



# THE COVENANT VISION.

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

# THE COVENANT VISION.

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

**I**n presenting this magazine, it is not our intention just to indiscriminately add to the number of Christian journals already available. Our only purpose is to present the Word of God in its 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.

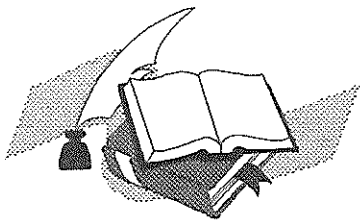
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

**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.

**F**or some reason which I find difficult to explain, I seem to have an aversion to believing statements made by politicians. Maybe I've developed a suspicious mind. But every time I see one of their smiling (?) faces on the TV, promising all the benefits and great things that they intent bestowing upon us, their employers, my mind goes into the music mode, and I think of that old song, a portion of which goes;

**"Never smile at a crocodile.**

**No, never, never smile at Mr. Crocodile.**

**Don't be taken in by his great big grin,**

**He's just imagining how well you'd fit beneath his skin."**

Sounds familiar, doesn't it. In this context, I've been thinking about the financial position, not only in our own country of Australia, but generally throughout the world. Our politicians, and certain sections of the business community, especially the banks, appear to be trying to outdo each other in convincing the public generally that everything is coming up roses. All you have to do is to find some rather obscure poll that has something positive to say about some aspect of our economy, and they carry on as though they have saved the world.

What they deliberately ignore are both the lessons of history, and the clear statements of God contained in His Word, the Bible, about the future of our financial situation. Admittedly, most politicians don't have much, if any, time for the Bible, except to swear upon it that they are telling the truth. But that excuse doesn't hold water when it comes to our religious leaders. Sometimes I wonder whether or not the building up of big congregations and buildings, and church programmes - as good as many of the latter can be - has not over-ridden the responsibility of the shepherds to teach our

people about what God has to say about the way in which we conduct our affairs of state.

The Bible has a great deal to say about what is referred to as "Babylon", a phrase which in its prophetic sense applies to the entire Babylonian system under which we now groan. Bible students will no doubt be interested to read Jeremiah 25:12-14 in this regard. This system is diametrically opposed to God's Laws, and His entire system under which He intended us, as His people, to live. Even a cursory reading of chapters 17 to 19 of the Book of the Revelation reveals the unassailable truth that this evil "Babylonian System" is destined to utter destruction.

In recent years, the most frightening word one could utter is "recession". Depending upon which side of the fence one is on, it is either going to happen, or it won't. Or alternatively, we have already been through one, or are just coming out of one. But either way, the subject scares the pants off our leaders. It's far too close to that ultimate word "DEPRESSION". Any mention of that terrible word is politically incorrect. Even God doesn't talk about it. He goes further than that. He doesn't talk about a financial system in either recession or depression. His word for it is "DESTRUCTION" - utterly and permanently. And that, my friends, it exactly what we are now heading for.

Maybe a lesson from the past will illustrate the situation. In 1921-1922 the economy went into a sharp slump. Just seven years later, after a general resurgence, the stock market crashed on black Friday, October 1929. Things had been looking quite good, with little to worry about. But the time had come, and nothing could stop it. The Great Depression, as it was called, lasted for many years, but the worst part of it occurred from 1929 to 1932. Is it just a coincidence of timing that the Second World War commenced just 7 years after the great depression? In the reading from Jeremiah to which we referred above, God indicated punishment upon "Babylon" after 70 years. Is it just another coincidence that 70 years from 1929/32 brings us to the years 1999-2002, when we are in such world-wide economic turmoil? Is there a message for us in this?

I don't believe in setting dates, but I don't believe in coincidences either. If God says that the system is going to crash, then you can be absolutely sure that it will crash, irrespective of all the sickening platitudes that our leaders offer. So take the good advice that God offered. "Watch and Pray".

# GOG AND MAGOG.

## PART TWO.

By Frank W. Dowsett.

### The Plan Prepared.

**I**n our initial study of this subject in our previous issue, we identified "Gog" as "Esau/Edom", who in turn became the founders of Communism, which we found was merely another term for Zionism. I repeat the statement we made so that it will not be overlooked at any time.

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

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

But what of Gog's territory and associates? We read in Ezekiel 38:2;

**"Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him."**

The first mentioned is "the land of Magog". Even though there was a literal person named Magog, this ultimately refers to Gog's territory - that which Gog chose through which to operate. The literal translation of this phrase is actually, "the land of the Magog," and occurs only five times in the Bible. Its first mention is found in Genesis 10:2, and repeated in I Chron. 1:5;

**"The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."**

Thus we find the interesting fact that through Japheth, Magog was descendant from Noah.

Josephus calls them "Magogites", whilst the Greeks referred to them as "Scythians".

The second associate of Gog mentioned is "Meshech". He was also a son of Japheth. Herbert Lockyer, in his excellent book "All the Men of The Bible" has this to say of Meshech on page 238;

"The descendants of the son of Japheth are the Mosochi. Meshech usually appears with Tubal (Ezek. 38:2; 39:1). The Mosochi or Moschi were a race inhabiting a part of the country between the Black and Caspian Seas. From Moschi comes Muscovites - the natives of Russia - then Moscow, the large metropolis of European Russia. Meshech along with Tubal is mentioned as trading in slaves (Ezek.27:13), a traffic Moscow is notoriously famous for today. Moscow is now the hub of the communist universe, and will likely be the centre of authority when the Northern Confederacy is finally formed."

Next we find mention of Tubal. He was also a son of Japheth. His name usually appears, as stated above, with Meshech. It was also the name given to a country in Asia Minor in connection with Meshech - now identified with Tobolsk, the capital of Asiatic Russia.

In Ezekiel 38:5-6 we find the names of others who are to be associated with Gog.

**"Persia, Ethiopia, and Libya with them; all of them with shield and helmet:**

**Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee."**

Persia refers to the area in Asia bounded on the west by Turkey, and on the east by Afghanistan.

Ethiopia descended from Cush, and Libya from Phut. Both of these were descendant from Noah's son Ham. We read of this in Gen 10:6;

**"And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan."**

Gomer was found north of Asia Minor, whilst Togarmah is found in Armenia. Gen. 10:2-3 tells us;

**"The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.  
And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah."**

So we see that both Gomer and Togarmah were also descendant from Japheth.

**Thus we find that every people or nation quoted as being associated with Gog in these last days in his activities against Israel, are descendants of Noah, and thus Adamites.**

The final battle is NOT an inter-racial one between the white nations and the Negroid/Oriental races.

**This is WHITE v's WHITE !!**

It is the chosen seed from Shem being attacked by the seed of his two brothers, Ham and Japheth, utilising the numerical, political and economic strength of the non-Adamic Races. And all this under the control and leadership of Esau/Edom/Zionism.

The devious mature of the manner used by Esau to kill his brother Jacob, and his descendants, is absolutely mind-boggling !!!!

But many have surely asked the question, "why was Russia chosen by Gog to become his territory through which he would attack the Israel nations?"

In the early 1900's, Russia was considered to be the largest and greatest Christian nation in the world, with the exception of Britain and the U.S.A. The last named were his ultimate targets, so this left Russia as the obvious choice through which to begin his final assault. In addition, because of the then-existing social conditions within Russia, and more latterly China, they were the ideal targets for revolutionary take-overs, and the implementation within these countries of their anti-Christ system of communism.

The plan was outlined and planned as far back as August 15, 1871. It completely clarifies the position for us. I quote from my editorial in THE COVENANT VISION number 93 of January/March 2001;

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

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

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

was then to be used as a 'bogey man' to further the aims of the Illuminati world wide.

"World War II was to be fomented through manipulation of the differences that existed between the German Nationalists and the Political Zionists. This was to result in an expansion of Russian influence and the establishment of a state of Israel in Palestine.

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

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

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

upon Edom, the people whom He had destined for destruction. He has promised to raise up a standard against them. Don't be fooled by the present "peace processes". The final battle has yet to be fought, but the victor is going to be the Lord God of Israel. And God is not going to win by accident. He is going to have the victory **because He planned it that way.**" (End of quote.)

But before studying the full details of what Gog intends doing - or intends trying to do, we need to establish the general timing of the events, as this will influence our understanding, and at least place us on the correct path in as far as what to expect. Remember, we are not speaking of specific dates, but of what the apostle Paul referred to as "The times and the seasons", of which he declares that we have no excuse to be ignorant. It is recorded in I Thess. 5:1-11; (NIV)

**"Now, brothers, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night.**

**While people are saying, "Peace and safety," destruction will come on them suddenly, as labour pains on a pregnant woman, and they will not escape.**

**But you, brothers, are not in darkness so that this day should surprise you like a thief.**

**You are all sons of the light and sons of the day. We do not belong to the night or to the darkness.**

**So then, let us not be like others, who are asleep, but let us be alert and self-controlled.**

**For those who sleep, sleep at night, and those who get drunk, get drunk at night.**

**But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet.**

**For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.**

**He died for us so that, whether we are awake or asleep, we may live together with him.**

**Therefore encourage one another and build each other up, just as in fact you are doing."**

Ezekiel leaves us in no doubt as to the "Times and seasons" of his prophecy regarding the activities of our arch-enemy Gog/Esau. In Ezekiel 38:8 he states;

**"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them."**

In chapter 38:16 we read;

**"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."**

Moses spoke of these same "latter days" in Deut. 31:28-29;

**"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."**

This is exactly the position in which we now find ourselves as a nation. This is exactly the same time period in which the forces of Edom/Gog are destined to act in their final onslaught upon God's true Israel people.

