



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.

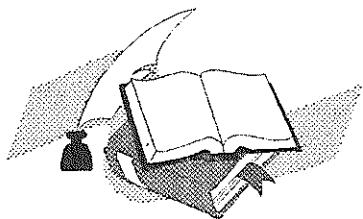
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned ONLY with what we believe the Word of God says and teaches.

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.

It was just 70 years ago, and I was seven. We boarded the passenger liner "Montoro" for my first overseas voyage. I well remember passing under the Sydney Harbour Bridge before it had been joined in the middle. We were on our way to Rabaul, on the island of New Britain, north of Papua-New Guinea. My father had commenced a building business up there during the depression some two years earlier, and we were at last re-joining him. We lived in a rented house at a place called Valour on the opposite side of the harbour to Rabaul. I well remember many times waking in the middle of the night to find my parents frantically taking all the crockery off the shelves and placing them on the floor so they wouldn't fall and break because of earth-tremors.

Some twelve months later we returned to Sydney on the "Machdui" (which was later sunk by the Japanese in Port Moresby Harbour during WW2), as mum was expecting her third child, who became my youngest brother. There was no way known that she was going to have him at the local hospital as they were in those days. After another two years we returned to New Guinea on the "Neptuna" (which was later blown up during the Japanese air-raids on Darwin), but this time to the mainland to a town called Wau, the centre of the goldfields in the highlands. We disembarked at a place called Salamaua, on the north coast, and I had my first flight in an aeroplane to Wau. It was a single-engined German Junkers. Mum and the baby sat up front in the open cockpit with the pilot, whilst Dad and my other brother and I sat on the cargo in the main cabin, and hung on for dear life to the ropes holding them down. We couldn't hear a thing for hours after landing.

As part of his business, Dad on one occasion flew to Rabaul to check on one of his contracts. It is a terribly hot place, and he and a friend decided one day to go to the local swimming baths to cool off, which was a portion of the bay fenced with shark-

proof netting, just opposite where we had lived a few years previously. They got out of their jalopy, and as they walked down to the water they were surprised to see some smoke rising from the middle of the baths. The smoke intensified very quickly, and as they watched, the tip of a cone started to arise from the water, out of which the smoke was emerging. As the cone grew larger by the minute, they realised what was happening. It was the formation of a new volcano, which was later given the name of "Vulcan". It was spewing pumice everywhere, and the road to Rabaul being already cut by a landslide, they headed for the hills. It entirely changed the shape of Rabaul Harbour, and the house in which we had lived a few years earlier, together with a little church into which many of the natives had taken shelter, was by now under some 20 feet of pumice, the natives being buried alive.

To make things more interesting, there was a severe electrical storm, and an older volcano on the opposite side of Rabaul township erupted in sympathy, hurling out great rocks the size of motor cars. Naturally, the township was devastated, as I witnessed a few months later when my Dad took me there for a visit.

No doubt you will be wondering why I am recounting this event. Well, volcanoes don't just happen on the spur of the moment. They are the final result of centuries of hidden forces working below the surface of which nobody, or at least very few, are aware. But the time comes when they burst forth to view, causing untold misery, devastation, and consternation. Their effects are felt in far distant places. We felt the earthquakes from hundreds of miles away, not knowing what had happened until Dad arrived safely back at Wau some weeks later. The most frightening aspect of this kind of event is that there is absolutely nothing that anyone can do about it.

As I thought back on this experience, I realised how indicative - if not prophetic- this was of our present position. For centuries, even millenia, powerful forces have been operating relentlessly under the surface of world events, totally unknown to the general public. Some 3,000 years ago Esau sold his birthright in exchange for material gratification, thus losing the blessing which then automatically passed to his brother Jacob to whom he had so carelessly and indifferently sold this birthright. When he realised the awesome results of his rash action, and that it could not be revoked, he promised that after his father Isaac

died, he would kill his brother Jacob, in order to retrieve this birthright. The entire history of the world ever since that day has been in some form or other, the result of this vow. The forces of Esau, or Edom, or Zionism, as his descendants became known, have been working relentlessly ever since to destroy his brother Jacob's descendants, the Anglo-Saxon-Celtic peoples, the champions of the Christian Faith. They were the Idumeans of our Lord's day. They became the founders of communism, and the source of every evil under which the Christian nations now suffer. Just as the volcanoes of which I spoke arose seemingly out of nowhere to devastate Rabaul in the late 1930's, so these destroyers have now arisen to full view. Their activities are no longer hidden. They don't have to be, as they fully realise that their plans are so far advanced, that we can now do nothing to stop their march of devastation to ultimate victory. Their problem is that they have reckoned without the intervention of the Lord God of Israel. He has set a time limit upon their activities beyond which they will not be permitted to pass. And just as we have, generally speaking, not realised the danger in which we have been placed by them, so they likewise have no idea of what is about to happen to them. God did not make all His wonderful promises to His Israel Nation and Company of Nations, just to see them destroyed by His sworn enemies. His Word is final, and without revocation, as we read in Isaiah 34:5; (NASB);

“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.”

So with this in mind,
have a very happy
and confident New Year.



The Heritage of Israel.

By Frank W. Dowsett.

Part Nineteen.

The Covenant & The Promises. Part 14.

The Palestinian Covenant.

In a previous issue, we studied the Old Covenant, being the first of the two CONDITIONAL Covenants which God made with His people Israel. In this study we will deal with the second of these Conditional Covenants, the Palestinian Covenant.

You will recall that under the terms of the Old Covenant, God promised to richly bless His people, and indeed, this Covenant constituted the marriage of Jehovah to His bride, Israel. But unlike the other six unconditional Covenants God made with His people, this Covenant of blessing was conditional upon the obedience of the nation to Him. God was not interested in promising them everything they wanted, and at the same time allowing them to do everything they wanted to do, irrespective of whether or not it met His requirements governing His wife's obedience to her Husband. The situation is easily recognised when we look at family conditions today, where in all too many instances, the parents give their children everything they want, irrespective of cost, and despite the fact of their disobedience and lack of proper respect for their parents. God

had no intention of setting up His family under such conditions. He expected, indeed demanded, that His wife, the nation Israel, would bring up her children, the members of that nation, in an atmosphere of complete respect and obedience.

But she didn't, and we now have the situation where the Israel people generally have become a nation of spoilt brats, who demand everything they want with no thought whatsoever of the consequences of their selfish actions, nor any respect for, or even knowledge of, the God to whom they owe their allegiance.

But whom do we blame for this situation? When for generations the children have been taught in their churches that God no longer demands obedience to His Laws, Commandments, Statutes, and Judgments, what else can we expect but the situation in which we now find ourselves, both as individuals, and as a nation.

Following the promises made by both parties to the Old Covenant, God proceeded to set forth the conditions which would automatically apply and become operative, dependant on whether or not His people obeyed or disobeyed His commandments. God is not a fool, nor does He abide fools. He made His requirements quite clear - indeed so clear that even a child could understand them.

In Deut. 4:5-6, Moses made this proclamation as to what God required of His people after they had settled in the land of Palestine; /

“Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.”

Later on, in Deut. 30:15-16, 19-20, God makes His intentions abundantly clear;

“See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep

his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it."

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

This command was not restricted to the land which Israel occupied at that time, but to all the lands which God had promised to Abraham's descendants in future years when they were to spread to the four corners of the earth. We read in Deut. 32:8;

"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."

The promise to our father Abraham, as recorded in Genesis 28:14 in regard to the future disbursement of his descendants was;

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

At the time when Israel was already living in Palestine, 2 Sam. 7:10 records the following promise;

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the

children of wickedness afflict them any more, as beforetime."

The scattering abroad of the Israel people, as stated above, is fully supported by the Apostle James in James 1:1

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad."

It is thus quite clear that these commandments which God gave to Israel were to apply to their future lands of residence as at that time, and was not restricted to the time they dwelt in Palestine.

So what were these commandments which resulted in either "life and good", or "death and evil"? We read of them in Leviticus chapter 26, and Deuteronomy chapter 28. In order for us to study them more easily, I will quote the relative verses in Deut. 28 which promise "life and good", that is "Blessing", and then those verses which promise "death and evil" or "Cursing," and add any further information contained in Leviticus 26 as necessary. We commence with Deut. 28; 1-2;

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

Compare this with the corresponding verse 15:

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

Verse 3 informs us that for obedience;

"Blessed shalt thou be in the city, and blessed shalt thou be in the field."

Conversely, verse 16 tells us that for disobedience;

"Cursed shalt thou be in the city, and cursed shalt thou be in the field."

This tells us that depending on whether or not we are obedient or disobedient, our business activities, in the city, and our productivity, in the fields, will prosper or fail.

Verse 4 informs us that for obedience;

"Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep."

Conversely, verse 18 tells us that for disobedience;

"Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep."

The fruit of our body is our children. How many of these precious little ones are born with crippling diseases and malformations? Is this a blessing, or a curse? And this should not be taken personally by those parents who are unwitting victims of such unfortunate incidents. God doesn't punish the unborn child because of some personal sin we might have committed, unless, of course, it has been something that has a direct bearing on the health of the unborn child. This happens because of national sin. Over the centuries, because of wrong eating, and stress brought about by our God-less political and economic system, our bodily structure, and our very genes, have been adversely affected, and this, in so many cases, has been passed on through our unborn children, and they are the unfortunate victims of our national disobedience to God's Commandments.

