



# THE COVENANT VISION.

*April/June.*

**2001.**

## Contents.

ISSUE No. **94.**

Editorial.	...	...	...	...	1.
Gog and Magog.	...	...	Pt. 1.		3.
C.V. News.	...	...	...	...	14.
Heroes of Faith.	...	...	No. 7.		16.
Our Protective God.	...	...	Pt. 16.		27.
The Day of the Lord.	...	...	Pt. 2.		41.
The Sabbath Question.	...	...			53.
About our Ministry.	...	...			63.

**“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.

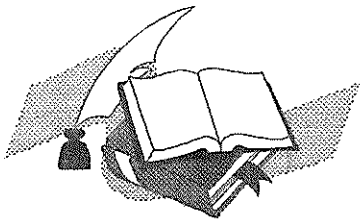
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

**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.

## The Cup of Trembling.

**T**here can surely be no more worrying feature in respect to world events today than the increasingly volatile situation in the Middle East. Virtually every human effort to solve this ongoing problem has met with utter failure. It's no wonder that people have become apathetic and nonchalant and entirely sick and fed up with this whole problem. But underlying all this is a feeling that the situation could easily blow up into something of disastrous and world shattering proportions about which nobody seems to be able to do anything constructive.

The problem is that people are looking for a solution without little, if any, idea of the cause of the problem. How on earth can we solve a problem without knowing what is causing the problem in the first place?

The cause is available to anyone who is willing to look in the right place, and to take note of the Highest Authority in this world. The Bible contains the words of our Lord Jesus Christ Himself in regard to this situation, and gives us the only alternative to our understanding of the problem. But this alternative is not very palatable with a lot of people, because it brings God into the equation, and all too many people these days get a bit 'edgy' when God is brought into the picture.

The Lord was very specific when He inspired the prophet Zechariah 1:12-13;

**"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.**

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

For many centuries the annals of history have born witness to the central place that Jerusalem has occupied in world events. They have all played a part in the lead-up to what is occurring today. But the immediate catalyst for the present Jewish v's Palestinian problem can probably be traced back to the years of the First World War.

Prior to the release of Jerusalem by British and Australian troops in December 1917, under the command of General Allenby, it became absolutely necessary from a military point of view, for the British forces to gain the assistance and support of the Palestinian Arabs. It was crucial for the success of our plans to have these people as our allies. The man chosen to effect this alliance was subsequently known as Lawrence of Arabia. He held the rank of Colonel, and was a very fine looking and upstanding leader. I have an actual photo of him on the wall of my study. A deal was eventually struck between Britain and the Arabs known as the Mc.Mackin Treaty. Under the terms of this treaty, in exchange for the assistance of the Arab forces, Britain promised the Arabs a homeland in what was then called Palestine. This was accepted by both parties, and the military operations in this area continued in accordance with this agreement. The Arabs kept their part in the agreement, but that's as far as it got. Behind the scenes, other talks were being held between Britain and the Jewish leaders. For many years the Jewish people had been very active in obtaining a homeland for themselves. Several sites or options were discussed, one of them being a suggestion that we give them part of the northern part of Australia. But they were most insistent on the site of their own choosing. As you can readily guess, that site was Palestine. No amount of argument could ever change this determination, and eventually Britain capitulated. A new treaty was then agreed to and signed, known as the Balfour Declaration. Under this new treaty, Palestine was to be given to the Jews for their homeland.

But what about the previous treaty signed with the Arabs. Tough Luck! The Jewish lobby was far too strong. But to be fair, this new treaty contained a condition that the Jews, on settling in Palestine, must give full freedom to the Arabs to continue living there in peace. Negotiations continued for years, and were eventually signed in 1947. Up to that time, Palestine was a mandate of the British Empire under the direction of the

League of Nations, and then the United Nations. But in May 1948, the decision was put into effect, and Zionist Jewry was handed Palestine on a plate. And it wasn't a bloodless hand-over. Many British soldiers were deliberately murdered, some by being hanged with piano wire. The major hotel where the British were staying was bombed. And what do you know? The man in charge of these Jewish atrocities later became Prime Minister of the new Israel. As a matter of fact, it's interesting to note the number of leaders of Zionist guerilla gangs who subsequently held this position.

And of course, the Palestinians have experienced trouble and persecution ever since. Is it any wonder that they are still fighting for the land that they consider to be their rightful homeland?

Two Scriptures come to mind. Ezekiel 11:15 reads;

**"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."**

And Daniel 12:11 reads;

**"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."**

Well, in accordance with Ezekiel, we have been kicked out by **"the inhabitants of Jerusalem"**, and **"the abomination of desolation"** spoken of by the prophet Daniel, and confirmed by no less a Person than our Lord Jesus Christ Himself, as recorded in Matthew 24:15 has certainly arrived.

**"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"**

Does anyone have a better, or more applicable explanation for the problem? I reckon God said it all! Maybe taking a bit of notice of Him might not be such a bad idea after all. ☐

THE COVENANT VISION.

# GOG AND MAGOG.

## PART ONE.

By Frank W. Dowsett.

### Gog Identified.

**T**he 38<sup>th</sup> and 39<sup>th</sup> chapters of the Prophecy of Ezekiel form what I consider to be the culmination of his prophecies regarding Israel in this final stage of our present age.

To fully understand this subject, I feel that we should read and study it in the context of what the prophet has been saying in the preceding chapters, remembering that there were no chapter and verse divisions in the original text. It is interesting to note the progression of his message. After pronouncing the judgments of God upon all the non-Israel nations, from chapter 33 onward we find a steady revelation of instruction and warning.

In chapter thirty three he calls for the watchmen to warn God's people of impending dangers.

Chapter thirty four concentrates this warning specifically against the "false prophets" who are deceiving "God's Flock." He then recounts God's promise of intervention on their behalf as their "True Shepherd".

Chapter thirty five records God's sentence of judgment against Israel's most dangerous enemy, Mt. Seir, or as it is better known as, Edom.

Chapter thirty six continues the record of this judgment, but adds the blessings of God which are to come upon Israel.

Chapter thirty seven records through the two parables of "The Dry Bones" and "The Joining of the Two Sticks" the guarantee of the final and ultimate "regathering and restoration of all things as spoken of by God through the mouths of all His holy prophets since the world began" under the rulership of our Lord Jesus Christ as promised and set forth in Acts 3:19-24;

**“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;**

**And he shall send Jesus Christ, which before was preached unto you:**

**Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.**

**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.”**

Chapters thirty eight and thirty nine constitute the details of the climax of this age, immediately preceding the return and reign of our Lord Jesus Christ upon the Throne of David, here on this earth, during which He is to restore to full perfection all the promises and conditions which all the holy prophets have foretold in the past, as stated in the above reading. These two chapters identify the enemy; its tactics are revealed; and its fate is designated in no uncertain terms.

So who, or what, is this enemy? In Ezekiel 38:1-3 we read;

**“And the word of the LORD came unto me, saying,  
Son of man, set thy face against Gog, the land of  
Magog, the chief prince of Meshech and Tubal, and  
prophecy against him,  
And say, Thus saith the Lord GOD; Behold, I am  
against thee, O Gog, the chief prince of Meshech and  
Tubal:”**

The stated enemy is “Gog”. The word is used 11 times in 9 verses throughout the entire Bible. Only in the Book of the Revelation does the phrase “Gog and Magog” occur. So let us commence by realising that ‘Gog’ and ‘Magog’ are not two

THE COVENANT VISION.

separate individual people. "Gog" is the party concerned. "Magog" is the land associated with 'Gog'. We will deal with this aspect at a later stage.

The word "Gog" denotes and symbolises all that is powerful, gigantic, and proud. In Ezekiel 38, verses 16 and 17 we find our first clue as to Gog's identity, a factor which we will study at greater depth later on. We read in regard to Gog;

**"And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.**

**Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?"**

Now, of whom were the prophets speaking, many years previously? Let us trace this subject.

In Numbers 24;5-7 we read;

**5 "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!**

**6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.**

**7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted."**

The statement is addressed to, and about, Israel, as we read in verse five. Israel's king is prophesied here to become higher, or greater, and more exalted than AGAG. So who is this Agag, and where does he fit into the picture?

Dr. Bullinger points out that the word "Gog" is connected with the word "Agag".

The "Samaritan Pentateuch renders the word as "Agog".

The Septuagint translates the word Agag as "Gog".

We thus arrive at the conclusion that "Gog" and "Agag" are the names for the same people. So who is "Agag"?



**“And he (Saul) took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.”**  
I Samuel 15:8.

Here we have our answer. Agag was an Amalekite. Our next question must surely be, “who then were the Amalekites”? They were obviously, the descendants of Amalek, of whom we read in Genesis 36:12;

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

So who is Gog? He is no other than Israel's, and God's, most dreaded and despised foe, namely **ESAU!!**

Let us look at the Lord's relationship with this Amalek. Firstly, we read in Exodus 17:13-16;

**“And Joshua discomfited Amalek and his people with the edge of the sword.**

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

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

**For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.”**

Keep in mind the full import of what the Lord is saying here. As far as Amalek is concerned, the Lord is going to have continual warfare against him. The last verse quoted above reads in the Septuagint translation;

**“For with a secret hand the Lord wages war upon Amalec to all generations.”**

In other words, the Lord's antagonism against Amalek is to last for ever. It will never cease, nor will it diminish, even though we may not be able to recognise its operation.

