



# THE COVENANT VISION.

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

# THE COVENANT VISION.

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

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

**It is our firm conviction** that we are living in the very last days prior to the appearing and return of our Great God and Saviour, the Lord Jesus Christ.

**We are also convinced** that never before in the history of our nation and people has there been such a need for the "Watchmen in Israel" to sound the alarm in order to awaken God's people to the urgent need to repent, and to return to God with all their hearts, and with all their minds, and with all their strength.

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

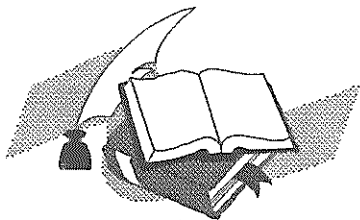
**We proclaim** the absolute necessity for all people to accept the Lord Jesus Christ as their own personal Saviour, as the only means to Eternal Life.

**We proclaim** the absolute necessity for the Anglo-Saxon-Celtic people to recognise their identity, their inheritance, and their responsibility, as the literal descendants of God's people Israel.

**We proclaim** the absolute necessity for all who would faithfully serve God to 'receive the power from on high', which can only

(continued on inside back cover)





# Editorial.

One does not need a degree in psychology to realise that a large majority of people are looking to this New Year with a great amount of apprehension. And why shouldn't we? As I write this, ( Jan 8 ), we have already seen the introduction of the One World monetary system, more mayhem associated with Iraq, the commencement of the impeachment proceedings against the U.S. President, and who knows what more will transpire by the time you are reading this report? The computer melt-down problem is developing into the most potentially dangerous and explosive situation of modern times, and can be expected to affect every area of modern society. And don't think we have to wait until the end of the year for this to become manifest. The effects are already starting to show. Many organisations are paying computer experts very high salaries and bonuses to try to fix things before the bottom falls out of the world's financial system, to say nothing of all the other ramifications such as defence, communications, traffic control, public amenities and services, and you name it.

Now there are just three groups of people who are involved in all this trouble and strife. Firstly there are those who haven't a clue to what's going on, and couldn't care less, mainly because they have no answers. Secondly, there are those who think that they have all the answers, and are merrily going about their business in a mental blackout. Then there are those who know the One Who really knows the answers, and are very happy to see that at last the promised deliverance from this iniquitous system under which we have slaved for thousands of years is at last coming to a very abrupt and final end.

For those without any knowledge or even recognition of God's place in all that is presently happening, it is a most confusion and frightening situation. But God foreshadowed this. In Luke 21:25-26 (NASB) we read; *"And there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men's hearts fainting from fear and the expectation of the*

***things which are coming upon the world; for the powers of the heavens will be shaken."***

Today, we have circumstances which have never existed in the world since creation. Science and technology have advanced to a degree that really boggles the mind. Our entire lives are controlled by technology. We can't begin to imagine just how we can get along without it. So it's no wonder that men should look with increasing apprehension at the awesome possibilities - if not certainties - of the immediate future.

For many years we have been warning through the pages of our publications of the ultimate failure and collapse of our present systems of government and finance, and the inevitable warfare which we now clearly see looming on the horizon. We have warned about the gigantic anti-Christ conspiracy which has been developing and operating for centuries, which is aimed at the total destruction of not only the Christian Faith, but of those individuals and nations that are its champions. Well friends, we consider that we have now arrived at the point of time when all this will come to a shattering climax. The year ahead of us is fraught with dangers and changes which will prove without any doubt the truth of the Scripture we quoted above. The "sea and the waves" mentioned are symbolic terms for "peoples" who will be in a state of perplexity at what is happening.

But to those who have the knowledge and understanding of what God is doing, it will be an entirely different situation. The next two verses to the above reading tell us; ***"And then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."*** Those of us who live in this great expectation are looked upon with considerable scepticism by the community at large. Contrary to the way they feel and react, we look upon the situation with feelings of great joy. As we say, "The worse thing become, the better we like it". So we exhort you all to heed the words of our Lord:

***"Be on guard, that your hearts may not be weighted down with dissipation and drunkenness and the worries of life, and that day come on you suddenly like a trap; for it will come upon all those who dwell on the face of all the earth. But keep on the alert at all times, praying in order that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."***

# The Heritage of Israel.

*By Frank W. Dowsett.*

## Part Seven.

### The Covenant & The Promises. Part 2.

#### The Adamic Covenant.

**A**nd the LORD God said unto the serpent,  
*Because thou hast done this, thou art cursed  
above all cattle, and above every beast of the  
field; upon thy belly shalt thou go, and dust shalt thou eat  
all the days of thy life:*

*And I will put enmity between thee and the woman, and  
between thy seed and her seed; it shall bruise thy head,  
and thou shalt bruise his heel.*

*Unto the woman he said, I will greatly multiply thy sorrow  
and thy conception; in sorrow thou shalt bring forth  
children; and thy desire shall be to thy husband, and he  
shall rule over thee.*

*And unto Adam he said, Because thou hast hearkened unto  
the voice of thy wife, and hast eaten of the tree, of which I  
commanded thee, saying, Thou shalt not eat of it: cursed*

*is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;*

*Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

*In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."*

Thus we read in Genesis 3:14-19 of the covenant that God made with Adam. It was an unusual covenant in some ways, because it contained both good and bad news. As we pointed out in our previous study, these covenants were in fact prophecies of what was to happen in the then future. But they were absolutely guaranteed. They were going to happen whether or not we liked it, or whether or not we agreed with it. This was an unconditional covenant in the sense that God's decisions as outlined therein were not conditional on Adam or any of his descendants doing anything about their condition. It was also totally unconditional in respect to the 'seed of the serpent' and God's promise of both the enmity which would develop between the two seeds, and the ultimate victory of "the seed of the woman" over "the seed of the serpent".

The bad news was that Adam and his descendants would, from that time on, become subject to the curse which they had automatically inherited as a result of the sin of disobedience by himself and his wife Eve. It might be opportune to realise at this stage that this curse was an **unconditional** one, not an **everlasting** one. The sentence of becoming subject to the condition of death was something that neither Adam nor his descendants could do anything about. But in the foreknowledge and planning of God, it was to be reversed at some future time by the "death penalty" being transferred to our Lord Jesus Christ, a contingency not understood by Adam at that time. So as far as Adam was concerned, he was in a lot of trouble, and in future he was going to have to work for his living in lieu of the free provision of God, with the end result of death rather than continued life.

On the other hand, the good news was that his seed, through Eve, was going to be ultimately triumphant over the seed of the serpent who had so disastrously deceived them.

But in order to fully understand the overall position, we should go back a bit. Prior to their fall from grace, Adam and

Eve lived in a condition of absolute perfection. It was the plan and purpose of God to use these two people to bring forth a special race, referred to as "The Sons of God", through whom He would bring correction and restitution to the rest of the world.

That plan or intent has never altered. The only change that has been made is in the manner in which it is to be achieved. It is now to be accomplished by no less a Person than the Lord Jesus Christ Himself. We read in Acts 3:19-21;

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

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

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

The purposes of Almighty God never change. When He completed His creative work as set forth in Genesis chapter one, it is recorded there in Genesis 1:31;

*"And God saw every thing that he had made, and, behold, it was very good."*

When our Lord Jesus Christ returns it will be for the purpose of setting in motion the restoration, or restitution, of all things of which the prophets have spoken, back to their original state of perfection. And it will be Adam's sons, then fully restored to their originally intended position of "Sons of God" who will be the instrument through which He will achieve this.

So we see that there is nothing haphazard or disconnected with the statements in the New Testament. They are all in accord with the Master Plan.

At this stage of our study, it is, I believe, quite important to understand what it was that our fore-parents did to warrant the sentence of death. As pointed out in our previous study, and contrary to what is expounded by some as the "seed-line theory", I do not believe for one moment that it had anything to do with Eve having sexual relations with Satan.