How much of our land has become waste and unproductive, causing so much unnecessary hardship for our farming and rural communities? Is this a blessing, or a curse?

How healthy have our livestock been, with all the diseases which have in late years destroyed thousands, if not millions of the best cattle and sheep within our Israel nations? Has this been a blessing, or a curse?

Verses 5 and 8 inform us that for obedience;

Blessed shall be thy basket and thy store.”

“The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.”

This is reiterated in Leviticus 26:5 as follows;

“And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.”

Conversely, verse 17 tells us that for disobedience;

Cursed shall be thy basket and thy store.”

Our “basket” and our “store” refers to our daily food and living requirements. Are these now being fully met in the context of God’s promises? Is this aspect of God’s requirements now a blessing or a curse?

Verse 6 informs us that for obedience;

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.”

Conversely, verse 19 tells us that for disobedience;
Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.”

Can we, these days, leave our homes unlocked when we go out, and walk the streets with safety? This surely needs no comment. Are we reaping a blessing or a curse?

Verses 7 and 13 inform us that for obedience;

“The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.”

“And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:”

In Leviticus 26:7-8 we read;

“And ye shall chase your enemies, and they shall fall before you by the sword.

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.”

Conversely, verses 36-37, 48-52 and 64-67 tells us that for disobedience;

“The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.”

“Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young:

And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.” ¶

“And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.”

Doesn't this sound all too familiar? Where now is that great Nation and Company, or Commonwealth of Nations upon which the sun never set? They used to say that an Englishman's word was his bond. But now, especially with our politicians, anything they say becomes a matter of great concern and doubt. Our standing in the world as a righteous nation no longer exists. Every member of the true Israel nations has been reduced to the status of a third-world country. We no longer have the rule over ourselves. We are controlled in everything we do by organisations under the control of anti-Christ, and as one of the prophets once said, “We love to have it so.” Is our present parlous position supposed to be a blessing from God? Are we now in the position stated in Deut. 28:9-10;

“The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.”

Quite the contrary. As stated above, we have become the laughing stock of the world.

And what about the weather conditions which govern our prosperity?

Verse 12 informs us that for obedience;

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

Leviticus 26:4-5 supports this promise;

“Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.”

Conversely, verses 23-24, tells us that for disobedience;

“And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.”

Put very simply, God has promised that if we obey Him, we will be given rain in the right quantity, at the right place, and at the right time. We will suffer neither flood nor drought. What are we experiencing, the blessing or the curse?

And finally, what about our health, both individually and nationally?

The following readings inform us of the rewards for obedience;

"If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." Exod. 15:26

“And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.” Deut. 7:15;

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.” Isa. 58:8;

Conversely, the following passages inform us of the dire results of disobedience;

"The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

The **LORD** shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish." Deut. 28:20-22.

“The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

The LORD shall smite thee with madness, and blindness, and astonishment of heart:

And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.” Deut. 28:27-29.

“The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.” Deut. 28: 35.

“Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.” Deut. 28:59-62.

“And among these nations (*where the Lord has scattered them as in the previous verse*) shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.” Deut. 28:65-66.

I can only leave the conclusion of this matter to the individual reader. These health curses for disobedience to God include every sickness and plague that are known to man, which we are now experiencing within our society. The actual names given to them may not be the same as those used in medical

circles today, but with a little thought, it will be observed that they describe every disease that is now ravaging not only the Israel nations, but are in turn affecting the entire world population. We were formed to be a national testimony and witness to the rest of the world to the gracious mercy of the Lord, God of Israel. But because we have failed, as a nation, to live up to this responsibility, the rest of the world has not received the blessings which could have been theirs, and is now suffering the same consequences as God's true Anglo-Israel people.

What I have recorded above constitute only the major issues at stake. But there are many other issues which are covered which could possibly complicate the readers' minds with all the detail. I'm sure however that what I have quoted is sufficient to establish our national position before God. But the real issue which should be uppermost in our minds is this.

- Of all the blessings of which we have read, we are not, as a nation, enjoying a single one of them.
- On the other hand, of all the curses of which we have read, we are nationally and individually suffering under every one of them!

Surely we are entitled, indeed obligated, to inquire diligently as to why this should be so. The answer is simplicity itself, and requires no academic or theological training whatsoever to reach the only possible conclusion. God made the situation quite clear. He could not have made it any clearer.

If we obeyed His Laws, Statutes, Commandments, and Judgments, we would enjoy every one of the blessings He set forth in His Word. On the other hand, if we disobeyed these instructions, we would suffer every one of the curses which are enumerated. Let me repeat His promise that we quoted above from Deut. 30:15-16, and 19-20;

"See, I have set before thee this day life and good, and death and evil;

In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it."

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

So what went wrong? Why have we, both as individuals and as a nation, chosen the way of death and evil, and rejected the way of life and good? What absolute and incomprehensible insanity has caused us to make such a decision as this?

In Romans 6:14 we read this statement by Paul;

"For sin shall not have dominion over you: for ye are not under the law, but under grace."

The tragic fact cannot be ignored. With very few exceptions, modern theologians have taught their flocks that this means that we no longer have to obey God's Laws as, according to them, they no longer apply.

Whilst it is not my intention to offend, I make no apology for stating that in my opinion all too many ministers today spend four to five years in a theological cemetery, come out brain dead, and pass the disease on to their flock, who automatically accept every word that drops from their supposedly anointed lips.

Our people have been brainwashed into accepting that the Law has been done away with. But why can't we get some

degree of honesty and consistency here. The same Paul, in the very same epistle, said, as recorded in Romans 3:28 and 31;

“Therefore we conclude that a man is justified by faith without the deeds of the law. . . .

Do we then make void the law through faith? God forbid: yea, we establish the law.”

How is it that Paul could say in one breath that we do not make void the law, but that we establish it, and in the next breath say that the law has been abolished and replaced by grace? The position is completely and clearly explained when we read his statements as recorded in Ephesians 2:15, and Colossians 2:14;

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;”

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.”

The ordinances were the sacrificial laws involving the ritual animal sacrifices which were at the beginning offered up to God for the remission of sins. These ordinances had now been abolished by the everlasting sacrifice of God's Lamb, our Lord Jesus Christ. At no time, nor in any place, did God ever sanction the removal of the necessity to obey the main bulk of the Law, as contained in the Statutes, Commandments, and Judgments.

Just to illustrate just how utterly stupid the current teachings are regarding obedience to God's Laws, let me submit this entirely hypothetical scenario. We have just purchased a nice new sports car, and take it out for a test run in the country. As we drive along, we see a large sign which states that from this point on, there are no speed restrictions. So what happens? Our foot goes down on the accelerator to see how fast the car will go. Suddenly we hear a siren, and a police car comes up along side of us and a police officer yells out for us to pull over. We ask him what the trouble is. He tells us that we have been breaking the speed limit. So we tell him that a few miles back there was a notice saying that there was no speed limit out here.

That doesn't concern the officer, who gives us a ticket, and eventually the matter goes to court. The judge hears the evidence, rules in favour of the officer and fines us \$200 or a month in jail. Could you ever imagine such a stupid situation occurring?

Yet, as stupid and foolish as this hypothetical story may seem, this is exactly what most of our theologians do today concerning God and His Laws. Now we know from I John 3:4 that;

“sin is the transgression of the law.”

So putting all this together, we arrive at this totally ludicrous and God-dishonouring scenario.

God gives us a complete series of rules and regulations by which we must conduct ourselves for the benefit of both ourselves and our entire nation. He also sets forth the punishments which will automatically come into force should we disregard and break these rules and regulations. At a later date He suddenly decides to eliminate all these rules and regulations. There is now no speed limit. But for some inexplicable reason, being God, He also decides that the automatic penalties which He Himself had applied to the transgression of these now defunct rules and regulations, would still be applied to every one who broke these laws which now no longer existed. Let us ask ourselves. If there is no longer any law by which, under the above quoted definition by which we commit sin, then why are we still suffering from, and experiencing, every one of the curses which God automatically applied for breaking the Laws which have been removed, as it were, from the statute books? Did God have a momentary mental block? If He is the God who never changes, as we read in the Book of Malachi, then how could He now change His mind is such a serious situation as this, let alone in any situation?

But perhaps there is another, and much more feasible explanation. Could it possibly be that our ministers, the shepherds of God's Flock, have made a monumental error in their teaching? Perish the thought. In that case, we'd have to change all our eating habits. No more tasty pork trotters. No more roast pork and apple sauce. No more prawns and octopus. No more ham sandwiches? We'd starve. But it gets worse.

We'd no longer be able to invest our money in our ever so friendly banks and financial institutions, and reap the reward of interest, or usury, to use the Bible terminology. Our entire life system would be changed, and we couldn't stand that at any price. How could we possibly survive without all the sex and violence and blasphemy which has now become our daily diet for escapism?

But say or think what we might; try as hard as we can to justify our present evil life-style, the problem remains. The automatic penalties for breaking God's Laws are still in operation, and as much as we might like to emulate King Canute in trying to hold back the waves of the sea, nothing - absolutely nothing - will stop the inexorable onslaught of God's curses other than a complete national and individual return to obedience to God's Holy and Righteous Laws. We read in Isaiah 48:17-18;

"Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Today's false prophets, with their false teachings, and irresponsible arrogance and self-righteousness, have virtually destroyed God's People. Let us look at what our Lord Jesus Christ Himself said about the subject of keeping His Laws, as recorded in Matthew 5:17-20; (*Living Bible Translation*)

"Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to fulfill them.