And it is at this time that God Himself takes a direct hand in what is happening. No longer is it merely the plan of Gog which is coming to pass. From this time forward, God takes full control. The enemy has now crossed over the point of no return, and is totally unable to do anything other than what God allows him to do. In Ezekiel 38:3, God throws down the gauntlet, and openly declares that He has now joined the battle.

**“Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.”**

Having set the record straight as to Who is in charge, God then outlines the nature of His intentions. In verse 4 we read;

**“And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords.”**

The phrase “turn thee back” literally means to lead thee away enticingly or pervertedly.” It is used in the same sense as the statement in Isa. 47:10-11;

**“For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.**

**Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.”**

The Lord also says He will “put hooks in their jaws.” This is not something new. We find that the Lord previously promised to do the same thing to Pharaoh, the king of Egypt, as recorded in Ezek. 29:4;

**“But I will put hooks in thy jaws, . . .”**

Thus, Gog and his associates will be found to be under God’s control from this point on. They won’t realise it of course, but they will do nothing which will go beyond what God will allow them to do. This entire scenario is being allowed by God in order to accomplish His judgment upon Israel, and to bring them to their knees in repentance.

The answer for these days lies in Deut.4:30-40;

**“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; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.**

**For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?**

**Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?**

**Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?**

**Unto thee it was showed, that thou mightest know that the LORD he is God; there is none else beside him.**

**Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.**

**And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;**

**To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.**

**Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.**

**Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.”**

**(to be continued).**

# C.V.NEWS.


**W**ell, we're back from our "holidays", and into the thick of things again. But in future, we thing we will have to take a few more shorter breaks a bit more frequently. The travelling was a bit much for us. However, it was a good break. I spoke at a meeting at Coffs Harbour, and we spent time with Betty's brother Doug and his wife Rita, who like us, are feeling the effects of the passing years. We also had the opportunity to visit and fellowship with some dear friends at Taree.

Regarding Betty's health, we went through a worrying period for a while. She started to suffer what appeared to be angina pains, so our doctor had her checked out by a specialist. After an ECG, an Echo Cardiograph, and a Nuclear Imaging Scan, the results showed that both her heart and her blood vessels were functioning perfectly. It appears that the pains were caused by the arthritis in the spine, which apparently gave similar symptoms. So that was quite a relief, especially to Betty. She still suffers from Asthma and arthritis though, and would appreciate your continued prayers.

Regarding the "Question and Answer" segment which we commenced in our previous issue, we received several letters regarding our views on the Sabbath Question. Some agreed with us, and predictably, some didn't. But those who held a different view expressed themselves respectfully and without any malice, which was very much appreciated. Unfortunately all too many folk get quite annoyed if their personal beliefs are challenged. We had planned in this issue to deal with another subject which causes some difference of opinion, and that is the matter of the return of the prophet Elijah. However, the lack of space caught up with us, and I have just included a very short summary of my views on the subject.

Once again, we extend our very sincere thanks and appreciation to all those who so faithfully support us, both by their prayers and their offerings. This also extends to those who write so encouragingly to us regarding the blessings they receive from our ministry. We are also receiving an increasing number of requests for information about our ministry, especially from overseas.

You will note that we have now included a page with the names and addresses of overseas Identity literature which we especially recommend to your consideration.

As we approach ever nearer to that Great Day of God Almighty, we extend our prayers and God's richest blessings and protection and guidance to you all. 

# HEROES OF FAITH.

## Part Eight.

By Frank W. Dowsett.

### Joshua and the Walls of Jericho.

**W**e have completed our studies of the faith which led to the formation, establishment, and guaranteed continuance of God's Kingdom on earth.

We then studied what we might refer to as a 'cameo' of Israel's then future history, through the faith of the Patriarchs, followed by the faith of Israel's first deliverer, Moses.

In proceeding to Hebrews 11:30-32, we read of nine specific instances of faith, involving both people and events, each illustrating the faithfulness of God, and particularly the reward for obedience to God's commands.

**"By faith the walls of Jericho fell down, after they were compassed about seven days.**

**By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.**

**And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets."**

This obedience constituted doing that which was in accord with God's Divine will and purposes. As we read 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 Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?**

**And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."**

The One who met Joshua was no other than the **LORD GOD OF ISRAEL**, the Great **I AM!!!**

In Joshua 6:1-2 we find that Israel, under the leadership of Joshua, had already laid siege to Jericho;

**"Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour."**

So what was the problem? Victory was already assured. But the greatest obstacle to this victory was the **WALL!** And it was this wall of protection around the city that became the focal issue of the entire incident.

We should clear up one very important point at this juncture. Why was the destruction of Jericho so necessary to God's Plans?

Well firstly, Jericho was situated upon land that had been promised by God to Israel.

Secondly, Israel at that time dwelt in Gilgal, on the plains of Jericho, close to the city. Joshua 5:10-11 reveals;

**"And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.**

**And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day."**

The fact that they were eating old and parched corn clearly points to the fact that they were having a hard time.

Thirdly, Jericho was occupied by the people such as Canaanites, etc., whom God had commanded to be utterly and totally destroyed, because of the un-Godly, and anti-God effect they had upon God's Israel people. We read in Joshua 24:11;

**"And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand."**

These people were a major impediment to the fulfilment of God's promise of inheritance to His Israel people, and had to be removed. And herein, we are given a very, very, important message.

**God will always remove anything, or anyone, who becomes a source of danger to the outworking of His Divine Plans and Purposes!**

We only need to read Isa 42:4, and 54:17 to realise the truth of this statement;

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

**"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD."**

One thing we should never forget is that when it comes to Israel, God is a very jealous God. He will brook no interference with His relationship with His people, and will do anything and everything to protect that relationship, even to inflicting sever punishment upon the people of Israel themselves for disobedience. Any violation of His Holy Law on our part always results in punishment and disaster, as witnessed by our present precarious position in the world.

THE COVENANT VISION.

This entire incident was a demonstration of this principle. Let us read of it in Joshua 24:11-25;

**“And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.**

**And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.**

**And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.**

**Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.**

**And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.**

**And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;**

**For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:**

**And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God.**

**And Joshua said unto the people, Ye cannot serve the LORD; for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.**

**If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.**

And the people said unto Joshua, Nay; but we will serve the LORD.

And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.

And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem."

We will never read a more definitive statement of cause and effect. And if we think that God is going to change His mind and go easy on this present generation of His people, then we are sadly mistaken.

But having made this promise to God at that time, one obvious fact remained. The wall was still there! The enemy were still protected by a seemingly impenetrable barrier. Shades of today. We look at the enemy in our midst, and all around us, and wonder how on earth we can ever get rid of them. How is victory ever going to be possible in our present circumstances?

And that is where FAITH steps in. But first let us realise that "faith without works is dead". Before real faith can operate, especially on a national scale, it must be preceded by national repentance. We are not speaking here of acts of individual faith. The faith of which we are speaking here is one of national proportions. So how was this mighty victory achieved? How was this seemingly impenetrable barrier to be removed?

The main reason for the success of the operation was NOT the priests, nor the people nor the trumpets.

It was the presence of the Ark of the Covenant. We read in Joshua 6: 6-11;

**"And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.**

**And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.**

**And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.**

**And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.**

**And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.**

**So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp."**

The presence of this Ark of the Lord signified the presence of the Lord God of Israel for victory. And in Israel's hands, it also signified defeat of the enemy at their hands. The success of the rest of the 'ritual', if we could so name it, was utterly dependant on the presence of the Lord, without which the great miracle could never have been achieved.

So what was the full extent of what happened? We read in the verses preceding the above extract, that there were to be SEVEN priests, with SEVEN trumpets. They, with the entire army, were to march around the walls for SEVEN days. But on the seventh day, they were to encompass the city SEVEN times.

**"And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.**

**And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.**

**And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall**

compass the city seven times, and the priests shall blow with the trumpets.

And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

This process had never before been heard of, and it was the peoples' unswerving obedience to this unheard of command which constituted the FAITH which resulted in the victory. It formed the ultimate example of the principle set forth in Acts 2:1, where all the people were "in the one place with one accord."

I have often stated in discussing miracles, how God performs so many of them by employing natural processes of scientific fact. God never waves a 'magic wand'. He utilises normal every-day processes in a manner that we mortals never seem to realise, much less use. But that's to be expected, as only He can use the elements to accomplish His requirements, whether for good, or for punishment. In this incident, He used the science of Vibration and Sound. The constant marching around the walls, with a break between each encompassing, commenced a vibration pattern within the foundations of the walls, which were then given time to settle. Each circling added to this settling process. But finally, on the seventh day, the breaking up of the foundations was magnified by the intensity of seven perambulations. I've personally experienced earthquakes when living in New Guinea. The tremors occur at intervals from each other, and each tremor compounds the effects of the previous tremors. Finally, if they continue long enough, a volcanic eruption takes place. I'm sure that the ordinary Israelites were not too well aware of this situation.

