



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.

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

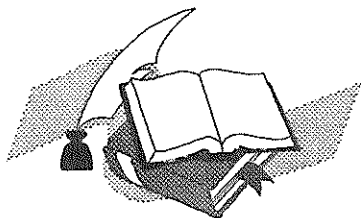
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

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.

A Few Thoughts on the Prophetic Application of the New York Tragedy.

Regarding this terrible tragedy, I'd like to make a few observations. The last date recorded in the great Pyramid, according to David Davidson, is September 17, 2001. At the time when those of my generation read this, that date was too far distant to even consider. But a few months ago, in reading our Lord's remarks about the sign of Noah for the last days, I turned to the Genesis account to check on the details. Despite the many times I have read through the Bible, I had never realised the significance of the statement in Gen.7:4, where God gave Noah seven days notice of the commencement of the judgment He was about to send upon the earth. I find it difficult not to associate, in a prophetic sense, the fact that the New York event happened just seven days before the Sept. 17 date in the Pyramid. So if these events constituted a warning "Wake-up" call, what can we expect in the immediate future? Rev. 18:17 tells us that Babylon's great riches comes to naught in ONE hour. One hour, as we know, is the twenty-fourth part of the 24 hour day, which in turn translates into a period of 15 days when relating it to the Solar Cycle of a 360 day year by dividing the 360 by 24. Thus, the "one Hour" applied on this basis equates to a prophetic period of 15 days. When added to the final Pyramid date of September 17/18, we reach the date of October 2, 2001. Could this date be associated with the coming world wide financial crash? If the present position of world finances is any indication, I suggest that this date is well worth keeping in mind.

In addition to this, we find in Jeremiah 25:12 the prophetic statement,

"And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that

nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

Using this in an end-time context, it can hardly be a coincidence that 70 years from the worst years of the Great Depression of 1929-1932 brings us to 1999-2002, the latter year commencing as from 6 p.m. on the 17th September to 6 p.m. on the 18th September, the date of the Feast of Trumpets. The Great Pyramid dates for this entire period of this economic distress is 1928-1936, which brings the possible end date of the 70 years to 2006, which, considering the present nature of the economy world-wide, paints a very grim picture for the future.

Then there is an interesting passage in Isaiah 30:25, "And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall."

To add to this train of thought, have a look at verse 17 of Genesis 7 wherein we are told that the ark was lifted up from the earth 40 days after judgment commenced. With all that the ark represents, e.g., 8 people saved, being the family of the righteous Noah, the 8th preacher of righteousness, and the symbology of the number 8 representing our Lord, resurrection, and a new beginning, together with the associated number of 40 days, representing a period of trial, probation, and chastisement, would it be stretching our imagination too far to see the possibility of the resurrection and translation of those who are to form the rulers/elders/ overcomers on that date, which incidentally is Oct 27.?

This date is NOT, to my mind the date of the Lord's return, but rather the possible date of those called to the marriage supper of the Lamb where I believe those present, being friends of the Bridegroom, will receive their various appointments to their specific positions in the Kingdom as "elders" in Israel.

Mr. V. Proposch, in his September-November issue of "Days of Reckoning", has this to say;

"From the date of the deliverance of Jerusalem on 9th December, 1917, to the Feast of Trumpets of 17/18th September, 2001, is 200 x 153 days. The number '200' is twice ten squared. The number '10' is considered that of Numeral perfection, and when squared implies action on this earth., whilst 'two' is the number of the Son of God, the second person in the Trinity.

However, the number '153' is the number of the Calling out of the Elect, from John 21;10-12;

"Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord."

"The invitation to His selected followers is 'Come and dine'. Does this then refer to the Marriage Supper by extension? The immediate invitation was to His followers, and not to all Israel, nor even to Judah, at that time. This reinforces the concept that the Marriage Supper of the Lamb, soon to be a reality, is limited to those of the First Resurrection. The majority in Israel await the New Covenant, and possibly the revival under Elijah, this more likely to be during that Marriage Supper." (End of quote.)

Revelation 20:4-6 would appear to suggest such a conclusion, in that the First Resurrection applies only to those who will be priests and kings reigning with Christ for the 1,000 years, and I would suggest would comprise the "saints" who would accompany Him at His actual return. (see Jude v14).

But there is yet another factor involved. In Revelation 16:13-14 we read a very interesting statement, relative to these last days. It reads;

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

There are three entities out of whose mouths come forth evil spirits. Firstly there is the "Dragon". He is clearly identified in Rev. 12:9; **"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."**

Secondly, there is the "beast". This 'beast' represents the entire Babylonian system, under the control of Satan, but

operated by his agents, "The Synagogue of Satan", the very name given by no less a Person than our Lord Jesus Christ Himself when referring to those who falsely claim to be Judeans, or Israelites, but are nothing but usurers.

The third entity is "The False Prophet", which clearly identifies with Mohammedanism.

All these three entities are now operating at an ever increasing pace to perform their God appointed destiny of going forth unto the kings of the earth and of the whole world, "to gather them to the battle of that great day of God Almighty."

Perhaps it's time we reconsidered the words of our Lord Jesus Christ when He said, as recorded in Luke 21:25-28;

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

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

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

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

Keep in mind the fact that God Himself inspired the prophet Amos to record these words;

"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?"

Amos 3:7-8.

Remember the shepherds were watching over their sheep at night, just going about their ordinary business, when **SUDDENLY**, without any warning, they received the message which was to change the entire course of history.

Absolutely nothing is going to change God's Plans or His timing in what is about to come upon a totally unsuspecting world. The command is to "Watch and Pray!"



GOG AND MAGOG.

PART THREE.

By Frank W. Dowsett.

Action Commenced.

In our previous studies of Ezekiel chapter 38 we discovered three important factors relating to Gog whom we have established as being Israel's ancient foe, Edom.

Firstly, we discovered the identity of those whom Gog/Edom was using to achieve his ends in the destruction of God's People Israel.

Secondly, that they were a very formidable foe, being heavily and extensively equipped with military hardware.

Thirdly, that unknown to them, God was actually enticing them in their plans, as part of His own Divine plan to destroy them, the enemy, and to then restore His People to the perfected conditions which He always intended for them.

This restoration was to commence with the return of our Lord Jesus Christ at his return, in accordance with everything that had been revealed by Him through His prophets, as set forth in Acts 3:19-26.

We now take up our study at Ezekiel 38, verse 7;

"Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

The NIV translation makes this a little clearer;

"Get ready; be prepared, you and all the hordes gathered about you, and take command of them."

God's command to the enemy is "to be prepared", meaning, 'to stand up in readiness'.

Gog is to become "Commander-in-Chief" of those nations which have become associated with him. He is now their protector, and provider. So the time eventually comes when he makes, and initiates, all the systems and rules under which his operatives are to live. But worse than that, his mortal enemy - Israel - also becomes forced to live under the very same conditions. Through centuries of time, and by a process of gradualism, the evils of this system become accepted as the norm. This is exactly why today, it is virtually impossible to convince people of the extent of the evil which controls them. In fact, they will argue 'till they're blue in the face as to the very existence of the evil. The great majority of people are not 'evil' as individuals. They are leading what is accepted as ordinary lawful lives within an accepted system, and in the main, are normal upright people.

The simple, but incontrovertible fact is that whether we accept it or not, or whether we like it or not, Gog/Edom is now in complete control of our every action and thought, both nationally and individually. This evil conglomerate of Gog/Edom now has complete control over our politics, our economy, and worst of all, our religion. Anti Semitism, racism, political incorrectness, are all deliberately engineered terms introduced specifically by them in order to silence anyone who has the gall to expose and oppose their nefarious plans.

We no longer live in a Christian society. We no longer have a Christian culture. We now have individual Christians and Christian groups who exist within a hotch-potch of cultures which have absolutely no affinity whatsoever with the Faith of our Fathers, which was once delivered to the saints; a multicultural society which is breeding an ever increasing acceptance and tolerance of everything that is non-Christian, and even anti-Christian. To defend the Christian Faith against the other faiths in our midst is now an illegal act of discrimination.

So we come to Verse 8 of Ezekiel 38, which identifies the enemy's real target.

"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."

The NIV translation reads;

“After many days you will be called to arms. In future years you will invade a land that has recovered from war, whose people were gathered from many nations to the mountains of Israel, which had long been desolate. They had been brought out from the nations, and now all of them live in safety.”

The first piece of information we receive is that whatever occurs will be **“after many days”**. In other words, Ezekiel is making it quite clear that what he is prophesying is not for the then near future. This has nothing whatsoever to do with the captivities of Israel extant in his own time. Of this phrase, Dr. Bullinger has this to say, *“It is pointing to a then, and yet future time, when Israel shall have been recently ‘gathered’, and before the Restoration is perfected.”* (End of quote.) Despite the fact that Dr. Bullinger was referring to a future ‘gathering’ of the Jewish people, - he was adamantly against our “Anglo-Israel Identity” - his comments are remarkably applicable to the future of our true Anglo-Israel people.

The second mark of identification as to the enemy’s target is the reference to **“the land brought back from the sword.”**

It is quite interesting to note the comment made by Matthew Henry in his highly respected Commentary of the Bible in respect to this phrase “The land brought back from the sword.” Writing during the years 1680-1740, and long before any suggestion of the present Jewish problem, he said, *“It is not long since it was harassed with the sword of war . . . it is but newly gathered out of many people and brought forth from out of the nations”*. (unquote).

This is most definitely not a reference to Israel’s earlier captivities, as previously pointed out. It refers to a people more recently regathered in security and peace, but now recovering from the devastation of warfare, such as WWI and WWII, and the effects of national disarmament. We read in Deut. 32:8-9;

“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number

of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance."

Then we read in Numbers 23:8-10;

"How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"

Thirdly, the prophecy is directed to a people addressed as **"the mountains of Israel"**. To whom does this refer? This phrase is used twelve times in twelve verses throughout the Book of Ezekiel. In every instance it refers to **the nation of Israel**. Remember, that in prophetic symbolism, 'mountains' represent 'kingdoms or nations'. 'Hills' represent 'smaller nations'. 'Trees' represent 'people'; as for instance the reference in Isa. 55:12;

"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."