I assure you, until heaven and earth disappear, even the smallest detail of God's law will remain until its purpose is achieved.

So if you break the smallest commandment and teach others to do the same, you will be the least in the Kingdom of Heaven.

But anyone who obeys God's laws and teaches them will be great in the Kingdom of Heaven.

“But I warn you—unless you obey God better than the teachers of religious law and the Pharisees do, you can’t enter the Kingdom of Heaven at all!

Hello there, Mr. Minister!

The words of the prophet in Amos 8:11 are as up-to-date as this morning’s sunrise;

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

The prophet adds his testimony in Hosea 4:6-7;

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

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

Our only hope lies in our understanding, acceptance and implementation of God’s wonderful formula as recorded in II Chronicles 7:14;

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



C.V. NEWS.

So we again begin another year. As I think I've mentioned before, we never dreamed that we would be still publishing our Covenant Vision in the year 2002. But the Lord has been wonderfully good and faithful to us, and we are so very grateful that He has preserved and prospered us for so many years, and through what were at times, very serious obstacles.

But we also acknowledge the wonderful support we have received over the year from so many of you, our readers. So many of your letters have been so appreciated, and they have given us enormous encouragement. One of the more encouraging aspects has been the number of new readers who had heard very little, if anything, of our Israel Identity until they had read our publications, or visited our web-site, at the request of friends. So it goes to prove how important it is for you to continue to send us the names of those whom you would like to share in God's Word with us.

Our special thanks for all those who sent us greeting cards over the Christmas/New Year period. I'm sure you will realise how impossible it was for us to reply personally to them all, so please accept this as our sincere "Thank You".

One of the most pressing things on our minds at this time is Betty's health. She has been diagnosed as suffering from serious sleep-apnoea which not only gives her much discomfort and distress, but also takes so much of my time looking after her. Unfortunately, because we are pensioners and depend on the public health system by which we would only receive part of the costs involved, she is on a waiting list of two to three months for the treatment which she so urgently requires, as those with insurance covers for the private hospital costs involved, can receive treatment very quickly. This consists of the purchase of special oxygen breathing equipment which assures those suffering from this complaint the deep sleep, called REM for "Random Eye Movement", which is the crucial period when the body recuperates the most. She is apparently only receiving about 3% of this necessary sleep per night. However, we have since found another local specialist with whom we have made an appointment for January 29th, and we are hoping that this will allow her to receive her remedial treatment much earlier, without having to pay private hospital costs.

Since the initial tests, she has broken out in a very nasty allergy on her arms and lower legs, but by the time you read this she will have seen a specialist, and we pray this will bring her some comfort until she is able to start on the sleep-apnoea treatment. So we would both gratefully appreciate your prayers and support on her behalf.

We would remind all of you that our mail box number has been changed from P.O. Box V192 to P.O. Box 3192. Apparently the new sorting equipment they are now installing can't read letters, and they have to be changed to numbers. The remainder of the address does not change in any way.

We also have quite a number of back copies of every issue since No 1. If any of you feel you could use these for distribution among friends, etc., please don't hesitate to ask for them. Our only other alternative is to throw them out, as they are taking up a lot of space which we require for other things. There will be no charge for these, although a donation toward the cost of postage would be appreciated.

Another matter we would bring to your attention is our second publication, "The Covenant Watch Extra." At present, only about one third of our Covenant Vision readers subscribe to this extra publication. It is absolutely impossible to include all the news which is now available in the "Covenant Watch" which is included as a supplement to the "Covenant Vision", and with the added time now between publications, so much of the news quickly becomes obsolete by the time of the next issue of "The Covenant Vision". We realise that this involves some extra costs because of the separate subscription, but I assure you that by the time we pay for the printing and postage, there is very little profit left over to cover other incidentals. The extra annual cost is listed on page 63, but as an incentive to increase its circulation, we are prepared to send it to NEW subscribers Only for a discount of A\$4 from the usual subscription for the first year. So please prayerfully consider this, as these news sources from which we obtain our material are in most cases the only alternative to the normal controlled media.

So we look forward to another year of service for our King of Kings. We pray that it will not only be a blessing to you folk, but more importantly bring glory and honour to our Saviour and Redeemer, our Lord-Jesus Christ. Betty and I, and all those here at the "The Covenant Vision Ministry" send our prayers for God's richest blessings upon you all.

GOG AND MAGOG.

PART FOUR.

By Frank W. Dowsett.

The Evil Thought.

In our studies thus far regarding the plans and intentions of our arch-foe Edom, or as we now recognise them as the forces of Gog and Magog, we have considered the preparation in which they have been involved. We have also seen how God is indeed using these forces against us as a means of punishing His Israel people, and bringing them to their knees in order that they will eventually and finally turn to Him for deliverance because of the severity of our suffering and danger. In order to lead in to the particular subject of this chapter, we again quote Ezekiel 38:8-9;

“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.

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.”

But something else was also developing. We read of it in the following verse 10;

“Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought.”

This “evil thought” was not something new. It was not an after-thought on the part of Gog/Magog. It had developed

and matured over many years. It was planned and executed with meticulous care and detail. It became the final phase of the promise that Esau made regarding his brother Jacob, just prior to the death of his father Isaac. We read in Genesis 27:41;

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

It is very difficult to pin-point the actual starting date of such plans with precision, but the commencement of this final stage could almost certainly be associated with the formation of what was called “The Illuminati”. The name itself means, “The Enlightened Ones”. This was a highly secretive organisation and was formed in May 1776, the very same year as that of America’s independence. Not too many people realise that the celebration of “May Day” on the first day of May each year, was the celebration of this event. This organisation became the progenitor of every anti-Christian, anti-Israel, and anti-God organisation and agency operating throughout the entire world. The dance of the “Maypole” was a fitting symbolism of the intertwining operation of this Godless organisation within our society.

But there was one other most important factor in regard to its establishment. It also became the originator of the present Zionist movement which has devastated particularly the Western Christian nations of the world, made up almost entirely of God’s Israel people. This organisation became the counterpart and the very antithesis of God’s Kingdom which was to ultimately become the Kingdom of God on this earth. Our Lord Jesus Christ clearly identified this Godless organisation as **“The Synagogue of Satan”** as recorded in Revelation 2:9 and 3:9;

“I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.”

Just as our Lord, as stated in one of His parables, bought the entire world, (the field), in order to procure the safety and restoration of His ‘peculiar treasure’, Israel, so Satan, through his agency of Gog/Zionism, had to gain control of the entire

world system in order to destroy Israel, the descendants of their father Esau's hated brother Jacob.

Permit me to digress for a moment. I'm sure we are all familiar with that famous passage in John 3:16-17;

"For God so loved-the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Whilst not for a moment disagreeing with, or in any way minimising the wonderful fact of the Love of God as exhibited in this passage, there is a much deeper meaning contained therein which is almost completely ignored by today's theological teachers. The usual impression given is that "God so loved *every person* in the world", which is not what is stated. In point of fact, that conclusion is not even accurate. On two occasions, in Malachi 1:2-3, and Romans 9:13 we read God's statement;

"Jacob have I loved, and Esau have I hated."

The word "world" used throughout this passage means "the world system". Of course, He is not referring to His love for the Babylonian system under which we now live (?), but rather to His own 'world system', based on the Laws, Statutes, Commandments, and Judgments of His Kingdom which was to be developed from the nation of His chosen people Israel. The primary intent of the Lord's statement was to give the assurance of His intention to preserve, even at the cost of His own life, His own perfect system from the attacks being made upon it by His enemies, with the assurance that anyone who believed in, and accepted His mission would not perish, but would inherit eternal life.

One of the major causes of our destruction as a Christian Nation has been our failure to separate ourselves from this present 'world system'. We just cannot with impunity follow both God and Mammon. We cannot afford to accept what we

consider to be the best of both worlds, as they say. God set up His Israel nation, the Anglo-Saxon-Celtic peoples, with a complete set of laws, rules and regulations, which if we had followed and obeyed them, would have totally prevented the present attacks upon us by God's enemies. Their plans wouldn't have got off the ground. But in our arrogance and foolishness, we rejected His Divine protection, and we are now paying a truly awful price for our stupidity.

So we come to the question, "What is this 'evil thought' "? By definition, it means 'an evil scheme, or device - to conceive a mischievous purpose'. And to understand what this mischievous purpose really is, we need look no further than Psalms 2:1-3, and 85:1-5;

"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."

"Keep not thou silence, O God: hold not thy peace, and be not still, O God.

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:"

Is it just a coincidence that the very first words of the next verse identify the major parties to this attack? It reads;

"The tabernacles of Edom, and the Ishmaelites;"

The descendants of Edom we know as modern Zionist Jewry, or Gog. The Ishmaelites are the descendants of Ishmael,

Abraham's first son by his second wife, and found today in Islam. Both lost what they considered their rightful birthright, and both today are doing their very utmost to get it back from the people to whom the Lord God of Israel originally gave it. In 1917 the descendants of Ishmael, the Mohammedan Turks, lost control of the Holy Land, which they claimed as rightfully theirs, when General Allenby released Jerusalem from their control, exactly as prophesied in God's Word. On the other hand, Edom/Jewry took illegal possession of the same land in 1948 when they fulfilled the prophecy contained in Ezekiel 11:15;

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

So when those of us who know our identity mention the subject of “conspiracy”, we are not behaving as ignorant and offensive oafs as our enemies claim. We really do know whereof we speak. We merely repeat, and attest to the accuracy, of what God has already spoken. This evil thought is fully described in Ezekiel 38:11-13;

11 “And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?”