Then we have the added situation that as they completed the final encirclement, **"all the people shall shout with a great shout."** The effect of sound is still being recognised today, especially in the area of medicine, where certain conditions involving internal stones are literally smashed up by the use of sound waves. I well remember, many years ago, seeing the notice on the organ in the Sydney

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Town Hall informing the organist never to play a particular note with certain nominated organ voices, as this could risk shattering the windows. And I'm sure that we have all heard of singers shattering glass with their high notes. So we see that God was simply using normal scientific means to achieve His purposes. Nevertheless, it was totally outside the experience and knowledge of those days. One is reminded of the statement in I Thess. 4:16;

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

Obviously, Christ's return is not going to be very silent, nor secret as so many Theologians would have us believe.

What then is the lesson in this for us today? Remember that the walls of Jericho fell under the terms of the Old Covenant, using the power of that Covenant.

But our present adversary, Babylon, will fall just as surely as a result of the establishment by our Lord Jesus Christ of His New Covenant which He made at Calvary. As we are informed in Rev. 18:2, 9-10, and 21;

**"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."**

**"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,  
Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come."**

**"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."**

It was the combined obedience and faith of Joshua and the people of Israel whom he led which achieved the overthrow of the enemy at Jericho. The walls of protection surrounding the city had no chance whatsoever against the **"Power of Faith"** combined with the **"Power of God Almighty"**.

And the command is as pertinent today as it was in those far off days, as recorded in Rev 18:4;

**"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."**

Obedience and faith go hand in hand. By obedience we are rescued from judgment. By faith we qualify for reward and blessing.

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

In a world so inundated with sin and evil of every conceivable kind, it can be very difficult to imagine how we could ever see things change.

But through the examples left to us by our forefathers, we can, by faith, see in our spirit the substance of those things for which we hope, and recognise the evidence of what is not obvious to the natural eye and mind.

Let us never cease from our efforts to be ranked amongst those who obtain a good report.



**Never doubt in the dark,  
What God has revealed in the light.**

## **Advance Australia: Where?**

**Australians all, let us recall,  
We once were young and free.  
Our golden soil is now the spoil  
Of foreign agencies.  
Our wealth for toil is in the hands  
Of countries overseas,  
The bankers and the bureaucrats  
Forge chains of slavery.  
The Global Village now is here.  
Farewell, Australia Fair.**

**(F. W. Dowsett.)**

# OUR PROTECTIVE GOD.

By Bruce Horner.

## PART 17.

### BEERSHEBA.

#### ALLENBY'S ARMY.

**I**n my last talk I spoke about the Anzac attack on Gallipoli. Tonight I want to talk about the taking of Beersheba. They are inextricably linked by the fact that if the first succeeded, then Jerusalem would have fallen before God's clock had ticked around. I am taking my notes freely from the works of Adams and Stringer and many others.

Water was as precious as gold in southern Palestine and the Sinai. The water pipeline and railway that General Sir Archibald Murray had laid was extended and a rock basin reservoir was constructed to store half a million gallons. Smaller pipes were laid from forward area springs to reach the front lines. Biblical research had even uncovered ancient water cisterns at Um Jerrar which were mentioned in the Book of Genesis! For labour and transport services, some 90,000 Egyptians volunteered or were conscripted. These men of the Egyptian Labour Corps made the British engineering miracles of railway and pipeline possible by their toils.

So there lay Allenby's army in Sinai, coiled, ready to spring. But time was short and many staff officers were concerned that Jerusalem would not be taken by Christmas 1917, if at all. Most were not aware that God's divine time clock was ticking and every move made, and every battle won, every skirmish lost, was to be controlled by that clock and by prophesy spoken over two thousand years earlier by His chosen men - the prophets of Israel.

This, in the mid-summer of 1917, was the situation:- To the West - the Mediterranean where the Royal Navy had sea superiority. To the East - the endless, waterless desert of Trans-Jordan. To the South - Egypt, Sinai and the British forces. To the North - Palestine and the enemy.

The key to gaining a foothold in Palestine was the capture of Gaza at the western coastal end of the Turkish defensive line and Beersheba at the eastern end. Turning back time, the first scriptural reference to Gaza is in Joshua 10:41 - *'and Joshua smote them from Kadesh-barnea, even to Gaza'*. Then it is again mentioned in connection with Samson, although the Gaza of Samson's day was no doubt nearer to the coastline than the present Gaza. Gaza was one of the five principal cities of the Philistines in Biblical times.

The most direct route to Jerusalem in 1917 would lie up the coast. This was the route that invaders transiting Palestine had taken for centuries, before and since the days of the Assyrians. For the British it eliminated the problem of water supply and would enable formidable naval support to be brought to bear. This coastal route was guarded by Gaza which had defied two British attempts to take it and was very well defended. Beersheba, apart from its own wells, was in an area almost devoid of water and it was assumed that although it would have to be captured, Gaza would have to be taken first. The key however, to opening the road to Jerusalem would indeed be the capture of the large sprawling Arab village of Beersheba which also contained public buildings, a railway centre and an airfield.

### **BEERSHEBA**

The site that Beersheba was built on is thousands of years old, with the name coming from an incident related in Genesis 21 when the Hebrew patriarch Abraham dug a well there and swore an oath over it with the local ruler. This was commemorated by naming the well Beersheba - The Well of the Oath. The original well and the Tamarisk tree Abraham planted, it was said, could still be seen in 1917. Beersheba was water-rich in 1917 as it was in Abraham's time. A winding road ran north-east from Beersheba to Hebron, Bethlehem and Jerusalem, north-west along the plain to Gaza and south to Aqaba - the logistical base of the Arab Revolt. The logical plan as mentioned earlier was to capture Gaza and then take Beersheba. Neither the Turks nor their German commanders General Erich von Falkenhayn and General Kress von Kressenstein believed it possible for Allenby to throw the greater part of his force at the Beersheba flank. Despite the fact that the terrain around

Beersheba was conducive to cavalry operations, they believed the shortage of water made any operation impossible. They were convinced Allenby would attack at Gaza - either a frontal assault once again or possibly a sea-borne landing north of the town to cut Turkish communications and take their army in the rear.

Allenby decided to reverse the logical plan and make Beersheba the first target and Gaza the second. This plan had been suggested by Lieutenant-General Chetwode which, in its essentials, Allenby accepted. He was going to stop trying to break the lock, and try to take off the hinge. But to cross the waterless area undetected and capture Beersheba meant taking a tremendous risk. If it failed, the British Army would be in a worse position than it had been in the previous spring. Allenby needed complete surprise and Beersheba had to fall in one day, otherwise his army - both men and horses - would run out of water. As in this whole campaign, **timing was to be crucial.**

To gain complete surprise, the British embarked on one of the most famous and successful acts of deception in the history of warfare. It was the brainchild of Richard Meinertzhagen, head of Field Intelligence for Allenby. He was a clever, conceited and self-opinionated man who carried a Zulu war club as a swagger stick. He often rode out into the desert supposedly to study birds and often consorted with 'Lawrence of Arabia' and other 'Arabs'.

The aim of this deception was to convince the German and Turkish High Command that the British were going to attack Gaza and any attack on Beersheba was just a feint. Meinertzhagen prepared some fake documents which showed that there would be a decoy attack on Beersheba to cover a third assault on Gaza. These documents, together with some lunch and money, were packed in a haversack. As a final stroke of genius, he enlisted the aid of a hospital nurse from El Arish and coached her to write a remarkably moving letter, supposedly from his wife, describing their recently born son. He added this to the contents of his haversack and rode out to no-man's land near El Girheir. There he dismounted and was fired upon by a Turkish patrol. He remounted, letting go of his haversack, binoculars, water bottle and rifle, all stained with fresh blood bled from his horse, acting to make the Turks think he was wounded. The haversack was recovered and sent to the German and Turkish High Command. The Turks were wary of a ruse,

but the Germans were convinced by the letter regarding the baby that the find was genuine. Von Kressenstein was quick to move a division from Beersheba to Gaza. On 15 October 1917, five days after Meinertzhagen had dropped his decoy material, von Kressenstein visited Beersheba. He told the Turkish commander Ismet Bey, "Beersheba can be subjected to an attack of one or two infantry brigades and cavalry from the south-west, but it is impossible that large mounted forces will operate from east of Beersheba". But Ismet Bey remained wary. This talented officer set about improving his defences on all fronts, including the east, and made elaborate plans for demolition. First, all the wells and storages were wired with explosives, then demolition charges were set in ammunition dumps, buildings and railway carriages. By the last week of October 1917, Beersheba would be primed like a gigantic bomb - a death trap for any invader. You will be interested to know that Meinertzhagen survived to write the standard work on the birds of Arabia, dying in 1967, aged eighty-nine.

Allenby had set the assault on Beersheba for 31 October 1917. Before this, while a massive bombardment was concentrated on Gaza, Lieutenant-General Chetwode's 47,000 British Infantry and 214 guns would move out on secret night marches and attack Beersheba from the south and west. At the same time, the Australian Lieutenant-General Sir Harry Chauvel's Desert Mounted Corps (28,000 British, Australian, New Zealand Horse, Royal Horse Artillery, Imperial Camel Corps and Indian Imperial Service Cavalry) would circle far down to the south and move in on Beersheba from the desert flank - the east and north-east.

Despite the water points at Khalasa and Asluj, the attacking horsemen would still face a 43 kilometre ride from water to launch the attack. Allenby's orders contained an explicit instruction - Beersheba must be taken on the first day to water the Desert Mounted Corps and to prevent the Turks understanding his strategy and reinforcing their left wing.

