeated in Hebrews chapter 8 which we quoted above;

*"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."*

Let it be clearly understood. The church is the body of Christ, NOT the Bride of Christ. Christ, or Jehovah as we know Him to be, only ever had one wife, and she was Israel. Israel is, and always was, and always will be, the Bride of Christ. She was divorced because of adultery, having taken to herself other gods, who were reckoned by God as other husbands. In doing this, she had rejected Jehovah both as her God and as her husband. As her husband, Jehovah was obliged under the terms of His own laws to give her a "Bill of Divorcement" because of her 'uncleanness'. But in accordance with His foreknowledge, God provided the terms, under His Law, under which a divorced wife could remarry. The law relative to this situation was that

the wife could not be re-married to her former husband after the death of her latter husband. We read in Deut. 24:1-4;

*"When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife.*

*And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance."*

But on Calvary, the former husband, in the person of our Lord Jesus Christ, died, and in so doing released Israel from the terms of the original sentence, enabling her to remarry. Thus, as recorded in Hosea 2:19-20;

*"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD."*

Thus we see that despite anything which we would do as a nation, God has made such provision that not one word or promise of His Word will ever be nullified. He knew right from the beginning exactly what His people would do. And knowing this, He provided for the situation from before the very foundation of the earth.

The Old, or Mosaic covenant may be "old", but the understanding of it is essential to our overall understanding of the greatness and certainty of God's Divine Purposes.



## C.V. NEWS.

Well, if anyone had told me that I would see the year 2001 when I was 50 years younger, I think I would have given them a very wry glance, at least. But here we are, and looking forward to another year of service for the Lord God of Israel.

Firstly, we offer our sincere thanks to our Lord and Saviour Jesus Christ, and to all those who have so faithfully and generously supported us over the past year. The letters of support and encouragement we have received have been very much appreciated, as is the knowledge that we have had the privilege of bringing so much blessing into so many lives and families with the study of God's Word. We earnestly pray that with your continued support and prayers, the Lord will allow us to continue with this ministry for as long as is necessary.

No doubt most of you will be wondering just how the conference went in San Antonio. Well, it went very well, and was a real blessing to everyone who attended. There was only one hiccup. I was scheduled to speak four times and to sing four times. I got through the first two of each, and between the morning and afternoon sessions on the second day, completely lost my voice with an attack of laryngitis, which terminated my participation in the rest of the meetings. However, Pastor Eric Briggs from Belfast stepped into the gap and took over my talks, and everything went fine. In fact, I appreciated the opportunity to sit and listen for a change. On the Monday, the day after the conference concluded, Pastor Ken Kemble took us for a visit to the Alamo, of Davey Crockett fame, and showed us over quite a bit of the city, which by the way, is the ninth largest city in the USA. So apart from the stress of the travelling, over 16 hours from San Antonio to Sydney, it was a real blessing to be able to share with other leading ministers in the Identity message. It took a full two weeks after I returned to fully recover, but I'm back to normal (?) now.

Not long before I went away we had a visit from a gentleman whom we hadn't seen for about 25 years. At that time we were associated together with the "Truth and Liberty" mission, run by a Mr. Bill Carter, whom some of the older ones among you may remember. We hadn't met since, and he didn't even know that Betty and I were conducting this work. To cut a long story short, he was so delighted, that both Gordon and his

wife Lorraine now regularly attend our meetings, and Gordon has committed himself to helping us out with the general office work for at least one day per week. So this has been a real answer to prayer, and will lift quite a load from us. Chris, a lovely Christian lady, has also offered to come whenever needed to do all the computer entries and updates for the mailing lists, as well as fixing any computer problems which seem to arise at the most inopportune times. So considering everything, the Lord has truly helped us out at a time when we really needed it, as both of us are really feeling the strain, especially with the passing years. As my doctor very kindly expressed it, "Your problem Mr. Dowsett, is that you were born in 1924".

But apart from all this, we have decided to make a change in our frequency of publication. The constant pressure at our age has been having a very real detrimental effect on our health, and in order not to run unnecessary risks, we have decided that as from this issue, "The Covenant Vision" will only be published every three months, instead of the present two months. However, in order to make up for at least some of the reading content, we intend adding another 8 or 12 pages to each issue, depending on how much I can write. This will make up for about one previous issue as far as the annual reading content is concerned. We have also decided to retain the existing subscription rate, as this will help make up the difference in the rising costs which we have until now absorbed.

So we look forward to another exciting year with great expectancy. What with the present accelerating deterioration within our Israel nations, it must surely be apparent to any honest student of the Bible that the Great Day of our Lord's return is drawing very nigh. So with you, we "Look up, and lift up our heads", as we see that Great Day approaching.

May the Lord God of Israel continue to bless and keep you all. May we all be found worthy of the "High Calling in Christ Jesus", and to be granted the indescribable honour of being appointed as "Overcomers", or "Elders in Israel", and to take part in that blessed day when we will be "changed in a moment" and caught up to meet the Lord in the air, to accompany Him back to this sick and sorry world, where, as Kings and Priests, we will reign with Him over His Israel Kingdom in justice and righteousness for evermore.



# HEROES OF FAITH.

## Part Six.

By Frank W. Dowsett.

### Moses in Egypt.

In commencing our next episode in our study of "Heroes of Faith", let us be reminded of the basic requirements and tenants of "Faith".

- It is based on conviction, not upon doctrine.
- It only comes by hearing - or understanding - the Word of God.
- It is not a static condition. It is a 'growth' condition. A constantly held belief in a doctrine is no guarantee of a constantly growing faith. As we read in Romans 1:17; "**For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.**"

With these basic principles in mind, we now proceed to a study of the faith of Moses. In this first part of our study, we will look at his faith whilst in Egypt.

In our previous studies we have dealt with the first three essential aspects of the Kingdom of God on earth.

1. **The preparation for its establishment**, through Abel, Enoch and Noah.
2. **Its actual formation**, through Abraham.
3. **The guarantee of its continuance**, through Isaac, Jacob and Joseph.

14.

So we now come to a cameo of its future through the offspring of the Patriarchs, firstly under the leadership of Moses, Israel's first deliverer, and as a result of his faith.

This can only be fully appreciated as we compare Israel's first deliverer, Moses, with Israel's second Deliverer, our Lord Jesus Christ.

**"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.**

**And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.**

**Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.**

**Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."**

*Acts 3:22-25.*

**"Abraham saith unto him, They have Moses and the prophets; let them hear them.**

**And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.**

**And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."**

*Luke 16:29-31.*

**"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."**

*Luke 24:27.*

**"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"**

*John 5:45-47.*

When we study Hebrews 11:23-29 we find that it covers five episodes in the life and faith of Moses. Each of these episodes pre-figures a stage in Israel's future history, and each pre-figures the life and ministry of our Lord Jesus Christ as the Lord God of Israel. In this study we will restrict ourselves to verses 23-26 which refer to the episodes in Moses' life which occurred whilst he was still in Egypt. The remaining episodes as recorded in verses 27-29, covering his life after leaving Egypt will be covered, God willing, in our next study.

**23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.**

**24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;**

**25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;**

**26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."**

The statement in verse 23 could more properly be referred to as the faith of Moses' parents. But it is no less a fact that Moses' future was the direct result of faith. In the very first chapter of Exodus we read the account of how Pharaoh gave orders to the midwives that every son born to a Hebrew woman was to be killed at birth. Pharaoh had become alarmed at the rapid growth of the Hebrew population, and not having the ready availability of abortion clinics to aid his programme, he pronounced a death sentence to be applied to the male children after they were born, rather than our modern practice of doing so before they are born. But the intended result was, and is, exactly the same. The white Hebrew race had to be exterminated. As we read in verses 17 and 22 of the chapter:

**"But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive." . . . "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."**

Well, unfortunately for him, and fortunately for us, these two midwives, together with Moses' parents, didn't take too kindly to this system of eradication. I think we could rightly designate them as the very first "Right-to Life", or "pro-life" supporters. Solomon wasn't joking when he declared that there was no new thing under the sun.