In the context of the phrase "The mountains of Israel" the following extract from Ezekiel 36:1-15 should be carefully noted and understood. God speaks through the prophet **TO** Israel, but the main thrust of His statement refers to **what He intends doing to Israel's enemies**. It is a wonderful cameo of the future of both parties;

"Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;

Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.

Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD."

The above statements are amply supported in the following portions of God's Word.

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." (Isa. 34:5.)

The NASB translation more specifically expresses it;

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

Ezekiel 11:15 tells us;

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

And to add to all this, we read in Malachi 1:2-5;

"I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw

down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

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

The object of the LORD's fury spoken of above is Gog, otherwise identified as Edom.

There are no other national enemies of God spoken of in these terms in the entire Bible.

Gog's plans and intentions are dramatic in the extreme, but they will not stand the slightest chance of success when God decides to step in on behalf of the people whom He loves with an everlasting love.

Prior to World War I Anglo-Saxon Israel dwelt in comparative peace and security, having reached the height of our power and development under the terms of God's Covenants which He had made with our forefathers Abraham, Isaac, and Jacob.

But because of treachery in high places, and the influence of the anti-Christ forces which had infiltrated our Israel lands, and the One-World policies adopted by our various Israel governments, the prophecy of Daniel 12:6-10 began to take effect;

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

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

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

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

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

At the risk of repeating myself, I reiterate the statement I included in our previous issue, as it is a principle which we should under no circumstances whatsoever forget. It is the secret knowledge of what Gog/Edom is really doing to us.

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.

Thus we see that Gog's actions today are not the result of modern planning. What we now see occurring is the final series of events leading to our complete destruction, a series of events

which were initiated by Esau when, after having lost the birthright which he himself had despised, he made the solemn vow that when his father Isaac had died, he would kill his brother Jacob. The implementation of this plan has been very slow, but very thoroughly planned and executed.

So we come now to the general method being used by this enemy, as recorded in Ezekiel 38:9;

“Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.”

The phrase “Thou shalt ascend” does not, as many believe and teach, refer simply to the use of aeroplanes in warfare, although this will no doubt have a part in events. To understand this statement merely as aerial bombing detracts from the original intent of the statement. The word “ascend” means literally “to act in a high manner, to exalt oneself.” And isn’t this exactly what the enemy has done. As God forewarned us in Deut. 28:43-44, if we disobeyed His Laws;

“The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.”

We are then told that the enemy would “come like a storm”. The original meaning of this phrase is that “he would advance, rushing over us, causing devastation and desolation.”

This is Edom’s stated objective - the utter destruction of Israel, Israel’s God, and Israel’s Faith. We read the actual proof of this in Psalm 2:1-2, and 83:2-6;

“Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us.”

"For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

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

They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

For they have consulted together with one consent: they are confederate against thee:

The tabernacles of Edom, and the Ishmaelites; etc."

With our recognition of "Edom" as present-day Zionist Jewry, and the "Ishmaelites" as the present Muslim nations, it really isn't too difficult to put the picture together.

Finally, Gog is said to come "like a cloud to cover the land." According to Strong's #6049 and #6051, this literally means "as covering the sky. to cover, to act covertly., i.e., to practice magic, enchantment, sorcery".

What do we have here but deliberate and unbridled DECEIT, the hallmark of Edom/Zionism/ GOG!!

Thus we have as a nation, and as individuals, been covered with darkness. We can compare our situation with that of the Egyptians as recorded in Exodus 14:19-20;

"And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night."

This cloud of darkness was intended to separate and protect Israel from the forces of the Egyptians, and in that particular instance, that is exactly what happened. The Egyptians could not see what the Israelites were doing, and the Israelites escaped in a miracle of monumental proportions. Israel continued in the "light", whilst the forces of Egypt were confounded by the darkness which surrounded them.

But as unbelievable as it may sound, it wasn't that long before the Israelites began to pine for the "fleshpots" of Egypt. Like so many Christians today, they found that the commitment

to follow God was too strict for them, and they desired the unrestrained pleasures of life without God.

It wasn't long before Israel stepped back into the darkness of "Egypt", where we have remained ever since. We now flounder as a nation as a blind man, with no sense of direction, and completely unaware of the terrible dangers we are facing as a result of turning from the Light of God. The prophet forecast our present situation in frightening terms, as recorded in Isaiah 5:20-23 and verse 30;

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

Which justify the wicked for reward, and take away the righteousness of the righteous from him!"

"And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof."

But the Lord God of Israel never leaves us without encouragement. In Isaiah 60:1-3 we read;

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee."

We have been assured of victory over the darkness which up to now has enfolded us. John 1:1-5 records;

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not, (or could not overcome it)"
(to be continued.)

C.V.NEWS.

We commence this page with two very sad events. Pastor Ken and Mrs Donetia Kemble's nine year old daughter Sarah had been suffering from a brain tumour for some time. She seemed to be progressing very well, when quite suddenly she collapsed and passed away. She was a lovely young lass, whom I met at Pastor Kemble's convention at which I spoke last December in San Antonio, Texas. They have six other children.

Secondly, a very close friend of ours from California, Mr Ray French, suddenly passed away a few weeks ago from a heart attack, leaving his wife Diane and four sons. We had been in regular contact with them for many years, and he was a fine Christian gentleman, husband, and father.

We ask that you will remember these folk in your prayers at this very sad period in their lives, that the peace of God, which passeth all understanding, will comfort their loved ones. Fortunately, they each loved the Lord, so we look to the day when we will all be re-united with them at the Throne of the Lord God of Israel Whom they so greatly loved.

As far as our ministry goes, we trust that those of you who receive our "Covenant Watch Extra" will not mind us having used as our Editorial the first article which we published in its recent issue. Only about 35% of our regular readers subscribe to the extra publication, and we felt that we should take the opportunity of passing on our thoughts to all our readers. Again, we sincerely thank all of those who so regularly and faithfully support us in our work. You are a real blessing to us. This thanks also extends to the many folk who write to us with their prayers and comments. We really appreciate it..

Unfortunately, Betty's health is not as good as we would wish. She has now developed a real problem in her hearing, as well as her sight, so your special prayers would be especially appreciated. So to all of you, we extend our very sincere wishes and prayers for the Lord's special blessing and protection upon us all as we face these last troublesome times ahead.

HEROES OF FAITH.

Part Nine.

By Frank W. Dowsett.

Rahab.

In Hebrews 11:30-34, we read of the faith of nine people, or groups of people, all of whom illustrated;

- a) The faithfulness of God;
- b) The reward for obedience to God's commands, and
- c) The absolute necessity to BELIEVE GOD!

"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 Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

In our previous issue, we studied the first of these, in the person of Joshua, and the Walls of Jericho.

The second of this group, with whom we will now deal, is Rahab, and her faith.

The first mention of Rahab is found in Joshua 2:1, so let us start at the beginning.

"And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there."

Rahab is mentioned by name seven times throughout the Bible, and an additional three times as a poetic word for Egypt.

Her name means, "proud, fierceness, broad", which leaves us with the impression that she was a lady not to be trifled with. In five of the references to her name, she is referred to as a "harlot". They are Joshua 2:1; 6:17; 6:25, Hebrews 11:21; and James 2:25. The meaning of this word, in every instance, means "whore, or prostitute".

In his excellent book, "All the Men and Women of the Bible", Herbert Lockyer comments, page 131;

"Both Jewish and Christian writers have tried to prove that Rahab was a different woman from the one whom the Bible always speaks of as a 'harlot'. To them, it was abhorrent that such a disreputable person should be included in our Lord's genealogy, and by Paul, as a woman of faith, and so her story has been distorted in order to further a scheme of salvation based upon human goodness. Although man's sense of refinement may be shocked, the fact remains that Rahab, Tamar and Bathsheba were sinful women who were purged by God, and had their share in the royal line from which Jesus sprang.

" It has been suggested that the word 'harlot' can be translated 'innkeeper', thus making Rahab the landlady of a wayside tavern. . . . The Bible, however, makes no attempt to smooth over the unpleasant fact that Rahab had been a harlot."

In a previous passage, Lockyer quotes Jerome's comment "the inclusion of the four foreign women in Matthew's genealogy is suggestive - 'In it none of the holy women are included, only those whom the Scriptures blame, in order that He who came in behalf of sinners, Himself being born of sinners, might destroy the sins of all'".

Of Tamar we read in Genesis 38:24-26;

“And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.”

The result of this liaison between the Patriarch Judah and Tamar was the birth of the twins, Pharez and Zarah, and from thence, the royal line of David.

Bathsheba, on the other hand was the woman with whom King David committed adultery, at the same time giving the order which resulted in the death in battle of Bathsheba's husband.

So in the light of these facts, I find it difficult to understand why people should attempt to “sanitise” Rahab's character, when the incidence of whoredom and adultery were so evident in two major genealogies of our Lord.

A similar incident was recorded in Hosea 1:2-3, where the Lord instructed Hosea to marry;

“And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.

So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.”

It is believed by some teachers that Hosea was instructed to marry a harlot. But where does the Word of God actually say that? He was to “take a wife of whoredoms”, NOT a whore. We read of the identity of the actual whore in Hosea chapter 2, and verses 2 and 4-5;

2 “Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

4 “And I will not have mercy upon her children; for they be the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I

will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink."

To my mind, the reason for God using these circumstances is very obvious, and they were not coincidences. These women, by their life-styles and actions, were living prophecies of the nation and throne of which they were the ancestors. God most certainly works in mysterious ways, but that does not give us the right to try to explain His actions in a manner that does not offend our sensibilities. It might humble each of us to realise that we are all, as Israelites, "the children of whoredoms."

Matthew 21:31-32 gives us ample proof that even fallen women can repent and gain forgiveness;

"Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

At this juncture, I would like to digress. Another lady who has been given the reputation of being a harlot was one of our Lord's closest friends, in the person of Mary Magdalene. I mention this for no other reason but to clear her name. There is not one word in the Bible to say, or even suggest, that this Mary was a harlot. The only thing said of her was that she was possessed of seven demons, which the Lord cast out of her. Her name Mary Magdalene separates her from the other Marys mentioned by identifying her as having come from Magdalene, the place of her birth, Magdala. I quote again from Lockyer's "The Men and Women of the Bible", pages 99-100;

"We deem it necessary to disassociate ourselves from those who connect her with the unnamed woman 'which was a sinner' Luke, who knew her, wrote about this woman. (Luke 7:37).