In verse 11 we note three things;

1. The target of their intentions was “**the land of unwalled villages; . . . having neither bars nor gates.**”

This clearly denotes open country and pastures, with people living together in peace, harmony, and security. Ask yourself. How can this possibly be applied to the modern country of Israel? It is presently the most unstable and insecure country in the world. It literally is, as God foretold, “a cup of trembling”.

2. Such was the conditions of all the major Israel Nations. We were all self-sufficient - growing in wealth - world renowned. We shared “Commonwealth Preferences”. We had the “White Australia” policy which preserved our racial origins and heritage. There were strict immigration policies which protected us from invasion and take-over by people of totally different cultures, thus protecting our Christian heritage. We were governed under the “Common Law”, which, although perverted in many areas by the enemy within, was based on the Law of God.

3. But the alien in our midst, the “mixed multitudes”, together with both political and religious leaders who knew nothing, and cared less, of our Israel origins, took advantage of our trusting nature. And because we, as a people, had turned our backs on the God of our fathers, we took delight in the introduction of foreign laws and customs, and like our forebears, demanded a life-style similar to all the other nations. We were taught that the past had no significance, and consequently failed to learn by the mistakes of the past. As a result, we lost both our national character and our Christian culture, which were peculiar to us as a member of the Israel Company of Nations, and accepted the godless substitutes of globalism and multiculturalism.

In verse 12 we read of the enemy’s plan;

“To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.”

The plan was not the capture and destruction of the Israel countries by means of military invasion. The plan was not to conquer us from without, but to conquer us from within. Why destroy a country when with the aid of world opinion and world organisations, it can be much more successfully captured by taking control of its great wealth and potential without damaging its source. And this kind of operation has the very great advantage of being achieved without the great majority of the country's citizens having the faintest idea of what is going on around them until it is far too late to do anything about it. And naturally, those few within the Israel nations who, because of their knowledge of God's Word do know what is going on, and are trying to warn the people of the precarious position in which they now find themselves, are harassed and hounded by the forces of anti-Christ who will do anything and everything to silence their witness and warnings.

The plan of the anti-Christ enemies within and without have been, as God's Word states, to "Take a spoil", and to take full control of the people. And they have succeeded beyond their wildest dreams, all because God's people 'love to have it so'. Just look at our present position. Back in the mid-seventies we signed the Lima agreement, which bound us to a policy of a 'level playing field'. And anyone who thinks that this kind of action will raise the nations at the bottom of the scale to that of those at the top of the scale are living in fairyland. The result has been obvious to the most retarded in their intelligence level. The nations at the top of the scale have been reduced to the level of those at the bottom. I don't imagine that this is the form of 'level playing field' that we were given to expect. Our major industries have been taken off-shore to third world countries, all because of the vastly lower wage levels for which the products can now be manufactured and supplied. And to rub salt into the wound, the multi-national companies involved pay little, if any tax on their products to our government. They even enjoy privileges far and beyond anything a local manufacturer can obtain. One of our major banks here in Australia sub-contracts much of its computer operations to India because the wage levels are about one third of what they would otherwise pay in Australia. Hundreds of jobs for Australians are lost. And according to recent reports which I have read, they are thinking of importing more of the Indian experts to Australia, which will

further reduce our employment capacity. God Almighty warned us that if we insisted in disobeying His Holy Laws regarding not forming trade pacts with the heathen, that they would become the head, and we would become the tail. The present policies of our various governments within our Israel nations is appalling, to say the least. But what else can we expect when they have sold themselves to the evil forces of Gog/Edom.

The results have become painfully obvious;

1. The destruction of our Christian Faith.
2. The destruction of our military capacity to defend ourselves.
3. The vilification of the Monarchy, with its hidden agenda of destroying the Throne of David.
4. Our integration into the anti-Christ One World System.

Verse 13 tells us that the attack is to be concentrated upon ALL Israel;

“Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?”

We read of Sheba and Dedan in Genesis 25:1-3;

“Then again Abraham took a wife, and her name was Keturah.

And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.”

They were both descendants of Abraham.

The ‘Merchants of Tarshish’ are mentioned only here in the entire Bible. Some authorities mention that they came from the Western Mediterranean areas. In II Chronicles 9:21, mention is made of “The kings ships” and are obviously associated with Israel, and the association with the Merchants of

Tarshish is reasonably obvious. In fact, I Kings 10:22 refers to Solomon's "Navy of Tarshish", alternatively spelt "Tharshish".

"For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks."

It is historically recognised that the chief source of tin in those days was the Britannic, or 'Tin Isles', where the chief mines were established in Cornwall. History records that Joseph of Arimathaea was a wealthy ship owner, and conducted a regular trade in tin from Cornwall to Palestine.

Tarshish, the person, is quoted in Gen. 10:4, and I Chron. 1:7 as descendant from Noah, whilst he is also listed as a descendant of Benjamin in I Chron. 7:10.

Then we find mentioned "the young lions thereof". These represented the daughter nations of Israel, and to this day are represented on the Royal Standard.

The present Anglo-Saxon-Celtic people are so naïve and disinterested with what is happening to them, that they don't even realise what is occurring all around them. They are so paranoid about their sport, and their stocks and shares, and their standing in the community, that their myriad of money-making schemes, that they have completely lost sight of reality.

Fortunately, God has not left us without a witness, as He has raised up individual people and small groups all over the Israel lands to whom He has revealed His Divine will and purposes which He is gradually revealing to those who have "ears to hear, and eyes to see". He has allowed the present conditions to come to fruition because of the sinfulness of His people, but unknown to the "Globalists", and the "Ecumenicists", and the various agencies of anti-Christ, their time is now running very short.

They have now softened us up enough to proceed to their next plan of open attack. But they are in for an almighty shock as we shall see in future studies of this intriguing subject.

(To be continued).

Nostalgia from 1957.

OUR T.V. INTERVIEW.

Reprinted from the September/October 1989 edition of
The Kingdom Herald.

For the first time in Australia, British-Israel has been on Television. On June 16th over ATN Channel 7, Mr. Eric Baume, Sydney Radio and T.V. Commentator, devoted the whole half hour of his programme "State Your Case" to an interview with Mr. Frank Dowsett, President of the B.I.W.F., New South Wales, regarding the beliefs and aims of our organisation. We are deeply grateful to Mr. Baume for his generous assistance and courtesy during this programme.

Mr. Baume introduced the programme with these words: "There's quite a story behind to-night's 'State Your Case.' A few week's ago I had a phone call from a Mrs. Creasy and she said that there was one particular group of believers in Australia which was never given any adequate or fair publicity, which never got their case in the newspapers or on radio or on television, and that group were those who believed in what was known as British-Israel. Well, knowing nothing whatever about it myself, I thought, well I've got to take up this challenge . . .

One point I did glean from her is that; the British Israel people are brought really from a great many Protestant denominations, Church of England, Presbyterian, Baptist and so on, and that most of these Protestant denominations do not look kindly on the British-Israel movement. However, it is a growing thing in this country as I found out, as it is in Britain and other portions of the world. I was lucky to get Mr. Frank Dowsett, who is one of the leaders of British-Israel and I think that without any further ado, except to say to Mrs. Creasy and the followers of British-Israel, we're letting you "state your case".

Welcome, Mr. Dowsett, welcome indeed to this particular session. And now I suggest that you state your case."

After this very fine introduction, Mr. Dowsett outlined at length the aims and beliefs of British-Israel. He mentioned the hostility we encounter and the complete lack of understanding of our position held by most people, due to the unkind and adverse

January/March, 2002.

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statements made by church leaders, a position which we maintain, is depriving our people of untold blessings.

Mr. Bauine asked many leading questions during the interview. They were not all fully answered, because half way through the answer, what was being said by Mr. Dowsett prompted another question which in turn led along another avenue of discussion. This, however, had the advantage of airing many more points and at least demonstrated to the viewers that we had answers for any and every phase of Biblical teaching. One of the main issues raised was in regard to the position of the Jews. Great care was taken to point out, both Biblically and historically, the difference between the "Jews" and the descendants of the Northern House of Israel. The fulfilment of the specific prophesies to these two houses was discussed and explained quite clearly, and in reply to a direct question from Mr. Baume regarding our views on the persecutions of the Jews over the past 25 years, Mr. Dowsett merely read to him the latter part of Jeremiah 24 which tells of these persecutions. One point that was made quite clear was that we were definitely not Anti-Semitic, a point which pleased Mr. Baume at least.

Naturally, we cannot present in the limited space available the whole of the discussion, but we feel that those who viewed the programme will have no excuse for not understanding our position.

Mr. Baume asked very fair questions and was very courteous. He ended the programme by thanking Mr. Dowsett and telling us that "British-Israel believers could be sure that they could have their say from time to time, whenever they liked over his session."

So we leave it in God's Hands to prosper the word that went forth to His honour and glory.

As an addendum to this report, I'd like to add that following the programme, which by the way went live-to-air, Mr Baume and I had a very friendly discussion, in which he expressed his great pride in the fact that both his father and grandfather had served as officers in the British Army. Modern journalists could learn a lot from this gentleman.

He went on to ask me whether or not I would be willing to appear on another discussion programme together with a Rabbi and Roman Catholic Priest. I naturally said "yes", but somehow, it did not eventuate. (F.D.)

How long is "Eternal"?

By Frank W. Dowsett.