THE COVENANT VISION.

Secondly we note that the result of the Lord's continued antagonism is that He "will utterly put out the remembrance of Amalek from under heaven." He is to be finally, and utterly not only defeated, but totally destroyed. Not one single prophet refers to Amalek, or Esau, nor for that matter, any others referred to as God's enemies, being given a "second chance" at receiving "Everlasting Life." We realise that Gog is mentioned again in the Revelation in a context following the "Kingdom Age" reign of our Lord, but we will deal with this aspect in a future study. We also read in Numbers 24:20;

**"And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever."**

This was part of one of the prophecies of Balaam. But to what was he referring when he accused Amalek as being "the first of the nations"? We turn to Deuteronomy 25:17-19;

**"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;  
How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.  
Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."**

Amalek was the first nation to attack Israel after their deliverance from Egypt.

**Their descendants, Esau/Edom, are to be the last !!!**

God has only ever had one nation/people to whom He referred as His enemy, and that enemy is Esau/Edom, whom He HATES!! If that doesn't go down well with some people, then don't take my word for it. It is clearly stated in Malachi 1:1-4, and for good measure, repeated by the apostle Paul in Romans 9:13. We quote the Malachi reference;

**"The burden of the word of the LORD to Israel by Malachi.**

**I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,**

**And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.**

**Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.**

**And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel."**

They, Esau/Edom/Gog, are God's enemies; they were David's enemies; and they are now OUR enemies!! Perhaps it wouldn't hurt us to study what King David had to say about these enemies in Psalm 139:20-24;

**"For they speak against thee wickedly, and thine enemies take thy name in vain.**

**Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?**

**I hate them with perfect hatred: I count them mine enemies.**

**Search me, O God, and know my heart: try me, and know my thoughts:**

**And see if there be any wicked way in me, and lead me in the way everlasting."**

We note firstly that these enemies "take the Lord's name in vain". The word "vain" means "falsely and destructively". Perhaps we should have another think about the Third Commandment. It takes very little knowledge or understanding to associate this with what is being said and done through every avenue of the media these days, - and alas, even through many of our churches, - and to see the outworking of this area of wickedness. Everything that can be done, is being done, to destroy the name, the authority and power and reverence, of the Lord God of Israel.

Secondly, David stated quite unequivocally that he hated those who hate the Lord. He goes further than that in adding that he hates them with a perfect, or complete, hatred. Now that is a 'no-no' in present theological teaching. I can just imagine many Christians trying to find a satisfactory replacement for that terrible word. Hate is not Christian, we are taught. We are not allowed to hate anyone, according to present-day teaching. The only feelings we are allowed to experience are those of love. Well, perhaps the Lord hasn't heard about the new rules, because in both Malachi 1:3, and again in Romans 9:13, God is quite specifically stated as "hating" Esau. The word means "to dislike strongly, to bear malice. It usually implies active ill-will both in words and conduct." The situation is similar to the command to 'pray for our enemies'. But nowhere in the Bible are we instructed to pray for God's enemies. Similarly, we must love, not hate, our personal enemies, or those who spitefully use us. But when it comes to God's enemies, showing love for them is totally out of order. Such conduct not only leads to compromise with the evil intent of God's enemies, but having the support of those who are supposed to defend God, it encourages them to continue with seeming impunity in their hatred of God.

This leads to the third point, which is that we must follow David's lead in counting God's enemies as our own enemies. Because of the present 'love cult' attitude of so many Christians, they seem to spend more time and effort, or at least as much, in loving God's enemies than in loving God. Thus we have this paranoid obsession of trying to change people's attitude to God irrespective of the fact that God's enemies' have a hatred so deep and vile that it literally consumes them. It's time we faced the facts of this matter. If God had such an aversion to His enemies that He hated them, then we have absolutely no excuse for behaving any differently. With this fact in mind, we should perhaps ask ourselves why David continued with these words;

**"Search me, O God, and know my heart: try me, and know my thoughts:  
And see if there be any wicked way in me, and lead me  
in the way everlasting."**

What, may we ask, has this to do with hating those who hate God?

The answer is quite simple after a little thought. David is imploring God to try his thoughts in so far as to whether or not he is displaying proper and righteous hatred for God's enemies. He realises that improper thoughts and decisions in this respect would constitute wickedness, whereas what he really desired was to be lead in the ways of everlasting righteousness. It may sound contentious, but it is exactly what God expects. When we accept God's enemies as His friends, and as our own friends, we pervert the proper understanding of the main cause of our present-day trouble. To accept an enemy as a friend is nothing short of suicide.

God's stated intentions regarding His enemy are irrefutable and irreversible. Esau had long ago made a promise to kill his brother Jacob, a plan which has been carried forward ever since by his descendants against Jacob's descendants. It is recorded in Genesis 27:41;

**"And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob."**

But now the tables have been turned. God now promises that Esau is to suffer the very fate which he had planned for the true chosen of God. We read of this in Isaiah 34:1-5, and in Ezekiel 35:1-4;

**"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 carcasses, 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.”**  
(Isaiah 34:1-5).

The NASB translates the final section of this verse as;

**“My Sword shall descend upon Edom, and upon the people whom I have devoted destruction.”**

**“Moreover the word of the LORD came unto me, saying,**

**Son of man, set thy face against mount Seir, and prophesy against it,**

**And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.**

**I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.”**

(Ezek. 35:1-4

Mount Seir is another expression for Edom.

Why then has God promised such destruction upon Esau/Edom? Firstly, as we have previously stated, they have taken the name of the Lord in vain.

And secondly, they have usurped the rights and privileges of true Israel, and have slain God’s chosen people. We read in Ezekiel 35:5 and 10, and 11:15;

**“Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:”**

**“Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:”**

**“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."

Why then have we concentrated so much upon the fate of Esau/Edom? Simply because, as we have already shown, Gog is the present-day manifestation of this final enemy, as spoken of in Ezekiel chapters 38 and 39. Gog is not simply Russia, but our ancient enemy Esau. Russia, and nowadays more especially China, are merely the people or nation through whom Gog/Esau is now operating.

Gog is Esau, who became Zionism, who begat Communism, the system which is totally and completely anti-Christ Zionism in action.

One of their fairly recent Rabbi's is recorded as saying, "Some call it Communism. I call it Judaism."

Is it any wonder then that this enemy will initiate any action necessary to silence those who are exposing them and their treachery?

(To be Continued.)



*I thank Thee Lord, that all is leading on  
to that bright future with Thy Glorious Son.  
When at His feet we bend our knee,  
His beauty, grace and glory see.*

(Louise Dixon).

## C.V.NEWS.

**M**y, How time flies. It was the April/June issue of 1985 when we published our very first issue of the Covenant Vision. It was very small in those days. We had no tapes or videos or books to advertise, and just conducted a small House Bible Study meeting each week. But things have changed with the times. We've sometimes said that if we had known then what was in front of us, we might have had second thoughts. But on reflection, we wouldn't have missed one moment of the last 16 years. We have been able to help so many people in the understanding of God's Word and have made so many friends in the Lord that it has all been very worth while. And when we add the blessings of being able to serve the Lord in this small way, and realise how He has guided and guarded us all this time, we feel especially blessed. We sincerely praise the Lord God of Israel for the great privilege He has afforded us. Our continued ministry has also in no small way been made possible by the many folk who so generously support us in prayer and in substance. We thank you all very sincerely for your faithfulness.

The changes we have made to the frequency of our publications, as announced in our last issue, have been received without any problems, and we appreciate everyone's understanding and acceptance. We advertise in, and write for, two of Australia's leading Patriotic Newspapers, "The Strategy" and "It's Time", and receive regular inquiries as to our ministry. Both are edited by dedicated Christian men who understand our Israel Identity message and we highly recommend their publications to you. Just contact us for details.

As far as Betty and I are concerned, we are still keeping reasonably well. Betty suffers quite severely at times from arthritis, and the asthma doesn't help either. But the reduction in our work load is beginning to benefit us. At least I now have time to catch up on all the work I didn't previously have time for. On June 2 we will be celebrating our 56<sup>th</sup> wedding anniversary, so what with four children, thirteen grandchildren, and fourteen great-grandchildren to our credit, Betty and I think we have done our share towards maintaining our Israel Heritage.


Just a reminder of a few matters which would assist us. We have many folk who send in financial support designated as "donations." If these are to include subscriptions which may be

due in the near future, would you please indicate this in your letter. Otherwise we just record them as donations over and above subscriptions, and from time to time this causes a bit of confusion.

We have also commenced, in this edition, a section devoted to "Questions and Answers". We receive numerous letters requesting information on a wide variety of subjects, but simply don't have the time to reply. Over the last few weeks or so, we have received two letters from readers who have very graciously commented on the quality and substance of our publications, but have then written quite extensively on their concern as to why I "Can't count" as one put it. This, of course, is in direct reference to the matter of the Saturday versus Sunday Sabbath.