Let us read Genesis 3:6;

*"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."*

Now one thing becomes quite plain from the above account. Whatever it was that Eve did, Adam did the same! This poses a problem as far as I'm concerned. If Eve had sexual relations with Satan or his representative, then this must have been what Adam did, which would make him the first recorded homosexual. Or alternatively, the 'serpent' might have brought along a rather seductive female companion for the purpose of tempting Adam. In view of the claim that the alleged relationship between Eve and the serpent is supposed to have resulted in the conception and ultimate birth of Cain, the Bible is notably silent on any such similar result from the union of Adam with some possible partner. Personally, I'm blessed if I can understand why such theories as the "seed line" are expounded in the first place. The Bible explains itself, and doesn't require our personal interpretations. But we have to search for this knowledge. It's not always obvious. So it is that when we turn to Deuteronomy 30:15-20, we read this statement;

*"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.*

*But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go 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."*

The sin which Adam and Eve committed was that they ate of "the tree of the knowledge of good and evil". What, we may ask, is the nature of this "good" and "evil" ? I'm sure that it is no coincidence that the above reading identifies "good" as "life", and "evil" as "death". The "tree of the knowledge of good and evil can therefore be understood as representing the knowledge of life and death. Secondly we note that the "tree" was one of "the knowledge" of something. It wasn't a tree of good or of evil, or of life or of death. It was the source of "knowledge" of something. The only 'tree' which is referred to as having an intrinsic quality in itself is "The Tree of Life". It therefore becomes apparent that whilst the condition of death existed, the Lord did not want His newly formed creature to know about it, let alone experience it. The tree of life was there, and fully and permanently available to Adam and Eve. Whilst they were obedient to God, they would continue to experience the condition of life. But the warning was clear. If ever they sought the knowledge of the existence of the condition of death, they would immediately become subject to that death condition, and automatically forfeit their condition of continuing life. But as we are told that "as in Adam all die", so it is true that as in Adam we are all tempted. Just put up a "wet paint" sign and watch to see how many people touch the surface to see if the sign really means what it says.

Now let us have a look at the following portion of the above reading;

*"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:"*

It is quite obvious that the condition of "life" depended totally upon "obedience". It must then surely follow that the sin

which our forefathers committed was essentially “disobedience to God’s Laws”. We read above;

*“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:”*

Let us look for a moment at the consequences of this act of disobedience. It is good that we all look at the consequences of sin. All too often we concentrate merely on the sin itself, without realising the dreadful consequences that can, and mostly do, arise as a result of the wrong we do. The consequences of Adam’s sin, or disobedience, has lasted for several thousands of years. Not in his wildest dreams would he have ever contemplated this, any more than we do today. Perhaps we should give a lot more serious contemplation to the commandments and statutes of our Lord, and His requirement that we obey them.

Firstly, Adam lost the close communion which he had, to that time, experienced with God. From the account in Genesis chapter three and verses 8 to 12, it is apparent that Adam walked and talked directly with God. One might ask how he could do this in view of the fact that later we are told that to look directly upon God would bring instant death. But we must remember that at that time, Adam had not sinned. I believe that he was then ‘clothed’ in a covering of ‘glory’, similar to that which surrounded God, and which insulated him from any detrimental affect from being in the direct presence of God. It is very interesting to note that some very early drawings of man found in various places show men as being in what is presently described as a ‘space suit’. This has given rise to the conjecture that at some time in the distant past, space creatures have visited the earth. Personally I think that these drawings simply represented Adam in his “pre-fall” condition, surrounded by what was perceived as a covering, or suit, of light.

Does that sound far-fetched to some? Well, consider the statement in Matt. 13:43;

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

Let him hear indeed. But be that as it may, immediately upon Adam sinning, that covering disappeared, and left both himself and Eve naked, both before God, and to each other. We read in Gen. 3:7-13;

7 *“And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

8 *And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.*

9 *And the LORD God called unto Adam, and said unto him, Where art thou?*

10 *And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.*

11 *And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?*

12 *And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*

13 *And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.”*

Sin, through disobedience, had robbed them of the very thing that made it possible for them to have direct personal contact with God. But God, through our Lord Jesus Christ, had already initiated a plan whereby that glorious covering would be restored to His people.

His covenant, His promise for ultimate peace and ultimate protection, and indeed every promise there was ever mentioned from that day on, or from that point in His work, were all made in relationship to the people that came from this man Adam, and it was all for their ultimate restoration and blessing.

But times have not changed have they? Adam immediately blamed Eve. Why not? She was the only other person around, so it must be her fault. Eve, on the other hand, couldn't find anyone else around, so she blamed the serpent. So it has been ever since. We always blame everyone else for our

sins. We might fool ourselves, or even our neighbours and friends, but we certainly can't fool God.

The resultant punishment and curse fell equally upon both parties; both the tempted, and the tempter. Adam, as we stated previously, now had to work for his living. Eve was to experience pain and suffering in childbirth, which to that time had, or would have been, absolutely painless. Our forefathers didn't do us any favours, did they?

As for "the serpent", he was relegated to a position lower than the lowest of God's creatures. What a comedown! But the worst part of the sentence of punishment was still to come. The loss of both parties' previous exalted position brought about an envy between them which was to last for thousands of years. There was now to be a condition of permanent opposition and hostility between those who, as the "seed" of "the woman", as representing the ancestral line through which came the people and nation of Jacob/Israel, and the "seed" of "the serpent", as represented by the ancestral line of Esau/Edom, of whom our Lord Himself said were of their father the devil, who was a murderer and liar from the very beginning.

In just the same way in which the twin sons of Isaac, Jacob and Esau, became bitter opponents, their descendants carrying on that battle to this day, so from the beginning, the twin sons of Adam and Eve, Cain and Abel, represented the earlier and primary manifestation of this principle. For those who may question my statement that Cain and Abel were twins, I would point out that whilst the Word mentions the birth of both lads, it only records Eve as conceiving once.

So the pattern for all future historical events was forged. The battle was joined, as they would say in days of old. The die had been cast, and there was going to be only one winner. There have always been two opposites. They are found in every avenue of human experience. There is good versus evil. There is right versus wrong. There is positive versus negative. There is up versus down. There is hot versus cold. There is north versus south. There is west versus east. And there is God versus Satan. And as the old poem tells us, "And never the twain shall meet".

And so in summing up, we now have the two parties. We have God on one hand, who told our first parents that which was right, and then we have Satan on the other hand, who tried to defy God and who induced them to do that which was wrong. Now I should point out that I'm not talking about Satan

necessarily being personally there as an individual at that time. It was almost certainly an agent of Satan as distinct from Satan himself. The word used in the text is the "serpent". This is translated from the Hebrew "*nachash*" which according to Strong's #5172/5175 means "to hiss, i.e., to whisper a (magic) spell, an enchanter". This was certainly not a snake as we know them. The entire incident loses its meaning and intent if we go around talking about a snake such as a death adder or a boa-constrictor opening its mouth and having a chat with someone. Even God had a conversation with whatever this "serpent" represented, and as we have seen, passed sentence of judgment upon it.

Now this introduces a very interesting possibility. As we have previously remarked, I do not for one instant believe that Eve engaged in sexual relations with Satan, thereby producing a literal ancestral seed-line directly descended from him. But what if this "serpent" was a member of the pre-Adamic creation of Genesis chapter one? Could it be possible that Eve, and subsequently Adam, was "magically enchanted" into having sexual relations with these other pre-adamic people, because it had been presented to them as something very desirable, thus producing a natural seed-line from them through Eve, and thus into the Adamic race which sprang from Adam and Eve? This may pose a problem to some as to Cain and Abel being twins. But it is a medically certified fact that a woman can give birth to twins, each of whom was fathered by different men. I personally checked this out with my family doctor prior to making this suggestion. If this were the case - and I am only presenting this as a possible alternative to the whole question - then we would have the very first incidence of miscegenation, or race mixing, otherwise referred to as fornication, the very sin which Satan has perpetuated through the Adamic races ever since. This would also prove the enormity of this sin, being that which caused the downfall of "The Sons of God" from the very beginning. The ramifications of this possibility are quite staggering when compared with the present situation in which today's Israel nations find themselves. But as I have said, this is only speculation, and I leave it to the individual reader to study this possibility for themselves.

Whatever the circumstances may have been at the time, one thing is certain. God introduced an enmity between these two seeds which was to continue until one of the parties would



be ultimately destroyed. That was the unconditional promise that God made regarding what had happened. Let us again read what God said to 'the serpent' as recorded in Gen. 3:15;

*"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."*

This enmity that God introduced between these two seeds was to be evidenced in two ways. Firstly, the enmity from the seed of the woman would "bruise" the serpent's head. The word "bruise" means, according to Strong's #7779, "to snap at, to overwhelm, or break". This is what the woman's seed was to do to the head of the serpent's seed. On the other hand, the serpent's seed was to bruise only the heel of the woman's seed. The attack upon the head was intended to destroy that particular party. But the attack on the heel would only trip up the other party. It would cause them to stumble, without necessarily being destroyed. And therein lies the significant difference in what God promised. Ultimate destruction for the followers of Satan, and final victory for the followers of God.

But there is something reminiscent about this statement. Where do we hear something like that again? At the birth of Jacob and Esau we find a very similar situation, but the parties are reversed. The account said that Esau was born first, and Jacob had hold of his heel. In the birth of those two twins at a later date, God revealed how He was going to remedy and reverse that situation. Initially, because of the sin which had been committed, the serpent was to bruise the heel of the woman's seed. This promise has certainly been achieved by the descendants of the serpent's seed, those who later came from the descendants of Esau, whom Jesus Himself designated as "the children of the devil". This Edomite/Idumean race is still with us today, and increasingly and openly causing us to stumble in sin and degradation. They now have virtually total control of our lives. But notice how wonderfully God indicated how this would be ultimately reversed in the manner of the birth of Jacob and Esau. The position had been reversed. It was now Esau who was being held at the heel. In other words, the time was to come when Esau would no longer hold us by the heel, causing us to stumble, but Jacob would cause the same thing to happen to Esau. These people don't become the seed of Satan by natural

human generation. They become the children of Satan because they become worshippers and followers of Satan. In the very same way, we are the children of God because we worship and follow Him.