Some weeks ago, I was listening to a taped message which was sent to me from a good friend overseas. The speaker is, as far as I am aware, fairly well known in Identity circles, although I have never met him in person. As I listened to the message, it became very apparent that the speaker subscribed to the doctrine of "Universal or Ultimate Reconciliation", a doctrine that is held by many people, both within and outside of the Identity movement. This doctrine, as its basic principle, teaches that everyone that was ever born, irrespective of their acceptance or rejection of our Lord Jesus Christ, or the Laws of God, and including Satan himself, will ultimately receive "Everlasting Life", albeit through an unspecified period of time of punishment and 'rehabilitation'.

So from the outset, let me make my position quite clear, in that I do not personally subscribe to this doctrine, nor do most Identity believers with whom I am in regular contact. This fact, in itself, does not make me correct and the others wrong, nor does it make the others right and me wrong. It simply highlights the existence of a difference of opinion regarding this particular subject. But what I have noticed is an ever increasing incidence and intensity in Identity writings of the teaching of this doctrine, especially by accepted leaders within the overall Identity movement.

My remarks are not directed at individual people, most of whom I hold in high regard, but at the teaching itself, and especially at one particular argument that was put forward by the speaker mentioned above to allegedly support this point of view. He referred to the word "Eternal", and made the statement that when the word "Eternal" was used, that it didn't mean "Eternal". Quite correctly, he pointed out that the word in the original text means; "age lasting". Because of this, it was claimed that when the phrase "eternal punishment" was used, it only applied to an unspecified period, or age, which would at some future period of time come to an end, after which those who had been undergoing this rehabilitation period would themselves receive everlasting life, the same as the rest of us. In

fact, two writers on this subject, in separate publications, were quite emphatic as to the fact that we were to be very careful about how we criticised the 'enemy' - one writer adding the word "anti-Christ" after the word 'enemy' - as at some time in the future they would become our brethren in Christ. Well, everyone is entitled to their own opinion, but I thought it time I examined this matter of "Eternal" and "Everlasting" in order to see what the Bible had to say on the matter.

This particular doctrine is merely a restatement of the doctrine of "The Immortality of the Soul", which is a cornerstone of Freemasonry (to which I belonged for about 14 years before I woke up to what it really is, so I aught to know), and I am given to believe is supported in the Talmud.

So the intent of this writing is to give what I consider to be "Scriptural Proof" of the error of this teaching. In doing this I fully realise that this will bring immediate charges of picking out suitable verses to prove my point. But consider for a moment. Doesn't every teacher of the Bible adopt exactly the same principle? If we are teaching the Covenants which the Lord made with our fathers Abraham, Isaac, and Jacob, we select the relevant verses. If we are teaching about the redemption of God's people Israel, we select the appropriate verses. And so it goes on. The problem does not lie in quoting supportive verses, but in quoting them out of context of the overall subject under discussion.

Whatever conclusion we arrive at, it must accord with every aspect of the subject contained in God's Word, and cannot under any circumstances be based on a preconceived belief, as attractive and desirable it may be. I would love to think that all my family members and friends would ultimately receive everlasting life, but that is not the criteria. The final criteria must accord with the principles set forth in the entire Scriptures, not on what we would like it to be.

So with these factors in mind, I intend to merely quote exactly what the Bible says in regard to four particular words and/or phrases, and compare their various usages. They are:-

1. "For ever and ever"
2. "Evermore"
3. "Eternal", and
4. "Everlasting"

The principle I have adopted is to print out every reading in the Bible relative to the particular word or phrase by using the "search" facility in my Quick Verse Bible programme. I have then checked the meanings of these words from such sources as Strong's Concordance, Vine's Complete Expository Dictionary, the Companion Bible, and Dr. Bullinger's Critical Lexicon and Concordance of the English and Greek New Testament. Naturally I have not reprinted every occurrence of every word, as the entire list comprised 36 pages of this size. For convenience, I have referred to those who inherit eternal life as the "righteous", and those who have been promised punishment, etc., as the "unrighteous".

So we commence with the phrase :-

"For Ever and Ever."

This phrase occurs 46 times in 46 verses. The meaning from Strong's #5703 is: "ad, ad; from H5710; prop. a (peremptory) terminus, i.e. (by impl.) duration, in the sense of advance or perpetuity (substantially as a noun, either with or without a prep.):--eternity, ever (-lasting, -more), old, perpetually, + world without end." Eliminating the technical aspects, it means "perpetually, eternity, everlasting, world without end."

Vine gives the meaning as "From the distant past to the distant future".

In the New Testament it always refers to "ages of the ages - eternal - immeasurable time."

In all instances, whether in the Hebrew or Greek, the same original word is used, and has exactly the same meaning irrespective of the subject to which it applies. Let me quote a few examples.

Exodus 15:18; The Lord shall reign for ever and ever."

Dan. 7:8; "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

Dan.12:3; "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

But when we turn to Psalm 9:5 we read the following;

"Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever."

In the New Testament we read in 1 Tim. 1:17;
"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

On the other hand, we read in Rev. 20:10;

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

In all instances, the destruction or punishment of the "wicked" is quoted as being for exactly the same period of time as for the righteous saints, and the honour and glory of God!

For Evermore.

This word is used 26 times, and in every instance has the meaning of "eternal, everlasting, world without end, etc." It is never applied to the unrighteous. As an example we quote;

1 Chron. 17:14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore."

And from the New Testament;
Rev. 1:18; 18 I am he that liveth, and was dead; and, behold, I am alive for evermore."

The original Greek reads "to the ages of the ages"

I included this phrase because of its support for the never ending nature of both God and His promises, using exactly the same terminology as for the other words and phrases quoted.

Eternal.

This word is used 47 times throughout the Bible, only two of which are in the Old Testament.

These two refer to "The Eternal God", in Deut 33:27, and to His "Eternal Excellence" as found in Isa. 60:15

The word in the original Greek means, according to Strong's; "166. aionios, ahee-o'-nee-os; from G165; perpetual

(also used of past time, or past and future as well):--eternal, for ever, everlasting, world (began).

Dr. Bullinger, whilst giving a great deal of detail regarding the various parts of speech used grammatically, defines the word as generally meaning "the unbounding time past and future, immeasurable time, constant, abiding, eternal, always existing, perpetual".

Space only allows us to select a few pertinent verses, where this word is used. For instance;

John 10:28; "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Romans 1:20; "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"

These references mean specifically "always existing, perpetual" Then we have Hebrews 5:9;

"And being made perfect, he became the author of eternal salvation unto all them that obey him;"

But the very same words are used in Mark 3:29; and Hebrews 6:2;

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;"

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The same can be said of 1 John 3:15 and Jude 1:7;
"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Everlasting.

Because of the limitation of space, I only intend quoting a few relative verses under this heading, in order to demonstrate the manner in which the word is used. It occurs 97 times in 91 verses - appearing several times in the one verse. Strong's Concordance gives the word almost the same as "eternal", i.e., "to the vanishing point, continually, perpetually, world without end, etc." On the positive side we read;

Psalm 145:13; "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

Isa. 45:17; "But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end."

II Peter 1:11; "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

But in regard to the wicked, or unrighteous, we read where in Jer.20:11 they will have "everlasting confusion." Jer.23:40 speaks of them as having "everlasting reproach". II Thess. 1:9 speaks of them as being punished with "everlasting destruction". But let us look finally at the following which mention the two opposing groups in the very same verse;

Dan 12:2; "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Matt. 25:46; "And these shall go away into everlasting punishment: but the righteous into life eternal."

Now personally, I cannot for the life of me understand how these phrases or words can mean one thing when applied to the wicked, and an entirely different thing when applied to the righteous. As I see the situation, there are only two alternatives.

Firstly, if the length of the sentence upon the wicked, or unrighteous is exactly the same as that upon the righteous, then the wicked shall endure their punishment for the same period of time as the righteous experience their everlasting life.

But the alternative really scares me. Because it would mean that the "everlasting life" to which we aspire will have the same time limit imposed upon it as that applicable to the wicked. "Everlasting", or "Eternal", would become a limited period of time, as would our "everlasting life", because exactly the same expressions are made of both parties.

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THE DAY OF THE LORD.

Part Five.

The Olivet Discourse. Part 2.

by Frank W. Dowsett.

We found in our previous study that the Day of the Lord was not going to eventuate prior to the fulfilment of certain pre-ordained events. We introduced this subject under the title of "Christ's Warning of the Future", which comprised the first part of what is referred to as "The Olivet Discourse." As an introduction to this further study, we will briefly revise three major factors which should always be born in mind. This discourse began with the questions recorded in Matthew 24:1-3;

"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?" (or age).

Is this really what God intends for those who love and serve Him? Personal explanations of the meaning of such phrases as "the second death, or "fire and brimstone" cannot under any circumstances be applied to support our "private interpretation" in such a way as to alter the basic principles of the overall doctrine. In all things we must be consistent with the basic established facts. So, what do you think? Does our "Eternal Life" last for only as long as the sentence passed upon the wicked, or does the sentence passed on the wicked last for as long as our "Eternal Life"? What is your decision?

How long is Eternity?

We also dealt with the fact that it was necessary to understand the conditions appertaining to the third question; "The end of the age", in order to understand the second question; "The sign of Thy coming".

Thirdly, we must always keep in mind Christ's initial and fundamental injunction as recorded 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."