These Hebrew sons who were under a death sentence were to be the progenitors of the future people who became known as Israelites, the called and chosen of God. In Exodus 4:22 Jehovah even referred to them as His firstborn son;

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

This was repeated in Jeremiah 31:9 (b);

**" . . . for I am a father to Israel, and Ephraim is my firstborn."**

As we stated previously, the life and circumstances of Moses pre-figured the future of Israel. Thus we read in Rev. 12:4-6 and 14;

**"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.**

**And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.**

**And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."**

**"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."**

We also note the particularly relevant passage in Matthew 2:12-15;

**"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."**

Just as Moses was hidden from the persecution of the Pharaoh of the day, so his people were hidden by God, and protected from those who had deliberately planned to destroy them. The statement in Psalm 83:3 comes to mind;

**"They have taken crafty counsel against thy people, and consulted against thy hidden ones."**

We also read in the first ten verses of Exodus chapter two, how Moses, after being found by the daughter of Pharaoh, was actually nursed by his own mother, and eventually lived, and was educated, in Egypt. In prophetic symbolism, Egypt always represents the slavery of this world's system, in contrast to the freedom of God's System. Within this system, Moses prospered and eventually rose to such a position of prominence that he became second in command only to the king, or Pharaoh. It just goes to show that faithfulness to God, even within our present evil system, can, and will be, used of God to provide relief and encouragement to His people who are living under the oppression of the system.

The second factor we note is that Moses was described as a "proper" child. This word means, "elegant, beautiful, exceedingly fair." It was a factor which applied to both Israel, and to our Lord Jesus Christ as being of the same tribe as Moses. It is recorded in The Song of Solomon 4:1;

**“Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks:”**

Thirdly, their faith was evidenced in their complete assurance in God's protection and deliverance, even though they had no idea whatsoever of the purposes for which they were led to take the action they did. What happened to Moses perfectly fore-shadowed the later promise to Israel as recorded in Isaiah 43:1-7;

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

**When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.**

**For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.**

**Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.**

**Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.”**

The second episode of faith is recorded in Hebrews 11, verses 24-26;

**24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;**

**25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;**

**26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."**

Here we find how Moses proved and illustrated his faith by his dedication to his commitment. The need for the exercise of this principle is graphically illustrated in James 2:17-24;

**"Even so faith, if it hath not works, is dead, being alone.**

**Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.**

**Thou believest that there is one God; thou doest well: the devils also believe, and tremble.**

**But wilt thou know, O vain man, that faith without works is dead?**

**Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?**

**Seest thou how faith wrought with his works, and by works was faith made perfect?**

**And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.**

**Ye see then how that by works a man is justified, and not by faith only."**

There are many professing Christians today who speak - even brag - about the amount of faith they have, but when you look at their lives, what they do makes so much noise that one cannot hear what they are saying. Moses most certainly did not fall into this category.

When he "came to years", or grew up and became great, as the phrase means, he evidenced all the necessary qualities of a man of faith. He could prove it by his works. But let us remember that at this time, Moses had no idea of his calling. He acted under the effect of the "principle and result of faith" which was in complete control of his life. Many of God's servants act under the very same influence. It is not until many years later that we realise that everything that has happened to us has been in accord with, and under the control of, the will of God. It is a very sobering experience. In Acts 7:22-23 we read;

“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.”

And here commenced the operation of the works which spoke of his faith. The first recorded, being the very first in importance to us all is found in verse 24 as stated above;

“**By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;**”

This must have been a very difficult decision for Moses. Pharaoh's daughter had adopted Moses as her own son. She is said to have been his only child, without any other children of her own. This put Moses in line to be heir to the throne of Egypt. In the words of Matthew Henry, in his ‘Commentary on the Holy Bible’;

“How glorious was the triumph of his faith in so great a trial! *He refused to be called the son of Pharaoh's daughter*, lest he should undervalue the truer honour of being a son of Abraham, the father of the faithful; *he refused to be called the son of Pharaoh's daughter*, lest it should look like renouncing his religion, as well as his relation to Israel. And no doubt, both these he must have done if he accepted this honour. He therefore nobly refuses it.”

Thus Moses first separated himself from the world he knew, and in which he enjoyed such prominence and respect, to the world of God's Kingdom people.

Secondly, as we read in verse 25, we find him;

“**Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;**”

Again quoting Matthew Henry;

"He was willing to take his lot with the people of God here, though it was a suffering lot that he might have his portion with them hereafter, rather than to enjoy all the sensual, sinful pleasures of Pharaoh's court, which would be for but a season. Herein he acted rationally, as well as religiously, and conquered the temptation to worldly pleasure as he had done before to worldly preferment. Here observe. (1.) The pleasures of sin are, and will be, but short; they must end in speedy repentance or in speedy ruin. (2.) The pleasures of this world, and especially of those of a court, are too often the pleasures of sin; and they are always so when we cannot enjoy them without deserting God and His people. A true believer will despise them when they are offered upon such terms. (3.) Suffering is to be chosen rather than sin; there being more evil in the least sin than there can be in the greatest suffering. (4.) It greatly alleviates the evil of suffering, when we suffer with the people of God, embarked in the same intent, and animated by the same Spirit."

Thirdly, he;

**"Esteemed the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."**

There are two words in this verse of which we should take special notice. The first is the word "reproach". It means literally, "defamation, reviling." The second in the word "Christ". It means literally "anointed". It has two applications. It can, and very often does, apply to "the anointed One, our Lord Jesus Christ, or alternatively it can apply to "the anointed people." For instance, in Revelation 11:15;

**"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."**

Here the word "Christ" cannot apply to our Lord Jesus Christ as He has just been referred to under the title of 'Lord'. A close study of the seventh chapter of the prophet Daniel,

which I will leave to the reader, reveals quite plainly that the kingdom shall be given to "the saints of the Most High," which can only apply to the Lord's Israel people.

The defamation and reviling wasn't as a result of following the Lord Jesus Christ, but as a result of being a citizen of God's anointed people, Israel. Moses considered all this reviling to be of far greater value than all the treasure of Egypt. If we had more Christians who were willing to take this decision, we would have an entirely different world today.

Thus we see that Moses had a much greater longing for the reward of faith than for the reward of self-satisfaction. He believed God!

**"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."**

*Heb. 11:6.*

And what was that reward?

**"The mark for the prize of the high calling of God in Christ Jesus".**

*Phil. 3:14.*

**"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."**

*Rev. 2:26-27.*

This will be the reward both for the individual and the nation.

Moses totally dedicated himself to his calling and commitment.

**The alternative was never an option.**

**Nor should it be ours!**

**Let us ever look unto Jesus,  
the author and finisher of our faith.**

# OUR PROTECTIVE GOD.

By Bruce Horner.

## PART 15

### THE AMETHYST AND

### H M S CALLIOPE.

#### RN frigate's flight from Chinese reds made naval history.

The date was April 20, 1949. China might have been in the grip of a murderous civil war, but Lieutenant -Commander Skinner, captain of the British frigate HMS Amethyst, had no inkling of danger as he manoeuvred his ship up the Yangtse River.

On the river's south side, as the Amethyst steamed towards Nanking to deliver supplies to the British Embassy, there were Chiang Kai-sheks nationalist troops. On the Yangtse's north bank were the forces of the communist leader Mao Tse-tung, exultant following a series of victories over the retreating nationalists. As far as Commander Skinner knew his frigate was in no danger, for the warring sides had formally approved the use of the river by British warships. And the Amethyst had large Union Jacks painted on her hull.

It happened without warning. The Amethyst's crew heard the roar of concentrated artillery. A moment later the frigate rolled as a salvo of shells ploughed into her upper-works.

Another salvo followed. Then another. Among the many to die on the bridge was Commander Skinner.

Soon afterwards the frigate rammed herself on to a small island of mud. She was at the mercy of the communists who now added fire from heavy machineguns to the artillery barrage.

A young officer who had taken over command following Commander Skinner's death at once transmitted a signal to

Royal Navy headquarters in Hong Kong. It read: "Under heavy fire. Am aground. Large number of casualties."

That, then, should have been the beginning of the end of the story of HMS Amethyst. But, in fact, it was only the beginning of one of the most dramatic episodes in the annals of the Royal Navy.