The Jewish Talmud affirms that Magdala had an unsavory reputation, and because of the harlotry practiced there, was destroyed. Doubtless it was from this tradition,

and from the fact that Luke's first reference to her follows the story of the sinful woman, that the idea developed that Mary was a prostitute, but there is not an iota of genuine evidence to suggest such a bad reputation. Those theologians who describe her as a profligate do her an injustice, just as calling institutes for the care of fallen women "Magdalen Homes" does. One writer defines Magdalen as "the inmate of a female penitentiary," but the Bible depicts Mary as a pure, though deeply afflicted woman before she met Jesus. To suggest that she was dissolute because she was possessed by seven devils, is to affirm that every insane person is depraved. There is no word whatsoever in the writings of the Christian Fathers, whose authority stands next to the apostles, as to Mary having a foul reputation.

"The Roman Catholic Church was guilty of fastening this slander upon Mary Magdalene when at Naples, in 1324, it established its first "Magdalen House" for the rescue and maintenance of fallen women."

Returning to the subject of Rahab, she is referred to elsewhere as "Rachab". She is referred to as the wife of Salmon, and mother of Boaz, the husband of Ruth, through whom came David. We read in Matthew 1:5-6;

**"And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;"**

Some authorities, such as Lockyer, suggest that Salmon, the wife of Rahab, was one of the two spies whom she sheltered.

Rahab was, in fact, an Israelite dwelling in Canaan, and thus referred to as "A Canaanite". She fell into the very same category as her daughter-in-law, Ruth, who was an Israelite living in the land of Moab, and thus called a Moabitess. We should take special notice of the words Rahab used in referring to God, as recorded in Joshua 2:9-10;

"And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen

upon us, and that all the inhabitants of the land faint because of you.

"For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed."

She uses the phrase "the Lord" not "the Lord your God" as could be expected from a non-Israelite, as recorded in the above text of Joshua 2:9-10.

This entire situation, including the episodes regarding Tamar and Bathsheba, pre-figures the future condition of Israel, both as a "harlot and adulterous nation", and ultimately a forgiven nation.

It also becomes obvious that Rahab knew of the power of God to deliver His people. We read in Joshua 2:8-11;

"And before they were laid down, she came up unto them upon the roof;

And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath."

Because of this knowledge, and in order to save her family, she risked her own life. We read in Joshua 2:2-6, and 12-13;

"And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof."

"12 Now therefore, I pray you, swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token:

And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death."

Thus the deal was settled, as recorded in Joshua 2:14-16;

"And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

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mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way."

We especially note that she hid the men for "Three Days". One cannot help but to remember that the Lord was in the tomb for Three Days, hidden, as it were, from His enemies.

We also find a very interesting statement regarding the topic of "Thee Days" in Hosea 6:2-3;

"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

The terms of the agreement are set forth in Joshua 2:18 and 19;

"Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him."

The first thing we notice is the importance placed upon the use of the "Scarlet Thread". This takes us back to Genesis 38:27-30;

"And it came to pass in the time of her travail, that, behold, twins were in her womb.

And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah."

This "Red Thread" has remained a symbol of the Israel people to this very day. We have the scarlet border around the Royal Standard. The British Navy has a strand of red woven into the ropes they use. In the early days, royal mail was tied with a red cord, until now, it is used by the legal profession to bind their legal documents. The use of the expression "red tape" is a very common term, as everyone will recognise.

But there was a second requirement. Every member of her household was to remain under the cover of her roof. Those who disobeyed this requirement lost any protection that was otherwise applicable. It was exactly the same principle that we encounter in regard to the Passover in Exodus 12:21-23;

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

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

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

So we come now to the details of the actual Deliverance. It is recorded in Joshua 6:17, 22, 23, and 25;

17 "And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent."

22 "But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and

bring out thence the woman, and all that she hath, as ye swear unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel."

25 "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho."

Rahab hid and protected the servants of God, without a single thought of the things of Baal. And the Lord God of Israel proved His own faithfulness to His promise of deliverance.

So what was so important about Rahab's actions as to include her amongst the Heroes of Faith.

Firstly, she manifested - by faith - her confidence in "things hoped for", as we read in Hebrews 11:1-2;

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

Secondly, by her actions of faith, she pre-figured, or prophesied, the certainty of the ultimate deliverance and victory of God's People Israel, the former "harlot and adulterous nation."

How appropriate then are the words of Romans 11:25-29;

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

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

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

For the gifts and calling of God are without repentance." □

WHY GOOD MEN OF GOD CANNOT PASTOR TODAY'S CHURCHES.

By: Pastor E. G. Ramsey, DD
Courtesy; The New Covenant Messenger.

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

Ezekiel 22:23-31 "And the word of the LORD came unto me, saying,

Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them.

Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD."

When I was a boy, the preacher was the messenger of God. He represented the one and only true God of the Bible and all others were false idols. We vaguely heard of Hindus and Muslims. We heard about Jews but knew nothing of their beliefs. We were taught that God did not intend for His people to mingle with the world or other races and other people of other gods.

The preacher could wax bold on sin, hell, punishment and God's position on sodomy, adultery, divorce, and illegitimate sex and all other sins and perversions. He would be commended and clapped with praise.

Not so today. Many pastors and preachers think they are doing a great job. They preach on salvation, prayers, the resurrection, and many other truths of the Word. But the areas they dare not tread in are the areas of diversity and multiculturalism racially or religiously. No preacher will preach a sermon against sodomy and call for the members to take action in their community to clean up the schools that teach it, clean up the TV programs, movies and videos that promote it.

No preacher will preach against race mixing and call on their members to take action to prevent it in their community, schools, churches and their own families.

Most preachers will not preach against abortion, genetic cloning or the liquor trade. They won't tackle the dirty filthy movie industry, the free sex education in the schools or a host of other evils.

The big question is, Why not?

It is because the membership of the churches are not willing to be seen as controversial, confrontational, unloving or Jesus Christ only. They know that the powers to be, including the press, will call them hate mongers, racists, bigots and many other untruthful names. But the point is that pastors cannot preach the whole truth and keep their job.

Thousands of pastors are leaving the ministry today. There are thousands of churches looking for pastors, but can't find one because their criteria are wrong. *They want a socialist multicultural, pro-diversity man who will preach only a loving Jesus and recognise everyone else's view as valid.*

No real preacher of Jesus Christ and the Bible can fill this bill. Only those who are willing to compromise their faith, or are out-right phonies.

As God said through Jeremiah, the preachers preach falsely and the people love to have it so.

God said my pastors have violated my law and they refuse to teach the people the difference between the holy and the profane. That is because the people will not tolerate it, the government will not tolerate it and the Christians have no intention of being shamed with persecution before their neighbours.

Yes, there is a small band of true Christians and preachers in America, (and other Anglo-Saxon lands) today. But they meet like the early Christians. They meet in secret places. They keep moving their meetings so the enemy cannot find them.

They are forced off the airwaves except remote short wave or mini watt stations that reach only a few. The postal service refuses them certain discount privileges given to the vilest non-profit organisations.

God said that He looked for a man to stand in the gap and stand up for Him as a hedge against His Judgment. But there was none.

Well there are several today and they are doing all that God and God's people will allow. But that is very limited. I have been asked to try out for several churches over the past year. I have not even touched on multiculturalism, divorce, diversity or any of the so-called hot subjects. I simply preached against adultery, sex education, government schools, idol worship in America and a few other subjects of sin; and even that was too strong. I was asked not to come back or I was not contacted for follow up services.

It is evident that God's people for the most part are happy to coexist with sin and idolatry. They refuse to allow God's preachers to preach the truth. Just as Jeremiah and other great prophets of old were jailed and killed, so are they in America today.

But God will have the last say in America as He did in Palestine of old. God will allow the very thing modern day

Christians call love and tolerance to destroy many. And except for the direct intervention of God all of us would perish.

Since we are the elect of God, the children of the Old Covenant people, God has promised to deliver us after we have been thoroughly chastised for our sins of covenant breaking and tolerance of multiculturalism in religion and race.

Diversity within Christianity deserves our tolerance. Diversity of other gods will destroy us. And it is the fact that other gods are attached to the other races that condemns us for the tolerance of multiculturalism.

Other races forced to the God of the Bible or no god at all is God's program. The program we have today is the *religion of Babylon created by Cain the cursed seed of the garden of Eden and carried down through the ages by his descendants.*

God has never said that we could eliminate these false religions from earth or convert the idolatrous nations to our God Jesus Christ. But what God has commanded us to do is to obey the simple rules of the separation of all other races and religions from our borders, our culture, and our nation.

Ezekiel 33:7, 8 *"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.*

When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."



The Skills Necessary to be a Deceiver!

- 1. To tell the truth in such a way, that people will believe it as a lie.**
- 2. To tell a lie in such a way that people believe it as the truth.**



❖ THE DAY OF THE LORD. ❖

Part Four.

Christ's Warning of Future Events.

by Frank W. Dowsett.

As we have seen in previous issues, both Daniel and Jeremiah had forecast a time of Trouble and Tribulation for God's Israel people prior to the coming of the Day of the Lord. The context of various discussions recorded between the Lord and His disciples clearly indicate that this subject was one which was of great importance to the disciples.

So it is not surprising to find that the subject should inevitably be raised, and that our Lord should warn His disciples of coming events relative to this subject. As a matter of fact, we will see as our study progresses that the subject of "Jacob's Trouble" can not even begin to be comprehended without an understanding of what the Lord was about to tell them, combined with the entire Olivet discourse, together with a fairly comprehensive understanding of events revealed in the Book of the Revelation, especially regarding our arch-enemy Esau.

In Matthew 24:1-3 we read our Lord's statement, together with the disciples' subsequent questions;

"And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

The above is repeated in part in both Mark and Luke's gospels, but only Matthew quotes the three questions. So we will concentrate on Matthew's account, referring to the others in

Mark 13:1-4 and Luke 21:5-7 only as necessary for additional information.

Our Lord opened the subject by informing His disciples of the future destruction of the beautiful Temple of which they had just been speaking. His words needed no excuse, nor did they allow room for any negotiation. The Temple was to be destroyed so utterly that not one stone would be left upon another. It was not until they had moved some distance from the actual building that the disciples, no doubt stunned, and even somewhat confused by this statement, could contain themselves no longer, and asked the Lord what He meant. But now we find a rather peculiar aspect as to their thinking. They actually asked the Lord three questions, only one of which related to what He had actually said. They were;

1. When shall these things be? That is, as to the timing of the destruction of the Temple.
2. What shall be the sign of Thy coming? and
3. What shall be the sign of the end of the world, or "age" as the word 'world' means in this context?