In outline, the plan was to concentrate the main blow of four infantry divisions and two mounted divisions against the Turkish left, capture Beersheba and its water supply intact, then roll up the Turkish left flank toward Gaza, while leaving the cavalry free to go north-west to seize the water supplies on the Wadi Hesi.

Allenby had to move this great concentration of men,

undetected if possible, from his left to his right flank. He did this in stages with the troops moving by night and spending the days in wadis. In this deception he was greatly aided by having air superiority. However, the secrecy of Allenby's pending assault on Beersheba was preserved by a very fortunate event.

On the night of 30 October 1917, after a desperate combat, a Bristol F2B Fighter of No 111 Squadron of the Royal Flying Corps, piloted by Lieutenant Peck and with Lieutenant Lloyd-Williams as observer, shot down a German spotter aircraft and pictures were seized that were taken behind the British lines. These would have revealed Allenby's plans to the enemy. During that same night of 30 October 1917, Chetwode's 47,000 men started to move eastward for the assault on Beersheba. Only thorough aerial and ground reconnaissance had made this movement over featureless and road-less country possible. At about 12.00 am on 31 October, the main defences were seized, but the British infantry were still being held by a resolute defence some four miles from Beersheba itself. It would be up to the Desert Mounted Corps to take Beersheba and capture the precious wells within the day allowed by Allenby, if Gaza was to be taken and the road to Jerusalem opened.

The Australian Light Horse, in the van of the Desert Mounted Corps, had left for Beersheba in the late afternoon of 28 October. They rode away from the setting sun - silently, four abreast, regiment following regiment in a huge column more than eight miles long, snaking out of the hills around the Wadi Gaza then across the flatland towards the south-east and the rising full moon. Behind them, the decoy bombardment from land and sea on Gaza flashed and rumbled like sheet lightning.

Despite their problems with water (some horses had not drunk for 36 hours), by 31 October the Desert Mounted Corps were now to the south and east of Beersheba as a result of their night marches. There was however a very strong defensive position between the Corps and Beersheba - a hill called Tel el Saba. It had been a defensive position for thousands of years and it had to be taken as quickly as possible. The only approach was across an open plain as the Tel dominated all the eastern approaches to Beersheba. Under covering fire from the Royal Horse Artillery, the New Zealand Mounted Rifles attacked and despite ferocious resistance, Tel el Saba fell after a superb bayonet charge by the New Zealanders of the Auckland Regiment. It was now 3.00 pm on 31 October 1917. Time was

running out and complete darkness would occur at 5.30 pm. The wells had to be taken quickly to prevent a military disaster.

Chauvel ordered two regiments of the Australian Light Horse to Charge Beersheba - the 4<sup>th</sup> (Victorian) and the 12<sup>th</sup> (New South Wales). It was now 4.00 pm and the sun would set at 4.50 pm. By the time the regiments were drawn up in their squadrons, there were only 20 minutes left before sunset. The horses were thirsty - some had not drunk for many hours - and they were to charge Beersheba along a three mile plain under artillery and then machine-gun and rifle fire. The Australian Light Horse, like the New Zealand Mounted Rifles, were not cavalry but mounted infantry and as such did not carry swords. Eight hundred men charged, drawing their rifle bayonets to flash their sharpened blades in the coppery sunlight. The last great mounted charge in history succeeded. With the setting sun before them, they took Beersheba after the most vicious fighting between Australians and Turks since Gallipoli.

Ion Idriess wrote some wonderful true stories. *Lasseter's Last Ride*, *The Drums of Mer*, and dozens of others. He was also a Light Horseman, and wrote the immortal *Desert Column*. The following is some of his eye-witness account.

"So Beersheba is the Turkish left flank which we have to turn and roll their troops back upon Gaza. It is the boast of the German engineers....that the redoubts between Gaza and Beersheba are impregnable, and that it is utterly ridiculous even to imagine that mounted troops could manoeuvre to attack, and then destroy the infantry redoubts surrounding Beersheba. The hills connecting all their redoubt system along those miles of hills between Gaza and Beersheba are connected by tiers of trenches.... Our Secret Intelligence informs us that recently the Turks have massed numerous guns along the Beersheba front...The plan roughly is: the Anzacs must smash Beersheba...So there will be merry hell to pay. I wonder if my luck will pull me through!"

Idriess later added:

"Here goes for the great fight and the greatest charge of mounted men in history. English cavalry officers are now swearing it was so, anyway!.....All were excited, each in his own quiet way... We were the Anzac Mounted Division, marching twenty five miles from Asluj to the assault on Beersheba. The Australian Mounted Division we knew were somewhere among the hills marching 30 miles from Khalasa to Beersheba to add

their weight to the assault...well, everything was on such a vast scale that we simply knew the Desert Men had to take Beersheba on the very first day, else the whole battle was lost....Away went the longing for sleep, out came the pipes and cigarettes along the column. Mates looked at one another with a half smile, musingly....Then five miles away between the hills we caught sight of the white mosque and houses of Beersheba...It was a grand sight, the thrill, the comradeship, the knowledge that soon hell would open out, filled us all I know, with the terrible intoxication of war when the movement is rapid...I think all men get scared at times like these: but there comes a sort of laughing courage from deep within the heart of each, or from some source he never knew existed: and when he feels like that he will gallop into the most blinding death...."

The author and Pastor, Col Stringer, whose great-uncle was in the charge, writes this:

"After devoting much time to the study of the charge I feel that I am in a position to write my own account. Each writer and eyewitness has covered parts, but in my opinion most have left out vital information: Beersheba was the key to Jerusalem, in fact the whole war in Palestine. The wells had to be taken and by nightfall. Repeated attempts by British and Australian infantry had been thrown back with heavy losses by a well-entrenched and determined enemy. Brigadier-General William Grant of the 4<sup>th</sup> Light Horse stepped forward to speak to the Commander of the Desert Mounted Corps, Lieutenant-General Sir Harry Chauvel. "I believe we can take the town!" he quipped to Chauvel. The Australian Commander glanced at the Light Horse Officer and replied, "and how do you propose to do that?" he inquired. "A cavalry charge, sir! But I must have a free hand!" Chauvel hesitated for some time and then turning to his staff he barked the order that would change history and the course of nations. "Put Grant (4<sup>th</sup> and 12<sup>th</sup> regiments) straight at it!"

"Then came the historic command "Mount!" Almost as one, 800 horsemen swung into the saddle of their trusty 'Walers' and trotted forward in precise formation. As they crested the sandhill they were greeted by the sight of the battlefield extending before them across the dry plains to the very minarets of Beersheba, in the distance. Three lines of Light Horsemen waited, but not a man fooled himself that the battle ahead would be easy. In fact many had resigned themselves that this might

be their last battle. What they were about to attempt was unheard of in modern warfare. Ahead, some six kilometres across the open plain, lay 4,500 seasoned Turkish troops firmly ensconced in their trenches. To the sides and to the rear heavy machine guns were sited in such a way as to sweep the entire approach, and to the rear stood the artillery, manned by seasoned Austrian and German gunners who had been given ample time to sight these deliverers of death onto every square yard of sand in the approach to these ancient waterholes.

"And all of this was being attempted by men in 50 degree Centigrade temperatures riding horses, many of whom had not tasted water for between 48 and 70 hours! But the German officers had made one fatal mistake, they had gambled on being attacked by slow moving infantry and tanks - not galloping cavalry! It was a mistake that would change the course of the war.

"The Australians paused nervously, their huge war horses snorting and stamping in anticipation of what lay ahead. The very air was charged with tension and excitement. Men and horses had spent long hours without water in the punishing desert sun but now the red ball began to slip low in the Palestinian sky. The veins on the necks of both men and horses throbbed as the adrenalin pumped through them. And then came the order, "Forward at a canter!" and as one the big war horses surged forward.

"They came like fearsome ghost riders mounted on horses snorting fire, silhouetted against the red setting sun and swirling dust, their unsheathed bayonets flashing. The thunder of thousands of hooves echoed across the desert plain, striking fear into the heart of every Muslim soldier in the trenches as they stretched in an unbroken wave for a thousand metres.

"As one they broke into a gallop and charged forward, their distinctive Emu plumes fluttering from their slouch hats. The dust they raised billowed up in clouds, masking their approach and blinding every rider until all they could make out was the horse and rider directly in front. Laughter and "Cooee" (the yell of the Australian bushman), could be heard above the thunder of hooves. The galloping squadrons were so densely packed together that one rider could sometimes touch knees with the trooper next to him, - as they charged on, seemingly almost nonchalant about the grim task ahead. Then three batteries of Turkish heavy guns near Beersheba opened fire on the

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advancing horsemen. The first shells roared overhead and exploded in a mass of smoke and flames, horses reared, men shouted - some fell, but the squadrons charged on. What lay ahead of them was largely unknown, possibly there might be barbed wire or pits to cripple the horses. No one knew. More artillery shells roared in and exploded in clouds of high explosives, shrapnel and dust, men yelled when hit, the pitiful screams of the horses was a sound most men would never forget for the rest of their lives. But still they hurtled on at impossible speeds! Adding to the noise and screams were German aircraft as they swooped in low and began to rain bombs down on the charging ranks ( but providentially without good aim). As one horse or rider went down the remaining riders leaped their faithful "Walers" over their fallen mates, riderless horses swept along in formation, their hearts bursting in a desperate and valiant attempt to keep pace with the rest of the troop. The time seemed an eternity amongst the smoke, dust and explosions, one man sharing how he could actually feel the concussion blasts of the shells on his face. Still they thundered on, horses snorting, lungs bursting, veins popping, wild-eyed men shouting, guns firing, but not for one moment did the line falter. Five hundred metres, one thousand metres, one mile - and then at last they were under the guns, the German and Austrian gunners were horrified to discover that they were unable to adjust their artillery pieces fast enough to range in on the galloping Australians, and soon their shells were passing over the Light Horsemen's heads and exploding harmlessly behind them.