And it's a very real situation. Today we have these two systems derived from these two seeds, in conflict. We have the system of God, and we have the system of the enemy, the Devil, Satan, the serpent, or by whatever name he is known. This conflict is in full operation throughout the world, but especially within our Israel nations. The enmity is there for all to see. Sadly, very few have the slightest idea as to what is happening, nor of the victory which a loving and faithful God has promised for His people.

(To be continued).



## **COVENANT TAPE & BOOK CATALOGUE.**

**REVISED.**

**JANUARY 1999.**

**Our latest up-dated tape and book catalogue is now  
available upon request.**

**This contains the full list of tape recorded messages  
by a variety of recognised Identity teachers,  
together with a full listing of available Video Tapes  
as recorded by Pastor Frank W. Dowsett.**

**We have also included a complete detailed listing of  
all of Pastor Dowsett's books, together with prices.**

# C.V.NEWS.


**W**e commence this year in great expectation of the climax of the ages. This is our 14th year of ministry, and it is largely due to the wonderful faithfulness, encouragement, and support of a relatively small band of folk. We have received so many cards of well wishes from you all, and your words of appreciation have been a great blessing to both Betty and I. I'm sure that you will appreciate that it is very difficult to personally answer each one, so please accept this message as our personal "thank you". We have made some wonderful friends over the years, and it is our fervent prayer that this friendship and fellowship will continue and grow as we see the "great day" of our Lord appearing.

Our main concern at this time is obtaining help in our activities. We have suffered some unfortunate changes during the year, on top of which, our most important assistant Bruce has developed sever problems with his legs, which has prevented him from assisting for quite a few weeks. Betty and I are doing our best to keep up, but we're not getting any younger, and we trust that you will bare with us if orders are not sent out as promptly as previously. We also ask your consideration in the matter of letters. We still receive letters which would take weeks of study to answer, and I'm afraid that this is out of the question. But don't use that as an excuse for not writing, as we really love to hear from you all from time to time.

For the sake of our new readers, please note that receipts for subscriptions and donations will be included in the following issue of "The Covenant Vision" to save time and expense.

We also remind those of you who are on the Internet that we have changed our Service Provider. From immediate effect, our E-Mail address is **fdowsett@idx.com.au**. Because of the problems which developed with our previous provider, we have been unable to update our Web Page for several months, but our up-dated site will be up and running again by the time you receive this. Our new Web Site address is:

**homepage.idx.com.au/fdowsett**

Betty and I send you all our sincere Christian love and best wishes as we enter what could be the most dramatic year of our lives. We ask that you will continue to faithfully support and encourage us, and pray for the Lord's continued guidance and protection upon us as we continue in His service. May the Lord God of Israel bless and preserve you all. 

# A WALK THROUGH THE GOSPELS.

## Part 10.

By Bruce Horner.

### From the Third Passover.

#### OUR LORD JUSTIFIES HIS DISCIPLES FOR EATING WITH UNWASHEN HANDS.

**W**e are now beginning that period in our Lord's ministry which commences from the third Passover until His final departure from Galilee at the festival of Tabernacles, and it covers a period of six months.

Jesus and his disciples are in Capernaum, and for the reason for them being in Capernaum we must go back to the circumstances of our last discussion, where Jesus spoke to the people in the synagogue, explaining to them that he was the Bread of Life. Let us recall the closing few verses of that episode in the synagogue.

John 6:66     *"From that time many of his disciples went back, and walked no more with him.*

67     *Then said Jesus unto the twelve, Will ye also go away?*

68     *Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.*

69     *And we believe and are sure that thou art that Christ, the Son of the living God.*

70     *Jesus answered them, Have not I chosen you twelve, and one of you is a devil?*

71     *He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."*

This episode is the only place where John refers to 'the twelve' as such (apart from the incidental reference in 20.24 to Thomas as 'one of the twelve'). John knows that his readers will

be aware that Jesus made special choice of twelve, but he does not record their appointment, as the other Evangelists do. Nor does he anywhere call them 'apostles'.

Here, however, it is plain that the twelve constituted the inner circle, men whom Jesus had hand-picked. From them, if from any of his disciples, might be expected such understanding as Peter had shown. And yet even in that inner circle he could discern the spirit of defection. One of them was a diabolos - the Greek word means a 'slanderer' or 'calumniator' or 'false accuser', but F.F. Bruce suggests that it is probably used here as the counterpart to the Hebrew Satan, 'adversary'. On the occasion at Caesarea Philippi one of the twelve proved to be, although unintentionally, an 'adversary' in the sense that he tried to turn is Master's mind away from the path of suffering and death, which was the way of the Father's will (Mark 8:33). That one was Peter himself, who a moment before had confessed Jesus to be the Messiah. But it is another member of the group who is now in view, as John recognised in the light of the sequel. Jesus' foreknowledge of the traitor's identity has been mentioned in verse 64. This is the first occasion on which he is named. Each of the other Evangelists, when he mentions Judas for the first time, identifies him as the one who was to turn traitor (Matthew 10:4; Mark 3:19; Luke 6:16), and so does John here. Thus a year before the last Passover, that 'dark betrayal night' casts its shadow before. 'Iscaiot' is probably the Hebrew meaning 'the man of Kerioth' (a Judaeian locality mentioned in Joshua 15:25). Such a territorial designation would be applicable both to Judas and (as here) to his father Simon.

Then follows verse 1 of John, chapter 7, and it is clear that it ought to have been the concluding verse of chapter 6.

John 7:1 *"After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him."*

As Bruce points out, the verb 'walked' will then have the full force of its imperfect tense: 'Jesus continued to go about in Galilee'.

The reference here to the attempt to kill Jesus recalls the sequel to the healing of the cripple at the pool of Bethesda: 'the Jews', we are told in John 5:18, 'sought all the more to put him to death, because he not only broke the Sabbath but also called God his own Father, making himself equal to God'. Later in



this chapter we found further references to the healing at Bethesda and to the hostility which it provoked (verses 19-25). Because of this hostility Jesus left Judaea for Galilee, where he spent the following twelve months - 'the acceptable year of the Lord' (Luke 4:19) which witnessed the Galilean ministry, recorded in detail by the Synoptic Evangelists, i.e. Matthew, Mark & Luke. These twelve months had now all but expired. Bruce makes the note that 'Judaeans' is the preferable rendering here in John 7:1, because Judaea is contrasted with Galilee; 'Jews' would be less appropriate, because there were Jews in Galilee as well as in Judaea (compare John 6:41). It is, in any case, the religious establishment in Jerusalem that is meant.

So we find Jesus still in Capernaum. He had not gone up to Jerusalem to keep this Passover. It was the third Passover during his ministry and the Jews were seeking to kill him. Since his time was not yet come, he was not prepared to risk an early death at the hands of the Jews in Jerusalem or even in Judah.

Mark 7:1     *"Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.*

2     *And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.*

3     *For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.*

4     *And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.*

5     *Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?*

6     *He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.*

7     *Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*

8     *For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.*

9     *And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.*

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man."

Again we see how even the disciples did not perceive many of the things which Jesus said. He had to explain to them, as if they were children, that he was talking about spiritual defilement, which was in a man's heart. It is the things which come out of a man's mouth, that is, his speech, which defiles him. But the dirt which may go into a man's mouth from unwashed hands does not defile a man spiritually, because the dirt is cleansed from the body physically by the normal functions of the body. Both Matthew and Mark record this discussion, and it is interesting to read how the small differences in the record help to give a more complete picture of the discourse. It is

interesting to see once more how our Lord was not prepared to toady to these Pharisees and scribes who had come from Jerusalem, knowing full well that their only purpose was to find fault and complain. He did not hesitate to call them hypocrites to their face.

The meaning of verse 11 is very obscure, and Baker's Harmony suggests that it may be expressed thus,—"Whosoever shall say to his father or mother, 'I make a sacred offering of whatever benefit thou oughtest to receive from me,' he is bound, ye say, by his vow, and shall not honour (that is, support) his parents." That is to say, if the benefit which should be paid to his parents to support them is offered as a sacrifice to God, then he is released from paying it to his parents since the money has become sacred.

Matthew enlarges on Mark at this point.