Now one can readily understand the first question, but what was the relevance of the next two questions to the destruction of the Temple? It would appear that the first question was not restricted to the destruction of the Temple, but that they understood this event in a much wider scope, including questions 2 and 3 as recorded above. In fact, we might ask as to why they asked the questions in the first place. Perhaps a look at the background as recorded in Matt. 23:23-36, would answer that question;

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel.

THE KINGDOM OF GOD.

Frank W. Dowsett.

This book was originally printed in 1989, and re-formatted and reprinted in 2000. As the reader will discover, there is not one subject, or one teaching in the entire Word of God which does not relate to THE KINGDOM OF GOD. In fact, it becomes apparent that the Bible, in reality is;

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Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Now we need to note a few factors contained in this message. Jesus refers to these things coming upon 'this generation.' The word 'generation' does NOT primarily mean a period of 40 years. There is a prominent school of thought referred to as "Preterism" which is widely held and taught, unfortunately, which claims that all the prophecies of both Daniel and the Revelation, including the First Resurrection and the return of Christ, were fulfilled by 70 A.D. when Titus destroyed Jerusalem and the Temple, which happened just 40 years after Christ made His statement. This leaves us in a ridiculous situation where we can no longer look to the future for any of these wonderful events. We don't have to worry ourselves as to the timing, nor for that matter any of the details of either the First Resurrection or the Second Advent of our Lord Jesus Christ. We don't have to worry ourselves about the fulfilment of the major aspects of prophecy, as they, according to this theory, have already been accomplished.

So what does the word "generation" actually mean? According to "Vine's Expository Dictionary" it comes from the word "genea" (from which we derive our words "genus" and "genes"), and means; *"Successive members of a genealogy, a race of people possessed of similar characteristics and pursuits, etc."* Dr. Bullinger supports this definition in the statement *"race, descent; offspring. It denotes an age or generation from the point of view of race."* (A Critical Lexicon and Concordance to the English and Greek New Testament.)

In other words, the Lord is declaring in most positive terms that the race of people living at that time would not pass away before all these things were fulfilled. The bulk of the questions asked had absolutely nothing to do with a restricted period of 40 years, which applied only to the timing of the destruction of the Temple, which was what the disciples asked in the first place. Otherwise, why the inclusion of the questions as to when the age would be complete, and the timing of the Lord's return?

But let us firstly clarify the first question as to the destruction of the Temple. In Matthew 23:37-38 which we quoted above, our Lord expresses His distress at what He knows is going to happen.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee,

**how often would I have gathered thy children together,
even as a hen gathereth her chickens under her wings,
and ye would not!**

Behold, your house is left unto you desolate.

**For I say unto you, Ye shall not see me henceforth, till
ye shall say, Blessed is he that cometh in the name of
the Lord."**

This statement was unquestionably the basis of the thought process of the four disciples as mentioned in Mark's account. They couldn't even begin to imagine that this magnificent building could be totally demolished. They remembered Christ's words when He told them that not one stone would be left upon another. This foretold devastating and total destruction and was fulfilled to the last detail by the fact that when Titus invaded the land 40 years later in 70 A.D. he set fire to the Temple, which was so severe that all the golden vessels and implements and ornaments melted in the heat and ran down between the stones. In order to recover this gold, the soldiers actually pulled the structure apart stone by stone in order to get at this gold. As Christ foretold, there was not one stone left upon another.

Now I'm sure that some of our readers will question this because of the continued existence of what is referred to as "The Wailing Wall". But this wall was never a part of the original Temple. It was, and still is, merely the retaining wall behind which the earth platform was constructed on which the Temple was erected.

The details of the timing and circumstances of this destruction are clearly stated in Luke 21:20-24;

**"And when ye shall see Jerusalem compassed with
armies, then know that the desolation thereof is nigh.
Then let them which are in Judaea flee to the
mountains; and let them which are in the midst of it
depart out; and let not them that are in the countries
enter thereinto.**

**For these be the days of vengeance, that all things
which are written may be fulfilled.**

**But woe unto them that are with child, and to them
that give suck, in those days! for there shall be great
distress in the land, and wrath upon this people.**

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

But when we read the parallel passages to the above account as recorded in Matthew 24:15, and Mark 13:14, we find two phrases which speak of something much broader in scope than the simple account of the destruction of the Temple. The first of these phrases is in respect to something called, *"the abomination of desolation spoken of by Daniel the prophet"*. The second phrase is *"let him that readeth understand"*. This latter phrase, and those of similar import, occur at least 17 times throughout the Scriptures, and in every instance, it constitutes a warning to study what is being said more carefully, or as we would say today, "read between the lines".

In respect to *"the abomination of desolation spoken of by the prophet Daniel"*, we read of this twice in Daniel's prophecy. They are Dan. 11:31 and 12:11;

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

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

These quotes from Daniel, combined with those in the Gospels of Matthew and Mark, are the only four times the phrase "abomination of desolation" is used in the entire Bible. So we are left with no excuse for misunderstanding, or misapplying them. It is quite correct to say that at the time of the destruction of Jerusalem by Titus, the soldiers offered as a mock offering, a pig upon the altar. But this was purely an act of defiance and insult. The long term fulfilment of this prophecy was fulfilled in 1947-48 when anti-Christ took over the Holy Land and set up the final "Abomination of Desolation" as far as that land is concerned. This is clearly indicated by the time frame of 1290 days which was associated with this event in

Daniel 12:11 as quoted above. For those who might not be aware of the latter day fulfilment of the periods given by Daniel in his 12th chapter, verses 7-12, let me briefly outline them. In verse six, Daniel had asked the Lord "How long shall it be to the end of these wonders?" The response is given in three stages.

Firstly, the power of the Holy People would be scattered after a period of 'a time, times, and half a time', which in prophetic terms amounted to a period of 1260 day/years. For proof of this the student can refer to Revelation 12:6 and 14. Double this period, as indicated by the separate lifting of the right hand, and then the left hand, gives us an overall period of 2520 day/years, which is the period of punishment placed by God upon His people. It was the great Bible scholar Grattan Guinness who wrote in the late 1880's that based on this period as from the last captivity of the house of Judah, Jerusalem should be freed from the heathen in 1917. History has proven him to have been absolutely correct. On December 9, 1917, General Allenby marched into Jerusalem without a single shot being fired, and the Muslim powers were evicted. The number 1290 quoted by Daniel in relation to the setting up of "The abomination of desolation" is just 30 day/years beyond the events of the "1260 day/years". And what happened? Remembering that the Hebrew year commences on the Feast Day of Trumpets, which falls somewhere between late September and early October because of the Lunar Calender, the release of Jerusalem in December, occurred in the Hebrew equivalent year of 1918. Thus we refer to the date as 1917/18. Now the number 1290 which was quoted by Daniel in relation to the "Abomination of desolation" is 30 years later than the 1260 number. Thus, adding 30 years to 1917/18 brings us to 1947/48. What happened then is simply a matter of history. The agreement to hand the Holy land and Jerusalem to anti-Christ Zionist Jewry took place in 1947, whilst the actual hand-over occurred in 1948, exactly fulfilling Daniel's prophecy regarding the establishment of "The Abomination of Desolation" being set up in the Holy Place. To complete the overall picture, the 12th verse of Daniel's 12th chapter reads;

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

It will be readily seen that this number of 1335 day/years is 45 years later than the previous period of 1290 days. So in its prophetic application this brings us to the years 1992/93, the very time when Great Britain entered the Common Market, thus violating the specific command of God Almighty that she should not be reckoned among the nations. Those who lived to see this event are stated as being "blessed", because we are now witnessing before our very eyes the final events God has decreed for these "last days" prior to "The Day of the Lord".

It is no wonder then that the disciples asked the Lord regarding His coming, and the end of the age, for our Lord Himself referred to His coming in the last verse of Matthew 23:39;

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

The concept of Christ's Second Coming was not foreign to the disciples, even though they had little, if any, idea of its full ramifications. They would surely have been aware of the circumstances as later recorded in Luke 1:31-33;

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

They would have been quite conversant with the parables which the Lord had taught them, for instance, that of the "Husbandman" recorded in Matthew 21:33-43;

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Again, he sent other servants more than the first: and they did unto them likewise.

But last of all he sent unto them his son, saying, They will reverence my son.

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast him out of the vineyard, and slew him.

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

They may not have realised the full significance of these parables at the time, but I feel certain that they placed within their minds the understanding that there was much more behind what the Lord was telling them than merely the destruction of Jerusalem and the Temple within the foreseeable future.

And I have no doubt whatsoever that the Lord's parable of the tares as recorded in Matthew 13:36-43 would have also been uppermost in their minds, as it spoke specifically of the end of the age events.

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered and said unto them, He that soweth the good seed is the Son of man;

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The fact that the disciples' minds were whirling around in some form of confusion can only be expected, because they did not have the benefit of the knowledge which we now possess as to how accurately the Lord's words have been fulfilled. No wonder Daniel said that those of us who lived in these last days would be "blessed", or "happy". The disciples were seeing the beginning of the end. We are seeing the end of the end.

The Lord's reply to the three questions asked by the disciples is most interesting. It is obvious by the very nature of His reply that He understood that the disciples considered the second and the third questions as being coincident in timing. But it was necessary for them to understand the conditions appertaining to the third question, that is, "the end of the age", in order to fully grasp the significance of the second question, "the sign of Thy coming". And His immediate reply is one which sadly has not been too accurately observed, by the majority of our religious leaders, and subsequently by their followers.

Both Matthew and Mark repeat the warning given in Luke 21:8;

"And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them."

Now what did the Lord mean when He referred to the many who would come and claim to be Christ? Let me ask you a question. How many people have you heard of who have claimed to be Christ? Several, no doubt. But the Lord said that there would be "many" who made this claim. So how do we explain this?