So in this issue I have started the ball rolling by including quite an extensive article which sets out our position on this subject. I realise that for every person who writes in about any particular subject, there are probably several others who have questions about the same thing. So it is hoped that by this means we can answer questions in a manner which will assist others as well. But there will be very strict rules. I have no intention of dealing with questions which attack, or even criticise people. Both the questions and the answers are to be restricted to doctrines and beliefs, or regarding matters which the writer finds it difficult to understand, not about the people who might hold varying beliefs in regard to the subject matter. There are sure to be disagreements at times, but none of us are right just because we say so, nor are we wrong just because someone else says so. The ultimate test is the Word of God. My only intent will be to examine and comment on questions as I feel the Lord has led me. I do not have any intention of conducting endless discussions on subjects which are considered to be controversial. If the occasion arises where our opinions disagree, I expect that we will just agree to disagree in proper Christian love, and let the matter rest.

Betty and I will be away for a few weeks in June, as we need the break, and it will give us opportunity to visit some of our members and friends near where we will be holidaying. A very good friend will be staying at our home to look after things whilst we are away.

So until our next issue, we pray God's richest blessings on you all for your continued faithfulness. 

# HEROES OF FAITH.

## Part Seven.

By Frank W. Dowsett.

### Moses out of Egypt.

**A**s we have previously stated, the faith of Moses, as well as all the other Heroes of Faith mentioned in the eleventh chapter of the Epistle to the Hebrews, did not come from reading about God, or listening to some religious "Pied Piper" and following his tune.

It comes from hearing - being informed by - what God says. It is not based on "doctrine", which can be adapted to mean whatever we feel it should mean, but upon conviction. As we read in Romans 10:17;

**"So then faith cometh by hearing, and hearing by the word of God."**

<sup>5</sup> We must learn to distinguish between the Voice of God and the voice of man. The Voice of God will always maintain a total consistency with His clearly expressed plans and purposes, as evidenced by the faith of all those to whom we have previously referred in this series of studies.

As Isa. 14:24-27 informs us;

**"The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:**

**That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his**



yoke depart from off them, and his burden depart from off their shoulders.

This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

The voice of man will always be based upon extracts from God's Word, and upon subsequent opinions and conclusions based upon those extracts. This is why we have so many differing denominations within Christianity today. They all claim to have the ultimate truth; they all claim to base their doctrine upon the unalterable Word of God; and yet they all vary to greater or lesser degrees in their teachings. Nowhere is this practice more evidenced than in the interpretation put upon the statement in Luke 17:21;

**"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."**

Based on this verse, the general teaching throughout most denominations today is that the Kingdom of God is now a "spiritual" kingdom, and is literally located within our own heart, or, mind, or whatever. We now have the ridiculous situation where highly trained and qualified (?) ministers can read the Bible fluently in its original languages, yet cannot translate this simple word "within" as used in the above reference. It has absolutely nothing to do with being literally inside someone. It literally means "to be 'in the midst' of you" or "among you". Thus they make the Word of God of no effect by the traditions of men, and in the process, not only make God to be totally unreliable, but totally confuse the people as to their understanding of God's Kingdom.

As we now turn to the continuation of our study of the faith of the great man Moses, let us not lose sight of the fact that the most important feature of our present series of studies is not a concentration simply upon the heroes themselves, but upon the faith that made them into heroes.

Thus we read in Hebrews 11:27-29;

**“By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.**

**By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.”**

Here we have recorded THREE episodes, or acts, of faith performed by Moses. To restrict ourselves merely to a spiritual or personal aspect, whilst being helpful, misses the true and original intent of what God is revealing to us. They were national events, referring to national situations and requirements in the then future of the nation of Israel. It is also important to note the particular sequence of these incidents as they are recorded, and we will study them in this sequence.

## **1. Repentance and Separation.**

**“By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.”**

The word “Forsook” means, “to leave behind. To abandon.” In this we find three requirements.

- a. The first requirement is to make a firm decision. But this decision is to be based upon the Word of God, not upon personal opinions or denominational doctrine.

- b. The second requirement is to put that decision into operation. Too many people get wonderful ideas, but are either too lazy, or too insecure, to put their decisions into operation. This is particularly evident in what they do, or don't do, for the Lord.
- c. The third requirement is to remain steadfast in that decision, come what may. It is called dedication.

We recall the passage in Hebrews 11:24-26 regarding the total dedication and commitment of God's servant Moses;

**"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;  
Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;  
Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."**

Let's look at the enormity of what Moses actually did. He made a decision based on pure, simply faith, and having done so, he proved the integrity of his faith by his works.

- a. He acted upon his convictions, because he knew that it accorded with God's plans and purposes. This is a principle that we, as followers of our Lord Jesus Christ need to understand and follow. There is absolutely no excuse whatsoever for us to expect God to give us what we ask for - and in some cases demand - unless it is within His plans and purposes. Appending the name of our Lord Jesus Christ to a request does not guarantee its acceptance before God. The principle is clearly annunciated in I John 5:14-15;

**"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."**

Moses, without the benefit of the New Testament, knew this, and acted accordingly. It is sheer presumption for us to expect Almighty God to change His mind, and His Divine plans just to suit our petty wishes and expectations. It was because Moses knew that his decision accorded with God's will, that,

- b. He acted without the slightest trace of fear of the persecution and abuse which he knew would follow his decision. He knew instinctively that there was going to be a price to pay for his obedience. But this faded into total insignificance. The only goal before him was the approbation of his God, not the satisfaction of his own desires and aims.
- c. He endured. It means "remaining strong and firm". His faith never wavered, even for an instant. That doesn't mean for one moment that he was never tempted to slacken off in his convictions. Satan is not stupid enough to think that he can indiscriminately destroy the convictions of one who is totally dedicated to God. All he has to do is to weaken our resolve by causing us to question our motives as to whether or not we are being too pedantic about our convictions, thus causing us to compromise them. Moses overcame any such efforts and temptations simply by keeping his whole attention and motivation upon God and His faithfulness.

The second aspect in the progression, or sequence, of Moses' faith is recorded in verse 28 of Hebrews chapter 11.

**"Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."**

## **2. Forgiveness and Protection.**

We read the account of the Passover in Exodus 12:17-24;

**17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.**

**18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.**

**19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.**

**20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.**

**21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.**

**22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.**

**23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.**

**24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever."**

There are three important features of the Passover of which we should be well aware. They were important to Moses, and they should be just as important to us today.



- a. It required the sacrifice of a "lamb" and the shedding of its blood.

The shedding of blood as a remission, or covering, for sin was established from the earliest days of the formation of the Adamic race. It was, and still is, fundamental to the Christian Faith. When our original forefathers, Adam and Eve, committed the first sin, God Himself slew an animal, thus shedding its blood, in order to obtain its hide for use as a covering for the result of their sin. The principle was employed by Abel, by which his offering was more acceptable to God than that of his brother Cain. This principle was clearly evident in the incident relating to the offering by Abraham of his son Isaac, as recorded in Gen. 22:13;

**"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."**

The substitution of the blood of a male sheep for the blood of the sinner became the foundation stone of the entire Christian faith, whether applied individually or nationally. It came to its greatest fulfilment as recorded in John 1:35-36, in speaking of our Lord Jesus Christ;

**"Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"**

His purpose was just as clearly annunciated in Matthew 1:21;

**"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."**

b. It was the blood that gave the covering, or protection. God does not recognise any other form of protection, despite the ranting of the heathen in our midst. As we read in Heb. 9:22;

**“And almost all things are by the law purged with blood; and without shedding of blood is no remission.”**

Perhaps we should at this juncture comment on the necessity for the use of blood. A favourite pastime of the enemy is to accuse the Christian Faith of being a “blood-thirsty” religion. The answer is found in Leviticus 17:14

**“For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof:”**

Disease is the direct result of sin, which is the breaking of the Law of God. (See I John 3:4). It is distributed through our bodies by the bloodstream. The only way to overcome this situation is to totally shed the bloodstream. This would, of course, result in our immediate death. But God, in His boundless love and mercy, introduced a substitutionary method whereby the shedding of the blood of a suitable animal became acceptable to him in the place of the shedding of the blood of the sinner. How vitally necessary it is then for us to accept the substitutionary sacrifice and shedding of the blood of our Lord Jesus Christ on our behalf. **Eternal life is not obtained by any other method**, the prognostications of modern theologians notwithstanding.