The major portions of our Lord's reply and teaching on this subject deals with the national signs. They are recorded in Matt.24:6-7, Mark 13:7-8, and Luke 21:9-11 as follows;

Matt.24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows."

Mark 13:7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows."

Luke 21: 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."

12. "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the

synagogues, and into prisons, being brought before kings and rulers for my name's sake.

It is interesting to note that Luke commences verse 12 with the words, "But before all these, etc." which makes it evident that the words "All these are the beginning of sorrows" as recorded by Matthew and Mark do not necessarily apply to the wars and famines etc. which they describe, but to the persecution which was to precede those latter day events, as described in detail by Luke.

The first of these signs is "wars, and rumours of wars." The word "rumours" means "reports". "Wars" as used here refers to "agitation and tumult of battle". In other words, we are being forewarned of local wars, such as the world has experienced in such places as Afghanistan, Bosnia, Viet Nam, Korea, Iraq, etc. These are events which are forecast by our Lord to occur in the "latter days".

But we are enjoined not to become overly troubled or terrified by these events and reports. These words 'troubled' or 'terrified' mean "mentally disturbed, even to the extent of causing bodily harm - literally, to strip off the skin". Why? Because these situations are ordained of God. They are completely inevitable. They are only preliminary "signs prior to the end of the age", which was exactly the question which the disciples asked. Christ's answer had absolutely nothing whatsoever to do with the destruction of the Temple, nor specifically to the timing of His return.

But we are then warned that there would be national and international warfare, as nation would rise against nation, and kingdom against kingdom.

Note the escalation here, which will culminate in the final battle between Gog/Magog/Edom, and Israel, as described in the 38th and 39th chapters of the prophet Ezekiel, and Rev. 16:13-14;

"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."

We also have reference to this kind of situation recorded in Isaiah 34:1-6; (NASB)

"1 Draw near, O nations, to hear; and listen, O peoples! Let the earth and all it contains hear, and the world and all that springs from it.

2 For the LORD'S indignation is against all the nations, And His wrath against all their armies; He has utterly destroyed them, He has given them over to slaughter.

3 So their slain will be thrown out, And their corpses will give off their stench, And the mountains will be drenched with their blood.

4 And all the host of heaven will wear away, And the sky will be rolled up like a scroll; All their hosts will also wither away As a leaf withers from the vine, Or as one withers from the fig tree.

5 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.

6 The sword of the LORD is filled with blood, It is sated with fat, with the blood of lambs and goats, With the fat of the kidneys of rams. For the LORD has a sacrifice in Bozrah, And a great slaughter in the land of Edom." *(emphasis added).*

We also read in Luke 21:11 of earthquakes in divers, or various places, and famines and pestilences, and fearful sights and great signs from heaven. I just can't help relating quite a humorous event which happened to Betty and I many years ago. We were discussing this passage with my aunt, who was a wonderful Christian lady, and she told us that these earthquakes were to occur under the oceans, because that's where the divers go. She was quite serious. The word "pestilence" means "plagues, deadly infectious disorders." It certainly gives a lot more meaning to the Jews opinion of our Lord Jesus Christ when we read the same word in Acts 24:5;

"For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes."

In I Chronicles 21:12-15 we read Elijah's words regarding these plagues and deadly infectious disorders;

"And there came a writing to him (Libnah) from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."

Here was an excellent prophetic illustration of what was to occur many centuries later, just as the Lord forewarned. And it is happening now for exactly the same reason - the disobedience of Israel's leaders in respect to their failure to implement God's Laws within the nation.

Now, as to the statement "beginning of sorrows", with which we dealt a little earlier, the word "beginning" means "Origin", whilst "sorrows", means "grief". We read in Matthew 24:8; "All these are the beginning of sorrows, or grief."

Jeremiah 30: 4-7 expresses the condition thus;

"And these are the words that the LORD spake concerning Israel and concerning Judah.

For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on

his loins, as a woman in travail, and all faces are turned into paleness?

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

This expression is used ten times in the Bible, and is always associated with sorrow and grief. But note that this time is referred to as "the time of Jacob's trouble". This is not about the future. This is NOW!

Now what constitutes this period of "sorrow and grief"? There are three definite aspects set forth in Christ's discourse, especially as it relates to us as individuals in these latter days.

They all come under the heading of PERSECUTION.

It is described in graphic detail in Matthew 24:9-14; Mark 13:9-13; and Luke 21:12-19.

Matthew 24:9-14:

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Mark 13:9-13:

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be

beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved."

Luke 21:12-19.

12 "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls."

It is interesting to note the progression. Firstly, we experience **physical abuse**, as in Matt. 24:9, Mark 13:9, and Luke 21:12.

Secondly, we experience **betrayal**. When a person is attacked and vilified, their friends suddenly don't want to know

them. As Matthew 24:10 says; “Many shall be offended, and shall betray one another”. I’m sure that this is one of the major reasons why many church leaders compromise their stand. They are not prepared to stand firm on what they know to be the truth and face the “heat”. So they take the easy way out, and either step back from those who are being vilified, or take the more drastic course of threatening such folk with removal from the fellowship if they don’t toe the line, as they say.

Such betrayal leads to **hatred**. The above verse from Matthew 24:10 goes on to say, “and they shall hate one another.” The people involved become so paranoid that they convince themselves - and their followers - that by acting in this way they are actually helping God. This is perfectly illustrated in John 16:1-3;

“These things have I spoken unto you, that ye should not be offended.

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

And these things will they do unto you, because they have not known the Father, nor me.”

This in turn results in the rise of false prophets, and the inevitable results of their perfidy. As we read in Matt.24:11-12;

“And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.”

So we might ask, ‘what is God’s purpose in allowing all this to happen to us? Well firstly, we are being used to testify to God’s faithfulness. Mark 13:9-10, Luke 21:13, and Matthew 24:14 all testify to this fact;

“But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

And the gospel must first be published among all nations.”

“It will lead to an opportunity for your testimony.”

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

The end of what? Obviously the end of the age, which was the answer to the very question the Lord’s disciples asked in the first place.

It should be especially remembered that in the cases of Peter, Paul, and Stephen, their entire defence was based on the fact of God’s faithfulness! Which leads us to the next important point in this portion of our study.

How do we deal with these situations?

Firstly, we should never rely on what we may consider to be our own ability to defend ourselves! Luke 21:14-15 gives us our instructions;

**“So make up your minds not to prepare beforehand to defend yourselves;
for I will give you utterance and wisdom which none of your opponents will be able to resist or refute.”**

Always copy our Lord’s example. Whenever the enemy attacked Him, he had a standard form of reply; **“It Is Written!”** Let us always reply to our persecutors by quoting the Scriptures. Let God answer them. It drives them crazy. I well remember a few years ago when I was coming under regular attack in the newspapers. The reporter asked me a question, quite sarcastically, and when I told him that the answer was in the Bible, he told me he wasn’t interested in what the Bible said. So I told him “tough,” because that is what he was going to get, and I promptly quoted the scripture to him. He wasn’t a bit impressed. The strange thing though is that when it suits them, the same enemies quote the Scriptures in an attempt to confuse the issue. But naturally, they twist what they quote quite out of context in order to suit their own ideas. We must be very careful when they do this, and rely solely upon the Holy Spirit to lead us in truth.

Finally, for this portion of our study, we look at the result of faithfulness in how we handle these persecutions which will always arise if we are truly defending the Lord and His Word. Matthew 24:13, and Mark 13:13 tells us;

“But he that shall endure unto the end, the same shall be saved.”

Luke 21:18-19 reads;

“But there shall not an hair of your head perish. In your patience possess ye your souls.”

After recounting the physical attack made upon Paul, we read in Acts 14:22;

(He strengthened) the souls of the disciples, encouraging them to continue in the faith, and saying, “Through many tribulations we must enter the kingdom of God.”

So let us not falter in our faith or our witness. The prize before us is beyond our comprehension. The trial of our faith is not without a good reason. God needs to know just how sincere we really are about our faith, and He needs US to know this as well. Perhaps it would not be inappropriate to carefully and prayerfully consider the words of the apostle Paul, as recorded in Romans 12:1-3;

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”

(to be continued).

A WALK THROUGH THE GOSPELS.

By Bruce Horner

Part 20

THE LAST WEEKS

PARABLE OF THE UNJUST STEWARD.

Luke 16: 1-13

1 *And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.*

2 *And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.*

3 *Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.*

4 *I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.*

5 *So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?*

6 *And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.*

7 *Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.*

8 *And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.*

9 *And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.*

10 *He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.*

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (KJV)

In Matthew 21:43 Christ told the Jews that the Kingdom of God would be taken from them, and in this parable that sentence is carried out.

There is no doubt that up to the time of our Lord's Life upon earth the Jew's were in charge of the sacred oracles and many of the treasures of the Kingdom, and the parable describes the clever behaviour of the Jews when they are deprived of the honour and responsibility of their stewardship. There are many who insist upon the belief that the Kingdom of God is spiritual, and that it represents the sonship of the children of God, and that it is simply and solely the spiritual condition of those who are born again. This parable shows that the Kingdom was taken away from the Jews, but is evident that salvation and the new birth are not taken away from the Jews, for many have come to Christ since that day, and very many are coming in our own time. That blessing is for all who repent and believe, and the Jews are welcome to return as are all others. In which case it is conclusive that salvation and the new birth are not the Kingdom itself, but only subsidiaries of the Kingdom, for the Kingdom was taken from the Jews. The Kingdom is not spiritual experience merely; it is not a state or condition of life, but a literal earthly kingdom.