The answer lies in the understanding of the meaning of the word "Christ". The Greek word used is "Christos", and means, "Anointed". It certainly applies to our Lord as the 'anointed One' of God, but it also applies to Israel as "the anointed people of God." Any one, or any thing which is anointed of God is referred to in terminology as "Christos" or "Christ". Now let us have another look at the Lord's statement in this light.

"for many shall come in my name, saying, I am anointed."

Does this ring any bells with the reader? How many times have you heard ministers claiming that they are 'anointed', and then go on with the most arrant drivel that you could possibly hear. How many times have you heard members of the congregation rise and claim to be 'anointed', and then proceed to tell the congregation false statements which in many cases are in complete opposition to what the Lord has said in His Word? Once they say those magic words, "Thus saith the Lord", no one is game to oppose what they say lest they be seen as rejecting what is supposed to be what God is saying. Perhaps it wouldn't hurt too much for congregations to be trained in what Jeremiah warned in Jer. 23:31-32;

"Behold, I am against the prophets," declares the LORD, "who use their tongues and declare, 'The Lord declares.' Behold, I am against those who have prophesied false dreams," declares the LORD, "and related them, and led My people astray by their falsehoods and reckless boasting; yet I did not send them or command them, nor do they furnish this people the slightest benefit," declares the LORD."

The message from the Lord regarding the prophets is clear. "Without a full understanding of what I am about to tell you, **"DON'T BELIEVE THEM."** (to be continued).

OUR PROTECTIVE GOD.

By Bruce Horner.

PART 18.

The Deliverance of Jerusalem.

The war in Palestine had actually begun in January 1915 with a Turkish offensive against the Suez Canal. It was easily beaten off, but when in 1916/17 the British, commanded by General Sir Archibald Murray, counter-attacked across Sinai laying a railway and a water pipeline as they went, they were held at Gaza on the southern edge of the fertile Palestine plain and severely repulsed. It was a shoddy performance - "Nobody could have saved the Turks from complete collapse," said Lloyd George, "but our General Staff" - and in June 1917 General Allenby was sent from France to redeem it. Lloyd George was to give the responsibility to Allenby of presenting the British Empire with a Christmas present - the capture of Jerusalem from the Turks.

GENERAL ALLENBY

It has been written of General Allenby that he was a man of few words and of prompt action. Although he had a remarkable executive force and was full of resourcefulness, he was modest and avoided all unnecessary show and pretentious exhibition. From the moment that Lloyd George saw the rugged cavalry officer, he liked him.

Allenby was not keen on going to the Middle East. General Sir Beauvoir de Lisle saw Allenby at the Grosvenor Hotel in London before he left for Cairo and was told "The last man failed, and I do not see why I should succeed." Sir Beauvoir, who was later to preach a sermon at St. Martin-in-the-Fields regarding the capture of Jerusalem, consoled him with the Biblical predictions contained in a book published in the 1880s by Dr. and Mrs. H. Grattan Guinness, - 'Light for the Last Days.' These predictions pointed to 1917 as the year of the delivery of Jerusalem from Turkish rule. Allenby was much impressed by

these predictions as he also was by a book called 'Fullness of the Nations', written by another eminent prophetic Biblical student - Dr. H. Aldersmith (MB London, FRCS). In this book, Aldersmith said Jerusalem would fall to Great Britain in 1917. As well as meetings with government and military officials, Allenby was summoned to a meeting with the First Sea Lord - the redoubtable Lord Fisher. This summons puzzled Allenby. Did the Royal Navy wish for a higher profile in the coming campaign, as befitting the Senior Service? Allenby would soon find out.

In one of the most extraordinary discussions of the entire war - recorded for posterity by Lord Fisher's secretary - Allenby was told that he would be, as Commander-in-Chief, God's instrument for Jerusalem's capture in December 1917. Stunned by the frankness of Lord Fisher's revelation, Allenby politely asked how Britain's most distinguished living sailor had come to this deduction. The hours rolled by as Lord Fisher explained to Allenby the Israelitish origins of the Anglo-Saxon-Celtic peoples, the covenants made by God to the nation of Israel, Israel's position in the latter days, the Biblical prophecies that had ordained the growth of the British Empire, and lastly the prophesies relating to the capture of Jerusalem in December 1917.

Lord Fisher also told Allenby that aircraft (as birds flying - Isaiah 31:5) would be absolutely essential for the success of the campaign. Allenby eventually took his leave of Lord Fisher while thoughtfully considering all that had been said.

Armed and fortified with this knowledge, General Allenby arrived in Egypt like a whirlwind. It was not long before many officers, who spent too much time propping up the bar in Shepherds Hotel in Cairo, found themselves on the boat back to England and the not quite so comfortable conditions in the trenches and dugouts on the Western Front. Allenby's purge of the dross was very thorough and he inspired new hope and confidence into what had been a rather dispirited army. Seldom in the course of military history has the personality of a new commander had such an electrifying effect on his troops.

'Allenby's campaign was going to be fought with a maximum of snare and subterfuge. He surrounded himself with staff officers of high intelligence, sometimes of scholarly learning, and moved his headquarters from Cairo to the Sinai. There he studied every aspect of Palestine - its history, its geography, its

flora and fauna, and its resources. He used a copy of George Adam Smith's *Historical Atlas of the Holy Land*, given to him by Lloyd George, as a campaign aid. He also read Herodotus and Strabo, and pored over the Old Testament. Around him he assembled an army of astonishing complexity, like a crusade. It included soldiers from Britain, Australia, New Zealand, India, South Africa, and smaller contingents from Egypt, Singapore, Hong Kong and the West Indies. In the Arabian Peninsula to the south, British agents had been encouraging Arab tribal leaders to launch their own rebellion against Turkish Suzerainty, and raiding posses of Arab camelmen, often led by British officers, were already active - blowing up Turkish railway lines and harassing Turkish garrisons in the Hejaz.' (Morris - *Farewell the Trumpets*). The most famous of these British agents was T.E.Lawrence, later to be known as 'Lawrence of Arabia'.

Allenby's attack was to be the last great cavalry campaign in history. He fought it as a cavalryman making sweeping use of his 28,000-odd British, Australian and New Zealand Horse of the Desert Mounted Corps, not forgetting his infantry which was numerically the largest component of his attacking force.

Among the famous regiments of the British Army assembled in Sinai, there were men who were to write a new chapter in the history of British arms. They had been seen at Gallipoli. On their slouch hats they carried the sunburst badge of the Australian Commonwealth Military Forces and plumes of emu feathers. These were the men of the Australian Light Horse, later to become legendry, mounted on their equally famous horses, the Australian Stock horse - the 'Waler'

(a shortened form of New South Wales where they were bred). Other hats carried the badges of the regiments making up the New Zealand Mounted Rifles, who together with their Australian comrades were known as the ANZACs. These men were the descendants of hardy British pioneers - tall, lean powerful, and cocky, with an easy air of freedom about them. Tanned from the Mediterranean sun and elated by the adventure of foreign travel so far from home, and above all self-reliant, these men more than anyone, apart from T.E.Lawrence, gave the campaign its epic allure. As one historian later wrote - "They brought to the army a loose-limbed authority all of their own, as though they were not the subjects of events, but their sardonic masters." Many of the survivors returning to Australia and New

Zealand encouraged the teaching that the British people are descended from Israel of old, as a witness to their experiences in Palestine.

ALLENBY PREPARES

Meanwhile, preparations went on apace. Allenby was well aware that even the best laid plans could fall apart. He had seen it happen before in the Boer War and on the Western Front. Little if, if possible would be left to chance. British Infantry were trained to march on decreasing amounts of water in order to acclimatise them for operations. Some 150,000 horses with mules and donkeys were assembled and 60,000 camels procured. These camels were to keep the men and horses supplied with water. Each camel could carry 24 gallons of water.

In my previous talk I spoke about the taking of Beersheba and the eventual taking of Gaza, an event which precipitated the removal of General Murray and the introduction of Allenby as Chief.

Despite the loss of Gaza, the Turks fought to save their army with bitter rearguard actions. Their retreat was entirely orderly and certainly not a rout. One rearguard action was only overcome after a splendid cavalry charge by the Worcester and Warwickshire Yeomanry in the best traditions of the British cavalry. Though not so dramatic or large as the charge before Beersheba, it was equally as brave and casualties were heavy. Such were the Turkish rearguards. These, together with the everlasting water supply problem, made the advance up the coastal plain slow.

However, despite these problems the Anzacs had linked with British infantry advancing up the coast, and the Desert Mounted Corps formed a great scythe blade across western Palestine, from the Judean hills to the sea. The Royal Flying Corps attacked the retreating Turkish columns constantly and reported the Turks were now in considerable confusion. However, the Turkish Army halted in their retreat northwards, at the Ramleh-Junction Station on the railway line from Jaffa to Jerusalem, and dug in. Although they constructed defensive positions, they were overrun by the advance of the 52nd (Lowland) Division and the 75th English (Territorial) Division. Many prisoners were taken and on 14 November the Junction Station was occupied. Mounted troops pressed northwards. Naaneh, Ayun Kara and

THE COVENANT VISION.

Gezer were captured in brilliant attacks and later on the same day Ramleh and Ludd fell. On 16 November Jaffa (the Biblical Joppa, now Tel Aviv) was occupied without opposition.

That Allenby had advanced some fifty miles in ten days was remarkable, for the Turks were tough fighters and the British supply column was getting longer every day. Palestine had been a very difficult country for the invader since Biblical times. As Sir George Adam Smith states in his 'Historical Geography of the Holy Land': "Everything conspires to give the inhabitants of Palestine easy means of defence against large armies. It is a country of ambushes, entanglements and surprise where large armies have no room to fight and the defenders can remain hidden."

Before the campaign proper started, Allenby's written instructions concerning Jerusalem were clear. In an order of the day to General Chetwode, he wrote: "I place no restriction upon you in respect of any operation against Lifta or the enemy lines to the south of it, except that on no account is any risk to be run of bringing the city of Jerusalem or its immediate environs within the area of operations."