In Matthew 15 we read

12 *Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?*

13 *But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.*

14 *Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.*

15 *Then answered Peter and said unto him, Declare unto us this parable.*

16 *And Jesus said, Are ye also yet without understanding?*

*Matthew proceeds with the explanation, but Mark's answer is much fuller, and we noted already what they say. Once again we note that the explanation came*

*when Jesus had entered into a house away from the people. He had, in fact, already explained his parable to the people, but now the disciples asked him again for an explanation when they had him alone with them, and we can see a note of exasperation as he says to them, "Are ye so without understanding also?"*

## THE DAUGHTER OF A SYROPHENICIAN WOMAN IS HEALED.

Mat 15:21 *"Then Jesus went thence, and departed into the coasts of Tyre and Sidon."*

Jesus retires from Galilee, first to the region of Tyre and Sidon, then to the Decapolis, and afterwards to the district of Caesarea Philippi. All these were districts not under the jurisdiction of Herod, whose domain included Galilee and Pereia. Not improbably Jesus may have withdrawn from Galilee at this particular time (as he had done just before when he returned from the other side of the Sea of Galilee before feeding the 5000), because the attention of Herod had been turned to him after the death of John the Baptist; and perhaps, too, on account of Herod's temporary presence in that province by which his own personal danger would naturally be increased. The tetrarch Philip, who governed the districts east of the Lake of Galilee and of the upper Jordan, was a better man than Antipas, and moreover had no cause to be uneasy about Jesus. Despite the fact that there seems to be an over-riding reason of caution and carefulness about the times when Jesus crossed the borders of Galilee, it also appears that whenever he did so, it resulted in an incident or a message which was not possible inside his own province.

## THE SECOND WITHDRAWAL TO THE REGION OF TYRE AND SIDON AND THE HEALING OF THE DAUGHTER OF THE SYRO-PHOENICIAN WOMAN.

Mat 15:21     *"Then Jesus went thence, and departed into the coasts of Tyre and Sidon.*

22     *And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.*

23     *But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.*

24     *But he answered and said, I am not sent but unto the lost sheep of the house of Israel.*

25     *Then came she and worshipped him, saying, Lord, help me.*

26     *But he answered and said, It is not meet to take the children's bread, and cast it to dogs.*

27     *And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.*

*28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."*

Note how Matthew describes her as a Canaanite, and Mark goes further, calling her a Greek and a Syrophenician. There is no mistaking that she is not an Israelite, and, of course, this is the real reason for the trip across the border. Jesus is brutally blunt with her. At first he did not even reply to her entreaties, so that the disciples were encouraged to say to him "Send her away; for she crieth after us."

His cryptic reply to them was, "I was not sent but unto the lost sheep of the house of Israel." But she came and worshipped him, saying, "Lord, help me."

Again he was quite brutal in his answer. "It is not meet to take the children's bread, and cast it to the dogs."

Her memorable answer should have settled for all time the vexed question which some would ask: can other nations beside Israel be saved?

Her answer showed the great faith which she had in Jesus: "Yea Lord, for even the dogs eat of the crumbs which fall from their master's table."

Jesus commended her great faith, and she went home to her daughter, to find her resting on her bed, completely restored. This was an important milestone in our Lord's ministry, carefully arranged and stage-managed, even to the degree of crossing the borders of his country, in order to establish the fact that he was sent to Israel alone. The Bible is a book written to Israel, about Israel, and for Israel. But only because Israel was to be God's appointed Servant, to do his will and show other nations the way a kingdom should be conducted. But in the fullness of time, after He returns in power to rule his people, then all nations will learn the way of the Lord. But until then, the priorities are Israel first, because until we can learn to keep our own house in order, then it is most unlikely that we will be able to direct others. However, the episode makes it very clear that whosoever will, and that means anyone at all, can come to the Lord in faith, and be received.



## THE THIRD WITHDRAWAL NORTH THROUGH PHOENICEA AND EAST TOWARDS HERMON AND SOUTH IN DECAPOLIS. DEAF & DUMB MAN HEALED

Mark 7:31 *"And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.*

32 *And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.*

33 *And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;*

34 *And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.*

35 *And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.*

36 *And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;*

37 *And were beyond measure astonished, saying, He hath done all things well:*

*he maketh both the deaf to hear, and the dumb to speak."*

Observe how carefully he keeps away from the territory ruled by Herod Antipas. Now he is in the Decapolis, and Matthew adds the information that he went up a mountain and sat there. Again there is the great multitude, and they bring unto him one who was deaf and had an impediment in his speech. Jesus did not heal him straight away. He took him aside privately. He put his fingers into his ears, and he spat, and touched his tongue. One can only assume that he did these things for the benefit of the deaf man. The disciples surely did not need signs such as these, but perhaps the afflicted man did. Matthew then tells us that there came unto him great multitudes, having with them the lame, blind, dumb and maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel. And does not this bear out something of what we noted just previously. That it is

the God of Israel who does these wonders - not some other God, and not the God of Israel and other nations, but the God of Israel only. Again the same old story: he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

Mark 8:1 *"In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,*

2 *I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:*

3 *And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.*

4 *And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?*

5 *And he asked them, How many loaves have ye? And they said, Seven.*

6 *And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.*

7 *And they had a few small fishes: and he blessed, and commanded to set them also before them.*

8 *So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.*

9 *And they that had eaten were about four thousand: and he sent them away."*

Once again Jesus performs the wonderful miracle of feeding the multitude with food. It is only Matthew and Mark who record this, thus there is a double witness. Again Jesus has compassion of the people who have come to hear him. He calls the disciples to him, and tells them that the people have been with him now for three days, and have had nothing to eat. If he sends them away fasting some will faint on the way, and some have come a long distance. This is the second occasion that these circumstances have arisen, but the disciples still answer him in the same vein.

Where can we obtain bread for them in a desert place? In answer to his query they are able to produce seven loaves for which he gave thanks, broke them and gave them to the disciples to set before the multitude. There were also a few small fishes,

which he also blessed and set these also before the people. The people ate and were completely satisfied. The remaining broken pieces of food were collected and they filled seven baskets. There were about 4000 men, not counting the women and children, and he sent them away. One wonders what happened to the remaining baskets of food. It is doubtful whether they were kept for their own use. I think it is more likely that it was distributed to those who had a longer journey to go to their homes. There is no doubt that there were two similar occasions for such a miracle to have occurred. As I mentioned before, Matthew and Mark both recount both episodes, and a little later both writers report Jesus as specifically referring to both episodes. (Mark 8:19-20; Matthew 16:9-10), so it is impossible to think of a mere confusion in the use of the data. It is interesting that in recalling the incidents, Jesus ignores the fishes and concentrates on the bread. Matthew tells this more fully. We will recount this in a moment.

### THE BRIEF VISIT TO MAGADAN IN GALILEE & THE SHARP ATTACK BY THE PHARISEES AND SADUCEES.

Mat 15:39 (KJV) *"And he sent away the multitude, and took ship, and came into the coasts of Magdala.*

Mat 16:1 *The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.*

2 *He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.*

3 *And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

4 *A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed."*

Matthew calls the name of the town in Galilee to which they now went, Magadan. Most texts call it Magdala. Robertson, in his *Harmony of the Gospels*, explains that the position of Magadan was unknown to some early students or copyists, so they changed it to the familiar Magdala. Mark calls it Dalmanutha, but it is the same place. As Robertson also

points out, the moment that Jesus returns to Galilee the Jewish leaders begin to attack him. Robertson also points out that from verse 2, commencing "When it is evening, ye say," until the end of verse 3, these words are omitted by some of the most ancient and other important authorities. But Panin's numeric text includes all of the words other than "O ye hypocrites".

Once again Jesus does not spare the Jewish leaders from his withering contempt, not because they ask questions, but because he knows that in their hearts they are only trying to trap him into making incriminating statements. I believe that we would do well to listen to his reply. Signs are part of the everlasting faults of the Roman Catholic religion, but is not confined to them. The Pentecostal Church must surely be the Church most interested in signs today. If you have not had a miracle or two in your own experience, then there is probably something very wrong with your faith. Please don't misunderstand me here, because I certainly do believe in miracles, and in the fact of God ordering our paths and protecting us, but I feel that we must be warned against expecting signs and miracles to be a common occurrence, at least until He returns again.

## THE DISCIPLE CAUTIONED AGAINST THE LEAVEN OF THE PHARISEES.

Mark 8:13 *"And he left them, and entering into the ship again departed to the other side.*

14 *Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.*

15 *And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.*

16 *And they reasoned among themselves, saying, It is because we have no bread.*

17 *And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?*

18 *Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?*

19 *When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.*

20 *And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.*

21 *And he said unto them, How is it that ye do not understand?"*

We are reminded of the use of numbers in Scripture. Nothing appears to be unintentional. Jesus asked the disciples, "When I broke the five loaves among the five thousand, how many baskets of broken pieces did ye take up? And they say unto him, twelve. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him seven."