But it is imperative that we note the conditions of the use of the blood. At Passover, it was to be applied to the door posts and the lintels of the doors. But under no circumstances could it be painted on the door step. Hebrews 10:29 records;

**“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the**

**Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"**

Moses didn't have the so-called benefits of modern theology and denominational doctrine. There was no confusion in his mind as to what was required. He knew it by FAITH.

c. The penalty for not placing ourselves under, or removing ourselves from God's covering is DEATH!!! The children of Israel had no advantage in this matter over the Egyptians, or anyone else present for that matter, who did not conform to the necessary rules. They either experienced the deliverance to life offered to Israel, or they suffered the penalty of death pronounced upon Egypt. There was no middle ground! It was just as stated in verse 28;

**"Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."**

### **3. Deliverance and Victory.**

In verse 29 of Hebrews chapter 11, we read the third aspect of the progression of the Faith of Moses;

**"By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned."**

We note here that this act of faith was not just restricted to Moses. This became a national act of faith. The verse quoted above says "they passed through the Red Sea." The faith of Moses was so evident, and so strong, that even the people were moved by it to unhesitatingly follow his instructions. Admittedly, they had just witnessed what could be only

described as a terrifying incident. Nothing like this had ever been seen before. But despite the great wall of water on both their left hand and right hand side which was not going anywhere, they literally took their lives into their own hands and marched forward. The numbers quoted in the Bible only applied to the number of men. But when we add to this an allowance for the women and children, the total number of people concerned had to reach about two million. It has been estimated that in order for this many people to cross in the time specified, they would have had to proceed in ranks of about 1,500 persons long. This was no movie scene which portrayed small groups of "Jews" with their meagre belongings and family pets. This was a monumental demonstration of the Power of God Almighty. We note again the order, or progression of faith.

a. Upon God giving Moses His command, Moses obeyed and reached forth his hand over the sea. Don't ever try it unless firstly you have the faith of Moses, and secondly, unless you're absolutely certain that it is God who has commanded you to do so, and not some brilliant idea to impress your congregation or friends. Exodus 14:21-22 gives us the account;

**"And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.**

**And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."**

b. God then provided the necessary means of escape, which was totally dependant upon the prior exercise by Moses of his faith.

c. The children of Israel were then delivered because of the exercise of their own faith, which in turn was based on their

Mohammedanism as a religious movement dates its commencement from 622 AD - the Hegira - when Mohammed fled from Mecca to Medina and was received as a prophet and prince.

Let us also consider the other time scales given in **Daniel 12:7, 11** and again **verse 12**.

### 1260 - "THE DOWN TREADING"

**Daniel 12:7** *"and it shall be for a time, times and an half"*

As most of us are well aware, a 'time'	=	360
(2 x 360) 'times'	=	720
'half' ( $\frac{1}{2} \times 360$ )	=	180
		<u>1,260</u>

**Rev 11:2** *The Holy City shall they tread under foot forty and two months.* (42 months x 30 = 1,260 days)

### 1290 - 'THE DESOLATOR' or 'DESOLATION'

**DANIEL 12:11** *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.*

### 1335 - 'BLESSEDNESS'

**Daniel 12:12** *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*

These periods grouped together in the twelfth chapter of Daniel are connected with the same subject. Commencing with the rise of the desolating Moslem power (AD 622) and using the **LUNAR** year measure, let us see where these time periods are placed in history.

AD 622	+ Daniel 12:7,	Daniel 12:11,	Daniel 12:12
Time, times			
and a half	(1,260 days)	(1,290 days)	(1,335 days)
	AD 1844	AD 1873	AD 1917



The year AD 1844 was the year that Britain and other Christian European nations forced the Sultan of Turkey to sign the Decree of Toleration which abolished the death penalty for conversion from Mohammedanism to Christianity or any other religion. This was a definite stage in the breaking of the power of the desolator (Mohammedanism).

The year AD 1873 saw the beginning of the agitation amongst Ashkenazim (Khazar) Jewry of central and eastern Europe for a home in Palestine. Turkey's national debt in 1873 was reaching a level where national bankruptcy was being forecast. Finally, this year also saw a great blow suffered by Turkey. Its occupied states of Herzegovina, Montenegro, Bosnia and Bulgaria rebelled in open warfare against the Sultan.

The year AD 1917 saw the fall of Jerusalem to British forces under General Allenby.

Much more could be said about time measures, but this is not the place. However the following is of interest. After Mohammed, founder of Islam, died in 632 AD, he was succeeded by Omar, the first Imperial Caliph, in 634. Omar led an army into Palestine and captured Jerusalem in 637. On entering the city Omar asked at once to be shown the site of David's temple. In 638 Omar erected a wooden mosque - the Mosque of Omar - on the temple site. This was rebuilt in stone and called the "Dome of the Rock". The Patriarch Sophronius later came to Omar and accosted him, saying, "Verily this is the abomination of desolation spoken of by Daniel the prophet, standing in the Holy Place."

This statement has been supported through the centuries by many eminent Biblical scholars. In addition to this desolation of Jerusalem, between the years 634 and 644 Omar destroyed some 4000 Christian churches and built 1400 Mohammedan mosques. He initially built many mosques of wood after cutting down thousands of trees, thus causing a physical as well as a spiritual desolation of the land. A once fertile land was transformed into a barren and desolate wilderness by the bad husbandry of the Moslems, leading to widespread soil erosion. The daily sacrifice had ceased, of course, when the Romans destroyed the temple in AD 70, and when the Mosque of Omar was built on the temple site the desecration of the Holy Place was complete.

Omar began his career in 634 AD and 1290 SOLAR years later (Daniel's number for the activities of the desolator)

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brings us to the year 1924. It was on 6 March 1924, seven years after the fall of Jerusalem, that the office of the Caliphate was abolished. As already stated, Omar built the first mosque on the temple site at Jerusalem in 638. Exactly **1290 Solar** years later in 1928 Islam was abolished as the Turkish State religion.

The marvels of Divine timing comprehend the entire scope of history in all its related aspects, for God has weighed, measured, numbered and timed all things. To this the prophet Esdras testifies: *'For He hath weighed the world in the balance. By measure hath He measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.'* **II Esdras 4:36-37.**

But Daniel was deeply distressed about his people's departure from Divine Law and he prophesied a long period of national chastisement. This was seven 'times' or  $7 \times 360 = 2520$  years. This chastisement began for Judah in 604 BC, when Babylon invaded and captured Jerusalem. This was the first of three deportations of the people.

If we use 604 BC as a starting point, 2520 years later we come to 1917 and the capture of Jerusalem by the British forces. Even the day and the month of Jerusalem's deliverance was recorded by the little known prophet Haggai. He said that the 24<sup>th</sup> day of the Hebrew month Kislev, which for the year 1917 was 9 December, would be a blessing to the people if they obeyed God.

**Haggai 2:15:18** *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:*

*Consider now from this day and upward, from the four and twentieth day of the 9<sup>th</sup> month, even from the day that the foundation of the Lord's temple was laid, consider it.*

All Hebrew days begin at the previous sunset, and from the beginning of the 24<sup>th</sup> Kislev (sunset on 8 December 1917) and all through the night, Turkish troops were evacuating the Holy City. By early morning, all had gone and soon after 8.00 am on 9 December (24 Kislev), the Mayor of Jerusalem, under a white flag, was seen coming from the city to surrender the keys.

### **GALLIPOLI**

With the armies of Great Britain, France and Imperial Germany locked in a stalemate midst the mud and slaughter of

the Western Front, the British in 1915 evolved an amphibious operation to force the famous straits known as the Dardanelles. These straits separate the Gallipoli Peninsula of European Turkey in Asia. The aim then was to send a fleet through the Sea of Marmara to Constantinople to give help to the Russian armies fighting the Germans in the east, and thereby reduce pressure on the Western Front in Europe.

Winston Churchill, the chief proponent of the enterprise, also reasoned that with the Royal Navy steaming toward the Golden Horn (a curved inlet of the Bosphorus forming the harbour of Constantinople), the Turks would collapse in panic and possibly revolt. Imperial armies would occupy Constantinople, Germany would be threatened from the rear, at a bold stroke the whole war might be ended, and the British would hold the destinies of the near east in their hands.

The plan failed on the hills and in the ravines of the Gallipoli Peninsula, which forms the western shore of the Dardanelles, as the British and Turkish soldiers fought each other to a standstill. It was at that time the greatest reverse the British Arms had suffered. The only successful feature of the entire campaign being the withdrawal from Suvla Bay and Anzac Beach in December 1915 and from Cape Helles in January 1916. The British Imperial forces and allies had suffered 252,000 casualties. The Turks, who were near the breaking point, had suffered similar losses. It could be argued that while Gallipoli was an undoubted defeat for the British, for the Turks it was a Pyrrhic victory. The Turkish Army had fifteen divisions ultimately engaged and some were bled white. Perhaps the one benefit that Gallipoli produced for the British was that the destruction of some of the best Turkish units during that campaign facilitated the eventual British victory in Palestine during 1917-1918.

If the Gallipoli landings had been successful and Constantinople had been occupied, the Turkish Empire in Palestine and Arabia would have collapsed or slowly bled to death. Jerusalem would not have fallen according to the divine time scale nor in the way prophesied. After the failure of Gallipoli, the attention in the Middle East was focussed on Palestine.

There were several battles and engagements at Gallipoli which deserve mention.

## **THE CHARGE OF THE 3<sup>RD</sup> LIGHT HORSE BRIGADE AT THE NEK**

**"...a deed of self-sacrificing bravery which has never been surpassed in military history - the charge of the Australian Light Horse into certain death at the call of their comrades need during a crisis in the greatest battle that has ever been fought on Turkish soil..."**

Captain Bean, noted war historian, official observer

...The Turkish trenches were found to be densely packed with troops. The Allies, in fact, had anticipated by an hour or two a Turkish attack on the British trenches. News of the sweeping advances of the Germans into Russia had reached the Turkish troops and they had regained their morale.

On the morning of August 7 1915, they attacked the British lines in force, but they were driven back. These operations, despite their partial failure, had the effect, which was intended, of drawing certain Turkish reinforcements to the southern area.

The first twenty-four hours of the Anzac offensive will ever remain a memorable day in Australian history.