The frigate, her decks awash with the blood of 23 dead and 31 wounded, her metal ripped by 53 shell strikes and, apparently, permanently locked in the island's glutinous mud, seemed doomed.

Yet, 102 days later, the Amethyst somehow made it to the mouth of the Yangtse despite the efforts of the communists to stop her.

Soon afterwards she rejoined the fleet.

The whole British world was thrilled and encouraged by the dramatic dash by the HMS Amethyst down the Yangtse River in pitch darkness with all lights out, along a treacherously flowing river at full speed, past sandbanks, sharp bends, and a boom across the river, to say nothing of the shore batteries firing at her from the banks.

This amazing feat shows that not only does the spirit of Drake and Nelson still live on in the men of the Royal Navy, who are willing to take 100 to 1 risks; but it also shows that the same God of Israel still lives, for this feat was as much a miracle of deliverance as was that of Dunkirk. Humanly speaking, it was practically impossible that such a feat could have been successfully accomplished, as one slip of steering, one well placed shot from a shore battery would have spelt disaster; but the Amethyst came safely through without any more casualties to her officers and crew.

Let us remember that we British people are God's people Israel; and our God, whose name to us is JEHOVAH, has said: "Hear, O My people, and I will speak...and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify Me." (Ps. 50).

Prayers had been going up to our God from people in all parts of the British Empire and Commonwealth of Nations for the deliverance of the Amethyst and her crew; and no doubt from the men themselves; and God did deliver them; for it was Divine steering that brought her out of the jaws of death, and out of the mouth of hell; and thus we praise and glorify our God for His faithfulness, and thank him for such an amazing demonstration to the whole world that He Who guardeth Israel neither

slumbers nor sleeps.

**Deut 33:26 & 29** *There is none like the God of Jeshurun, Who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee; and shall say, Destroy them....*

*Happy art thou O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency; and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.*

In this case again, our enemies were found to be liars; for they had been trying by every device and threat to force Lieutenant-Commander J.S.Kerans and his officers to admit that they were the first to fire on the Communists; whereas the opposite was the truth.

To the British Throne, which is the Throne of David, God has given to the Sovereigns on that Throne the assurance of protection and command of the seas and rivers.

*I will beat down his foes before his face, and plague them that hate him. But My faithfulness and My mercy shall be with him; and in My name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto Me, Thou art my Father, my God, and the rock of my salvation. Also I will make him My firstborn, higher than the kings of the earth.*

At that time we had in H.M. King George VI and in his gracious Queen, the chief source of spiritual power for the whole Empire. Today we have Queen Elizabeth II. Into their hands, like other kings of the line of David before them, God has placed the men and ships of the Royal Navy, and the Royal Australian Navy. That is why every ship of the Navy is called H.M.S. or H.M.A.S.; for it is the divine right of the Sovereign on the Throne of David to command the seas and rivers with their ships and men.

## CARNAGE

The story of an ordeal unique in naval history began on that day in April 1949 when, without warning, the communist forces on

the Yangtse's north bank turned their heavy field pieces on the British frigate.

As shell after shell found its mark young Lieutenant Weston fought his way through a confusion of twisted steel and dead and dying crew to the bridge.

There he hauled aside the lifeless body of the coxswain that lay over the wheel and took command. The Amethyst, he saw at once, was heading straight for a mid-stream island of mud.

Weston roared into the engine room speaking tube; "Full astern."

But it was too late.

Before the reversed propeller blades could bite the water the frigate lifted her bows on to the island.

Only the nervous tension of that moment allowed Weston to maintain control and order a return of fire, for shell splinters had penetrated one of his lungs and his liver.

Then as the Chinese added machinegun fire to the artillery barrage Weston sent off his signal to Hong Kong announcing his command was under attack.

Just two hours after the first shot was fired the shore guns fell silent. That was the signal for the Lieutenant to order the lightening of the ship so that she might the more easily be reversed off the mud.

Stanchions, furniture and fittings were heaved overboard by the ton while huge quantities of fuel oil were pumped into the river. When darkness fell that day the engines were put into full reverse and the frigate, shuddering from stem to stern, was able to drag herself free from the mud.

Returning to deep water, the anchors were dropped and Weston radioed Hong Kong asking for orders. The officer supervised the burial service.

It was 10pm when Kerans spotted a Chinese merchant ship the Kiang Ling steam past on its way to the sea. In that instant he decided to follow the freighter hoping the noise of her passage would drown out the beat of the Amethyst's engines.

The frigate's engines were turning over within minutes. The anchor cables were released, and with two propellers rotating in opposite directions Kerans began manoeuvring his ship into position.

With both engines half ahead to keep pace with the merchantman, the war-torn frigate Amethyst began the flight that was to put her into naval history. The warship had sailed no

more than a kilometre or two when the Chinese realised that not only was she under way but she was trying to cover herself by trailing the Kiang Ling.

At once the communist batteries sent flares soaring aloft illumination the river as though it were day. As the Kiang Ling identified herself with siren blasts Commander Kerans snapped an order.

When the engine room heard the "Full ahead both" command they knew their ship was about to make a run for it. The fire from the shore batteries was concentrated and so was the stream of projectiles that spurted from the barrels of scores of heavy-calibre machineguns.

Although the frigate had only one four-incher in firing order, the crew blazed away with it trying to give back to the communists what they had taken months earlier.

Then suddenly, in the midst of the battle, the Amethyst went hard over on her beam end. Kerans thought the engine room had been hit.

To the gun crew he roared: "Keep it up! Keep firing until the end!" Then he stared at the river's southern shoreline, hoping to spot a likely beaching site.

But there was no need to beach the warship for the engine room had not been hit. Actually a salvo of shells had exploded under the water near the hull. No damage had been done to the Amethyst, but the merchantman Kiang Ling was not so lucky.

Although the Chinese vessel was still sounding her siren the artillerymen ashore were so busy getting away as many shells as possible they didn't bother sighting carefully. As a result the shore gunners succeeded in sinking the Kiang Ling while landing only one shell on the fleeing British warship.

At last, now, Commander Kerans began feeling his ship would make it to the sea. - and freedom. And his confidence built up when he realised he was well out of range of the shore batteries. The last hurdle the Amethyst faced was a boom of sunken ships the communists had thrown across the river near the town of Kiang Yin.

Kerans knew there was a passage through the hazard, but he wasn't sure where it was.

As the Amethyst neared Kiang Yin just before 1am, Kerans stared hard ahead trying to sight through the darkness first, the boom, and then the channel.

Then it happened again. Flares soared overhead to be followed

by the roar of field guns as they opened up on the frigate. Kerans reaction was to call on the engine-room for all the black smoke it could make. Scarcely had he snapped out this order than in the distance, almost dead ahead, the commander spotted a light. He knew that it was the boom, but presumed the channel would be marked by two lights.

## COLLISION

But no matter how hard he stared into the darkness he could still see only one light. Kerans still wasn't sure where the channel was, but the only thing left to him was to guess. To the coxswain he gave the order: "Steer just port of the light."

It was a guess, but a good one. With foam standing high on her bows the Amethyst swept past the light, through the channel, and now was a mere 60km from the open sea.

A junk loomed up in the darkness ahead. There was no point in taking avoidance action, so Commander Kerans closed his eyes until his ship had sliced the flimsy craft in two, and then reopened them.

There were two big nine-inch guns in the communist-controlled Woosung forts at the mouth of the Yangtse, but the Britisher slid unseen beneath them in the pre-dawn darkness.

Once in the open sea the frigate was met by a British destroyer which escorted her back to the fleet. When that final contact had been made, John Kerans sent the following signal to Hong Kong:

"Have rejoined the fleet. Am south of Woosung. No casualties. God save the King."

In 1966, the film called "The Sand Pebbles" was first screened. Perhaps many of you will recall the event. The picture was very well received by the public, not only because of the stirring story which recounted the events which I have just been describing, but also because the lead role was played by the late Steve McQueen as, from memory, the leading engineer on board ship.