The fact is those who rejected the King cannot prepare the Kingdom for His return; they cannot be entrusted with the treasures of the Kingdom because they were not loyal to the King.

In the parable of the talents we see that before our Lord went away he appointed His ten servants to have charge of His goods during his absence; they must, therefore, be the new steward who is called in to succeed the Jew. The parable opens with the statement that the steward is accused with the sin of THE COVENANT VISION.

wasting his master's goods, and on that account he is dismissed. The whole of the instructive and beneficial system of Israel law and religious ordinance had been allowed by him to run to waste: it had ceased to be profitable to the people, and had degenerated into a system of empty formalities. The Scriptures, the blessing of inspiration, the prophecies, the law, the Israel covenants were all wasted and rendered of no effect. The whole estate was in utter neglect, and the steward was unfaithful to his trust.

When the man is told of his dismissal his soliloquy is most interesting and suggestive.

"What shall I do? I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses."

How correctly does this describe the history of the Jews! They have never dug, for they are not producers, but traders. They have never had need to beg, for their keen worldly wisdom has always found a way out of financial difficulty. They have devised such schemes for material success that they are well established in all our houses: In the House of Ephraim, the House of Manasseh, and in all the nations of the world. Truly the plans of the unjust steward have succeeded.

An examination of the methods employed by the discharged steward is also interesting. "How much owest thou unto my lord?" he asks of a debtor; and when he is told "An hundred measures of oil," he at once tells the debtor to call it fifty, thus cancelling half the debt, and by so doing he makes a personal friend of the man for future use. (We understand that something like this happened to the once great Winston Churchill). In the same manner he reduces the debt of another from one hundred to eighty, with a like result.

Is there an explanation of this, and has it any bearing upon the history of the Jews since our Lord's day?

It must be remembered that these Jews were completely materialised in character, and only lived for personal gain, as, indeed, most people do if they are outside the influence of Christ.

Our Lord's severe denunciation of their selfish, soulless, wicked practices are quite enough to indicate the depths to which they had sunk in heartless and sordid materialism. Today their descendants are wealthy and influential, the bankers

and financiers of the world, and are safely established in all the great houses of the world.

It was the Jew who introduced the modern debt banking system into world commerce when he purchased the friendship of Oliver Cromwell by lending him the money to promote the disastrous revolution that took Charles I from his throne, and ended his life. Cromwell, as part of the agreement, allowed the Jew to re-enter England from which place they had been excluded on pain of death for the preceding 400 years. Consequently they were invited to take a place of precedence and profit in every "house" of Europe, until today every government is subservient to them, and their total assets embrace nearly the entire money supply of all the nations of the world.

How have they reached their positions of wealth in all nations? Christ is clearly teaching us the secret in this parable. When the Jew was deprived of the stewardship of the Kingdom he secured his own position by writing down the indebtedness of men to God. By clever but doubtful methods he has lowered the morals of the exchange and the market, he has opposed and defeated many of the teachings of Christ, and has made his fortune out of the neglect of high principle and Christian standards: he has taught the world that strict honesty is not necessary, until many men feel that God has no claim. And that they owe the Lord very little after all.

As a matter of interest in this regard, many modern churches take the attitude that interest and usury are different terms; that is, that usury is excessive interest and they are not the same thing. Thus, although the Bible states that usury is barred, even incurring a death penalty, interest is allowed. Examination shows that the churches that follow this reasoning are those who follow the teachings of the puritanical Calvin. Consequently it should be no surprise that this man believed just this doctrine, or should it surprise that his family was Jewish and they changed their name like so many other Jewish families to cover their tracks.

Inquiry soon reveals who are the cause of doubtful methods in modern commercial life, the organisers of modern sensual and unholy amusements, the proprietors of our great houses of fashion and extravagant luxuries, the powers behind the financial problems of the world, and the usurers reaping immense harvests from wars, commercial upheavals and the

distress of nations, and you will see that our Lord's parable deals with the history of the Jew from the time of their rejection of Himself until he comes again to judge them, and to bring them under His righteous and world-wide rule.

Much discussion has centred on verses 8 and 9 of the parable, where the Lord commended the unjust steward for his worldly wisdom. The lord in the parable is not approving of the dishonest methods of the steward, but is complimenting him upon his cleverness in finding a way out of his dilemma, and on his skill in making his dismissal the means of securing for himself a strong material position. Instead of being disheartened by his discharge, he at once throws off restraint, and goes fully into his scheme of dishonesty, securing for himself a better financial and worldly standing than he had before. He is now no longer bound to the principles of the kingdom- he will now exercise to the utmost his worldly wisdom, and turn it to advantage in the affairs of men.

Verse 9 is a stumbling block to understanding what our Lord actually meant when He said, "Make to yourselves friends of the mammon of unrighteousness." Reference to Williams's modern translation is of immense help here.

Luke 16:9 So I tell you, make friends by the right use of your money, which so easily tends to wrongdoing, so that when it fails, your friends may welcome you to the eternal dwellings.

It is illuminating to read the next paragraph from Williams, and it is evident that much of our Lord's conversation has been omitted and telescoped, for He seems to pass from one subject to another, without any apparent connection. Just the salient points are recorded.

Luke 16:14 "Now the Pharisees, who were lovers of money, had been listening to all this, and they began to ridicule Him.

15 Then He said to them, 'You are the men who exhibit your uprightness before the public, but God knows your hearts. For what stands high in the sight of men is detestable in the sight of God.

16 It was the law and the prophets until John, but ever since that time the good news of the kingdom of God has

been proclaimed, and everyone has been taking it by storm (Williams's note here says, ie. rushing into it).

17 It is easier for heaven and earth to pass away than for one dotting of an I in the law to fail.

18 Any man who divorces his wife to marry another woman commits adultery, and the man who marries the woman divorced from her husband commits adultery".

THE PARABLE OF LAZARUS (Luke 16:19-31)

Our Lord continues on immediately at this point to tell them the parable of Lazarus, one of the most misunderstood parables of them all, mainly because the interpreters insist on giving a literal meaning, even though they usually repeat the adage that a parable is an earthly story with a heavenly meaning.

Luke 16:19-28

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 *Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:*

28 *For I have five brethren; that he may testify unto them, lest they also come into this place of torment.*

29 *And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,*

30 *Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.*

31 *And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.*
(KJV)

The Gospel of the Kingdom is primarily about a national kingdom, with a king, and a constitution and with laws such as were given to Israel at Mount Sinai. Most of the parables, which Jesus taught, were about national matters. Certainly personal instruction and salvation were a part of this, but most of the personal teaching was reserved for the apostles, although not all of it. Christ, Himself, gave comparatively very little of personal instruction. It was more important that He laid a foundation of teaching concerning the Kingdom, of which they expected so much. Unfortunately, the parables have been used to teach that which Christ never intended them to portray. This one, in particular, has been used to portray the condition of the dead, and the future life, producing a whole heap of wrong doctrines.

It is foolish to suggest that all rich men are wicked and go to hell, or that all poor men are entitled to blessedness hereafter because of the hardships they have endured in this life. There is no ground for believing that a law of compensation will operate that will bring comfort and joy to all who have suffered poverty on earth.

This story is far more than just an imaginative story of two men, one of whom goes to heaven and the other who goes to hell. To begin with, the idea of hell is a pagan, and not a scriptural one. The Bible teaches that we have two choices. Firstly, obey the law and live; secondly, disobey, and die. There are no other choices, except of course, to repent and be cleansed, which puts us back into the first group. Hell has been misrepresented and mistranslated as a place of torment, but it means 'the grave.'

This is a parable in which our Lord illustrates the division which occurred in Old Testament times between the House of Israel and the House of Judah. In Mark 4:33 we read in Williams translation, *"He did not tell them anything except by stories, but to his own disciples he kept on privately explaining everything."*

There is no record of our Lord explaining the meaning of this particular parable, but if we study it, we can see that he gave to the Pharisees this poignant exposition on the divided Houses of Israel and Judah. With the death of King Solomon the ten tribes of the northern House of Israel revolted and set up their own separate kingdom, centred on Samaria. The southern Kingdom of Judah remained centred on Jerusalem, retaining the Temple, with all of its valuable temple ware, and the palace with its magnificent treasures. In 741 BC the first wave of invasion against the kingdom of Israel led to the carrying away into captivity of the Trans-Jordan half-tribe of Manasseh. This was the beginning of the deportation of all ten tribes. By 721 BC all ten tribes of Israel were living in Assyria, in serfdom. Of these, Joseph was the "Birthright" nation, consisting of the progeny of his sons, Manasseh and Ephraim, who were to eventually share the benefits of Joseph's blessing. Manasseh, the elder, received the lesser blessing of becoming the 'great people' of the United States of America, whilst Ephraim, the younger, received the major blessing by emerging on the pages of history 2520 years later, as a company of nations' to be known as the British Commonwealth of Nations.

The Scriptures call this period when the pagan world would have the ascendancy over God's people as "the Times of the Gentiles".

The rich man clothed in purple and fine linen stands for the House of Judah as represented by its residue contained in Jewry of His day. Purple represents the royal House of Judah, that colour being confined in its use to kings and princes. The fine linen was worn by the priestly class, which in our Lord's day were the Pharisees. Since Jesus was speaking to the Pharisees, they soon perceived that He was speaking of them. Moreover, the rich man was identified by the fact of his having five brothers. The Pharisees were of Judah, and they knew that Jacob's first wife was Leah, and of this union came Reuben, Simeon, Levi, Judah, Issachar and Zebulon. Therefore Judah had five full brothers who were somewhere with the House of THE COVENANT VISION.