In that short period, Australian heroism attained the pinnacle of prowess. History furnishes no finer deed of self-sacrificing heroism than the charge of the First and Third Light Horse Brigades from Walkers Ridge and Quinns Post at dawn on Saturday, August 7, while the successful assault a few hours earlier by the First Australian Infantry Brigade on the formidable system of Turkish entrenchments at Lone Pine, called for a display of tenacious courage and initiative unequalled in the whole campaign. It yielded the record award of seven Victoria Crosses.

Although second in point of time, the charge of the Light Horse may be described first. It differed from the historic charge of the Light Brigade at Balaclava only in that it was made by horsemen who had volunteered to fight on foot and that it succeeded in its object, the holding in the trenches of large bodies of Turks, who otherwise would have been used against the British landing at Suvla Bay.

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## THE ATTACK OF THE 3<sup>RD</sup> LIGHT HORSE FROM WALKER'S RIDGE AT THE NEK

In preparation for the attack, the British Guns maintained a half-hours' bombardment of the Turkish Trenches, and when the uproar ceased at 4.30 am, the Light Horse attack was instantly launched. Captain Bean (the noted war historian), the official observer, who was present, supplied a thrilling narrative of the glorious charge.

"The men," he said, "were standing there in the trench without the least sign of excitement, hitching up their packs, getting a firm foothold below the parapet. The Colonel of the eighth, Lieut.-Col. A.H. White, insisted on leading his regiment. Ten minutes before the start he walked into the brigade office and held out his hand to the Brigade-Major. 'Good-bye, Antill!' he said. A couple of minutes later he was at his place on the parapet with his men.

Colonel White stood by the parapet with his watch in his hand. He and two other officers had carefully set and compared their watches and the three now stood under the parapet at three points in the line, watching the second hand fidget its way round. 'Three minutes to go,' said the Colonel. Then, simply 'Go'.

They were over the parapet like a flash, the Colonel amongst them, the officers in line with the men. I shall never forget that moment. I was making my way along a path from the left of the area, and was passing not very far away when that tremendous fusilade broke out. It rose from a fierce crackle into a roar in which you could distinguish neither rifle nor machine gun, but just one continuous roaring tempest. One could not help an involuntary shiver - God help anyone who was out in that tornado. But one knew very well that men were out in it - the time put the meaning of it beyond all doubt.

Exactly 4.30 am - the Light Horse were making their charge. There were no British rifles in all that fire - it was the greeting of the Turkish rifles and machine guns as the Light Horse cleared the parapet. One knew that nobody could live in it. Many fell back into the trench wounded before they had cleared even the parapet. Others wounded just outside managed to crawl back and tumble in before they were hit a second and third time and killed, as they certainly would be if they remained lying out there. White managed to run eight or ten yards before he was killed. The scaling ladders are lying out there about the

same distance out.

Exactly two minutes after the first line had cleared the parapet, the second line jumped out without the slightest hesitation and followed them. No one knows how it happened. And probably no one will ever know. But some either of that first line or the second line managed to get into the extreme right-hand corner of the enemy trench. They carried with them a small flag to put up in the enemy trench if they captured it, and the appearance of this flag was to be the signal for the party of the Royal Welsh Fusiliers to attack up the gully to the right. Two men were put in the head of one of our foremost saps with periscopes to watch for the first sign of this flag in the enemy's trench.

By this time, a French 75 - a gun captured by the Turks from the Serbians in the Balkan War - was pouring her shells at the rate of one in ten seconds into the Nek. Machine guns, far too many to count by their noise, were whipping up the dust and it was next to impossible to distinguish anything in the haze. But in the extreme south-eastern corner of the Turkish trench, there did appear just for two minutes the small flag which our men had taken. No one ever saw them get there. No one will ever know who they were or how they did it. Only for those two minutes the flag fluttered up behind the parapet, and then someone unseen tore it down. The fight in that corner of the trench, whatever it was, was over; and it can only have ended one way."

In the meantime - ten minutes after the second line - the third line had gone over the parapet as straight and as quick as the others. The attack was then stopped and, fortunately, stopped in time to prevent a small part of this third line reaching the fire zone. There was one point where our trenches were under cover of the slope and the men had to crawl out some ten yards or so before they put up their heads into the torrent of lead. A dozen or so were stopped here before they made their rush. It was all over within a quarter of an hour. Except for the wild fire which burst out again at intervals, there was not a movement in front of the trenches only scrub and the tumbled khaki here and there. All day long the brilliant sun of a perfect day poured down upon them from a cloudless sky. That night after dark, one or two maimed figures appeared over our parapet and tumbled home into the trench. They were men who had fallen wounded into some corner where there was a scrap of

cover and had waited for this chance to get back. One of them came from below the parapet of the Turkish trench on the right. He had lain there all day, too close to the parapet for the Turks to see him without exposing themselves. There was another wounded Australian near him. After dark they heard the Turks come out over the parapet of their trench searching the bodies of the men there for papers and diaries, so they arranged to make as fast as they could for the trenches.

The man who arrived back was shot through the ankle. His mate never arrived. But from that man we know all that will ever be known of what those Light Horse men found facing them as they ran through the dust haze. The nearer trenches were crammed with troops. The bayonets of the front row of Turks could be seen just over the parapet and behind them there appeared to be two rows of Turks standing waist-high above the parapet emptying their rifles as fast as they could fire them. So much for the charge of the Third Light Horse Brigade against the Nek.

### **THE CHARGE OF THE 2nd LIGHT HORSE BRIGADE FROM QUINN'S POST**

The First Light Horse Brigade attacked partly from Quinn's Post on the opposite side of the gully and partly from the hill in the gully between the two. The 2nd Light Horse Regiment was to attack from Quinn's Post in four lines of fifty each. The first line was led by Major T.J. Logan. It scrambled from the trench the instant the signal was given, but more than half were actually knocked back, killed or wounded, into the trench before they were clear of the parapet. The first few out managed to reach a few yards before they were killed. They left our trenches at two points and there were only 15 to 20 yards to go.

Major Logan, who led one party, is said to have actually reached the Turkish parapet and fallen into it. Lieut. Bourne, who led the other, fell about ten yards from our trench. The boy who fell beside him had his leg practically severed by machine gun bullets. The Turkish machine-guns drew lines across that narrow space which none could pass, and the one man who went out and returned unwounded puts his escape down to the fact that he noticed a point on our sandbags on which the machine gun bullets were hitting and jumped clean over the stream of

THE COVENANT VISION.

lead. As the whole of the first line was either killed or wounded within a few seconds, the attack was stopped and the other lines did not start. Four of the finest Anzac regiments were shattered in this glorious charge, but they created an imperishable impression.

"As for the boys," wrote Captain Bean, "the single-minded, loyal Australian country lads, who left their trenches in the grey light of that morning with all their simple treasures on their backs, to bivouac in the scrub that evening - the shade of evening found them lying in the scrub with God's wide sky above them. The green abutus and the holly of the peninsula, not unlike their own native bush, will some day again claim this Nek in those wild ranges for its own. But the place will always be sacred as the scene of two very brave deeds, the first - let us not forget it - the desperate attack made by the Turks across that same Nek in the dawn of June 30 and, secondly of a deed of self-sacrificing bravery which has never been surpassed in military history - the charge of the Australian Light Horse into certain death at the call of their comrades need during a crisis in the greatest battle that has ever been fought on Turkish soil."

The official figure of casualties for that memorable charge are 16 killed and 37 wounded out of the 56 who charged in the first wave. There was no valid reason for flinging away the later lines after the first had utterly failed.

### **THE 2<sup>ND</sup> LIGHT HORSE REGIMENT AT QUINN'S POST - May 1915**

Quinn's Post was the farthest Anzac post along the eastern branch of Monash Valley, taken and held by a handful of New Zealanders and Australians through the wild night of the landing. Four days later, Quinn, who was in command of C Company, 15 Battalion, A.I.F., led his men forward up the steep stony shoulder of the ridge. Under Turkish sniper-fire, they sprinted across open ground to a string of shallow rifle-pits a few yards below the crest. C Company relieved the tired diggers of 14 Battalion, who ran back down behind the ridge, leaving Quinn and his men in the centre of the Anzac front line.

Quinn then sent back his first report to Colonel John Monash, commanding the 4<sup>th</sup> Infantry Brigade. "Enemy entrenched about 50 yards in front of centre of line and commenced at daybreak to throw hand grenades. Half a dozen



have already burst about the trench. H.Quinn Capt 6.30 am." The stretch of trenches Quinn and his company were marked up on battle maps back at headquarters. But from then on, the Australians knew the position as "Quinn's Post".

Hugh Quinn was born at Charters Towers in 1888. His father was a mounted police trooper, and young Hugh was educated in the city. When he left school he went back to Charters Towers and joined a firm of auditors. He found release for his spare energy in boxing and the Army. He was agile and solidly built, and became a handy light-heavyweight. He joined C Company of the Kennedy Regiment, the local militia unit, and rose from private to acting quartermaster-sergeant before being commissioned in 1908. He was promoted Lieutenant in 1911 and Captain in 1912. In 1913 Quinn started his own business as a commission agent in Townsville. He was in command of A Company of the Kennedy Regiment when the unit was mobilised on the outbreak of war in August 1914.