## HMS CALLIOPE

To complete this talk I would like to recount the story of another naval episode. No less stirring, but it occurred in 1889. It highlighted British naval seamanship and courage and created world-wide respect and admiration for those involved. Certainly it was not a victory in any real sense except, perhaps, a

moral victory over the other nations involved; but many people saw in it the hand of God in saving the men and vessel from certain disaster, and indicating that God had somehow given his blessing to British endeavour.

I am following a journalists account of much of the action. It is a mite flamboyant, but gives the story accurately.

The story of the corvette commenced at Garden Island in the first days of March 1889. A signal from the Flag Office, Australia Station, ordered Calliope to raise steam and proceed with all dispatch to Samoa where an American and a German fleet had arrived to annex the island.

Captain Kane's orders were to preserve the Queen's rights in Samoa. No further instruction was necessary to the wooden ships and iron men of the Royal Navy.

Calliope was a 2,779 ton combined sail and steam corvette built at Portsmouth Dockyard in 1884. From the tuck of her ornamental bows to her stern she measured 246 feet and her beam was a generous 44½ feet. She mounted four 6-inch and twelve 5-inch guns. Her best speed was a modest fourteen knots.

As she plodded north-east for Samoa the United States Squadron, Trenton, Vandalia and Nipsic, entered Apia Harbour and anchored opposite the German Squadron, Adler, Eber and Olga. While their respective ambassadors argued ashore, the ships faced each other in a grim show of force. Two days later Calliope arrived in the port to upset the *status quo*.

Britannia ruled the waves and Captain Kane was not impressed by wet-behind-the-ears Yankees or stiff-necked Prussians. Streaming a black cloud of Westport coal smoke, Calliope steamed through the opposing fleets and dropped her anchor close to the beach.

So began the saga of HMS Calliope and the Apia hurricane. Before the day was out the staunch ship was to be the sole survivor of the fleets of three nations as well as a host of merchantmen making a total of twenty vessels. Calliope's battle was epitomised by Australia's Banjo Paterson in the only poem he wrote on ships and the sea. It was my good fortune to have learned this poem at primary school in South Australia in the days when the curriculum contained things worth while.

*"By the far Samoan shore,  
Where the league long rollers pour*

*All the wash of the Pacific on the coral-guarded bay,  
Riding proudly at their ease,  
In the calm of tropic seas The three great nations'  
warships at their anchors proudly lay."*

*When the gentle off-shore breeze,  
That had scarcely stirred the trees,  
Dropped down to utter stillness, and the glass began to fall,  
Away across the main  
Lowered the coming hurricane,  
And far away to seaward hung the cloud wrack like a pall."*

The barometer began to fall on Thursday, March 14. Skippers of the warships in Apia Harbour ordered steam to be raised. However, the shore authorities were unconcerned and forecast a few heavy showers - the normal weather pattern.

Friday morning saw the barometer still lower. The sailors eyes were on the threatening skies, now a leaden black. Again the shore authorities chided them for worrying.

In the dark hours of Saturday morning a hurricane struck Samoa. The wind screeched across the low coral reefs and gusts of 80 miles per hour were registered aboard the ships. Enormous waves crashed down on the coral and blotted out the narrow escape channel. The twenty ships in Apia Harbour were caught in a boiling cauldron.

*"When the grey dawn broke at last  
And the long, long night was past,  
While the hurricane redoubled lest its prey should steal away,  
On the rocks all smashed and strown,  
Were the German vessels thrown,  
While the Yankees, swamped and helpless, drifted shorewards  
down the bay.  
Then at last spoke Captain Kane,  
'All our anchors are in vain,  
Give her steam and let her have it, lads,  
We'll fight her out to sea'."*

Dawn didn't break on the 16<sup>th</sup>. No light pierced the blackened skies and the sea and sky were joined by a fall of flying spume. Every ship in the harbour was in trouble. Buffeted by the punching fury of the 80-mile-per-hour hurricane, anchors

dragged and slowly the ships closed with the maws of the waiting coral.

First to go was the German Eber. Lifted bodily by a monstrous wave, she was dashed in two on the reef. Five out of her crew of 80 were to survive.

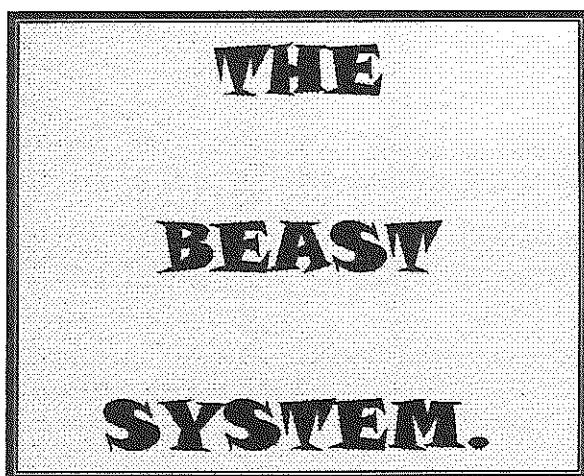
Two hours later the second German ship, Adler, was picked up and tossed like a cork on to the coral. Her smashed hulk came to rest 100 yards inland. Thirty German sailors died in those brief minutes.

The American Nipsic did not wait her turn. Losing her cables, she turned and ran for the beach. Midway across the harbour she collided with the remaining German ship, Olga. Ordering her last reserve of steam, the skipper of Nipsic wrenched his ship clear of the Olga and ploughed high and dry on the sand between the two reefs. By some miracle unexplained, Nipsic suffered no casualties.

Mid-morning found four warships still afloat. Most of the merchant ships were wrecked and the hurricane continued unabated.

The USS Vandalia followed the Nipsic. She turned and ran for the beach, but the sea gods weren't to be cheated. A wave caught her beam on and smashed her on the reef. Forty-three of her crew died and the survivors were to cling many hours on the rigging before rescue. Three ships remained - Calliope, Trenton and the disabled Olga. Late in the afternoon Trenton began to bear down on the Calliope which was closest to the reef. Captain Kane, far from beaten, was biding his time. All through the long day he had fed Calliope's fires with the fine Westport coal, mined on New Zealand's West Coast - the finest anthracite steaming coal outside Old England. Steam was up and Kane waited. The distance between Trenton and Calliope narrowed. The reef was only feet away. One narrow passage cut through the coral to the open sea and that passage was Calliope's only escape from certain destruction. Suddenly the ship lurched drunkenly forward. The Captain stiffened against the life-lines securing him to the stanchions of the bridge. Calliope was dragging her anchors. His thumb flicked open the cover of the voice pipe and in a voice barely audible below, but destined to be heard around the world, Captain Kane roared: "Give her steam and let her have it, lads, we'll fight her out to sea, and Calliope pranced forward like a thoroughbred.

Down below the stokers fed the ship's fires like dancing black



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*(Page 32 h)*

demons. Braced against the bucking of the deck they hurled the glistening chunks of ebony into the hungry glowing fires. Instinctively, to a man, they knew the fate of the ship depended on their bulging muscles. Let her have it, their Captain had said, and let her have it they would.

*"Like a foam flake tossed and thrown,  
She could scarcely hold her own,  
While the other ships all helplessly were drifting to the lee,  
Through the smother and the rout,  
The Calliope steamed out  
And they cheered her from the Trenton that was foundering in  
the sea."*

The Britisher was the only ship in the harbour to challenge the sea. Kane was gambling on finding the treacherous channel in the reef and driving his ship through the foaming funnel before the cross seas cast him up. Britannia ruled the waves and Calliope would teach those foreigners a lesson in skill and courage.

Plunging past the doomed Trenton, Kane drove his ship directly at the reef. From the Trenton came the Yankee cheers and then all was lost in a world of foam and spume.

Calliope found the opening in the reef and like a live creature squirmed her way through the crashing mountains of water. Clawing first deep water and then thin air, her propellers thrust her forward to freedom.

One final surge and she was in the open sea; she had cleared the coral entrance by a bare sixty yards. The giant seas that broke on her now were nothing. Proudly she tossed them off and stood out to sea and safety.

Trenton, her fires washed out, awaited her doom. By a miracle, a rag of sail was raised and she swung clear of the nearest reef. The skipper steered for the narrow beach and the crew prayed.