The advance towards Jerusalem really started on 18 November. The Turks were now divided into two armies, one down on the coastal plain and retiring towards the Plain of Sharon, and the other in the hills, east towards Jerusalem. The British plan was to cut the Nablus-Jerusalem road to prevent any supplies being brought in from the north, and to make a pincer movement round the southwest and also round the northeast. A gap was to be allowed in the northeast to give the enemy the opportunity of escaping should they decide to do so. The idea was to avoid any street fighting within the Holy City, which would be very bitter and very destructive. Seasonal rains which had been overdue, now arrived. Immediately the night temperatures dropped and the British infantry shivered in their summer khaki uniforms. Communications were severed and roads disintegrated into quagmires. On the Palestinian frontier the Wadi Ghazi flooded and the rail link was destroyed. Artillery could not move off the main roads. By 20 November the operations were in jeopardy as much from the weather as from the Turks. God's timetable for the capture of Jerusalem, as Allenby knew, was being imposed on his army.

The 75th Division, with the 11th (South Australian and Queensland) Light Horse Regiment, advanced along the Jaffa-

Jerusalem Road towards Ramallah, the probable site of the Biblical Arimathea, while the 52nd Division entered the vale of Ajalon, the scene of the incident, when, at Joshua's command, the moon and the sun stood still before the children of Israel. Advance units of the 52nd Division got as far as El Gib, the Biblical Gibeon where King Saul of Israel had his headquarters, a few miles northwest of Jerusalem.

On 21 November, Turks were discovered on the heights of Nebi Samuel - the home and burial place of the prophet Samuel. The Crusaders called the heights 'Mons Gaudii' - Mountain of Joy - because from here they caught their first sight of Jerusalem. These heights were the 'key' to Jerusalem and the place where Richard I - Coeur de Lion - had halted and turned his face in remorse from the prize of the Third Crusade. On the evening of 21 November the 75th Division attacked uphill in failing light and took the summit by midnight. This proved to be the first crucial gain in the battle for Jerusalem and henceforth the 75th Division (the last British Division formed during the First World War) adopted an heraldic 'key' for their divisional badge. The Turks counter-attacked three times, subjecting the heights to artillery bombardment which caused heavy British casualties and destroyed the mosque on the summit. The hand-to-hand fighting was bloody, but the 3/3rd Gurkhas and the 2/4th Hampshires defending the mosque and summit held on - just.

For many British soldiers the campaign had a timeless, dream-like quality about it. For despite the daily discomfiture of soldiering, Biblical events and events of bygone days crowded the minds of the men as they fought for and gained place after place of which they had heard from the lips of their parents, teachers and ministers. It was not unusual for the officers to inform their men regarding the historic significance of the places before they were taken. This is not romantic nonsense, but can easily be discerned by reading the diaries that many soldiers kept. Major John Robertson said in his book *'With the Cameliers in Palestine'*, "I have seen a group of a dozen men lying around a trooper who had a copy of the Bible, and who was reading out the story of Samson at Gaza, and wherever the column moved, inquiries were constantly made as to the history of the places passed."

JERUSALEM IN SIGHT

However, the spectre of assaulting Jerusalem haunted many,
THE COVENANT VISION.

knowing full well the sullen ferocity the Turks could show in defence. But spreading from regiment to regiment, from padre to padre, there was a feeling that something unusual was about to happen. Some said that Biblical prophecy was about to be fulfilled, some dismissed this, most preferred to wait and see. Few felt the Turks would retreat from Jerusalem. In fact, to stiffen the Turkish soldiers and to intimidate the civil and ecclesiastical portion of the city, the Turkish Commander, Ali Fuad Pasha, issued a special proclamation which was placed conspicuously all over Jerusalem. It read in part:

"Jerusalem the Holy, which during thirteen centuries has been the second religious site of Moslems, and the first religious site to Christians, has until now been protected by Turkish soldiers, striving for general unity under the shadow of the Ottoman Sultanate. The Turkish soldiers shall resist to the last soul against the enemy who is trespassing against these blessed sites. We shall not desist from the use of everything necessary for the protection of the kingdom. Therefore let everyone rest assured as to the order and discipline of the Ottoman Soldiery. The victory is for God..."

In the meantime over two thousand donkeys and camels were travelling the mud-covered roads and climbing the slippery hills with provisions and munitions from Jaffa for the British troops. However, many of the frontline British soldiers were existing on fresh air as worsening weather had prevented some essential food supplies reaching them.

In the last days of November 1917 and in the early days of December 1917, the Turks counter-attacked in the hills and valleys surrounding Jerusalem. The fighting as always was hard but the Turks were repulsed and British troops began their preparations for the assault on Turkish positions around Jerusalem. On the night of 7 December 1917 a very fierce storm broke, adding to the expectancy of friend and foe alike. At dawn on 8 December, in the midst of rain and wind, the 60th (London Territorial) Division with the 74th (Yeomanry) Division stormed and took strong defensive positions to the west of Jerusalem.]

The 53rd (Welsh) Division, having advanced up the Hebron Road and occupying Bethlehem, had to fight very hard for the Mount of Olives. And the Turks were only defeated after numerous bayonet charges. Near sunset on 8 December, British

troops passed Lifta and came within sight of Jerusalem. A sudden panic fell on the Turks west and southwest of Jerusalem. Cavalry and transport columns broke ranks and galloped furiously cityward along the Jaffa road. In passing, they alarmed all units within sight or hearing and the infantry arose and fled bootless and without rifles, never pausing to think or fight. While the shades of night hung about the Holy City, Turkish guns fired continuously to cover their retreat. German and Turkish officers, wild with rage, tried to rally the retreating rabble, but to no avail. This day, December 8, was the Feast of Hanukkah commemorating the deliverance of Jerusalem by Judas Maccabaeus many years ago. Towards midnight the Governor of Jerusalem, Izzet Bey, smashed all the instruments in the telegraph office and wrote a letter of surrender. At 2.00 am on Sunday, 9 December, tired Turks began to troop through the Jaffa gate from the west and southwest, and anxious watchers peering out through the windows to learn the meaning of the tramping, were cheered by the sullen remark of an officer, "Gitmaya mejbuz" (We've got to go), and from 2.00 am to 7.00 am the Turks streamed through and out of the city, which echoed for the last time their shuffling tramp. By 7.00 am on Sunday morning the last of the Turkish soldiers were passing out through St. Stephens Gate on the east and making their way along the Jericho road.

JERUSALEM SURRENDERS

The Mayor of Jerusalem, with the letter of surrender from the Governor, Izzet Bey, and accompanied by a few frightened policemen, came out of the city bearing a white flag and attempted to surrender the keys of the city to a party of cooks of the London Regiment who had lost their way. They then tried to hand them over to Sergeants Hurcombe and Sedgewick of the London Regiment, who, unused to the politics of total surrender, directed them to a group of gunner officers who were too busy to be bothered as they were trying to get their guns into a good firing position for the coming assault.

Eventually the surrender party managed to contact General O'Shea of the 60th Division who graciously accepted the surrender of the city, much to the relief of the Mayor of Jerusalem, who had spent the entire morning of 9 December trying to surrender.

The news flashed around the British Army that the Turks had

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gone. This was treated with a mixture of relief and incredulity. British patrols approaching the grey walls passed through the gates and took charge of the city. The citizens of Jerusalem who had feared that they and their city would be destroyed, rejoiced with clapping of hands and shrill cries of delight. Women threw flowers into General O'Shea's car and spread palm leaves on the road. Old men kissed the gun carriages as they rolled by. Hysteria prevailed everywhere. As soon as the Turkish Army had left the city, and even before the last had gone, crowds stormed the Turkish barracks. In revenge for repeated and severe requisitions, the barracks were thoroughly looted. British soldiers, in a firm but good-natured manner, put a stop to this behaviour and protected enemy prisoners, some of whom were Austrian and German.

'In those days, the walled city of Jerusalem stood almost uncluttered by suburbs on its rocky site. Its seven gates were still its everyday entrances and exits, and its ramparts, undulating with the lie of the land, were as complete as they had been in the time of Saladin and Richard I - Coeur de Lion. The British Army was now encamped outside - bivouacked among the olive groves. They lay there just as armies might have lain in Biblical or Medieval times with the smoke from the fires rising all round the city and the dust from their vehicles and horses in plumes across the landscape.' (Morris - *Farewell the Trumpets*).

For many soldiers resting in the olive groves before moving north, it was a time for reflection. To them there was more than good luck and chance in this unexpected victory. Some felt they were a part of a great divine plan, others sought out officers and regimental padres who had told their men there would be no fighting for Jerusalem, and this prediction had been fulfilled. The average soldier, then as now, was not overly religious or sensitive, but most felt they had been witness to an event of overwhelming historical and perhaps prophetic importance, the significance was much discussed.

JERUSALEM TAKEN

"On 11 December 1917, Allenby entered Jerusalem simply and quietly on foot. He went through the Jaffa Gate - 'the Gate of Friends' in Arabic. The last foreign visitor of any eminence had been the Kaiser who had arrived there in 1898 in a ceremonial entrance of preposterous pomp. Allenby's entry was in total

contrast. He was more like a pilgrim than a conqueror. The troops who were drawn up as a guard of honour, English, Irish, Scottish, Welsh, Australian and New Zealanders, were dressed in their battle-frayed khaki as was Allenby himself. The heady mixture of the Jerusalem populace with its Greek, Armenians, Arabs, Christian nuns and Muslim Imams, pressed behind the soldiers, stood on roofs and lined balconies of houses. No guns were fired and no flags were flown. Only the bells of Jerusalem rang.

Behind Allenby walked the American, French and Italian military attaches serving with his armies, and a group of British staff officers - one in particular wearing a crumpled and ill-fitting uniform. This was T.E. Lawrence, who was leading the so-called Arab Army along the line of the Hejaz railway, protecting Allenby's eastern flank in Palestine. Like Allenby, Lawrence thought the entry into Jerusalem was the supreme moment of the war. On the steps of the citadel - St. David's Tower, where some scholars believe Pilate passed his judgement on Jesus Christ - Allenby read a proclamation declaring Jerusalem to be under the jurisdiction of the British Empire and guaranteeing freedom for all sects in the city. Indian Mohammedan troops were provided as a guard at the Dome of the Rock." (Morris - *Farewell the Trumpets*).

Lloyd George's hope of the capture of Jerusalem as a Christmas present for the British Empire was now a reality.

Allenby himself summarised his victory thus, 'In forty days many strong Turkish positions have been captured, and the Force has advance some sixty miles on a front of thirty miles. The enemy has been heavily defeated, only the nature of the country saving him from complete destruction. Over twelve thousand prisoners and more than one hundred guns had been taken, and the Turkish casualties for the period were approximately 25,000, almost half as many again as the British which were about 18,000. Jerusalem has been captured without damage to a single sacred building.