Dr. Bullinger wrote a number of books which have stood the test of time. Although he wrote over 100 years ago, and some of his conclusions have been invalidated by the passing of time and rejected by opposing schools of thought, he has left us with some of the most remarkable works of scholarship in our church libraries today. They include the Companion Bible, and ground-breaking works on the stars and the zodiac, and on numbers in Scripture. If we turn to his essay on the number five, he points out that five is four plus one. To understand the significance of four we must observe that four is three plus one. Three signifies divine perfection, with special reference to the Trinity. Four marks that which follows the revelation of God in the Trinity, namely his creative works. He is known by the things that are seen. Hence the written revelation commences with the words "In the beginning God CREATED."

Creation is therefore the next thing - the FOURTH thing, and the number four always has reference to all that is created. It is emphatically the number of creation.

Five is four plus one. We have had hitherto the three persons of the Godhead, and their manifestation in creation. Now we have a further revelation of a People called out from mankind, redeemed and saved to walk with God. Hence Redemption follows creation. Inasmuch as in consequence of the fall of man creation came under the curse and was "made subject to vanity," therefore man and creation must be redeemed. Thus we have:

- |                |              |
|----------------|--------------|
| 1. Father.     | 2. Son.      |
| 3. Spirit.     | 4. Creation. |
| 5. Redemption. |              |



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These are the five great mysteries, and five is therefore the number of GRACE.

If four is the number of the world, then it represents man's weakness, and helplessness, and vanity.

But four plus one is significant of Divine strength added to and made perfect in that weakness; of Divine favour uninfluenced and invincible.

The gematria of the Hebrew for "the earth" is 296, a multiple of four; while the gematria for the Hebrew word for "the heavens" is 395, a multiple of five.

The gematria of "grace" is 725, a multiple of the square of five.

The numerical value of the words "My grace is sufficient for thee" is 1845, of which the factors are  $5 \times 3 \times 3 \times 41$ .

Grace means favour. But what kind of favour, for favour is of many kinds. Favour shown to the miserable we call mercy; favour shown to the poor we call pity; favour shown to the suffering we call compassion; favour shown to the obstinate we call patience: but favour shown to the unworthy we call GRACE. If we were to apply the meanings of the numbers to the act of feeding the four thousand, I suggest it would be as follows.

The four thousand men represent unregenerate Israel.

The number seven in the Hebrew is from the root, savah, to be full or satisfied, have enough of. Hence the meaning of seven is dominated by this root, for on the seventh day God rested from the work of creation. It was full and complete, and good and perfect. Nothing could be added to it or taken from it without marring it, hence the word Shavath, to cease, desist, rest, and Sabbath, or day of rest.

It is seven, therefore, that stamps with perfection and completeness that in connection with which it is used.

Note Abraham's seven-fold blessing in Genesis 12:2-3.

"I will make of thee a great nation,  
And I will bless thee,  
And make thy name great;  
And thou shalt be a blessing;  
And I will bless them that bless thee,  
And curse him that curseth thee:  
And in thee shall all families of the earth be blessed."

Now the feeding of the multitude was done twice, constituting a double witness.

The first multitude was five thousand, suggesting that they were fallen, redeemed, and saved by grace.

They were fed with five loaves. Christ was the bread of life. By feeding on Him they were covered by grace. Twelve baskets were taken up. Twelve is the perfect number, signifying perfection of government. Surely this is the ultimate destiny of those fallen mankind, saved by grace, who have fallen under the rule of the God of Israel.

On the second occasion, 4000 people represented mankind in his earthly state. It is the 'world' number, especially the 'city' number. Man in his unregenerate state.

There were seven loaves, denoting sufficiency, or completeness. Seven baskets of scraps represents complete satisfaction with their new state.

## A BLIND MAN HEALED.

Jesus and his companions now came to Bethsaida Julias, remembering that there were two Bethsaidas.

Mark 8:22 *"And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.*

23 *And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.*

24 *And he looked up, and said, I see men as trees, walking.*

25 *After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.*

26 *And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town."*

Once again a blind man was brought to him. Our Lord's first action was to take him by the hand and lead him out of the village. Curiously he followed a similar procedure as with the deaf man who had an impediment in his speech. You will remember that His first action was to take him away by himself. Then he put spit on his tongue and touched his ears. On this occasion He put spit on his eyes, and laid his hands upon him, and then asked him, "Seest thou aught?" The man replied that he could only see figures without any detail. Again Jesus laid his hands upon his eyes, and this time he saw clearly.

Jesus sent him away to his home, saying, "Do not even enter into the village."

Our Lord took every care to see that there was no proclaiming to the world at large concerning his miracles. Always he required those healed to say nothing and to avoid publicity, but it was to no avail.



## Psalm 70.

Make haste, O God, to deliver me; make haste to help me, O LORD.

Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

Let them be turned back for a reward of their shame that say, Aha, aha.

Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.



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# THE BEAST SYSTEM.

by

Frank W. Dowsett.

## Part Twelve.

### The Name of The Beast.

**H**aving in our previous study examined the subject of the MARK of the beast, we now turn to the matter of "The Name of the Beast".

By definition, the word "name" means, "That by which one is known, the name by which a person or thing is called."

Now there are two aspects or purposes in the application of a 'name'.

- (1) It is the name by which we are called in order to identify us, including a meaning which indicates our character.
- (2) It is used as the name, or reputation, by which we are known. We can have a "good" or a "bad" name or reputation. This is clearly illustrated in Matt 7:15-20;

*"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."*

In Christian terms, we have a GOOD name or reputation if we follow Christ. For instance, in Hebrews 11:1-2, (NASB Trans), we read;

*"Now faith is the assurance of things hoped for, the conviction of things not seen.  
For by it the men of old gained approval."*

These people had a "good" name, or reputation, by which they gained approval, because of their faith in God.

Again in James 2:17-20 we read;

*"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"*

On the other hand, we have a BAD name if we follow Satan. We read in II Peter 1-2;

*"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

*And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."*

Romans 1:18 illustrates the same point;

*"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."*

Even on everyday human terms, most people will do anything to protect their "good name" or reputation, even to the extent of laying libel charges against anyone who would sully their name and reputation. I can't help wondering why Christians are not so motivated when it comes to protecting the name and reputation of our Lord Jesus Christ. Today, we have a very serious need for those who are prepared to be "jealous for the Lord".

In light of the above principles, it shouldn't then come as any surprise to us to find that "The Beast" is motivated by similar instincts. The Bible gives him a name and a certain reputation. It's certainly not a "good" name. Unfortunately, the great majority of Christians have little if any knowledge of either "the beast", his system, or his reputation as far as God is concerned. And because of this ignorance, they are totally unaware of the deceitful practices that this "beast" is using in order to protect both his existence, and his reputation.

So we will commence our investigation of his name and reputation as set forth in God's Word. We will commence with the statement in Rev. 13:17;

*"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."*

This is the only occasion where the expression "the name of the beast" is used in the Bible, and it is used in the context of one who, or which, has the power to control our entire financial system. The word "had" emphasised in the above verse has the sense of holding continued and lasting possession. In other words, unless we continually held, or possessed, and remained

identified with the beast's name, we would be unable to continue in any form of business transaction, whether it be from the local corner shop, to great corporate businesses. This aspect of the Beast System was obviously not so evident in earlier times when financial pressures were not so obvious. But those of us living under the present development of the same financial system can very easily discern the full ramifications of this evil system. Every nation in the world, and every person within those nations, is feeling the terrible effect of this iniquitous system which slowly, but insidiously, has been foisted upon us. You obey the system, or you go under. There is no pity or mercy. It's simply "pay up or else", as everyone is finding out to their sorrow.

The "name" of this beast, being the person or being to which it belongs, is clearly identified in the 12th and the 13th chapters of the Revelation. Rev. 12:3 reads;

*"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."*

Rev. 13:1 reads;

*"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."*

Surely one doesn't have to possess a university degree to realise from these two readings that "the great red dragon" and "the beast rising up from out of the sea" are one and the same.

They both have seven heads, and ten horns, the only difference being the placement of the crowns, which is outside the subject under discussion. But who is this "great red dragon" and "beast out of the sea"? The answer is certainly not difficult to find, as we read it in Rev. 12:9;

*"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."*



So we find that the actual name of the 'beast' is variously expressed as "the serpent", "the Devil", and "Satan". The meaning of his name is "The Adversary" - in Hebrew, or in Greek, "The Accuser". This is what he does. This, in fact, describes his intentions to which he is fully and completely devoted. He is the great adversary of both God and His people Israel, and he is the continual accuser of both God and His people Israel. He is the mastermind behind every attack, and every incident of persecution that has ever happened to God's true Israel people. His presence, his activity, and indeed his very existence, has been disguised or hidden under the various names by which he is referred.