One wave, bigger than its predecessors, lifted Trenton and her bottom grated on the sand. The helpless Olga, last of the fleet of twenty vessels, was waiting her destiny. Buffeted and broken, her crew clinging desperately to the remaining rigging, she grounded on a stretch of sand at the tip of the reef.

Apia's black day came to a close. Nineteen good ships lay wrecked and the sea had claimed over 100 victims. The town of Apia and most of Samoa was devastated.

Out to sea the sole survivor, Calliope, named after the Greek Goddess of heroic poetry, wallowed in the heaving waves. A wooden ship manned by iron men and fired with good Westport coal, the finest in the world, as the New Zealanders claimed.

When the weather moderated Calliope returned to Apia and brought relief to the stricken town. Emergency stores and medical supplies were landed and essential services restored.

On April 4th Calliope arrived at Sydney for a tumultuous welcome. When the ship berthed at Garden Island the Harbour foreshores were lined with cheering crowds. It was a heroic welcome for the goddess of heroic poetry.

The fame of Calliope lived on for many years, particularly in New Zealand. Generations of New Zealand schoolchildren read in their school magazines of Calliope's battle with the sea and how the fine Westport coal, the best in the world, tipped the scales in her favour.

If her story was long-lived so was her life. In 1900 she fought alongside Australians of the Naval Brigade in the Boxer Rebellion. She was retired from active service in 1908 and became a training ship. With the launch of another ship of her name in 1915 she was renamed Helicon.

For a few brief years in the early 1930s she became Calliope again.

When finally towed to ship-breakers in 1951 the old Goddess of Poetry had outlived the three later vessels to bear her proud name.

As we look through her proud history, we are reminded in no small way that the God of Israel had a part for her, and the men who manned her, to play, re-assuring us that the God of our fathers is still supreme and neither slumbers nor sleeps, and that all the affairs of men are contained within the hollow of his hand.



# THE DAY OF THE LORD.

## Part One.

### Its Nature and Timing.

by Frank W. Dowsett.

**V**ery few statements in the Bible seem to attract such interest and hope as this phrase "The Day of the Lord". It is, without any doubt, a beacon which draws our attention to a time, or an event, which is full of promise and change. It especially focuses our attention on the great hope which lies before us, the return of our Lord Jesus Christ.

But what do we actually know about this subject? When is it scheduled to occur? What will it be like? How long, even, will it last? The subject is rife with questions to which very few seem to have anything but the most superficial knowledge. It is one of those mysteries which we feel we know a fair bit about until we are asked to explain it.

The phrase is found 31 times throughout the Scriptures. In every instance, it speaks of a future period - a "day" - which is associated with God's Judgment. Two of these references include mention of our salvation following persecution, whilst another two refer to the aspect of "the thief in the night". One reference uses the phrase "the day of the Lord God of Hosts, whilst six use the phrase in a descriptive sense, as for instance, "The day of the Lord's vengeance". For the sake of those who wish to check on these occurrences and study them for themselves, they are as follows;

Isa. 2:12; 13:6; 13:9; 34:8; Jer. 46:10; Lam. 2:22; Ezek. 13:5; 30:3; Joel 1:15; 2:1; 2:11; 2:31; 3:14; Amos 5:18; (twice); 5:20; Obadiah 1:15; Zeph. 1:7; 1:8; 1:14; (twice); 1:18 2:2; 2:3; Zech. 14:1; Mal. 4:5; Acts 2:20; I Cor. 5:5; 2 Cor. 1:14; I Thess. 5:2; 2 Peter 3:10.

Also associated with this phrase is "That Day", which is used some 130 times. Over 80 times we find the descriptive terminology "The Day of ...." such as, vengeance, wrath, anger, sacrifice, fierce anger, trouble, darkness, clouds and thick

darkness, distress, wasteness and desolation, darkness and gloominess, alarm, slaughter. On 18 occasions we find it associated with "Tribulation", whilst 11 times it is mentioned as "A time of trouble".

I'm sure that the most casual reader, by this time, will have come to the conclusion that this is no ordinary subject. It is clearly far more extensive than ever realised by most Christians. Any subject in God's Word that is mentioned with such frequency and intensity surely demands our full attention and investigation. Here we have something on a very Grand Scale indeed!

So what is the general nature of this "Day of the Lord", as distinct from the specific incidents associated with this period? In Joel 2:31, Malachi 4:5, and Acts 2:20, we read:

*"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come."*

*"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:"*

*"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."*

We note that apart from the specific events quoted, that there is one common phrase mentioned. This is, "**the great and terrible / dreadful / notable Day of the Lord**". The meanings of the words used give added emphasis to our understanding.

**"Great"** means; exceedingly, mightily.

**"Terrible"** and **"Dreadful"** both mean; frightening, fearful.

**"Notable"** means; celebrated, distinguished, renowned, conspicuous, memorable.

In other words, this "Day" is not something, or some time period, which can be ignored, or even taken lightly.

Dr. Bullinger has this to say of this "Day of the Lord"; "The expression is stamped with the number "4". It is the day when everything done will be to abase man, and exalt Jehovah."

We thus ask ourselves the questions as to what, basically is this "Day of the Lord", and when can we expect it to occur?

Firstly, it is clearly associated with the return of our Lord Jesus Christ. We read in I Thessalonians 5:2;

*"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."*

But this statement can only be fully understood when examined within its context, which we read in I Thess. 4:13-18, and 5:1-11;

*"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.*

*For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.*

*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*

*Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

*Wherefore comfort one another with these words.*

*But of the times and the seasons, brethren, ye have no need that I write unto you.*

*For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

*For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*

*But ye, brethren, are not in darkness, that that day should overtake you as a thief.*

*Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

*Therefore let us not sleep, as do others; but let us watch and be sober.*

*For they that sleep sleep in the night; and they that be drunken are drunken in the night.*

*But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.*

*For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,*

*Who died for us, that, whether we wake or sleep, we should live together with him.*

*Wherefore comfort yourselves together, and edify one another, even as also ye do.”*

Again we read in 2 Peter 3:10;

*“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”*

As with our previous reference, we must look at the complete context in which the statement is made. It is found in 2 Peter 3:1-7 and 9-13;

*“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:*

*That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:*

*Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,*

*And 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.*

*For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:*

*Whereby the world that then was, being overflowed with water, perished:*

*But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."*

*"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

*But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*

*Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!*

*Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."*

As we stated above, these references to "the Day of the Lord" can only be understood when viewed in association with the return of our Lord Jesus Christ.

The second part of our question relates to "WHEN" this "Day" occurs. A look at 2 Peter 3:8 gives us the clue we need;

*"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."*

It is of special significance to note that the only references to the time period of 1,000 years, in prophetic terms, are all found in the twentieth chapter of the Revelation, where it is mentioned six times in verses one to seven.

*"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*

*And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.*

*And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

*And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

*But the rest of the dead lived not again until the thousand years were finished.*

### *This is the first resurrection.*

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

*And when the thousand years are expired, Satan shall be loosed out of his prison.*"

This entire passage quite clearly relates to the 1,000 year reign of our Lord Jesus Christ over His Israel Kingdom of God here on earth, which begins at his second advent.

Thus we can come to no other conclusion than that "The Day of the Lord" is the "Thousand Year reign" of our Lord, referred to as "The Kingdom Age".

But what will be the nature of this "Day of the Lord"? I'm sure that it will be very different to what most folk have imagined. I have for many years advocated the principle of "The law of first Mention" when trying to understand any portion of God's Word. In this case, the first time the phrase is used is in Isaiah 2:12. This sets the tone as it were for the entire subject, and I'm sure it will be a surprise to most;

*"For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low."*

Other passages expand on this theme, as follows;

*“Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.”* Isa 13:6.

*“Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.”* Isa. 13:9.

*“For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.”* Jer. 46:10.

*“And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?”* Joel 2:11.

*“Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.”* Amos 5:18.

So contrary to what most would expect, this “Day of the Lord” is going to be one of very serious trouble. As Amos said, it's not something to which everyone should look forward. It's quite Scriptural to look forward to the return of our Lord Jesus Christ, but to look forward to its special aspect as “The Day of the Lord” is quite another thing. When our Lord referred to it as a “great and Terrible day” He was very serious. It will be “Great” for some, but for others, it will be quite “Terrible”.