Israel in their wandering or lost condition. In the separation of Judah from ten-tribed Israel it was Judah who had retained the throne. Also they had retained the majority of priests and Levites. They are referred to as faring sumptuously every day. They had the Scriptures, the synagogue worship, the temple sacrifices; and all that survived of the Hebrew worship was in their hands.

The House of Israel, however, was reduced to beggary, and had nothing. Referred to as Lazarus, he lay in a sorry state just at the border of the Holy Land, mostly in Asia Minor, at the rich man's gate, and his only companions were the dogs, or the heathen, who aggravated his miserable condition, which is referred to in the statement, "they licked his sores". How apt was the statement that Lazarus was laid at the rich man's gate.

Let us note that in moving to the north and establishing their capital at Samaria, the House of Israel lost claim to the Throne of David and the riches of Jerusalem. They lost the true centre of worship, attempting to set up a temple of their own at Bethel. After the split with Judah, Israel was impoverished. The only friends they had were Gentiles, for Judah disowned her. To the Jews the Gentiles were "dogs". Remember, when the Syropheneian woman came asking for healing from Jesus for her daughter she was told it was not meet for Him to give the children's bread to the "dogs". Lazarus was "full of sores": the House of Israel was marred by idolatry and heathen practices, and was longing for some help and comfort to reach him from the land of his fathers. In other words, "he desired to be fed with the crumbs, which fell from the rich man's table," but the dogs only ministered unto him their heathen and wicked doctrines. In the licking of their wounds it is seen that the ten northern tribes of Israel received more help from the gentiles than they did from their brethren of Judah. To stretch the simile further, perhaps it means also that the very help they received was not hygienic, and tended to worsen the problem.

And then "it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." It should be noted here that the beggar "dies" first. What is the significance of this? The facts as recorded in history are born out in this parable. Between 741 and 721 BC (a twenty year period) the northern tribes of Israel were conquered and carried into captivity to the Caspian region. After his death, the beggar is removed 'by the angels into Abraham's bosom.' What does this

mean? We know that it doesn't mean heaven, for Lazarus represents the ten tribes of Israel. Samaria, the capital of the ten tribes of Israel, was captured first by Tiglath-Pileser in 721 BC and later by his successor, Shalmanezer. During the following twenty years these kings of Assyria *"took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river Gozan, and in the cities of the Medes."* This was literally the land within *"the bosom of Abraham."* It was in the very region where Abraham had been called by God at Haran, in northern Syria. It was to this *"bosom of Abraham"* that Jacob had returned to find the mother of his children, Rachel, and the other women who mothered his twelve sons, progenitors of the twelve tribes of Israel. It was here that Abraham was chosen of God to become the progenitor of a new race of *servant people*. And it was here that God entered into His Covenant pledge with Abraham, saying, *"I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing.... and in thee shall all the families of the earth be blessed."* The "beggar" being carried by the angels to Abraham's bosom, after his death, clearly represents the ten tribes being deported to northern Syria, the "bosom" of Abraham's origin, from whence they were to be dispersed and to commence their trek north and west into Europe and finally the British Isles, becoming gentilised and losing knowledge of their identity in the process. Ezekiel uses the same imagery in his vision of the dry bones, when he sees them buried in their graves. The gentilisation of Israel is the crux of the whole question. Wherever lost Israel is, he believes himself to be a gentile, or he would not be lost. As far as worldly knowledge went the beggar was dead.

Baker makes an interesting comment in his Harmony of the Gospels on the use of the word 'bosom' in this parable, although I reject his mention of the word 'heaven' in the context of the story. "The happiness of heaven is here represented under the idea of a feast, at which the guests reclined on couches in such a manner that the head of the second lay on the *bosom of* the first, see John 13:23. Hence the posture became an emblem of friendship and intimate fellowship." The reference confirms the intimacy of the association to the word that we have made to Israel's Abrahamic origins. But perhaps more is intended here than just the reference to Abraham's origins in this locality.

What I have just recounted was the suggestion made by a Reverend gentleman well known to most of us, although deceased now, but I think that the suggestion of John Morey is possibly a better one. Indeed, I have spent several days struggling to understand this parable, and seeking the Lord's direction, because I was not altogether satisfied that some of the conclusions were correct. This was not easy for me, since I have a great respect for the ability of the writer whose work I have followed above.

I think that Jesus is taking the historical setting from his own time, whereas our friend made the captivity of Israel in 721 BC the setting for the death of the beggar. Thus when the beggar died he was carried away into Abraham's bosom which he has placed in Asia Minor. But it seems to me that Jesus was looking at the situation as it existed in His own day, and was making a deliberate statement to the Jews and Pharisees with whom He was in constant contact. If, then, Lazarus, or Israel, was located in Abraham's bosom (understanding that it was Asia Minor), then it would not be true that the rich man (or Judah) could look (as we shall see) across and see Lazarus being comforted, because Israel was not comforted in Asia Minor, therefore Asia Minor could not be Abraham's bosom. Be that as it may, this is not directed at this writer as a criticism generally, but only in this instance. I have a great respect for his ability as a Bible scholar. But it is not always easy to cut through mistranslations and current opinions, and arrive at what Jesus actually had in mind when He made the statements. Because Christ must have had a specific thought in His mind prompting His every word.

Therefore I suggest that, although I agree that every word of the above statements are true, the emphasis is not what our Lord had in mind. Israel, although wicked and deprived of the centres of worship and the crown, was not in the beggarly condition that Jesus had in mind. What He saw during His ministry was Israel in Asia Minor without the Gospel and without a shepherd, and His instruction to His disciples was to go and preach to the lost sheep of the House of Israel and no other. Furthermore, in the Acts of the Apostles we see this very thing being undertaken.

The death of the beggar needs to be pinpointed, and although it seems to be a natural selection to make it the time of

their captivity and removal, we have to note that immediately afterwards the angels carried him into Abraham's bosom, which we see is a place of comfort for him. As already stated, Asia Minor was not in any sense a place of comfort for Israel. I therefore suggest that the death of the beggar was the time when he lost his identity, his language and his religion, and finds no more place in Bible history except in prophecy, and finds no mention in history except as a totally new boy on the block. It was for 700 years that Israel had been living apart from their brethren and their God; so in Jesus' time, the element of forgetfulness must have been fairly complete. So what was Abraham's bosom. I suggest that it was the very thing that Jesus died to accomplish. That is, to restore Israel to the Abrahamic Covenant promises, to initiate the New Covenant, and, whereas God had divorced them when He took them out of their land, He now undertook to prepare them for remarriage, as He took them on a guided tour of Europe, and brought them to a land of their own where they would not only be safe, but would eventually become a Christian people. Even though they must have been unaware of these things at that time, surely the metaphor of resting in Abraham's bosom is well taken.

After the beggar died, the rich man also died. This can only be taken as the destruction of the Jewish nation in 70 AD. By Rome. After the Jewish disaster they suffered persecution, murder, and untold privations at the hands of many nations. At the hands of many nations they certainly went through hell, and have been tormented for centuries.

During their agonising experiences they have seen Lazarus, now Israel-Britain, in the full enjoyment of the Abrahamic blessings, and have looked to us for help and pity. "Send Lazarus", they said. Yes, it is to the Anglo-Saxon people they have turned to for succour and for home.

If they could but understand our Lord's words they would know two things. Firstly, That because they rejected the Messiah their "good things" came to an end. As they will not have Christ, they have nothing; and their persecution and calamity are the direct result of their rejection of Him.

Secondly, That because the House of Israel has accepted the redemption, his time of beggary is now over, and he is now comforted by the assurance of God's forgiveness. We realise, however, that Israel is currently in the process of enduring

"Jacob's Time of Trouble" due to his end-time disobedience, but we know that he will come out of it with God's help.

Our Lord then states "there is a great gulf fixed". This is the gulf caused by the acceptance or rejection of the Messiah. The gulf undoubtedly exists today. Every Jewish community is separate in a very real sense from the Christian. Although we mix with them in politics, in trade, in society, and in the general walks of life, the gulf divides us, and is known to all.

The Jew will not receive from us any spiritual help whatever because of his inherent opposition, if not hatred, to Christianity. That gulf can only be bridged by the Redemption and Atonement of our Lord, and only by that means can we go to them or they come to us.

In verse 27, the rich man pleads that father Abraham will send Lazarus to my father's house. And here is the evidence that his five brothers show him to be Judah. It also shows that the five brothers are somewhere with the House of Israel in their wandering or lost condition, for he admits that they also are lost, and may finish up in a lost condition like themselves.

Abraham's answer is classical, and must be repeated.

Luke 16:29 Abraham, saith unto them, they have Moses and the prophets, let them hear them.

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

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

How typical that in the entire compass of this talk, the introductory parable, the connecting discussion, and the final parable, each part following in sequence in the Scripture, all have been a reproof of the Jews and Pharisees.

(Series to be continued).



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The Pharisees also with the Sadducees came,
and tempting desired him
that he would show them a sign from heaven.
He answered and said unto them,
When it is evening, ye say,
It will be fair weather: for the sky is red.
And in the morning,
It will be foul weather to day:
for the sky is red and threatening.
O ye hypocrites,
ye can discern the face of the sky;
but can ye not discern the signs of the times?

Matthew 16:1-3.

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