Mr. W.T. Massey, who was the official correspondent for the Palestine campaign, wrote this eye-witness account of Allenby's official entry into Jerusalem as Commander-in-Chief.

"Outside the Jaffa Gate was an Imperial guard of honour drawn from men who had fought stoutly for victory. In the British guard of fifty of all ranks were English, Scottish, Irish and Welsh troops. Opposite them were fifty dismounted men of the

Australian Light Horse and New Zealand Mounted Rifles. The General entered on foot by an ancient way, the Jaffa Gate. A small, almost meagre procession consisting of the Commander-in-Chief and his staff, with the guard of honour - less than 150 all told - passed through the gate unheralded by a single trumpet note; a purely military act with the minimum of military display told the people that the old order had changed, yielding place to the new. The procession came to a halt at the steps of the citadel. Here the Commander-in-Chief and his staff formed up on the steps with the notables of the city behind them, to listen to the reading of the Proclamation in several languages."

AS BIRDS FLYING - Isaiah 31:5

"As birds flying, so will the Lord of hosts defend Jerusalem, defending also he will deliver it, and passing over he will preserve it." - **Isaiah 31:5**

The development of the aeroplane had been so swift that it is easy to forget the first recorded flight was piloted by Orville Wright in 1903. Aircraft development was accelerated by World War I, despite some initial reservations by conservative thinking Army Staff Officers, especially on the British side. However it soon became clear that aircraft could have many more uses other than reconnaissance. In fact, the use of the aeroplane as a weapon was to herald a new and awesomely destructive phase of warfare.

Up until 1917, the Turks had enjoyed superiority in the air. German airmen had been supporting the Turks since July 1916. German aerial strategy had been to send some of its most advanced aircraft to each of its operational theatres in the belief that quantity did not offset quality. British airmen, who had engaged superior German machines in the Middle East, had agreed with this theory all along. Allenby realised that air supremacy must be wrested back from them if the campaign was to have any chance of success. A fortnight after his arrival, Allenby cabled home a list of requirements in men and materials which included over sixty modern aircraft.

When one reads the records of the journalist on the spot - W.T.Massey or Colonel A.P.Wavell (later Field Marshal Lord Wavell), or the book *With Allenby in Palestine* by Lowell Thomas, quite apart from official Royal Air Force records, the fact is undeniable that the secret of the success that crowned

Allenby's achievement was absolute domination in the air - secured by British airmen 'as birds flying'. From 1917 onwards, with modern S.E. 5A's and Bristol Fighters, the enemy airmen had almost been driven from the skies. The British could see by means of aerial reconnaissance, every move the Turks made, whilst denying the enemy (except for the incident mentioned before the attack on Beersheba) the same ability. 'As birds flying', the Royal Flying Corps also rendered incalculable service by machine-gunning, bombing, and spotting for the artillery and the Royal Navy.

Palestine has always been a difficult land to attack, and facing modern weapons made this task even more formidable. It must be reiterated that without control of the air, the British campaign in Palestine could well have ended in total disaster. The Royal Flying Corps, 'as birds flying' had a central role to play in the fighting for Jerusalem. By October, Allenby had 4 Royal Flying Corps Squadrons and 1 Kite Balloon Company, facing Gaza. The Bristol F2B Fighter which arrived in September, was powered by a Rolls-Royce engine and reached speeds of 192 mph.

PROPHECY FULFILLED

Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets. Amos 3:7

In his biography of General Allenby, Field Marshal Wavell recounts a saying among the Arabs which was well known to the Turks. "When the waters of the Nile flow into Palestine, then will a prophet of the Lord deliver Jerusalem from the Turkish yoke." The Arabs called Allenby 'Allah-en-Nebi' which means 'prophet of the Lord', and indeed the waters of the Nile did flow into Palestine via the pipeline laid all the way from the Nile delta by the Royal Engineers. The leader called by the Arabs the 'prophet of God' did drive the Turks out of the land. The deliverance of Jerusalem was accomplished in forty days (31 October: Beersheba falls - 9 December: mayor surrenders Jerusalem), a familiar period in the Biblical history of Palestine. Although the Royal Flying Corps was grounded by very bad weather conditions during the first few days of December 1917 which culminated in the capture of Jerusalem, the combined effect of new and efficient aircraft and the new spirit of aggression within the ranks of the aircraft completely reversed

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the position of air superiority originally held by the Imperial German Air Force. The Royal Flying Corps absolutely cleared the skies above Palestine by the first few days of December 1917, before the weather deteriorated. How accurately this fulfilled the writings of the Hebrew prophet Isaiah, for he writes: *As birds flying, so will the Lord of Hosts defend Jerusalem, defending also he will deliver it, and passing over he will preserve it.*" This you read in the Old Testament written two and a half thousand years ago.

Once Jerusalem had been occupied by British troops, the Turks made up their minds to get the city back at any cost. Heavy shelling took place and attempts were made to bomb from the air. However, the shelling failed as did the attempts to bomb. The human agencies which God used to fulfil the promise of Isaiah 31:5 are identified on page 204 of the journalist, W.T.Massey's account of the campaign - "The official entry of Allenby was made while there had broken out considerable fighting to the north and east of the city, where our lines were nowhere more than 7000 yards off. The bursts of musketry were carried down on the wind, while droning aeroplanes in the deep blue vault overhead told of our flying men denying a passage to enemy machines." British bombing of the Turkish artillery was completed without aerial opposition and shelling ceased with little damage done.

In the special order of the day, on 15 December when General Allenby thanked his troops for their work in the deliverance of Jerusalem, the Commander-in-Chief made this reference to his airmen. "Throughout the operations, the Royal Flying Corps have rendered invaluable assistance to all arms and have obtained complete mastery of the air".

Again, on 27 December, the Turks made thirteen determined attacks. During this period of fighting, the inhabitants of the 'delivered' city were on the roofs of their houses, praying that the British might have strength to withstand the attacks. The attacks all failed, mainly, according to Turkish prisoners, because of the bombing and machine-gunning by aircraft - "like a flock of angry birds" said one captured officer.

To commemorate their part in the liberation of the Holy Land from four hundred years of Turkish domination, their service in the Middle East, and their central role in the deliverance of Jerusalem in 1917, Number 14 Bomber Squadron adopted as a

motto the words: 'I spread my wings and keep my promise'. This is the English translation from the Arabic motto which is an extract from the Koran. This motto was suggested by His Highness Emir Abdullah of Transjordan, as he felt divine intervention had saved Jerusalem from destruction in 1917 and that aircraft were central to God's plan for this.

Well did the prophet Zechariah say that Jerusalem was to be, in ages to come, a cup of trembling as it still is in this present age. But to those interested in prophecy, it is even more remarkable that three other Old Testament prophets foretold the precise day, date and method by which Jerusalem would be delivered from the Mohammedan power approximately twenty-six centuries before it happened. In today's climate of opinion, such stories would be greeted with the utmost incredulity, but now let us see how precisely they were fulfilled.

The prophet Isaiah (31:5) says that God, in some far distant time in the future, would defend, deliver and preserve Jerusalem and he used a special phrase - 'as birds flying', a curious way to write of a capture of a city.

Thus it is an astonishing link with Isaiah's writings that in 1917 AD the city was in fact, both delivered, defended, and preserved without any damage for three reasons:

1. General Allenby expressly ordered that no fighting should take place within the Holy City.
2. Allenby's aim was to attack the Turks at Lifta to the north of Jerusalem, to encircle the enemy and at the same time leave him a way out, so that the Turk would find himself forced to evacuate the city without it being damaged by fighting. This plan succeeded.
3. The Royal Flying Corps had by this time completely dominated the skies over Palestine.

The Church of England's Prayer Book had in it's morning lesson for 8 December 1917, Isaiah Chapter 31, which of course included verse 5. December 8 was the date that the Turks began their disorderly retreat from Jerusalem. From thousands of scriptures which could have been chosen for December 8, the very prophecy which was to be fulfilled on that date happened to be the lesson!

In the Prayer Book of Edward IV, 1552, the chapter Isaiah 31 was the lesson for December 12. In the revision in 1662, it became the lesson for December 9, while in the revision in 1872

it became the lesson for December 8. Thus for 365 years Isaiah 31 was the lesson for the very days in December during which Jerusalem would be delivered from the Turks to Israel-Britain.

As previously mentioned, Dr. Grattan Guinness was bold enough in 1886 to predict from Biblical prophecy, the very year 1917 when Jerusalem would be delivered. This was confirmed in 1898 by Dr. H. Aldersmith - another student of Biblical prophecy. He also stated privately that he believed some type of flying machine would play a major role in this deliverance.

In a previous talk we have already discussed how Daniel records that, in a crucial time towards the end of the age, Jerusalem would be delivered from the abomination of desolation (Moslem power) after 1335 days. The Mohammedan calendar begins in 622 AD. Thus their year 1335 is our 1917 AD. Other time factors were also discussed.

It must surely be beyond all reasonable doubt that all these extraordinary prophecies cannot be just coincidence! Many incidents related in the history of this campaign also bear the stamp of an overriding divine omnipotence - the decision of the Royal Navy to cease trying to force passage past the Turkish forts when, as the Turks revealed after the war was over, they had decided to submit on the next attempt because they were out of ammunition and morale was low, thus making Gallipoli the alternative plan; the defeat at Gallipoli making a campaign in Palestine to defeat Turkey, and therefore take Jerusalem, a necessity; the landing at Gallipoli being made at the wrong beach because of errors in the Royal Navy maps being a huge contributing factor to that defeat; Allenby's interest in divine prophecy and the identification of Britain and kindred peoples as being of Israel; Meinertzhagen's brilliant plan of deception to fool the Germans; the shooting down of a German spotter plane before the attack on Beersheba; the desperate charge before nightfall to secure the wells at Beersheba; the seconds between success or disaster as the engineer began to destroy the wells at Beersheba; the delays experienced on the road to Jerusalem that ensured the British Army would reach and occupy the city according to God's timetable and not Man's; and the unexplained panic the Turks showed on the evening of December 8. The Almighty always has the last word.