On this basis, and as we shall discover as our study progresses, I feel that many of the troubles and judgments which we have thought were to occur prior to our Lord's return, will actually be fulfilled AFTER His return, during the “Day of the Lord”, or the “Kingdom Age”. If this conclusion is correct, then we don't have as long to wait as many people presently suggest. But events of the near future will soon make this clear to us.

(to be continued).

## “If My People . . . ?”

Frank W. Dowsett.

**W**hen we look about us at the present world scene, it becomes obvious, even to the most hardened mind, that something is radically wrong. It is no longer a matter of occasional events that make the headlines. Disaster, death and suffering are now every-day events which are affecting the entire world. There is not a politician, and sadly very few ministers of religion, who have the slightest clue as to what we can do to stay this decline into disintegration. The entire world, and especially the Christian Israel nations, are in the grip of the most dreadful and evil power ever seen upon this earth, referred to by our Lord as “The Synagogue of Satan”. Yet we stagger from one crisis to another, with an ever increasing flood of cures and antidotes which always end up achieving absolutely nothing, other than to make matters worse. The enemy within is, with few exceptions, unrecognised, and therefore unopposed and unchallenged. The people, especially most Christians, have been deluded into accepting that the only options are final oblivion, One World Government and slavery, or to be “raptured” out of the mess of their own making. I wonder how many people in their churches ever hear of the only solution offered in God’s Word. It is very simple, very direct, and very positive. It comes with a “written guarantee” from Almighty God. It not only contains the means of deliverance, but clearly defines the root cause of every one of our problems. It is recorded for us in II Chronicles 7:14;

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

Let me commence by stating quite categorically that whilst our false leaders are the instruments through which this evil power operates in our midst, the root cause of our troubles - every one of them - is the wilful and deliberate disobedience of

our nation as a whole to obey the Laws, Commandments, Statutes, and Judgments of the Lord God Whom we claim to worship, but in fact treat as some form of god-father whose only relevance is to give us everything we demand, and in turn become responsible for our problems by not displaying a sufficient quantity of "love". God is not going to deliver us from the present evils until we agree to, and abide by, His terms.

The only final solution to the problems we now suffer is not religious ritual, of whatever form, but OBEDIENCE. It is merely a matter of cause and effect. Obedience brings blessing, whilst disobedience brings disaster and suffering.

The formula stated above is not an escape mechanism to all and sundry, it is specifically addressed to a specific group of people. And this is not a form of racism, or favouritism. The people to whom it is addressed are those whom God has chosen to ultimately bring blessing to all the families and nations of the earth, and there is no chance of them doing this until they get straightened out themselves. So let us take a closer look at this statement. Firstly we note that it is addressed to someone called "My people". Who are these people? The following readings give us a clear understanding to this question.

"And I will walk among you, and will be your God,  
and ye shall be my people." *Lev. 26:12.*

"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." *Jer. 33:31.*

"And what agreement hath the temple of God with  
idols? for ye are the temple of the living God; as God  
hath said, I will dwell in them, and walk in them; and I  
will be their God, and they shall be my people."

*II Cor. 6:16.*

Quite clearly, God is addressing His people Israel.

But what does He mean when He addresses them as being "called by My name"? Again, we turn to the Scriptures;

“Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

The LORD bless thee, and keep thee;

The LORD make his face shine upon thee, and be gracious unto thee:

The LORD lift up his countenance upon thee, and give thee peace.

And they shall put my name upon the children of Israel; and I will bless them.”

*Num. 6:23-27.*

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

*‘ Isa. 43:1.*

“And they shall see his face; and his name shall be in their foreheads.”

*Rev. 22:4.*

“Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.”

*Ex. 20:7.*

This name is NOT “Christian”. It is “ISRAEL”! It means “Ruling with God”, or “A prince with God”. The letters “EL” on the end of the word form the Hebrew name for God. Thus His “name” was named upon them. Israel is the only nation in the world upon whom God has placed His name. There are many more Christians than there are Israelites. All Christians are not, not do they become, racially Israelites just because they have become Christians. To hold this view is tantamount to claiming that everyone who converts to Roman Catholicism immediately becomes an Italian. He is not making this guarantee because we are Christians, but because we are Israel. It is for this reason that God has commanded those who have this name placed upon them, not to take it in vain. The commandment has little to do with using God’s name in blasphemy, as unacceptable as this habit is. It has everything to do with applying that name falsely, as the word “vain” means. Anyone, or any group who claims to be Israel when they are not Israel, is misrepresenting themselves, and automatically comes under the judgment of Almighty God. And as our Bible tells us, “it is a fearful thing to fall into the hands of an angry God”.

Pardon me if my thoughts turn to our Lord's statement in Rev. 3:9;

“Behold, I will make them of the synagogue of Satan, which say they are Jews, (literally ‘Judeans’, thus Israelites), and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”

There are two very significant words in our text. They are “IF”, and “THEN”. So let us start with the “IF” clauses.

1. We must humble ourselves. Our present status is one of being stiff-necked. This word means “hard hearted, obstinate, stubborn, full of pride, arrogant”. We are referred to as being in this position 9 times in the Scriptures. For instance;

“And the LORD said unto Moses, I have seen this people, and, behold, it is a stiff-necked people:”

*Ex. 32:9.*

“Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.”

*II Chron. 30:8.*

We must change from being stiff-necked and proud to being “humble”, that is, subdued, being in subjection to, as we read in Micah 6:8;

“He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

2. We must pray. This is not just saying our prayers. It means staying in constant communion with God. It means “Abiding in Him”.

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and

men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

3. **We must seek God's face.** "Seek" means "to search out, to beg, or beseech." "Face" means "favour." We must continually search out God's will and purpose.

(1). Because of our evil deeds, God has deliberately hid His face (favour) from us.

**"And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him."**

*, Isa. 8:17.*

**"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."**

*Isa. 59:2.*

**"Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings."**

*Micah 3:4.*

(2). But because of God's mercy He now allows His people to seek His face.

**"Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."**

*Isa. 59:1.*

**"For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."**

*II Chron. 30:9.*

4. **We must turn from our wicked ways.**

**“Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.”** *Hosea 6:1.*

**“Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:**

**And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.”**

*Jer. 25:5-6.*

**“Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?**

**For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.”**

*Ezek. 18:31-32.*

These four requirements are not negotiable if we desire the blessings of God. It is only as we fully obey them that we reap the results of peace and righteousness. They are contained in the **“THEN”** clauses.

**1. I will Hear.** This simply means that God will then pay attention to what we request. There is a very interesting statement in I John 5:14-15 which we should fully understand;

**“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:**

**And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”**

I have to admit that I get sick and tired of the “name it and claim it” attitude of so many Christians today. They think that all we have to do is ask God for something, quote the name of Jesus in the request, and we will automatically receive what we want. I even remember one pastor say from the pulpit that if we qualified that request by adding “if it be Thy will”, then we were showing a complete lack of faith. All I can say is that I

prefer to obey God's Word, rather than follow the traditions of man. This verse is very clear in the sequence of events. Firstly, we must ask according to His will. Secondly, if we obey this requirement, He will hear us. And thirdly, if He hears us, He will then grant us our request.

Let us be quite clear on this point. Everything that has, and will happen on this earth from the very beginning, has been planned, known, and settled by God from before the foundations of the world. Are we so full of our own importance as to even consider that God would be willing to change the very course of history, and thus change what He has purposed from the beginning of time, just to satisfy any and every crazy demand that we might wish for? Everything that we desire MUST be in accordance with His will, simply because as far as God is concerned, everything that has yet to happen, has already happened. If what you ask for is not in accordance with His Divine will, then He will not even hear you, let alone grant your request.

## 2. I Will Forgive Their Sin.

“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.”

*Jer. 31:34.*

“Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.”

*Ezek. 36:37-38.*

## 3. I Will Heal Their Land.

The land is still under the curse that God placed on it.