His characteristics, and his reputation, have been manifest in three major ways;

## 1. By Persecutions.

This aspect of his activity is set forth in the following passages of Scripture;

Rev. 12:12-13;

*"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."*

Rev. 12:17;

*"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."*

Rev. 13:7;

*"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."*

Rev. 13:15;

*"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."*

The first thing we note from the above is that Satan knows very well that he only has a prescribed time allotted to him by God in which he can carry out his plans of persecution. His activities under which we suffer today are NOT going to continue endlessly! This is not something we hope for. It is a God-guaranteed promise. It is this knowledge of ultimate failure and defeat which has made him extremely angry. This anger has manifest itself in a paranoid wrath, not just against God, but against the nation and people whom God has chosen to be His witnesses to His very existence, and His servant nation through whom He is to pour out His bountiful blessings upon His entire creation. That people is Israel, those who are clearly identified today as, broadly speaking, the Western Christian Nations of the world, headed up by the Anglo-Saxon-Celtic people. What is happening to us today is not just an evolutionary process of national rising and falling, as so many would have us believe. It is the result of a deliberate, and deliberately organised and implemented plan to exterminate us from the face of the globe. Satan, and his manifold agencies, as revealed through his various names, cannot continue to exist and function whilst this Israel nation remains in existence. I don't care one jot whether or not the politically correct in our midst like it or not. The truth of the matter, based upon the inerrant Word of God, is that there is a deliberate conspiracy being outworked in and among our Israel nations today, with the stated intention of destroying and totally eliminating us. It is so clearly stated in Psalms 2 and 83 that one wonders how today's Christians, let alone the ministers, can possibly not realise what is happening. Psalm 2:1-3 states;

*"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."*

When we turn to Psalm 83:2-5, we find this corroboration;

*“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.”*

If this does not constitute proof of a conspiracy, then I don't know what does. This is persecution raised to the highest degree. It is no wonder that those who are doing everything possible to expose this terrible enemy are the subject of such personal persecution today. I would go so far as to say that those who are not suffering persecution today in some form or other, should have a good serious look at what they are doing, because they are obviously not perceived as a threat by the enemy.

## 2. By Blasphemies.

The word “blasphemy” means “to revile God or Divine things.”

We read of this aspect of the ‘beast’ in Rev. 13, verses 1, 5, and 6;

*1 “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.”*

*5 “And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.*

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

We note that this same 'beast' is associated with the woman dressed in scarlet as recorded in Rev. 17:3;

*"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns."*

This is one of the more obvious aspects of the manner of the 'beast's' attack. The reviling of the name of God has become nauseous in the manner and frequency of this type of attack. One can hardly view a T.V. programme these days without the blasphemous use of the Lord's Name being openly used. Any, and every, opportunity is taken to revile our God in this way. In view of the fact that we never hear the names of heathen gods being used in like manner, I often wonder how one would get on if we were to take those who indulged in this practice to the anti-discrimination courts. Perhaps the following statement by our Lord Himself in Rev. 2:9 would give us some sort of clue as to the identity of one section at least of Satan's henchmen;

*"I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."*

Those who have eyes to see and ears to hear should not have too much trouble understanding this verse, and its companion verse in chapter 3 verse 9.

### 3. By Deceit.

One of the names of Satan is "the deceiver of the brethren". It is very aptly used. Persecution we know. Blasphemy we hear. But deceit is something which is insidious, and enters our midst and grows without most people ever realising it is there. In this, it must be the most dangerous aspect of the 'beast's' operations. Satan's requirement, and that of the 'beast system' which he controls, is that everyone must

ultimately adopt, and be recognised by, his name or characteristic. Those who refuse are automatically marked for persecution, revilement, and destruction. The laws of every western Christian nation today have been slowly but surely adapted to this end. It has been achieved by not only the presence, but the control, of the enemy within us. They are a far greater threat to any society than an external enemy that can be seen. We can deal with them, but the traitor within is not recognised as a traitor. He appears as a friend, and as 'an angel of light'. Our countries today are inundated with such as these, and we have been so brainwashed, that most have absolutely no idea of what is happening. The dangers of the New World Order and the New Age Movement are scarcely recognised other than by a comparative few who are prepared to use their brains as God intended. Law after law is passed by our various governments with great flourishes of pompous pride and greater promises of deliverance, whilst in actual fact they are simply further means to enslave us under the Satanic Beast System.

The Name of the Beast, and its characteristics have totally permeated our entire Christian society, and it represents everything that is bad and evil.

**But there is wonderfully GOOD news.**

We who love the Lord should not be discouraged by these facts. For as well as the BAD name which we have been discussing, there is the GOOD name which should ever be our desire to know and emulate. It is found in Matthew 1:21;

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

This Name means "saviour". It is in direct opposition to, and is the exact antithesis of, the name of the beast which leads to destruction. The "bad" name persecutes and reviles. The "good" Name protects and praises.

His characteristics, or reputation, are the complete antithesis of His enemy, the "beast system". As distinct from His ministry, they include;

1. **He is the Anointed of God**, as opposed to the 'beast', who is appointed by Satan. In John 4:42 we read;

*"And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."*

The "saviour of the world" is not Satan, nor his satanically inspired systems and agencies. It is not the U.N.O., or the One World Order, of the I.M.F., or any other man-made system. Nor is it any person controlled by, or dedicated to, any of these humanistic organisations. We will be saved from our present troubles only by the Christ - the Anointed of God - even our Lord Jesus Christ.

2. **He is the Truth**, as opposed to Satan and his system, of whom, as our Lord Himself stated, "He was a liar from the start." We read in John 14:6;

*"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."*

3. **He is our deliverer**, as opposed to the 'beast system' who is our captor and persecutor. We read those wonderful words in Luke 4:18;

*"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."*

The requirement that our Lord Jesus Christ lays down for us is that those who love and follow Him should display, and be known by, His attributes and characteristics. Remember. We cannot serve two masters. We cannot serve God and mammon. It is time we chose who, this day, we will serve.

(to be continued).



# OUR PROTECTIVE GOD.

By Bruce Horner.

## PART 3.

### THE COMMON LAW OF ENGLAND AND THE BATTLE OF CRECY.

**G**od's Protection over us is not only shown by His interference in the battles which we have fought, and in the preservation of our system of worship, but also in the creating of our legal system. So I want to dwell for a few minutes on this aspect of our inheritance.

Richard O'Sullivan, KC, traces in detail the moral origins of English common law in a book called "*Under God and the Law*", and in doing so takes us back to Roman times, showing that it was then that English law began to take some of its Christian roots.

He points out that there were three great systems of law which have moulded western civilisation as a whole: Roman canon law, Roman civil law and English common law. He is speaking as a lawyer, and not as a theologian, when he says: "Like the three languages of Latin, Greek and Hebrew which Pilate used in the words of the inscription placed over the head of the Lord Jesus on the Cross, all three of these systems of law, in turn, paid homage to the Lord Jesus Christ."

O'Sullivan begins to explain what he means when he adds: "The Roman canon law, for instance, takes as its first principle the existence of God and the divinity of Jesus Christ." In other words, it takes God into account first and foremost, and also regards Jesus Christ himself as God.

O'Sullivan then goes on to show how Roman canon law developed and what effect it began to have: "The expansion of the living church and the growth of the canon law led in due course to the abolition of the heathen laws of barbarian people and to the remodelling of their savage customs on more humane lines."

We need to appreciate what he is saying. He is talking of the period when the early Christian Church was growing, and when Roman canon law was developing alongside it. He is describing the dynamic effect that the growth of these two influences made upon barbarous people and upon their savage heathen laws and customs.

So powerful was the effect of the New Testament faith, expressed through a living Christian church under the influence of the Holy Spirit, that existing barbaric laws and customs in the various Roman provinces were being changed into something far more noble, and far more Christian. A process of transformation was in progress. A wind of change was blowing throughout the Roman Empire.

And this should make us all stop and think as we see the rise of violence in all our Christian lands, as we see the gradual removal of Christian laws and the introduction of other customs and laws which, if not actually heathen, are often far from Christian.

Richard O'Sullivan continues: "This expansion of the living church in those early days and the growth of the Roman canon law led also to the reform of the Roman civil law, of which the rigour and harshness were tempered by Christian conceptions of justice and equity."

He then sums up his account of what happened in the days of the Roman Empire, and shows the high peak which was reached: "By the time Emperor Justinian (AD 527-565) drew up the great body of civil law called "Corpus Juris Civilis", almost everything in that body of civil law which was new - as compared with the law which had been elaborated by Roman jurists - is the consequence of Christian moral principles."

There are few rulers in Europe whose work is still so widely remembered as Justinian's, and his work of systematisation of Roman law exercised an immediate and continuous influence through out the then Roman Empire, and later throughout the western world as a whole.