The men of the Kennedy Regiment provided a 500-strong volunteer unit in the Australian force sent to capture German possessions in New Guinea and the islands. Captain Quinn was made the unit's adjutant. But on the way from Port Moresby to Rabaul their transport's stokers mutinied. The soldiers had to stoke the boilers all the way back to Townsville. Quinn had missed his first chance of active service. As soon as he landed, Quinn went to Brisbane to enlist. He was granted his militia rank of captain and given command of E Company in 15 Battalion, with two lieutenants and about 100 men. In September 1914, they started training at Enoggera and in November they joined the other units of 4 Brigade under Colonel Monash. In December they were on their way to war aboard the liner Ceramic. In February 1915, the battalion landed in Egypt. Quinn was given command of C Company. On April 11 Quinn and his men sailed to the Greek island of Lemnos where they spent 10 days practising beach landings. On the night of April 24 they sailed for the attack. Quinn's company was in reserve on the first night, while the Anzacs won the beaches and battled up the hill in the dark. The post Quinn's company took over was the very point of the Anzac lines. The post was destined to be held for the whole period of Anzac occupation.

At noon on 13 May, 2<sup>nd</sup> Light Horse was charged with the defence of Quinn's Post which became for a month the

THE COVENANT VISION.

centre of almost all the fighting at Anzac. These Queenslanders, including many who were little more than boys, suffered heavily because of their inexperience in such a precarious position. The holding of Quinn's was becoming a nightmare and it became vital to destroy old communication trenches from which the Turks were bomb-throwing.

Monash ordered that 15 and 16 Battalions hold Quinn's in turn every two days. Anzac losses had been very heavy. Nine days after landing, 15 Battalion had 8 officers and 350 men fit for action - but 25 officers and 934 men had come ashore. Quinn was then promoted Major, and his company took its turn in Quinn's Post again. On May 10 he led a battalion attack on the Turkish trenches on the far side of the crest.

Quinn's diggers took the trenches after confused, hand-to-hand fighting in the dark. But the Turks counter-attacked in strength, and after a tough second fight the Australians had to fall back.

"The Turkish Army is not to be trifled with," Quinn wrote home. "They are great fighters, well equipped and daring." On May 19 the Turks launched a major attack on the whole of the Anzac position. A total of 42,000 Turks took part in the attack but were successfully repulsed, suffering over 10,000 casualties.

But by now the diggers were well dug in with sandbags and sheet-iron roofs, armed with grenades and behind barbed wire.

The Turks were checked at the wire, and Vickers guns cut them down along it. Diggers tossed grenades and sniped. The waves of Turks fell back, leaving their dead in heaps.

On the 24<sup>th</sup> there was an armistice for the Turks to bury their dead, during which the 2<sup>nd</sup> Light Horse supplied a burial party of 50 men.

During the silence of the armistice, the Anzacs heard digging underground. The Turks were tunnelling to lay explosives and blow Quinn's Post sky-high. There was nothing the Australians could do but wait for the bang. On the morning of May 29, the Turks fired the charges. The front trenches vanished in a burst of black smoke and rubble. The Turks broke into Quinn's in the centre.

The staff of Quinn's Post had always expected that, by a mine or other means, the Turks would some day force their way into their trenches. Lieutenant T. McSharry of 2<sup>nd</sup> Light Horse,

the post-adjutant, had determined his own action. When on 27<sup>th</sup> May the Turks broke in, McSharry went straight to the bomb-store and rallied the men tumbling out of occupied trenches by crying, "Come on Australia!" To McSharry, very cool in the thick of the fight, it seemed very obvious that the one efficacious plan for dealing with the Turks then in Quinn's was by filtering men into the trenches on either side of them to attack them from both flanks through the trenches. Meanwhile, 15 Battalion was climbing Monash Gully to the rescue in the growing daylight. Quinn and other company commanders were told to charge and drive the Turks out. Quinn assemble his men and briefed them, and at a blast from his whistle they went over the top. They closed on the Turks with the bayonet and drove them out of one big dugout. But the enemy still held out in a second redoubt. A Light Horse Colonel told Quinn he'd have to make a second frontal attack. Quinn knew the ground. He believed the first two attack waves would be mown down by the Turks. He wanted to close in on the Turks from the flanks, but the Colonel refused.

The Colonel told Quinn that he couldn't put it off any longer. Quinn went back to the head of his men. He lifted his whistle, then changed his mind. He went forward with another officer for a last look.

He didn't make it. As he scrambled over the last stretch of shallow trench, a Turkish bullet rang out. Quinn toppled back, killed instantly.

Quinn's death did save his men by accident. The Australian attack was delayed again, and when the diggers went over the top they met a fresh Turk attack head-on. The Turkish machine-guns couldn't fire with their own men in the way, and the diggers cut the assault waves to pieces. They went on to drive the Turks out of the last dug-out.

Quinn's Post was held and repaired. It held out until the final evacuation of Gallipoli, and its stubborn defence at point-blank range became a legend.

Australia was to lose 8,100 dead and New Zealand over 2,000 of their finest sons.

# For the fallen

Laurence Binyon

With proud thanksgiving, a mother for her children,  
Our country mourns for her dead across the sea  
Flesh of her flesh they were, spirit of her spirit,  
Fallen in the cause of the free.

Solemn the drums thrill: death august and royal  
Sings sorrow up into immortal spheres  
There is music in the midst of desolation  
And a glory that shines upon our tears.

They went with songs to the battle, they were young,  
Straight of limb, true of eye, steady and aglow.  
They were staunch to the end against odds uncounted:  
They fell with their faces to the foe.

They shall grow not old, as we that are left grow old;  
Age shall not weary them, nor the years condemn;  
At the going down of the sun and in the morning  
We will remember them.

They mingle not with their laughing comrades again;  
They sit no more at familiar tables of home;  
They have no lot in our labour of the daytime;  
They sleep beyond our country's foam.

But where our desires are and our hopes profound,  
Felt as a well-spring that is hidden from sight,  
To the innermost heart of their own land they are known  
As the stars are known to the night

As the stars that shall be bright when we are dust,  
moving in marches upon the heavenly plain  
as the stars that are starry in the time of our darkness,  
to the end, to the end, they remain.



# ❖ THE DAY OF THE LORD. ❖

## Part Two.

### Previous Events.

by Frank W. Dowsett.

**I**n our first study we examined the nature and the timing of "The Day of the Lord". We found that it was not only associated with the Return of our Lord Jesus Christ, but that it formed the "Thousand Year" reign of our Lord during what we refer to as "The Kingdom Age."

But a study of this subject cannot be divorced from the overall study of "End of the Age", or "Last Day" events. Very few, if any events occur in isolation.

Contrary to what most people would expect, prophecy is a highly technical subject. Most major events are the culmination of a series of "lead-up" events, which could, and mostly do, occupy a very substantial period of time in their own right, and it is often difficult to decide with any degree of accuracy, when the "lead-up" events of one age actually become the dominating or even culminating events of the following age.

Take for example the conditions at the time of our Lord's First Advent. Events which occurred prior to His coming were very greatly involved in, and in fact determined the events both at, and subsequent to, His coming.

Exactly the same principle applies to the circumstances of our Lord's Second Advent. For instance, think for a moment on the subject of the rise of Esau. The great majority of people, including Christians, don't understand what is happening today simply because they have little, if any, idea of the part in which Esau and his descendants have been involved, and are still destined under God to play, in the outworking of God's Divine Plans and Purposes.

Both these Advents constituted a bench mark, or turning point in history, NOT an instantaneous transition. They marked the beginning of a new portion or period in the eternal plans of God, which in both instances began a new development in those plans. They did not constitute the beginning of an entirely new

So with these principles in mind, let us now turn to the subject of "Previous Events". These are events, or conditions, which are clearly and specifically stated as occurring **PRIOR** to "The Day of the Lord", and our Lord's Second Advent.

**1. A Falling Away.**

We read of this in II Thessalonians 2:1-4;

**"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,**

**2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.**

**3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first."**

As our Lord Jesus Christ is the "LORD" to which verse three refers as "that day", it obviously refers to "The Day of the LORD." The condition of "falling away" which typifies this period is so self-evident that it should require no further comment. But perhaps it would be appropriate to quote the apostle Paul in what he stated in Romans 1:1-32;

**"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath showed it unto them.**

**For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.**

**Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.**

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

It is not within the province of this writing to examine the above in detail, but the discerning reader should have no difficulty in recognising the degree of "falling away" to which we have now, both as individuals and a nation, descended.

## **2. A Famine of the Word of God.**

The prophet Amos left us in no doubt regarding this development. As we read in Amos 8:11;

**"Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:"**

Can there be any doubt but that we are now in the throes of this spiritual famine. The Word of God is a closed, old-fashioned, out of date collection of Jewish fables to most people. Even many of our churches treat it's message as being on a par with what is being promulgated throughout the modern Israel nations by every religion imaginable. The multi-cultural society is now well in control at the expense of the Christian Faith, which, being the Word of the only true God, is the only food of which we should be partaking for wisdom, peace, and salvation. I have no doubt whatsoever that if I was to publish this statement within a few short years, I would be put into jail. This is just another sign of the end of the age in which we now live.