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.” *Gen. 3:17.*

The natural disasters which are now occurring at an ever increasing rate bear witness to this fact. But God has decreed that this situation is to be reversed. The curse is to be lifted.

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.” *Rev. 22:1-7.*

*The REMEDY for all our ills is clear.  
The RESULT is absolutely certain.*

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

# HAGGAI

## Part Three.

A Study by

Frank W. Dowsett.

**W**e come now to the prophet Haggai's Third Message, as recorded in chapter 2, verses 10-19;

10 *"In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,*

11 *Thus saith the LORD of hosts; Ask now the priests concerning the law, saying,*

12 *If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.*

13 *Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.*

14 *Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.*

15 *And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:*

16 *Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to*

*the pressfat for to draw out fifty vessels out of the press, there were but twenty.*

*17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD.*

*18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD'S temple was laid, consider it.*

*19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you."*

The prophet here continues his condemnation against the conditions which had arisen in his beloved Israel. As we saw in our previous episodes, his first warning was directed to the Governor and the High Priest regarding the people.

In his second message, he included the people themselves in his condemnation. It is patently obvious that when it comes to laying the blame for everything that is going wrong, it is no use just blaming the leaders. It is just as much the fault of the people, as they connive with the leaders to obtain the conditions which they themselves want. They are parties in their own right to what is occurring. Everyone insists on doing that which is right in accordance with their own opinion and standards. And opinions, as someone once said, are like noses. Everyone has one.

But as we see from the above reading, the prophet is now directing his attack specifically to, and against, the priests. They are now specifically his target. And he is not just generalising about spiritualising God's Word, or denominational differences, or the many other variations which we would consider appropriate today. There was no beating about the bush, as we say. He hit the nail squarely upon the head. His question concerned the priests' teaching, treatment and handling of "the law".

*"Thus saith the LORD of hosts; Ask now the priests concerning the law".*

**This was God's primary concern!**

The Lord again employs one of His great methods of using the prophets to illustrate the meaning of what He is saying to them. He paints a picture which even the most uneducated can understand. It is not couched in technical theological terminology. It is straight to the point in language that everyone can understand.

The problem is clear, and clearly illustrated. The major problem which God had then, and still has today with His people, is that they have ceased to be "holy", or "separated", as the word 'holy' means. This condition was in direct contradiction of, and a blatant disobedience to, God's instruction to His people as recorded in Deut. 7:6;

*"For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."*

Now quite frankly, I don't care two hoots as to whether or not this is 'politically correct' in today's mixed up world. It is a plain fact of God's Word, which in turn is a plain and unalterable statement of God's intentions, that the people and nation of Israel was to be a "separated" people. They were to have absolutely nothing whatsoever to do with the culture, beliefs, manners, or systems of the other nations around about them. They were to be "separate" from them, just as much as God Himself is "separate" from every other so-called god, and the godless worldly systems which their introduction into our Christian culture has engendered!

The priests today are no less culpable than King Saul of old. In I Samuel 15:24 we read;

*"And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice."*

This compromising disobedience cost Saul his throne! And our present leaders, especially the priests within the church as those who are supposed to know and teach God's Word, have the audacity to believe and teach that God has changed into a more accommodating God. No wonder we're in trouble!

So in verses 12 and 13, the Lord, through Haggai, puts the proposition to the people;

*"If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? (or separated)*  
*And the priests answered and said, 'No'.*

*Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean?*

*And the priests answered and said, 'It shall be unclean'.*

It is quite beyond understanding how these priests can answer in accordance with the Doctrines of God, and then go out and live and teach in accordance with the doctrines, or traditions, of men. They just make a mockery of God's Word with the result that it becomes of no interest or import to the people to whom and for whom, it was given. God's rules in this matter are clearly stated in Leviticus 22:6;

*"The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water."*

The principle is most emphatic. We cannot eat, or partake of, the "Holy Things" whilst we are contaminated by that which is in God's sight, unclean. And eating or partaking in its wider sense, applies to the receiving and understanding of the Word of God, especially as it applies to the knowledge of God's Divine plans and purposes for His people. We cannot mix the doctrines of God with the doctrines of the heathen. We cannot mix the Laws of God with the laws of the heathen. We cannot mix our Christian culture with the slightest vestige of any other culture. It always has been, and is even more so today, the basic cause of all the evil which we now suffer. The culture of the Israelite, and the culture of the non-Israelite, are totally irreconcilable. We become tainted, both as individuals, and as a nation, when we adopt such doctrines as "multiculturalism", which without any doubt whatsoever, is the most dangerous weapon that Satan and his cohorts are now using as a means of destroying both God and His Israel people. It destroyed Israel in the past, and is doing the same thing today. And tragically, the

main offenders in this act of spiritual treason are a great majority of those who constitute the "priests".

Haggai records God's sentence in verse 14;

*"Then answered Haggai, and said,  
So is this people, and so is this nation before me, saith the  
LORD;  
and so is every work of their hands;  
and that which they offer there is unclean."*

Every man now does that which seems right in their own eyes, and the nation is sliding at an ever increasing rate of knots into hell and destruction. Contrary to the raving prognoses of all the experts (?), we are NOT on the verge of a man-made world wide revival. We are exactly where God said we would be - in the midst of a famine of the Word of God. It is exactly as God has warned. Every thing we do is the work of our own hands. It is done for our own benefit and satisfaction, and if there is anything left over, then God can have a bit of that. We are more interested in using the prosperity that God graciously gives us from time to time in building "bigger and better barns" for our own comfort and self-esteem, than we are in building up God's Kingdom. In addition, what we do offer to God is unclean as a result of the fact that our offering is tainted because of its origin in Godless sources. We place the offering, which is based on what we think is appropriate, as being preferable to obedience to the Lord's laws and commandments.

Again I quote from the injunction of the prophet Samuel, as recorded in I Samuel 15:22;

*"And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."*

Offerings and sacrifices without obedience, as far as God is concerned, is sheer unadulterated hypocrisy.

So, as we proceed to verses 15-17, we find that the prophet Haggai records his third injunction to consider, or pay attention to, what has happened to us.

How many Christians today understand that we are literally in the "Time of Jacob's Trouble"? Very few indeed!

And why? Simply because they don't know, in the first place that we are Jacob, and secondly, if they did come to know, it would be a matter of secondary importance to them. God makes it quite clear that even from before the first stone was laid in the Temple, we, as a people, have been living in a state of self-induced poverty in comparison with the rewards of our labour which we would have received had we obeyed Him. Our productivity has been reduced by 50 - 60%. We have reaped the automatic penalty of disease and the devastation of untimely weather. Because of Israel's failure to remain separate from the godless systems of the world, and have allowed ourselves to become embroiled with pagan and heathen practices, we are now reaping the results as God pronounced in Lev. 26:14-20;

*"But if ye will not hearken unto me, and will not do all these commandments;*

*And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:*

*I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.*

*And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.*

*And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.*

*And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:*

*And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits."*

All this and more, simply because we have been too utterly stupid to obey the God of our fathers, Abraham, Isaac, and Jacob, and have allowed ourselves for our own selfish gratification to be lead astray by false shepherds who will not preach and teach the full counsel of God.

But the most staggering feature of all this is that despite the fact that we know that evil is rife; that we know that sickness and disease is decimating our population; that we know that we

are in desperate conditions both politically and economically; we still show not the slightest intent to repent of our wicked ways, and return to obedience to God's Holy Laws, Commandments, Statutes and Judgments, which alone can bring us the peace and perfection of living which we all so desperately desire and need.

When are we going to take note of the injunction spoken through Balaam the prophet in Numbers 23:9;

*"For from the top of the rocks I see him,  
and from the hills I behold him:*

*lo, the people shall dwell alone,  
and shall not be reckoned among the nations.*

The 18<sup>th</sup> and 19<sup>th</sup> verses of this second chapter of Haggai deserve special mention;

*"Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD'S temple was laid, consider it.*

*Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you."*

For some seemingly unaccountable reason, the Lord has at this stage inspired the prophet to record a definite day from which blessing shall commence. I hesitate to think of the variety of explanations that present-day theologians would give to this passage, if any. But the fact cannot be denied that this day corresponded to the actual date of December 9<sup>th</sup> 1917, when General Allenby delivered Jerusalem from the control of the Muslim powers during World War I. That year became the benchmark for the understanding of the fulfilment of all prophecy since that time. It should also be taken into consideration that the Hebrew New Year commenced in late September on the Day of Trumpets. So the date of December 9<sup>th</sup> 1917 fell in the Hebrew year equivalent to 1918.