"Then from the flanks the Turkish machine-gunners took over the defence, their staccato sound adding a new pitch to the battle as they spat death into the ranks of advancing horsemen. One man's horse was shot through the head, sending horse and rider crashing to the ground in a tangle of arms and legs. More horses reared in agony, more men were shot and pitched from their saddles, another glanced alongside to see his mate's eye hanging out on one cheek and watched helplessly as the man desperately clung to the saddle before falling to the ground. One Light Horseman late recounted how he could hear the machine-gun bullets whistling past his ears like "angry bees". Others told how they observed the ugly little sparkles as machine-guns spat their message of death.

But it had no effect on the galloping horsemen, seemingly nothing could stop them as they swept on "in magnificent order"

to keep their appointed date with destiny. On they swept, once committed there was no turning back. This magnificent flower of Australian man-hood, their feather plumes fluttering madly in the breeze, many riding lying flat alongside their huge pounding war-horses necks, shouting words of encouragement to their beloved mounts. It was a grand, grim, magnificent scene. One observer described it as "the most beautiful sight I ever saw".

"By now the first squadrons of the charging horsemen had reached the two mile point and it began to rattle the Turks in the trenches, they could see these wild Australians bearing down on them with incredible speed, it seemed nothing could stop them. These Turks knew these Australians by reputation, they knew that when it came to hand to hand fighting these men were second to none and it struck fear into their hearts. Some, wild-eyed with panic, broke and ran, many forgot to adjust their sights, and their bullets, too, began to pass harmlessly over the Australians heads. Now they could hear the wild bush yells, they could see the flashing bayonets and then the troopers of the 4<sup>th</sup> and 12<sup>th</sup> Regiments were upon them. The first horses leaped the first trenches, the Turks throwing their bayoneted rifles skywards in a desperate attempt to disembowel the leaping horses. Imagine if you can the magnificent effort of these men and horses, after days without water, after being bombed and shot at, after charging across three miles of desert sands, despite weight of rider, rifle, ammunition and personal belongings, these magnificent horses steeple-chased over the enemy trenches, and remember that the weight that these walers were expected to carry was 20 stone. Pit these walers and their load of rider and belongings against the Melbourne Cup runners and I would expect the Waler to win every time. The Cup is two miles, but these horses had just run three with no water, in many cases for some days. The clatter and banging of their pots, pans and rifles adding to the din and confusion. The first squadrons never stopped to do battle but thundered on towards the town of Beersheba itself. In a flash the second wave of riders were hurriedly dismounting and leaping into the trenches, eager to come to grips with "Johnny Turk".

"Screams and yells added to the din of battle, smoke, dust, explosions, flames - all added to the confusion, as the fate of the battle hung in the balance. But this was not destined to end in defeat such as the eleven Crusades or Napoleon - this I believe was God's time and his chosen method to open the doorway to

Jerusalem. Many of the Turks broke and ran in sheer panic, British cavalry officers observing the wild charge from the sidelines, leapt to their feet and broke into wild cheers and applause. Squadron after squadron of Light Horsemen thundered over the trenches and into the town. Squadron leader, Major James Lawson, would be recommended for the highest decoration of valour, the Victoria Cross. Official records state that he was largely responsible for the fall of Beersheba, his courage in leading his squadron over the first Turkish trenches in which they neutralised the machine-guns made all the difference to the success of the charge. Even the horses joined the fight, one mighty waler rearing up and lashing out at the terrified Turks with its hooves.

"Staff-Sergeant A.J. Cox caught sight of a machine-gun being hurriedly dismounted from a mule by its crew. In a few moments the gun would have been in action at lethal close range. Single-handedly he charged the party and bluffed them into surrender, taking some forty prisoners. Trooper Sloan Bolton gave chase to an artillery piece being drawn by a team of horses. With three Turks on horses and three more on the carriage, it was being galloped away to safety by a German officer. Bolton had lost his rifle, but picked up a revolver. The German refused Bolton's orders to halt so he fired at him at close range, the weapon miss-fired. The quick witted Light Horseman simply knocked the German out of the saddle with the butt-end of the revolver and forced the Turks to return with the Gun.

Trooper W. Scott had his thigh broken by shrapnel in the charge to the trenches, but refused to quit, insisting that if he could not fight he could still lead horses back. He led a team of dismounted horses to safety at the gallop, fainting as he was lifted from the saddle.

Their gallantry was rewarded with one Victoria Cross, six Distinguished Service Orders, four Military Crosses, four distinguished Conduct Medals, and eleven Military Medals.

"By the time the last rays of the sun began to slip from the desert sky, Beersheba, the key to the Holy Land, was firmly in Australian hands, and thousands of men and horses were watering at the "Well of the Oath". For the first time in 400 years, the road to Jerusalem was open, the Muslim stranglehold on the Holy Land was at last broken."

Next day the British Commanding General remarked, as he

walked over the ground where the charge had taken place, "Words fail me, I cannot see how these horsemen were able to achieve what they did. Every rule of war says that they should have been annihilated!" But as one old Light Horseman later explained it, "It was the horses that did it: those marvellous bloody horses. Where would we have been but for them?"

In fact, only 32 troopers were killed and 36 wounded, mostly in trench fighting, while capturing 38 officers and 1200 soldiers, 14 field guns, and a large number of vehicles.

General Allenby rated the Cavalry charge as one of, if not *the* most magnificent in history. In a letter to the Light Horsemen, at the end of the war General Allenby wrote: "*The Australian Light Horsemen has proven himself equal to the best. He has gained the gratitude of the Empire and the admiration of the World.*"

Finally, the British Poet Laureate wrote this:

*"They were the finest body of young men ever brought together in modern times. For physical beauty and nobility of bearing, they surpassed any men that I have ever seen. They walked and looked like kings in old poems. There was no thought of surrender in those marvellous young men. They were the flower of the world's manhood, and died as they lived, owning no master on this earth."*

## GAZA

Sadly the battle of Beersheba need never have even been fought as the Australians had actually forced their way into the city of Gaza during the first bloody battle.

Kelvin Crombie has this to say in his book:

"Anxious for a speedy victory, Chetwode also commanded the Anzacs to move into Gaza from their positions in the north. After heavy hand-to-hand fighting the British infantry and the dismounted Anzacs had linked hands by six o'clock in the evening. Tala Bey, the Turkish commander was by then preparing to blow up the water wells and wireless station, while the civic commander of Gaza was actually preparing a feast to welcome the British and Anzac victors. Unfortunately the British commanders weren't completely aware of the success of the forces in the town...Dobell announced a withdrawal. Chauvel protested vigorously 'But we have Gaza!' But it was all to no avail.

The British and Anzacs withdrew from a city they had

bled to capture, some 18,000 British and Anzac lives would be lost in the unnecessary battle that would follow. General Murray found himself in a very embarrassing situation and exaggerated his reports to the War Cabinet to protect himself. Shortly after that he was replaced as Commander (by General Allenby)."

Ion Idriess writes as follows:

"As the sun went down, a great shout came rippling faintly, then swelling from man to man right down to the New Zealand line: "The Tommies have taken Ali Muntar" (the fortified hill overlooking Gaza). Hurray! Hurray! Hurray! We pressed forward to the town in wild enthusiasm. Not twenty minutes later there came the staggering surprise - the order to retire! Never would I forget the utter amazement of all troops - we simply stood gazing down the streets of Gaza - officers shrieking for signallers to confirm the order lest it be the work of spies. The sun was right down as repeated signal after repeated signal came: "Retire! "Retire! Retire!..."

"Even now that Gaza is over, we know no particulars. We only know that the Turks were astounded when daylight came and they saw that the mounted men had evacuated the rear of the city. Prisoners taken in the fighting since have told us the Turkish commandant had given orders to surrender to us in the morning I suppose it is what is called the fortunes of war." We know that general Chauvel protested vigorously when the Big Heads ordered him to retire the mounted men. We would never have forgiven Chauvel had he taken that bewildering order quietly. The En Zed General Chaytor refused to retire his men until he had the order in writing. Our Old Brig. swore like a trooper: then point-blank refused to move his brigade until every man of us was safely collected.

"It is so hard to understand. Our 2<sup>nd</sup> Brigade and the New Zealand Brigade were actually in the city...We can't understand why our Heads made us give Gaza back to the Turks...We have been wondering at our extremely light casualties (not the infantry's, they have lost in thousands...) and yet we got into the bayonet fighting with the Turk. It was simply that we galloped right into them...Gaza should have fallen on the first day, at a cost of only a few hundred men. Thousands have twice been thrown away in two attacks and we have been fighting for a month besides...And all because some English general wanted the honour of taking Gaza by

THE COVENANT VISION.

infantry... And the Light Horse cannot but remember that - how long ago? - two little brigades galloped right into the back streets of Gaza."

I have added these passages because they illustrate in a marvellous way that the mills of God grind slowly and surely according to the time-table that God has prepared, and will brook no deviation.