### **3. The Return of Elijah.**

This, unfortunately in my opinion, has become a very divisive subject with some Bible teachers. There will always be genuine differences of opinions on various Biblical subjects, and this is one of them. All I can do is to quote the Scriptures as recorded in Malachi 4:4-6;

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

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

**And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."**

I have no intention of taking issue with those who understand these verses differently than I do. I just point out the specific statements made by God therein;

1. It is to occur before the Day of the Lord.
2. It is associated with remembering the Law of Moses, being the Law of God which God gave unto Moses to give to Israel.
3. Its primary purpose is for the prophet Elijah to reveal to true Israel, their identity as God's chosen people.



We note that Elijah's ministry is not to correct the evil which exists in the nation. It is to direct Israel back to recognition and acceptance of God's Laws.

Just as John the Baptist was the human messenger of the appearance of the Lord of Glory in His human form, so I believe that Elijah was translated so that he could be the glorified messenger of the return of the same Lord of Glory in His Glorified form.

But whatever point of view we might hold, Elijah's ministry is definitely scheduled to occur before the Day of the Lord.

#### **4. Warfare Against Israel.**

There has been warfare to various degrees since time immemorial. But the Prophet Joel uses terminology in connection to warfare and specific signs that can not be understood in any other way than as being applicable to the very last days preceding our Lord's return. We read the following excerpts from his second chapter;

**1 "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;**

**2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.**

**3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.**

**4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.**

**5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.**

**6** Before their face the people shall be much pained: all faces shall gather blackness.

**7** They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

**8** Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

**9** They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

**10** The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

**11** 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?"

**20** "But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things."

**30** "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

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

**3:14** "Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

**15** The sun and the moon shall be darkened, and the stars shall withdraw their shining.

**16** The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel."

It is interesting to note that verse 20 is a direct reference to the forces of Gog of the land of Magog as recorded in Ezekiel. 38:14-17;

**“Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israël dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:**

**And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.**

**Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?”**

The prophet Isaiah also adds his testimony in Isa. 13:9-11;

**“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.**

**For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.**

**And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.”**

The main thing to be noted is that these things are prophesied to happen, or at least begin, prior to “The Day of the Lord”. But let us not overlook the fact that this warfare will not be concluded until AFTER the 1,000 year reign of our Lord Jesus Christ. Revelation 20:7-10 gives us a very clear picture of this fact, together with the inevitable defeat and destruction of the forces of Gog and Magog;

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

**And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea:**

**And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.**

**And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and shall be tormented day and night for ever and ever.”**

#### **4. The General Conditions in the “Latter or Last Days.”**

1. **Tribulation**. We read in Deuteronomy 4:30;

**“When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice.”**

2. **Evil**. Deuteronomy 31:28-29 records;

**“Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.**

**For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.”**

3. **False Prophets**. Jeremiah 23:16-22 tells us;

**“Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they**

make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."

4. Perilous Times. We read in II Timothy 3:1-9;

"This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Ever learning, and never able to come to the knowledge of the truth.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."

5. Scoffers. II Peter 3:1-7 records;

"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."

It is quite obvious that any of the preceding things could happen independently of other events. But when we find ALL these conditions applying at the very same point of time in history, it cannot surely be interpreted in any other way but that we are now living in these very last days prior to "The Day of the Lord".

With this fact in mind, we will, God willing, continue a more intensive look at these signs as we progress in this fascinating study of "The Day of the Lord" in future issues.

(to be continued.)

# THE SABBATH QUESTION.

By Frank W. Dowsett.

For many years the subject of the "Sabbath", and the correct day on which to celebrate it, has been the subject of many writings. Comment has ranged from earnest Christian endeavour to establish truth, presented with a true Christian spirit, to down-right offensiveness whereby it is claimed that anyone who upholds the Sunday Sabbath, among other things, is hated by God. Personally, I do not consider that there is any place in Christian ministry for this type of behaviour. The Spirit of God promises to lead us into truth, not shame us into accepting something by the use of insults. Over recent months I have received several items of literature presented in a true Christian manner, from good-intentioned people trying to convince me of the truth of their belief in the Saturday Sabbath, and the error of my own ways in worshipping on Sundays. I appreciate their sincerity, and respect their right to their convictions. But sincerity does not necessarily mean correctness. Many articles have been published in support of the Saturday Sabbath, but I note that articles in support of the Sunday Sabbath seem to be not so prevalent. Thus, the purpose of this article is to present the point of view in favour of the Sunday Sabbath. Readers can then decide for themselves as to which position is correct. Let me add that I do not consider this matter to be some 'throwaway' question. It is a matter which I believe requires serious consideration. I trust that what I have to say will not be taken as offensive by those of an opposite belief. My remarks are directed to doctrine, not people.

The first question which we should establish is the meaning of the word "Sabbath". It means, "rest, an intermission, a ceasing from labour". It is positively NOT an alternative word for Saturday, Sunday, or any other named day. Applying the principle of 'the law of first mention', we find the word "Sabbath" first mentioned in Exodus 16:23;

*"And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the*

*LORD: bake that which ye will bake to day, and see the that ye will see the; and that which remaineth over lay up for you to be kept until the morning."*

So we see that the initial, and in fact the only, meaning of the word is that it is a **day of rest, or cessation from labour**. This rest day was not optional. It was compulsory, being a commandment from God Himself. We also note that this rest day is holy, or set apart. By observing this rest day, we show our commitment to set ourselves apart from the world and its activities, in obedience to God. God never fails to bless obedience. So if you feel that you are not experiencing the full blessings of God, or that somehow, your relationship with Him is not what you would wish, then I suggest that this is the very first place that you should look for the answer.

The second point to note is that this 'rest' day is to be held on a cyclical basis. It was to be observed **every seventh day**. We read of this in Exodus 16:26 and Lev. 23:3 as follows;

*"Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none."* . . .

*"Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings."*

To illustrate the position, we might look at our system regarding pay day. Generally speaking, the financial week ends on Wednesday, every Wednesday. Pay day then occurs every Thursday, or Friday, depending on the employer's method of operation. But the principle is the same. Each of these operations occurs every seventh day on the nominated day. They are not stated to occur on the fourth, fifth, or sixth day of the week.

Which brings us to the important fact that there is no such phrase in the entire Bible as "the seventh day **of the week**". I've lost count of the number of times I have asked advocates of the Saturday Sabbath to show me this phrase just once in the Bible. No one has yet showed me such a reference. Let me reiterate the fact that the Sabbath occurred, and was to be observed on a regular cycle of every seventh day. You worked for six days, and then you rested on the seventh day. The Bible



is entirely silent on the matter as to which day of the week this cycle commenced. It simply sets forth the principle of one day's rest in every seven. I have seen books where the writer has gone to extraordinary lengths to try to trace the present Saturday back to being the day that the system started. How can this be possibly achieved when there were no named days at the time to which we can relate? It strikes me that our time and resources could be very much better spent on exhorting people as to the necessity to observe this Sabbath, rather than creating factions and frictions surrounding which actual day 'of the week' is supposed to be the actual day. God never mentioned a particular day. He mentioned only the principle.

But think also of this. From about the year 200 B.C. to 396 A.D., when the emperor Theodosius was executed, both the Roman and Greek empires observed an eight-day week. Furthermore, at the time of the early Egyptians, especially during the time when Israel was under captivity to them, they, the Egyptians, were the only nation to observe a 7-day week. The other nations observed an 8-9-10 or even 12 day week. This 7-day cycle was naturally kept by the captive Israelites, and it is of considerable importance to note that this agreed completely with the 7-day cycle subsequently given to Israel at Mount Sinai. This year contained 12 months of 30 days each, giving a total of 360 days to the year, and ever since has been the basis of prophetic time cycles. However, this was 5 days short of the true length of the year. This was overcome by adding five days, called 'supplimentary days', to the year at several set times, thus extending the year to the true 365 days, with no doubt the addition of the extra day each fourth year as we still observe to make up for the quarter of a day each year. These extra days were observed as 'sabbaths'. That is, at several times during the year, the seventh day sabbath lasted for two days instead of one, thus retaining the required six days of work between each sabbath period. The effect of this quite excellent arrangement was that whilst the sabbath fell on the same date each year, it fell on a different day. One can easily understand this principle by looking at your own birthday. It falls on the same date every year, but on a different day of the week. For those who might be sceptical regarding the above statements, they are derived from the "Encyclopedia Britannica 9th edition of 1903", and "The Dead Sea Scrolls After 40 Years" by Hershal Shanks and James C.

Vandercamp. It is interesting to note that after that year, that is 1903, Jewish companies bought out most of the publishing and printing establishments that printed encyclopedias, historical and educational books. After this date, true unadulterated history is hard to find.

The third point to note is that this "seventh day sabbath" is one of, in fact the first, of Jehovah's Feast Days. Lev. 23:2-3 reads;

*"Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings."*

I never cease to be amazed by those who fanatically adhere to the necessity to observe the "sabbath", the first of the Feast Days, but who just as fanatically deny and reject the necessity to obey the remainder of the Feast Days. To me, this constitutes a great inconsistency in our understanding of the entire subject.