It was the great Christian scholar H. Grattan Guinness D.D. who wrote in the year 1887, as recorded on pages 222 to 226 of his "Light for the Last Days", that the period of 2,520

years of punishment for Israel dated from the final captivity of Jerusalem in 606 B.C. would terminate in 1917 A.D. He stated on page 224;

**"There can be no question that those who live to see this year of 1917 will have reached one of the most important, perhaps the most momentous, of these terminal years of crisis."**

I'm sure that the good doctor could never have realised the enormity of his own statement. It unlocked the key of Daniel's 12<sup>th</sup> chapter, with its time frames of 1260, 1290, and 1335. Without going into too much depth at this juncture, the two-fold mention of the period of 1260 marked the end of this period of 2,520 years of Israel's punishment in 1917/18, and as well as marking the height of their colonial power, also marked the commencement of the period during which their power would be scattered. It was just 30 years later, (1290 - 1260) that Ezekiel 11:15 was fulfilled with the 'whole house of Israel' being cast out of the Holy Land in 1947/48 by the introduction of the "abomination of desolation" spoken of by not only Daniel, but specifically mentioned by none other than our Lord Jesus Christ. The reader will have to come to their own conclusion as to the identity of this "abomination of desolation".

It was just 45 years later, (1335 - 1290) that we came to 1992/93, when Britain went into the Common Market, marking the final period of the scattering of their former power. No wonder the Lord promised a blessing on all those who lived at the time of this 1335 period. As stated in Daniel 12:8-13;

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

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

*"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."*

*"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."*

*Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*

*But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."*

As Haggai confirmed, "from this day will I bless you."

There is one further factor relative to what we have stated above of which we should be well aware. Esau lost his birthright when God caused it to pass to Jacob and his descendants. The entire course of history from that day to the present time, even as this is being read, has been predicated by the determined, and indeed the pre-determined efforts of the descendants of Esau to regain control of that birthright. That birthright included ownership and control of the Holy Land, which they took from the true descendants of Israel by deceit in 1947/48 as prophesied in Ezekiel 11:15;

*"Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession."*

Just as surely, the Moslems are doing everything they can to regain their control over the same territory which was taken from them in 1917 when General Allenby released Jerusalem from their control.

Thus we see the extraordinary situation where two powers, the descendants of both Esau and Ishmael, are fighting each other for control of this territory, neither of whom have any right under the Lord God of Israel to its ownership! Title to this territory was specifically promised by God to Israel, and to no one else!

There never was, nor is there now, a legitimate fight between the Zionist and the Moslems as to who wins the rights to Jerusalem. God does not intend that either of these parties should win. They are both losers.

So it is no wonder the "20<sup>th</sup> day of the 9<sup>th</sup> month" of Haggai's prophecy in the year 1917 is considered to be "**one of the most important, perhaps the most momentous, of these terminal years of crisis.**"

Why would the Holy Spirit refer us so specifically to "the more sure word of prophecy" in 2 Peter 1:19-20, if the subject of prophecy was of little if any importance, as so many Christians today would have us think.

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:*

*Knowing this first, that no prophecy of the scripture is of any private interpretation.*

*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."*

So we now come to Haggai's fourth and final Message, as found in chapter two, verses 20 to 23;

*"And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,*

*Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;*

*And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.*

*In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts."*

As it was given on exactly the same day as Haggai's third message, it is logical to assume that it would be closely associated with the time of fulfilment of the matters mentioned in the third message. It was directed to Zerubbabel, the governor of Judah. Its message related to the final overthrow and destruction of the enemies of both God and Israel.

Why Zerubbabel? What is the significance of addressing the message to him, when the message related to something which was to happen so far in the future to that time?

As we discovered at the commencement of the study of this prophet, the name Zerubbabel means “begotten in Babel.” As the son of Shealtiel, he was a direct descendant of David. He represented the Davidic monarchy. In addition to this, he was an ancestor of our Lord Jesus Christ. (see Matthew 1:12-13, and Luke 1:27. The Greek spelling is Zorobabel). Some even looked upon him as the coming Messiah. (“*All the Men of the Bible*” by *Herbert Lockyer*.)

Thus, in the context of this final pronouncement by the prophet Haggai, the name is used in a prophet sense in reference to our Lord Jesus Christ. In his final statement, Zerubbabel is referred to as “my servant”; a “signet”, which is a ‘seal’; and “one who is chosen”. This is totally in accord with the statement of Isaiah 42:1-4;

*“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*

*He shall not cry, nor lift up, nor cause his voice to be heard in the street.*

*A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.*

*He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”*

But the application doesn’t end there. The “Governor”, in its ultimate and highest symbolic sense not only applies to our Lord Jesus Christ, Jehovah, but to the perfected people over whom He will govern - the perfected Kingdom of God. We thus apply the above titles, remembering that it is now the Great Jehovah who is designating His people.

### 1. My Servant: Isa. 42:18-20:

*“Hear, ye deaf; and look, ye blind, that ye may see.*

*Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord’s servant?*

*Seeing many things, but thou observest not; opening the ears, but he heareth not.*

*The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable."*

## 2. As a Signet: Gen. 41: 41-43;

*"And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.*

*And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;*

*And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt."*

The "signet" was a sign of authority, and just as it designated Joseph as being second only to the king of Egypt, so it signifies Israel as reigning in authority second only to the King of Kings, the Lord God of Israel.

## 4. Zerubbabel as the Type of Christ. Zech. 4:7-10;

*"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.*

*Moreover the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.*

*For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth."*

## 5. I Have Chosen Thee. Isa. 44:1-4;

*"Yet now hear, O Jacob my servant; and Israel, whom I have chosen:*

*Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.*

*For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses.*"

But what of the enemy? The final promise regarding them is contained in verses 21 and 22;

*"Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."*

Throughout the entire Bible, God's sentence of judgment and destruction upon His enemies is totally consistent. They are not going to be re-trained, or rehabilitated. They are not going to be given a 'slap on the wrist' and brought back into the fold. In speaking of their final fate God always uses exactly the same terminology. They are to be destroyed. And quite frankly, I have no intention of arguing with God about His decision just because it sounds somewhat harsh, in our modern "politically correct" society. Their kingdoms are going to be destroyed, their weapons of war are going to be destroyed, and they are going to be destroyed. How on earth can we argue with such statements as found in Isaiah 34:1-5;

*"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.*

*For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.*

*Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.*

*And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their*

*host shall fall down, as the leaf falleth off from the vine,  
and as a falling fig from the fig tree.*

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

Or as the NASB translates the final verse:

*“... for my sword shall come down upon Edom, and  
upon the people whom I have devoted to destruction”*

Let me repeat again the statement of the prophet Haggai in verses 6 and 7 of this chapter two;

*“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.”*

Today, as we read these words, this prophecy is being fulfilled before our very eyes. This “shaking of the nations” is totally beyond the understanding of the average person as they look upon the world scene. But to those who have eyes to see, and ears to hear, we see the final signs of the approach of “The Desire of All Nations”, in the near return of our Lord Jesus Christ in great power and glory - the Glory with which He will fill His House - His Israel Kingdom upon this earth.

Perhaps we could conclude this study with the words of the prophet Isaiah, as recorded in Isa. 43:1 and 18-21;

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

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

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

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

*This people have I formed for myself;*

*They shall show forth my praise.*



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

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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.*

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“And I saw heaven opened,  
and behold a white horse;  
and he that sat upon him was called  
Faithful and True,  
and in righteousness he doth judge and make war.  
His eyes were as a flame of fire,  
and on his head were many crowns;  
and he had a name written,  
that no man knew, but he himself.  
And he was clothed with a vesture dipped in blood:  
and his name is called  
**The Word of God.”**

*Rev. 19:11-13.*

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