After taking Jerusalem and fighting off Turkish attempts to recapture the city, Allenby pressed northward. After many notable actions, the finale of the campaign was the devastating

victory of Megiddo - the Armageddon of the ancients - in September 1918. There, on the plain of Esdraelon in one of the most absolute victories of the entire imperial record, the British destroyed the Turkish armies in Syria, effectively putting an end to the Ottoman Empire. The rest is more recent history. Britain administered Palestine under a mandate from the League of Nations until 1948. Under the terms of the infamous Balfour Declaration of 1917, Britain guaranteed a home for the 'Jewish' people, thus destroying all the promises made to the Arabs for their support in the campaign against Turkey, and it is interesting to note that it was signed by the British Cabinet on the very day of the glorious charge on Beersheba by the Light Horsemen. The British Government capitulated to the demands of the Zionist Federation represented by Lord Rothschild and backed by Jewish international bankers to whom Britain was in debt. Wholesale Jewish immigration to Palestine began almost immediately, reaching a climax in the years 1945 to 1948. Jewish terrorist groups from 1940 onwards (some led by future politicians and a future Prime Minister of Israel), launched a campaign of murder against the British who were trying to keep the peace, and of terror, killing and displacement of the Palestinian Arabs. All the promises to the Arabs which Lawrence had been empowered to make on behalf of the British Government were broken, and Lawrence resigned a broken, disappointed and disillusioned man, never to be seen as a public figure again, even to the extreme necessity of changing his name to avoid recognition.

LAST THOUGHTS

Military historian H.S.Gullett described the Light Horsemen : "One of the finest horsemen of the world, and breeding the world's best horses of their kind, he indulges himself in no distinctive horseman's attire. He had none of that picturesque flashiness which cowboys of western America and the Canadian north west....A felt slouch hat, a shirt with the sleeves rolled to the elbow, long trousers, not particularly made for riding, boots, and very gentle spurs make up his everyday dress....The young countryman of the Commonwealth is neither a hard nor a regular drinker, but when his rare holiday comes, he engages whole-heartedly in a joyous demonstration. On occasions he did this at Cairo, and at other places abroad, and his high spirits and forceful, but as a rule quite harmless, carnivals sometimes led to

a misunderstanding in the minds of men who did not know the native wholesomeness of his life at home. Any study of the slender "crime" sheets of the light horseman throws a sure light upon his character. The worst offence discoverable is that of occasional physical violence, of blows struck in anger. But the tell-tale sheets are clean of all morbid or unmanly offences, and remarkably free from charges of desertion, cowardice, or disobedience while in action."

These remarkable young men, some as young as 15 years of age (they had lied about their age to join), were God's chosen vessel. These Light Horsemen fought their way across Sinai and Palestine, usually heavily outnumbered in their many battles. H.S.Gullett sums up their magnificent effort this way. **"Had the Anzac Mounted Division...been disabled in the early days of the Sinai campaign, it is extremely doubtful if Palestine would have fallen...."**

"The Light Horse" wrote General Sir Ian Hamilton, after inspecting twenty three regiments of the British Forces, "are the pick of the bunch...they are the real thrusters who would be held up by no obstacle of ground, timber, or water, from getting in at the enemy."

The young Anzac Light Horsemen were keenly aware that they were being used by the British as the "spearhead" of the invasion of Palestine. Time after time battles that appeared to be lost or "unwinnable" were salvaged, and victory snatched from the jaws of defeat when these dashing young horsemen were thrown into the fray. The Turkish and German forces were more afraid of the Anzacs than any force they had ever faced. Before their first encounter with the famed Turkish cavalry, who incidentally had been brought to the Gaza/Beersheba front especially to annihilate the Anzac Light Horsemen, Trooper Ion Idriess wrote: "All the Light Horse are wishing the Jacko cavalry would stand and put up a scrap against us, just to test us out. They have machine-guns, rifles, lances, revolvers, Arab chargers, swords and centuries of tradition...behind them, whereas we have only machine-guns, rifle and bayonets, the good old Aussie neddie, and I suppose the blood of Crusaders and buccaneers and bushrangers with us. So the odds ought to be on Jacko's side..."

After their first battle, Trooper Idriess wrote in his diary:

"The squadron chased down the Turkish Cavalry in a galloping fight using their sabres and revolvers but the 7th (Regiment's)

men just clubbed them from their horses. The Turks are terrified of the very name "Anzac"! And to think of all the preparations we made, all our grim anticipations on meeting those renowned Turkish cavalry! Any one of our squadrons will tackle an entire Regiment any old day (that's odds of around 5 to 1). Even though the Turks are supported by their guns from the fortifications behind.

"But the great charge at Beersheba seems to have terrified the Turks of 'the mad Australians', as the prisoners describe us... That one day must have been worth a lifetime to Chauvel. It saw him in victorious command of the greatest body of cavalry in the history of war."

Some idea can be gauged of the effectiveness of these Light Horsemen by the results they achieved. For instance in the British Army Sniper and Scout School of about 500, the majority were made up of English and Scottish Infantry with just a mere sprinkling of Australian Light Horsemen. Yet according to Henry Bostock in his book the "Great Ride": "On Saturday 12th, we fired over 700 yards and 1000 yards and the notice board showed I got top score. The first eight best scores were told to take part in a field day, or sham attack, on Monday. Five of those eight were Light Horsemen,"

Let me quote Ion Idriess again: "No doubt we are a queer lot, a scatter-brained, joking, laughing lot. Last night, the whole crowd were trying to sing comic songs. They made the oasis hideous with choruses of the most idiotic songs I've ever heard.... But the dearest memory, the memory that will linger until I die, is the comradeship of my mates, these thousands of men who laugh so harshly at their own hardships and sufferings, but whose smile is so tenderly sympathetic to others pain." (The Desert Column).

This account in the book "The A.I.F. in Sinai and Palestine" sums up the young Light Horsemen's attitude towards their beloved "mates".

"...the light horsemen observed a voluntary and unwritten law that no sound man should allow himself to be taken prisoner, and no wounded man should be permitted to fall into enemy hands. After two and a half years constant fighting only 73 light horse prisoners had been taken by the Turks, and most of these were wounded before capture. Not a single light horse officer was captured by the enemy. During the same period the light horse captured between 40,000 and 50,000 Turks..."

Finally, out of the scores of stories which might be told, H.S.Gullett shares this remarkable event.

"The night was very dark: Patterson hit the road some distance in advance of the West Australians, and at once came into contact with the head of a Turkish column moving on Jenin from the south. He had only 23 men, and it was clear from the tramp of feet on the metalled road that the Turks were in strength. While Patterson hesitated as to his course of action Trooper T.B.George suggested that they try to compel a surrender. Patterson agreed, and opened machine-gun fire over the heads of the approaching enemy. The Turks and Germans, confined to a narrow track between the high hills on either side...As the head of the column halted in confusion Patterson ceased fire and shouted to them to surrender. By a lucky chance a German nurse who spoke ready English was marching with the officers at the head of the column, and Patterson, advancing told her he was supported by a large force immediately behind. (Which was a huge lie - there was just 23 Australians) She interpreted Patterson's bluff to the officers, and, after a brief discussion, the column of 2,800 troops surrendered to the 23 Australians.

The handful of Light Horsemen who had been left in Jenin to collect and disarm the prisoners then passed a very ticklish night. A few score Australian were handling some thousands of Turks, who as they discovered the weakness of their captors, expressed disgust at their surrender, resentfully objected to being herded together, and made spasmodic attempts to escape. But the Light Horsemen, freely showing their swords (they had recently been issued with swords to replace their bayonets for cavalry work), rode confidently amongst them and the night passed without fighting. At Daylight, when Wilson was able to assemble his prisoners, he found that he had upwards of 8,000 enemy troops, including many officers of high rank, and a few hundred Germans, in his hands, together with five guns, several machine-guns, two airplanes, a wagon loaded with gold and silver money, and a large quantity of other booty."

Just looking at the official battle casualties gives some idea of how effective these young Light Horsemen were in combat. From September 19th to October 2nd 1917 the Australian Mounted Division suffered 21 killed and 71 wounded but managed to capture over 31,000 enemy troops!

In one week of battle the young Anzacs took on the entire

Turkish 4th Army, rode over 50 miles through rough terrain, killing thousands of the enemy, and taking some 10,300 prisoners for the loss of 27 killed, 105 wounded and 7 missing! And this! "About 100 men of the 4th Light Horse Regiment charged with drawn swords into the barracks which housed some 11,000 Turkish soldiers." "After some brief fighting, the shocked and startled Turks raised their hands in surrender!" (A.Olden)

Allenby believed in God. Frequently he would ask his staff to bow their heads and pray with him for the success of an attack with few casualties. One incident worthy of record was told to the Reverend Cecil Taylor by the New Zealand officer Colonel C.E.R.Mackesey CMG, CB, DSO. British artillery had come within striking distance of Jerusalem and were coming under fire from guns obviously within the city itself. Allenby did not want to fire back, feeling it would be unworthy of the British nation to fire on such a sacred spot. So deeply did Allenby feel about the matter that he cabled the Prime Minister Lloyd George for directions, and received a reply to the effect that the Cabinet left him free to do whatever he deemed necessary. Not satisfied, Allenby cabled the King for guidance. H.M.King George V replied, "Pray about it". Gathering his staff around him, Allenby followed the King's advice. Not long afterward the Turkish firing stopped and Allenby was told of the Turkish surrender. Was this the cause of the mysterious Turkish panic?

This account would not be complete without reference to one of the most fascinating aspects of General Allenby's extraordinary campaign in Palestine. That was the insistence by many men (officers and other ranks), that they had seen visions and angelic beings at various times. The first official mention was after the successful battle near Magdhaba in late December 1916. From the ANZAC commander (Lieutenant-General Chauvel) down through the officers and troopers, visions of ancient buildings, strange animals, lighted villages and angelic beings were seen en masse. Reports of angelic beings appearing during fighting occurred right up to the cessation of hostilities in Palestine in 1918. Again we note that men of all ranks swore that they saw them. Statements were taken from both Turkish and German officers who had witnessed the same manifestations. General Allenby called for detailed reports and interviewed some witnesses himself.

Finally, reading from Ecclesiasticus 44:1

*Let us now praise famous men
And our fathers that begat us.*



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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.

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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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**Be silent, O all flesh,
before the LORD:
for he is raised up out of his
holy habitation.**

Zechariah 2:13.

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