The fourth point is that when this "Sabbath" day of rest was instituted by God, there were no such things as named **days of the week**. The days of the week, as we now know them, were only instituted during the first century B.C. Up to that time, and certainly at the time the Sabbaths were formally instituted, the days were numbered as a particular day of the month, such as 'the first day of the month', or 'the twentieth day of the month'. There was no such day as Saturday, Sunday, or any other day. And when these names were given, the days were ALL named after pagan gods. To read and hear the statements of the Saturday Sabbatarians, one would think that Saturday was the only day exempt from this situation. Many times I have been denounced by these people as being in gross error because, according to them, I keep a day named after the sun. This is, apparently, almost an unforgivable sin. Yet they never seem to acknowledge that they uphold the day named after Saturn, who, in Roman Mythology, is the god of agriculture, the father of Jupiter, and the chief god of the whole pantheon of gods. It is interesting to note that the planet of that name in our solar

system is the sixth from the sun, six being the number of the beast system. (See Rev. 13:18). One also reads with interest the following definitions contained in the Larousse International Encyclopedia. Under the heading "Saturday" it reads, "Saturday, the day of Saturn". The very next entry is: "Saturnalia: A period of orgiastic revelry, the Festival of Saturn, held in December in ancient Rome and characterised by unrestrained revelry". So if we wish to base our argument on this particular factor, we would be far better off to chose what appears to be the lesser of two evils. Considering that Jehovah based His unbreakable covenants with Israel, as set forth in Jeremiah chapters 31 and 33, upon the sun and the moon, I know which day I would rather settle on. For the benefit of those who are not aware of the meaning of our week days, here is where they were derived. Sunday - the sun. Monday - the moon. Tuesday - after the god Tiw, the god of war. Wednesday - after Woden. Thursday - after Thor. Friday - after the goddess Frigga, and Saturday, as we have seen - after Saturn.

The fifth point to note is that the Sabbath was given as a special sign between Israel and Jehovah. We read in Exodus 31:15-17;

*"Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed."*

It is important to realise that the Sabbath was a national requirement. Nowhere in the Scriptures is there any authority given for individuals or churches to make decisions regarding when it should, or should not, be observed. Israel, as a nation, was never commanded to rest every Saturday, or every Sunday. The command was for the entire nation to have one national rest day in every seven days. When this cycle was to commence was a national decision, and not subject to individual fancies. Some of you may remember that as a result of this principle, it was

illegal not so many years ago to sign a contract on a Sunday. Even cheques dated on a Sunday were dishonoured by the banks.

Finally, we should look at the first mention of the 'day of rest' in the Bible. It is found in Genesis 2:1-3;

*"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."*

This 'rest-on-the-seventh-day principle' thus began at the very time of creation. Discounting the absurd theory of evolution, there are two major points of view regarding the time factor associated with the creation. One, the 'creationist theory', ascribes the entire creation process to a literal period of six days of twenty four hours each. The other is that of the 'long creation' where the days are understood as being ages, each of indefinite length. The difference of opinion stems from the particular application used of the word "day". In the Hebrew, the word is 'yowm', which according to Strong's Concordance, #3117, can mean 'the hours of daylight', 'the period of twenty four hours', or 'an age.' The usage is defined by the context. It is not the purpose of this writing to go into any depth on this subject, but two things need to be observed. In Genesis 2:4 we read;

*"These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens."*

Here we find the six days of chapter one referred to as a single day. Again, in II Peter 3:8 we are told;

*"One day is with the Lord as a thousand years, and a thousand years as a day."*

Now the question that has to be decided is this. If we follow the creationist theory of six twenty-four hour days, then to be consistent, we must accept that the LORD rested on the seventh day for a period of just twenty four hours. I'm sure that

21.  
57

58.

in the context of eternity in which God dwells that this must have been a really meaningful and useful break. The point is, on which day, relative to our present named-day system, did God's twenty four hour rest-day occur? If anyone is brilliant enough to work this out without any possibility of error, then they should do so, and let everyone see the proof. Otherwise the whole exercise becomes pointless. On the other hand, if we accept the long-day theory of creation occurring over a period of six ages of indeterminate length, then trying to relate this to a twenty-four hour day some time in the dim, dark past would be totally ridiculous, making the entire exercise quite irrelevant.

Those who believe in the Sunday Sabbath as the national day of rest DO believe in the Sabbath. We DO uphold the Sabbath, and the practice of some Saturday Sabbath teachers accusing us of not observing the Sabbath is at the very least quite dishonest. Offensive attitudes and comments are quite unnecessary.

So having followed through the teaching of the "seventh day Sabbath" as expressed in the Old Testament, let us turn now to what the New Testament has to say. The first thing we discover is that for the first time in the entire Bible, the phrase 'the first day of the week' occurs. What is more, it appears only eight times, which is a significant feature in itself. The first five of these references are related to the resurrection of our Lord, and read as follows;

*"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."*  
(Matt. 28:1).

*"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."*  
(Mark 16:2).

*"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."*  
(Mark 16:9).

*"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the*

*spices which they had prepared, and certain others with them."* (Luke 24:1).

*"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."* (John 20:1).

But it is the final three references which are of particular relevance to our subject. The first of these three is found in John 20:19 where we read;

*"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."*

Is it not rather significant that the very first Christian, or should we say non-Jewish, gathering or assembly that our Lord Himself attended was on 'the first day of the week'? Why would He put His seal on the meeting held on this day if the disciples, or someone else, had changed the day, and were now meeting on, and observing, the wrong day? But it did not stop here. We read in Acts 20:7;

*"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."*

Here is another paradox. Why did the disciples now meet together to break bread and listen to the preaching of the Word of God on the first day of the week, and not the seventh day of the week as observed in the synagogue by the Jews? Let us turn to the third of these references as found in I Cor. 16:2;

*"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings (or offerings taken up for his expenses) when I come."*

It is plainly obvious that following our Lord's death and resurrection, the day that was set aside for worship and separated or made holy unto God was still every seventh day, but now

held on the first day of the week. We need to ask ourselves why this change was made.

Prior to His death and resurrection, our Lord preached in the synagogues, as these were the only officially recognised religious services held. They were held on the seventh day of the week. They were Jewish services, replete with Babylonian customs and the 'traditions of the elders', so vigorously condemned by our Lord. But after His resurrection, which the Jews denied, those who were the beneficiaries of the New Covenant which was ratified on Calvary separated themselves from Babylonian Jewry and began assembling on what was then referred to as 'the first day of the week', that is, our Sunday. It had nothing whatsoever to do with the ridiculous claim by certain Saturday Sabbatarians that this amounted to worshipping on the day dedicated to the sun or sun-god. To think, or even suggest that our Lord would countenance such a thing is an insult to His majesty. If the Lord put His seal upon the first day of the week as the day on which we worship and honour Him, as He obviously did, then that should be, in my estimation, the end of the argument. So why was the change of day made necessary? Let's face it. If there was no necessity for a change, then why did Jesus not correct His disciples when they met on the day following the usually held Sabbath by the Jews? There must have been a very valid reason for this change, and that reason could not possibly have been for the worse.

Let us not overlook the fact that because of the deportations of the entire Israel nations over a period of some one hundred and twenty years, centuries before, there had been no national assemblies or observance of the Sabbath Day for a very long time. There was thus no way of accurately determining the actual day on which they should be resumed. But when the Jews returned from the Babylonian captivity, they brought back with them what we now know as the Babylonian Talmud, complete with its anti-God teachings, referred to as 'the traditions of the elders'. There is no doubt in my mind that one of the teachings which they then introduced with these traditions was the celebration of the "day of Saturn". If you don't think that this is possible, then just take a look at the successful introduction in more recent times, and from the very same source, of our present Christmas and Easter celebrations. It is my firm conviction that our Lord sanctioned the observance of

the first day of the week, that is, our Sunday, as a deliberate act of separation from the Babylonian Saturn worship perpetuated by the Jews. No doubt, only time, and the return of our Lord Jesus Christ Himself, will reveal the full truth of this subject.

But irrespective of the arguments as to which day is correct, there can be no argument about the necessity to observe the Sabbath Day as a day of rest and cessation from our normal labours every seventh day. The blessings for obedience to this command are enormous. Let us read then as expressed in Isa. 58:13-14;

*"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:  
Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it."*

The first requirement is for us to make a deliberate personal decision to obey and honour God and to put Him before anything else. We have to decide that we are not going to continue doing our own thing, whether for pleasure or monetary gain. We have to decide that we are not going to spend the day talking or worrying about politics, work, the difficulties of everyday life, our family problems, or anything else which is not uplifting to us. We are to concentrate on God's Words. A regular dose of this therapy will bring about miracles in our individual lives, to say nothing of the overall difference it would make to the nation in general. We are to put God first and delight ourselves in a complete restful condition for the entire day which He has appointed for us. Our body needs it, our soul needs it, our spirit needs it, and God commands it. God's pleading, as recorded in Isa. 48:18, is just as relevant today as it was when He first made it;

*"O that thou hadst hearkened to my commandments!  
Then had thy peace been as a river, and thy  
righteousness as the waves of the sea."*



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there is no God like thee,  
in heaven above,  
or on earth beneath,  
who keepest covenant and mercy  
with thy servants that walk before thee  
with all their heart."**

*1 Kings 8:23.*

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

**National Library of Australia Number  
ISSN 1031-8135**

**Print Post Approved. PP242587/00039.**

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