How are we to account for these events. I know little of the life of the unfortunate General Murray. But two things seem clear. Firstly, he was responsible for the timing of events to be brought back into a proper synchronisation with God's own clock. And secondly, that the general, himself, was simply a caretaker, and was displaced to make way for God's own man, Allenby.

There is another story which did not become known until after the Gallipoli campaign was over. The Turks admitted that if the British Navy had tried one more time to break through, they would have succeeded as the Turkish forts were out of ammunition and were indeed war-weary.

### GOD SAVE THE QUEEN



### **Special Notice.**

#### **Change of Postal Address.**

We have just been notified that because of a reorganisation within Australian Post, our Post Office Box number has been changed. The "V" prefix to our existing box number has been eliminated and replaced by the numeral "3".

As from immediate effect, our P.O. Box number will change from V192 to 3192. Our new postal address will therefore be;

**P.O. Box 3192, Mount Druitt Village, NSW 2770 Australia.**

There is no need for concern as they have allowed at least a year for the final implementation of this change, but we recommend that everyone should start using the new number as soon as practicable in order to get used to it. There are no other changes.

# ELIJAH!

## COMING READY OR NOT!

By Frank W. Dowsett.

One of the subjects about which there appears to be a considerable degree of disagreement these days is that of "The Return of the Prophet Elijah". Some claim that he IS coming back in person. Others say that John the Baptist was Elijah. Various individuals over the years have claimed to be Elijah. I know of at least two people during my own lifetime who have been designated as Elijah by some of their followers. But the most prevalent belief seems to be that rather than the actual person of Elijah returning, we will see, in these last days, an "Elijah Ministry", some referring to this as "The Spirit of Elijah".

Another thing that I have noticed is the multiplicity of arguments being put forward in an effort to "prove" that the prophet is not going to return. I well remember one such instance where the writer supported this position by using what he referred to as his own personal translation of the Bible. Another agreed that he was returning, but that his mission was to re-establish the family relationship between children and their parents. And so it goes on.

So at this point, I would like to pose a purely hypothetical question. Forget for the moment all the arguments as to the 'why's or wherefores'. Just reflect upon this hypothetical question.

If God really does intend to send back the actual prophet Elijah, then what words, or what form of expression, would He use to indicate this fact? What sort of statement could we reasonably expect from God as to His intention in this matter?

As you ponder this question, just remember the principle set forth in Amos 3:7; (NTV)

**“Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets.”**

To my way of thinking, any suggestion of the return of the Prophet Elijah being accomplished in the form of any other human being is nothing more than the totally un-Christian doctrine of ‘reincarnation’ as in every instance, the person involved is definitely known to have had earthly parents, as for instance, John the Baptist. And he actually stated that he was NOT Elijah. Was he a liar, or just totally ignorant as to who he really was? It is claimed by some that our Lord Himself stated that John was Elijah, but this is just an irresponsible misquotation of the context of what He actually said. He had been speaking of John’s relationship to the Kingdom of Heaven as a prophet, and said that if the people accepted this then and there, then John would have fulfilled the role of Elijah. (Matt. 11:11-14). But they didn’t, and so the situation passed.

Another favourite argument put forward is that Elijah was not translated without dying, but was just removed to another place on earth where he subsequently died. They quote as proof of this argument a “letter” which he allegedly wrote to Jehoram, as recorded in II Chron.21:12. This passage refers to “a writing which came to Jehoram from Elijah”. It says nothing about a ‘letter’. It says a “writing”. Strong’s #4385 defines this as “A thing written, a document.” It is exactly the same word used in Exodus 32:16 referring to the “writing” of the Ten Commandments. On the other hand, the word ‘letter’ is Strong’s #5612 which means “A book, evidence, register, or scroll”. This is the same word used in II Samuel 11:14 which says “David wrote a letter to Joab . . .” If this phrase constitutes proof that Elijah was still alive at the time Jehoram read this writing, then could some kind person please forward to me the present earthly addresses of all the writers of the New Testament, as I have been reading their writings for years. I’d love to contact them, as they obviously must be still around.

Then of course, there is the problem of exactly where Elijah went to, and where he now must be. The account of his departure from this earth is found in II Kings 2:11;

**“And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.”**

From this account it is plainly stated that he went to “heaven” in a whirlwind, no doubt created by the chariot and horses of fire. But where could this ‘heaven’ be? We know from the Scriptures that there are several references to “heaven”. For instance, we read in II Cor. 12:2 the statement by Paul regarding the man who was caught up into the **THIRD** heaven. And as no man has ascended into the “heaven” where God dwells, there must be at least four “heavens.”

So where is Elijah (and I might add Enoch). Frankly I don’t know. God is entirely silent on the subject of the nature of the several “heavens”. He has not chosen to enlighten us, so let us not conjecture. What we can be absolutely certain of is that in order to exist in a place other than this earth, Elijah must have been translated, as was Enoch, so that he would not see death, and must now exist in some form of glorified body.

But let us look at another most important aspect of this question. John the Baptist, as recorded in John 1:6-7, was clearly stated to have been specifically sent by God to be a witness to the First Advent of our Lord Jesus Christ. His own statement recorded in John 1:23 reads;

**“I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. (Isaiah).”**

Isaiah 40:3 reads;

**“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”**

John’s clearly stated mission was “to prepare the way of the Lord.” He accomplished this God-ordained mission when he made that wonderful pronouncement in introducing to Israel their Redeemer and Deliverer, Jesus Christ, The Lamb of God;

**"And looking upon Jesus as he walked, he saith,  
Behold the Lamb of God!"**

This was John's mission. There is not one word said, or even implied, which connected him in any way with the future ministry associated with the prophet Elijah, which incidentally, Elijah did not accomplish when he was first here on earth.

John was a human being, introducing the Lord God of Israel when He appeared in human form as Jesus Christ.

But our Lord is not to return in human flesh. When He returns, He is to come in Great Glory, a glorified Deliverer, totally restored to His original form and nature as the Lord God of Israel, the Great Jehovah. Is it too much to accept that the Glorified Christ will use a glorified messenger to announce His imminent appearance, using the very same pattern which He employed with John the Baptist at His first Advent.

We are informed, regarding the prophet Elijah, that he will achieve two major things. Firstly, he will cause the people to;

**"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Malachi 4:4.**

Secondly;

**"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." Mal. 4:6.**

In other words, his ministry will be to remind them of the great covenants which God made through the fathers of Israel, covenants which were written upon their hearts for their future generations, and to awaken the Israel people to their descent from the Fathers of Israel.

I believe implicitly with the Elijah ministry in which so many Identity folk are now involved, but I firmly believe that it will, in its final stages, be led by the personal Prophet Elijah.

Now, as to the question I suggested at the beginning of this article. What could we reasonably expect God to say if His intention is to sent the Prophet back prior to His return. How about using what He said through the prophet Malachi;

**"I will send you Elijah the prophet."?**

## **Recommended Reading.**

For further reading and study of our Anglo-Israel Identity and heritage, we highly recommend the following publications. Please note that we are not agents. We suggest that you write to the appropriate Editor requesting a free sample copy and details of their subscription rates and other areas of ministry.

### **KINGDOM TIDINGS.**

Pastor Alan Campbell.  
Open Bible Ministries.  
P.O. Box 92, Belfast BT5 7SA.,  
Northern Ireland. U.K.

### **CROWN & COMMONWEALTH.**

(WAKE UP).  
British Israel World Federation.  
8 Blades Court, Deodar Rd.,  
LONDON. SW15 2NU U.K.

### **THE PROPHETIC EXPOSITOR.**

British Israel World Federation (CANADA) Inc.  
313 Sherbourne St., Toronto, Ontario.  
M5A 2S3 CANADA.

### **THY KINGDOM COME.**

The Association of the Covenant People.  
P. O. Box 1478 Ferndale. WA  
98248. U.S.A.

### **THE ENSIGN MESSAGE.**

The Ensign Trust.  
25 Grange Drive, Euxton, Chorley,  
Lancs. PR7 6JE U.K.

# ❖ THE DAY OF THE LORD. ❖

## Part Three.

### Darkness, Trouble & Tribulation.

by Frank W. Dowsett.

**I**n our previous issues we have studied the Nature and Timing of this Day of the Lord, together with Last Day events. These events were considered under five headings, namely; The Falling Away; the Famine of the Word of God ; The Return of Elijah; Warfare against Israel; and the general conditions of evil, false prophets and scoffers, etc..

So in this study, we will commence with the subject of;

#### "A Time of Darkness".

The word "darkness" indicates; "obscurity, misery, destruction, death, ignorance, sorrow", and there surely could not have been a more appropriate word used in reference to our present position.

Job sets the picture for us, as recorded in Job 15:20-26;

**"All his days the wicked man suffers torment, the ruthless through all the years stored up for him.**

**Terrifying sounds fill his ears; when all seems well, marauders attack him.**

**He despairs of escaping the darkness; he is marked for the sword.**

**He wanders about—food for vultures ; he knows the day of darkness is at hand.**

**Distress and anguish fill him with terror; they overwhelm him, like a king poised to attack, because he shakes his fist at God and vaunts himself against the Almighty, defiantly charging against him with a thick, strong shield." (NIV)**

It would be difficult to find a more fitting description of present-day conditions. And the reason for his despair is simply because we have set ourselves against God.