It is significant, too, that Christianity had brought about such a change in the Roman Empire by the time of Emperor Justinian, that when he published the great works which make up the "Corpus Juris Civilis", he issued each one of them "in the name of our Lord Jesus Christ", and, by so doing, testified to the world concerning the influence which Christianity had had upon



his own life and times, and of his deep devotion, as emperor, to doing the will of God.

All that is established historically. Interestingly enough, O'Sullivan then takes us on a few years to a point in English history just beyond the year 597, which is nearly 300 years before King Alfred. Here he traces another stage in the developing process of law. And it is English law to which he refers this time: "The law of England, even in its first recorded utterances, reveals the influence of the Christian faith." That takes us back as far as English written legal records go.

"This fact", he says, "is revealed and established in a decree issued as far back as Ethelbert of Kent and which is said to have been issued in the lifetime of Augustine."

I find that very significant indeed. For when Augustine landed in Kent in 597, King Ethelbert of Kent was a worshipper of the heathen gods, Thor and Woden. As king of Kent, he held sway over great areas of terrain; so much so, that he also bore the title "Overlord of England".

Shortly after Augustine arrived, Ethelbert, under the influence of Augustine's monks, was converted to Christianity. Thus it was that Ethelbert fashioned one of the earliest recorded English laws so as to give it Christian influence.

The historian Fisher tells us in 'A History of Europe' that "the stream which was eventually to broaden out into a great river of the English common law, began under Ethelbert of Kent, at a time when Roman jurisprudence was speaking its valediction in the institutes of Justinian, and receiving substantial additions to its volume under the kings of Wessex."

We should notice here, that it is Britain's legal authorities and its historians, not the theologians, who have readily given such testimony.

If we move on another 250 years after King Alfred, to the days of Henry 11, the Plantagenet (1154-1189), we reach that other landmark in the Christian history of England and English law.

If King Alfred the Great was England's first lawgiver, then Henry Plantagenet was her second. Of him, Winston Churchill wrote that "No man has left a deeper mark upon our laws and institutions than he....Henry 11 possessed an instinct for the problems and government of law....His fame will live with the English Constitution, and the English common law."

When Henry arrived in England from the Continent to become king, something tantamount to a miracle happened in relation to the continuing Christian influence upon this country's laws and institutions. For there were two systems of law which he could have chosen. One was the Roman system, which still dominated the Continent and other parts of the world. The other was the English common law.

Since Henry Plantagenet was by birth and upbringing a Continental, and since he was fully acquainted with the Roman system, it would have been quite natural, and indeed to be expected, if he had chosen to adopt it in England. The remarkable thing is that he did not do so. Under the determined influence of his kingship, it was English common law which prevailed - one of those inexplicable twists in our history.

Or was it more than that? Since God had seen to it that our country's laws had already come under Christian influence, I think that He was overruling once again in order to ensure that this foundation remained.

Churchill declared of Henry Plantagenet: "The measure of this great king's achievements was that he had laid the foundations of the English common law upon which succeeding generations would build....It was this system of English common law", says Churchill, "this system of English criminal and civil procedure, which, having prevailed over all other systems under Henry II, and which, by the time Edward I, his grandson, had died in 1303, had settled into a mould and a tradition which governed the English people, and which in the mass, still governs the English-speaking peoples today. Its main outlines were not to be altered."

He added: "England became finally and for all time one coherent kingdom based on Christianity."

Ever since the days of Henry Plantagenet, lawyers and historians who have traced the moral and spiritual origins of the common law of England have reached the same conclusion. Hear what just a few of the outstanding legal authorities have said.

Blackstone wrote in his commentaries: "All the great lawyers from Henry Bracton, Judge of Assize in AD 1250 to Lord Mansfield of more recent times - all these great lawyers proclaimed that ethics had their first principle in God, and jurisprudence was a part of ethics."

Ginsberg, writing on Justice in Society, said "The ultimate justice of law is that it serves moral ends. On this

conviction, endorsed by Christians, our legal system, and indeed the whole of western civilisation has been built."

When George Polson, QC, Recorder of Essex, was delivering an address on the subject of 'The Christian Content of the Rule of Law and its Contribution to Human Rights' on 19 February 1969, he summed it all up by declaring: "The true basis of English common law is Christianity, which itself was founded on older principles which are enshrined in Judaism", by which he meant, of course, the principles which are laid down in the Old Testament.

If anybody in London is travelling up the Strand towards Fleet Street they will see the Law Courts, newly built in 1873. A full-size figure of the Lord Jesus Christ was placed high above the main entrance. It is said to be the only statue of its kind in the United Kingdom. George Polson drew attention to this, and said: "That was not put there just as an architect's foible. It was put there because of a belief that the administration of the law in this country is founded on the Christian ethic."

It was these laws whose history we have traced, which eventually became embodied in the British Constitution, and which, by Act of Parliament, are embodied in the Coronation Oath. When the Sovereign is crowned, he or she is required to place one hand on the open Bible, and is then required to take a solemn oath before Almighty God "to uphold to the utmost of my power, the Laws of God within the Realm, and the true profession of the Christian Gospel."

Parliament through its peers, pledges itself to support the sovereign in this. This is the British position constitutionally.

Now I want to take a change of pace, and talk about the British victory at Crecy. But as a necessary introduction, let me give you the words of Winston Churchill concerning the long-bow.

"The English people stood at this time possessed of a commanding weapon, the qualities of which were utterly unsuspected abroad.

"The long-bow, handled by the well-trained archer class, brought into the field a yeoman type of soldier with whom there was nothing on the Continent to compare. An English army now rested itself equally upon the armoured knighthood and the archers.

"The power of the long-bow and the skill of the bowmen had developed to a point where even the finest mail was no certain protection. At 250 yards the arrow hail produced effects never reached again by infantry missiles at such a range until the American Civil War. The skilled archer was a professional soldier, earning and deserving high pay. He went to war often on a pony, but always with a considerable transport for his comfort and his arrows. He carried with him a heavy iron-pointed stake, which, planted in the ground, afforded a deadly obstacle to charging horses. Behind this shelter a company of archers in open order could deliver a discharge of arrows so rapid, continuous, and penetrating as to annihilate the cavalry attack. Moreover, in all skirmishing and patrolling, the trained archer brought his man down at ranges which never before had been considered dangerous in the whole history of war. Of all this the Continent, and particularly France, our nearest neighbour, was ignorant. In France the armoured knight and his men-at-arms had long exploited their ascendancy in war. The foot-soldiers who accompanied their armies were regarded as the lowest type of auxiliary. A military caste had imposed itself upon society in virtue of physical and technical assertions which the coming of the long-bow must disprove. The protracted wars of the two Edwards in the mountains of Wales and Scotland had taught the English many hard lessons, and although European warriors had from time to time shared in them they had neither measured nor imparted the secret of the new army. It was with a sense of unmeasured superiority that the English looked out upon Europe at the end of the first quarter of the 14<sup>th</sup> century."

Edward 111 at this point was a minor, and the land was governed poorly by his mother and her lover, Roger Mortimer. The politics were odious and England made concessions everywhere. All this was in God's hands, however, because, one of those concessions was to Robert Bruce, allowing The Bruce time to consolidate Scotland and thus gain the independence that they craved, and which was so necessary if Judah was to play the part in history that God had ordained for her.

Edward took up his reign after the eventual hanging of Mortimer. Bruce's death in 1329 saw the reversal of fortune in Scotland, and the French Court gave aid to the Scottish exiles, and Edward was drawn to see advantages in a war with France to regain those French possessions of which they had long been deprived.

A trade fight was followed by an appeal from the Netherlands for military help.

"Thus all streams of profit and ambition flowed into a common channel at a moment when the flood-waters of conscious military strength ran high, and in 1337, when Edward repudiated his grudging homage to Philip VI, the Hundred Years War began.

It was never to be concluded; no general peace treaty was signed, and not until the peace of Amiens in 1802, when France was a republic and the French royal heir a refugee within the British Isles, did the English sovereign formally renounce his claims to the throne of the Valois and the Bourbons.

Edward slowly assembled the expeditionary army of England. This was not a feudal levy, but a paid force of picked men. Its backbone consisted of indentured warriors, recruited where and how their captains pleased. In consequence, far less than the legal quota of unreliable militia needed to be drawn from every shire. Both knights and archers embodied the flower of the nation, and the men who gathered in the Cinque Ports formed one of the most formidable and efficient invading armies history had yet seen. These preparations were well known in France, and the whole strength of the monarchy was bent to resist them.