Isaiah 60:2 speaks of the same condition;

**“For, behold, the darkness shall cover the earth, and gross darkness the people:”**

The prophet Joel adds further details concerning this condition of ‘darkness’, as recorded in Joel 2:30-31, & 3:14-15;

**“And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.  
The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.”**

**“Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.  
The sun and the moon shall be darkened, and the stars shall withdraw their shining.”**

Luke reinforces this condition as recorded in Acts 2:19-21;

**“And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:  
The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:”**

One would have to be deliberately blind not to recognise the similarity of the above conditions with those of the days in which we now live, remembering that they are to apply at the time immediately preceding The Day of the Lord.

But perhaps we should be considering the question as to WHY these conditions exist. To find the answer, we turn to the prophets, who were chosen of God to warn us of the inevitable result should we forsake Him and His righteous Laws.

We read in Amos 8:11-12;

**"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:**

**And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it."**

Hosea adds his testimony as to the reason for the 'darkness' in which we now live. He says in Hosea 4:6-7;

**"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.**

**As they were increased, so they sinned against me: therefore will I change their glory into shame."**

It is this 'darkness' - the misery, the ignorance, the destruction, and the sorrow, which has led us into the next stage;

### **The Time of Trouble and Tribulation.**

These two words, according to Strong's #6869, mean exactly the same; "Adversity, affliction, anguish, and distress."

This phrase denotes the most serious period in Israel's "End-Time History", prior to our Lord's Second Advent.

It is referred to by Moses; (Deut. 4:30-31)

**"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;**

**(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."**

It is referred to by Samuel; (Judges 10:14)

**"Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation."**

It is referred to by Job; (Job. 38:22-23)

**"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, against the day of battle and war?"**

It is referred to by David; (Psalm 27:5)

**"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."**

It is referred to by Isaiah; (Isa. 33:2)

**"O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble."**

It is referred to by Jeremiah; (Jer.2:27-28; and 11:12)

**"Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us." . . . .**

**"Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble."**

But the two most important references are found in Jeremiah 30:7 and Daniel 12:1;

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

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

All the above references relate to one or more of the main feature listed below. Because of the restrictions of space, I

have only quoted the references. The reader will, hopefully, do a bit of homework and check and study them for themselves.

1. **The Cause.** Disobedience to, and turning away from God. Deut. 32:15-43; Jer. 2:23-30; 8:13-15; 11:11-14; 14:17-19; Isa. 22:5.
2. **The Severity.** The statements contained in Deut. 32:15-43, and Isa. 22:5, referred to above make for very frightening reading and they should be re-read in this context. They speak of treading down and perplexity, which means bewilderment, astonishment and confusion. They speak of God deliberately hiding His face from us, which must surely be the ultimate in humiliation and despair.
3. **The Certainty.** There are countless instances of God declaring His Will regarding the certainty of His punishment upon the sinful people of Israel. We quote only one of them, from Jeremiah 11:11 and 14;

**"Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them."**

**"Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble."**

4. **The Deliverance.** It has never been the intent of God to utterly destroy His people Israel. Quite the contrary. His purposes have been, and still are, to punish us, but then to deliver us. As we read in Isa 49:15-16;

**"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."**

Jeremiah 30:7; Psalm 27:5; and Daniel 12:1 all tell us the same thing. We are to be delivered out of our "Time of Trouble".

Our final deliverance is to be just as certain as the punishment which a Righteous God has placed upon us. This is made absolutely clear in Isa.55:8-13, and Malachi 3:5-6;

**"For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.**

**For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off."**

**"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."**

Our time of trouble and tribulation has a time limit placed upon it by Almighty God. We praise Him for His unmerited mercy which He has promised to His people, in that we will be saved, not **FROM** the punishment, but **OUT OF** the punishment which we have so richly deserved.

(To be Continued.)

# A WALK THROUGH THE GOSPELS

## PART 19.

By Bruce Horner.

### THE FINAL PHASE OF JESUS' MINISTRY.

#### THE WITHDRAWAL FROM JERUSALEM TO BETHANY BEYOND JORDAN.

Then he went back across the Jordan to the place where John had been baptizing at first, and there he stayed. Many came to him, and they said, 'John performed no sign, but all the things that John said about this man were true.' And many believed in him there". John 10:40-42 FFB

Jesus now left Jerusalem, which he was not to visit again until Palm Sunday, between three and four months later. He went to Bethany beyond Jordan, where John had borne witness to him in the early days, before the beginning of Jesus' public ministry. The people who lived there remembered him, and they came to hear him. As they listened to his words and watched the things he did, they recalled John's testimony to him and were compelled to acknowledge its truth.

'John (unlike Jesus) performed no sign', they said repeatedly, 'but all things that John said about this man were true.' This is one respect in which John did not manifest the power of Elijah: in none of our sources of information about him are any mighty works credited to him. None, indeed, were needed. In this Gospel John is presented from first to last as the ideal witness, and it is as such that he is presented here. John had long since been imprisoned and put to death, but his words lived on. No one called to be a witness could ask for any better remembrance than that all the things he said were true. If John's disciples, on burying him (Mark 6:29), had tried to think of a suitable epitaph for him, no more suitable wording could have

been devised than the testimonial of these former hearers of his at Bethany beyond Jordan. To be sure, some of the things John said about Jesus had not yet come true: he had not yet taken away the sin of the world or begun to baptise with the Holy Spirit, because he was 'not yet glorified' (John 7:39). But John's witness was so amply confirmed by the evidence of their eyes and ears during this short time that Jesus spent among them that many believed in Jesus. So John's witness remained effective after John himself was removed. It has been pointed out that the successive references to John in this Gospel are progressively shorter, from the first chapter to this - a curious illustration of John's own words regarding Jesus: 'He must increase, but I must decrease' (John 3:30).

### TEACHING IN PEREA, ON A JOURNEY TOWARD JERUSALEM. WARNED AGAINST HEROD ANTIPAS

There is confusion here as to the order of events, but I am following Robertson at this point, where he says that after the Feast of the Dedication Jesus retired beyond Jordan (John 10:40), whence he goes to the raising of Lazarus (John 11:17). Luke seems to give incidents that belong to this journey. The period of three to four months from the Dedication to the final Passover is divided by another visit to Jerusalem. We cannot tell how many weeks preceded this event. All along here we have only a few specimens of the Saviour's teaching and works, and they take place in Perea. We read from Luke 13:22-35

*"And he went through the cities and villages, teaching, and journeying toward Jerusalem.*

*Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*

*When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:*

*Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."*

Bullinger tells us that this is a reference to Isaiah 49:12 which we understand to be a reference to Israel migrating to the places of the Commonwealth countries. In which case verse 30 ought also to refer to the same occasion, giving it a national significance rather than a personal one, although, of course, we are all called on a personal basis.

*"And, behold, there are last which shall be first, and there are first which shall be last."*

Perhaps it means that those who came first to the appointed places will nevertheless be last in the Kingdom, and vice versa. Certainly it is in agreement with his own parable where he brought those seated in a lowly place at the wedding feast to a place of honour .

*"The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."*

That is, it is not fitting, or, as Williams says, not possible, that a prophet perish except in Jerusalem; what a reputation for Jerusalem to acquire!

*"34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would*

*I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!*

*35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."*

Your house here means the temple, which Jehovah no longer owned as his. Every place bereft of Jehovah is desolate. Once again the second part of the verse bears reference to the OT. Read Psalm 118:26 and Jeremiah 12:7; 22:5.

**WHILE BREAKFASTING WITH A CHIEF PHARISEE, HE AGAIN HEALS ON THE SABBATH, AND DEFENDS HIMSELF. 3 PARABLES SUGGESTED BY THE OCCASION.**

Luke 14:1-24

*"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.*

*And, behold, there was a certain man before him which had the dropsy.*

*And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?*

*And they held their peace. And he took him, and healed him, and let him go;*

*And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?*

*And they could not answer him again to these things."*

Once again Jesus healed a man on the sabbath, but this time he took the precaution of seeking the opinion of the Pharisees present as to whether they considered it lawful for him to proceed, since it was the sabbath. They had no answer, so Jesus healed the man and allowed him to depart. Jesus was quick to defend his action before the Pharisees, possibly because he was a guest in the home of a chief pharisee. But again they had no answer for him, and the event passed quietly.

7 "And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the

*city, and bring in hither the poor, and the maimed, and the halt, and the blind.*

*22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.*

*24 For I say unto you, That none of those men which were bidden shall taste of my supper."*

These parables all have reference to our presence and importance in the Kingdom, the main emphasis being on humility and charity. It is very evident that the rich and famous will not find it easy to gain admittance into the Kingdom, but the poor and needy will be called and will respond.

### **GREAT CROWDS FOLLOW HIM, AND HE WARNS THEM TO COUNT THE COST OF DISCIPLESHIP TO HIM**

Luke 14:25-35 KJV

*"And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.*

*28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.*

*31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.*

*33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*

*34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear."*

Jesus, at great length, warns his hearers to count the cost of discipleship to him, although I believe that he was directing his words to those who were considering a full-time discipleship, such as the twelve who were with him constantly. These men had left their families and trades and occupations, leaving their finances in the hands of friends and families, and one wonders exactly how understanding these wives and families of the twelve really were.