Philip VI looked first to the sea. For many years there had been a warfare of privateers, and bitter hatred ruled between the maritime populations on both sides of the Channel. All the resources of the French marine were strained to produce a fleet; even hired Genoese galleys appeared in the French harbours. In Normandy plans were mooted for a counter-invasion which should repeat the exploits of William the Conqueror. But Edward had not neglected the sea-power. His interest in the navy won for him from Parliament early in his reign the title of "King of the Sea". He was able to marshal a fleet equal in vessels and superior in men. A great sea battle was necessary before the transport of the English army to France and its maintenance there was feasible. In the summer of 1340 the hostile navies met off Sluys, and a struggle of 9 hours ensued. The French admirals had been ordered on pain of death to prevent the invasion, and both sides fought well, but the French fleet was decisively beaten. At Cadzand the landing was opposed. Large bodies of Genoese cross-bowmen and men-at-arms awaited the disembarkation. But the English archers, shooting from the ships at long range, cleared the shores and

covered the invading troops. However, lack of money eventually forced a stalemate as the fighting was restricted to campaigns against castles which could not be taken quickly.

In 1346 Parliament reconstituted the army, more efficiently than before, and waves of 2,400 cavalry, 12,000 archers, and other infantry sailed to land unopposed at St. Vaast in Normandy. Their object was no less than the capture of Paris by a sudden dash. The secret was well kept; even the English army itself believed it was going to Gascony. Edward advanced, burning and laying waste to the very walls of Paris. But by this time the whole power of the French monarchy was gathered against him. A huge force which comprised all the chivalry of France and was 3 times as big as Edward's army assembled in the neighbourhood of St Denis. King Philip grimly invited him to choose upon which bank of the Seine he would fight a pitched battle. The thrust had failed and retreat imposed itself upon the army.

The challenger was forced to quit the lists at a pace that covered 60 miles in 4 days. The French army moved on a parallel line to the south and denied the Seine valley to the retreating English. They must now make for the Somme, and hope to cross between Amiens and the Sea. Our soldiers in 1918 were familiar with this stretch of the river, which flows through broad morasses, in those days quite undrained and passable only by lengthy causeways and bridges. All these were broken or held by the levies of Picardy. Four separate attempts to find a passage failed. The vanguard of the French army was already at Amiens. Edward and the English host, which had tried so audacious, even foolhardy, a spring, now seemed penned in a triangle between the Somme, the seashore and the French mass. No means had been found to bring the fleet and its transports to any suitable harbour. To cross the Somme near the mouth was a desperate enterprise. The ford was very lengthy, and the tides, violent and treacherous, offered only a few precarious hours in any day.

Moreover, the passage was itself defended by strong forces estimated to have been upwards of 12,000 men. "The King of England", says Froissart, "did not sleep much that night, but, rising at midnight, ordered his trumpet to sound. Very soon everything was ready; and, the baggage being loaded, they set out about daybreak, and rode on until they came to the ford at about sunrise; but the tide was at that time so full they could not

cross." By the afternoon, at the ebb, the enemy's strength was manifest.

But since to pause was to perish the King ordered his marshals to plunge into the water and fight their way across. The French resistance was spirited. The knighthood of Picardy rode out and encountered the English on the treacherous sands in the rising waters. By hard fighting, under conditions most deadly to men encased in mail, the passage was forced. At the landing the Genoese cross-bowmen inflicted losses and delayed the deployment until the long-bow asserted its mastery. Thus did King Edward's army escape.

Philip, at the head of a host between 30 and 40,000 strong, was hard upon the track.

When he learned they were already over he called a council of war. His generals advised that, since the tide was now in, there was no choice but to ascend to Abbeville and to cross by the bridge that the French held there. To Abbeville they moved and lay there for the night.

Edward and his army were intensely convinced of the narrowness of their deliverance. That night they rejoiced. The countryside was full of food; the King gathered his chiefs to supper and afterwards to prayer. But it was certain they could not gain the coast without a battle. No other resolve was open but to fight at enormous odds. The King and the Prince of Wales, afterwards famous as the Black Prince, received all the offices of religion, and Edward prayed that the impending battle should at least leave him unstripped of honour. With the daylight he marshalled about 11,000 men in three divisions. Mounted upon a small palfrey, with a white wand in his hand, with his splendid surcoat of silver and gold above his armour, he rode along the ranks, "encouraging and entreating his army that they would guard his honour and defend his right." "He spoke this so sweetly and with so cheerful a countenance that all who had been dispirited were directly comforted by seeing and hearing him....They ate and drank at their ease....and seated themselves on the ground, placing their helmets and bows before them, that they might be fresher when their enemies should arrive". Their position on the open rolling downs enjoyed few advantages, but the forest of Crecy on their flanks afforded protection and the means of a final stand.

King Philip at sunrise on this same Saturday, August 26, 1346, heard Mass in the monastery of Abbeville, and his whole

army, gigantic for those times, rolled forward in their long pursuit. Four knights were sent forth to reconnoitre. About midday the King, having arrived with large masses on the farther bank of the Somme, received their reports. The English were in battle array and meant to fight. He gave the wise council to halt for the day, bring up the rear, form the battle line, and attack on the morrow. These orders were carried by famous chiefs to all parts of the army. But the thought of leaving, even for a day, this hated foe, who had for so many marches fled before overwhelming forces, and was now compelled to come to grips, was unendurable to the French army. It became impossible to control the forward movement. All the roads and tracks from Abbeville to Crecy were black and glittering with the marching columns. King Philip's orders were obeyed by some, rejected by most. While many great bodies halted obediently, still larger masses poured forward, forcing their way through the stationary or withdrawing troops, and at about 5 in the afternoon came face to face with the English army lying in full view on the broad slopes of Crecy. Here they stopped.

King Philip, arriving on the scene, was carried away by the ardour of the throng about him.

There was a corps of 6,000 Genoese cross-bowmen in the van of the army. These were ordered to make their way through the masses of horsemen, and with their missiles break up the hostile array in preparation for the cavalry attacks. The Genoese had marched 18 miles in full battle order with their heavy weapons and store of bolts. Fatigued, they made it plain they were in no condition to do much that day. But the Count of Alencon, who had covered the distance on horseback, did not accept this kindly, and said so in very abusive terms. The Genoese moved forward. At this moment dark clouds swept across the sun, and a short drenching storm beat upon the hosts. The storm, after wetting the bow strings of the Genoese, passed as quickly as it had come, and the setting sun shone brightly in their eyes and on the backs of the English. The Genoese, drawing out their lines, gave a loud shout, advanced a few steps, shouted again, and a third time advanced, "hooted", and discharged their bolts.

Unbroken silence had wrapped the English lines, but at this the archers, 6 or 7,000 strong, ranged on both flanks in "portcullis" formation, who had hitherto stood motionless,



advanced one step, drew their bows to the ear, and came into action.

They "shot their arrows with such force and quickness", says Froissart, "that it seemed as if it snowed".

The effect upon the Genoese was annihilating; at a range which their own weapons could not attain, and they were in a few minutes killed by thousands. The ground was covered by feathered corpses. Reeling before this blast of missile destruction, the like of which had not been known in war, the survivors recoiled in rout upon the eager ranks of French chivalry and men-at-arms, which stood just out of arrow shot.

"Kill me those scoundrels," cried King Philip in fury, "for they stop up our road without any reason." Whereupon the front row of the French cavalry rode among the retreating Genoese, cutting them down with their swords. In doing so they came within the deadly distance. The arrow snowstorm beat upon them, piercing their mail and smiting horse and man. Valiant squadrons from behind rode forward into the welter, and upon all fell the deadly hail, making the horses caper, and strewing the field with richly dressed warriors. A hideous disorder reigned. And now Welsh and Cornish light infantry, slipping through the chequered ranks of the archers, came forward with their long knives and, "falling upon earls, barons, knights, and squires, slew many, at which the King of England was afterwards exasperated." Many a fine ransom was cast away in those improvident moments.

One incident was much regarded. One of Sir John of Hainault's knights, mounted upon a black horse, escaping the arrows, actually rode right through the English lines. Such was their discipline that not a man stirred to harm him, and, riding round the rear, he returned eventually to the French army. Continuous cavalry charges were launched upon the English front, until utter darkness fell upon the field. And all through the night fresh troops of brave men, resolved not to quit the field without striking their blow, struggled forward, groping their way. All these were slain, for "No quarter" was the mood of the English.

When night had fallen, Philip found himself with no more than 60 knights in hand.

He was slightly wounded by one arrow and his horse had been shot under him by another. He was taken from the field by

Sir John Hainault and had but 5 barons with him when he reached Amiens the next morning.

The battle was won, although the next morning at least two other small armies were encountered not yet being aware that battle had been joined. At least 4 times as many were killed on the Sunday morning than were killed on the Saturday evening. This astounding victory of Crecy, so it was declared in 1939, ranks with Blenheim, Waterloo and the final advance in the last summer of the Great War as one of the four supreme achievements of the British Army.



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

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

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

With our Christian love,

***Frank and Betty Dowsett.***

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**Help us, O God of our salvation,  
for the glory of thy name:  
deliver us, and purge away our sins,  
for thy name's sake.  
Wherefore should the heathen say,  
Where is their God?**

**(Psalm 79:9-10.)**

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