**THE SCRIBES AND PHARISEES MURMUR  
AGAINST JESUS FOR RECEIVING SINNERS.  
HE DEFENDS HIMSELF BY THREE  
GREAT PARABLES.**

Luke 15:1-32 KJV

*"Then drew near unto him all the publicans and sinners for to hear him.*

*And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.*

*3 And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

*And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.*

*7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."*

This is the first of three parables in answer to the criticism of the Pharisees regarding his receiving sinners. I cannot do other than put a personal application to this parable, and it is self explanatory. We are the sheep of his pasture and he

is our shepherd, and he is concerned about each one of us personally. However the next parable conforms to the usual pattern of Christ's parables. It is national. There are ten pieces of silver, just as there are ten tribes in Israel which were said to be lost. However, again, the personal note is attached.

8 *"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.*

10 *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."*

The third parable is quite definitely national, although thousands of personal messages have been preached about it.

11 *And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.*

13 *And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.*

15 *And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.*

17 *And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.*

20 *And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

21 *And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*

22 *But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

25 *Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant.*

27 *And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.*

28 *And he was angry, and would not go in: therefore came his father out, and intreated him.*

29 *And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.*

31 *And he said unto him, Son, thou art ever with me, and all that I have is thine.*

32 *It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."*

The two sons in this parable are evidently the two Houses of Israel and Judah. The former is represented in prophecy as Ephraim, the younger son of Joseph, who obtained the birthright blessing, and this House is clearly the younger son of the parable. The elder son is Judah, represented in our Lord's day by the Jews of Judea.

In keeping with the introductory parables of the lost sheep and the lost piece of silver, our Lord is teaching the love of God towards the repentant sinner, but the great example of his forgiving love is seen in his treatment of his prodigal nation Israel. He is also showing the Jews that their brethren of Ephraim will obtain great blessing by returning in repentance to

their Father, as compared with the self-righteous and unrepentant Jew. The allusions in the parable to the history of Israel are most interesting and suggestive.

**(1) TWO SONS.** The same division of Israel into two portions is referred to in the Parable of the Two Sons (Matthew 21:28-32), and in the Parable of the Rich Man and Lazarus (Luke 16:19-31).

**(2) THE BEHAVIOUR OF THE YOUNGER SON.** In 975 BC Ephraim-Israel demanded his portion of the Kingdom and broke away from the Throne of David. The Kingdom, or living, was divided between the two sons, and the two Houses carried on separately, each under its own line of kings.

Not many days, or years, afterwards, the younger House of Ephraim fell into idolatry, and soon, by the providence of God, took his journey into the far country of Assyria, where he could have idolatrous worship to the full. There he wasted his substance with riotous living. He forsook the law of God, the true worship of Jehovah, the rules and customs of Israel, and departed from all those beneficial and healthy standards of life which he had acquired under the Mosaic law. He spent all; he became spiritually a beggar, poor and hungry, starving for want of moral and spiritual food. He had come to a land where there was a famine of true worship and of common righteousness, and he began to be in want. Israel in captivity could not wholly forget the benefits their race had enjoyed under Moses; they longed for a return of the old security and blessing, and began to hunger for something more than the idolatrous heathen life could supply.

He joined himself to the citizens of Babylon, and tried to satisfy himself with their heathen customs, but all the time remained unsatisfied and hungry, with an inherent desire to return to the true worship of God.

**(3) THE SON'S RETURN.** Eventually Ephraim-Israel came under the influence of Christianity, and by the time he had found a home in Britain, and had heard the gospel of salvation clearly preached, he began to come to himself and to repent. He compared his own lot with that of the hired servants, who probably represent the nations of the four Gentile kingdoms carrying out the Divine purpose during Israel's punishment. He saw their prosperity, and compared their advantages with his own lot as a wanderer without a settled home; he witnessed their

comfortable conditions even under the pagan, and later Papal, religion and longed for a return to the God of his fathers.

The repentance of the prodigal is doubtless the conversion of Britain to Christianity, more especially since the Reformation came to its close, and at this time a notable epoch was reached in British history. The great Wesley revival shook the land: our Missionary and Bible Societies were formed and became active, and the younger son came to repentance.

**(4) THE FATHER'S WELCOME.** *"While he was yet a great way off his father saw him, and ran,"* and gave him a great welcome. So long ago as the first century God prepared for the son's return; the Christian Church was planted here by the apostles, and when Ephraim-Israel arrived he came to a land prepared for him, and to a Christian community prepared to receive him. England had become the home of the Christian evangel, and the Father was now putting on the best robe; was placing the ring on his hand, signifying his re-adoption as son and heir, and shoes on his feet. The prodigal son was restored, and was becoming quite respectable in appearance, bearing all the marks of restoration to the home and heart of the Father. However, it is well to note just here that a new phase has occurred, not within the scope of the parable. The period of Jacob's trouble, when the power of the Holy People would be taken from them.

**(5) THE FEAST.** *"Bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found."*

This phase is still in the future. There is rejoicing in heaven over the sinner that repenteth, so the repentance and return of a whole nation must result in a feast of rejoicing beyond our conception.

But there is something very definite in this statement which concerns earth as well as heaven.

The feast is called after the lost son is found. He was thought to be dead and buried in the far country, as Ezekiel pictures him in the valley of dry bones; he is the 'lost sheep of the House of Israel' to whom our Lord was sent, and in the opinion of many of the Father's servants he is still lost.

We cannot see that the feast of the parable is spread until after the finding of the Israel nation. They are to be recognised as Israel: the world will know that the prodigal son is found and restored, and the feast is surely the same as the marriage feast

which is celebrated after the cleansing of Israel and the return of her Lord to reign. We cannot yet hear the nation and the Church rejoice, saying, *"He was dead, and is alive again; he was lost and is found."*

The son has been, and will again soon be, undergoing the process of reconciliation, and the feast will soon follow.

**(6) THE ELDER BROTHER.** The Jews are of the opinion that they have remained at home, and have not wasted the Father's substance. They are not pleased at the reception given by the Father to that portion of Israel which has become Christian, and do not agree that repentance and faith in Christ as Saviour should bring a great reconciliation to the Father, and restoration to the blessings of Sonship. The elder brother is not pleased at the reception of prodigal Israel according to the principles of the Christian faith, and from the parable it would seem that when the feast is called to celebrate the finding of lost Israel the Jew will stand outside grumbling, and refuse to come in.

Many teach that at our Lord's coming the Jews will accept Him as their Messiah, and will come into his Kingdom. We hope and pray they may, but we cannot see any indication in Christ's teaching that this will be so.

When the father invites him to join in the feasting the elder brother makes a long statement in which he boasts of his own age-long obedience of the Divine commandments, and voices his anger at the Father's reception of the prodigal. This was the attitude of the Pharisees of our Lord's day, and is the opinion of the Jews today. They have preserved the law and traditions of their fathers, and do not feel that they need a Redeemer and Saviour from sin. The speech of the elder son agrees perfectly with the claims of the Jews at the end of the age. It is difficult, however, for many to understand the reply of the Father when he said, *"Son, thou art ever with me, and all that I have is thine"*.

Following Morey, let us endeavour to paraphrase this remarkable sentence.

"Son, thou didst remain at home when thy brother broke away from the kingdom and the throne. Thou didst retain the law, the sceptre, and the religious ordinances I established, and also the true worship of Jehovah; in fact, all I have is thine. Thou hast the ancient Scriptures, and art in possession of all. But this wayward brother of thine has been dead in wickedness and

heathen worship; he has been lost outside the covenant in which thou hast remained; he has been Gentilised and divorced, but has repented of his sin and returned home. He needed a national Redeemer, and has accepted the redemption I have provided. He has seen his need of forgiveness, and is trusting in the sacrifice which has been made on his behalf. It is meet that we should receive him and rejoice over his return. He is thy brother still; come and rejoice with us because of his repentance and his restoration."

All these things happened in Perea, and it is only Luke who records them. Next time we will examine three more parables delivered in the same context.

(To be Continued.)



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## **THE RETURN OF OUR LORD JESUS CHRIST.**

Whilst the production, publication and distribution of this magazine is undertaken as a faith ministry, it is totally dependant on the tithes and offerings of our readers. We are happy to continue sending it freely to all who wish to receive it but genuinely cannot afford to contribute in any way. However, we do **request an offering to at least cover the cost of postage, especially for overseas readers.** But in order to be faithful stewards of the offerings sent to us, at the end of each year we will be obliged to remove the name from our mailing list of anyone who has not contributed or contacted us within the past year. The financial assistance and prayers of those who read it, and are blessed by it, are therefore vitally necessary for its continuance and growth.

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

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

With our Christian love,

*Frank and Betty Dowsett.*

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**O LORD, rebuke me not in thine anger,  
neither chasten me in thy hot displeasure.  
Have mercy upon me, O LORD; for I am weak;  
O LORD, heal me; for my bones are vexed.  
My soul is also sore vexed;  
but thou, O LORD, how long?  
Return, O LORD, deliver my soul;  
oh save me for thy mercies' sake.  
For in death there is no remembrance of thee;  
in the grave who shall give thee thanks?  
I am weary with my groaning;  
all the night make I my bed to swim;  
I water my couch with my tears.  
Mine eye is consumed because of grief;  
it waxeth old because of all mine enemies.  
Depart from me, all ye workers of iniquity;  
for the LORD hath heard the voice of my weeping.  
The LORD hath heard my supplication;  
the LORD will receive my prayer.  
Let all mine enemies be ashamed and sore vexed;  
let them return and be ashamed suddenly.**

**Psalm 6.**

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