



THE COVENANT VISION.

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

THE COVENANT VISION.

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

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

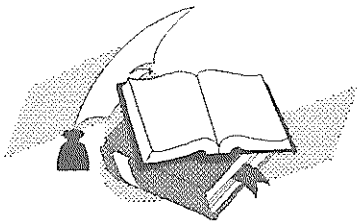
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

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.

Who's Listening.

There's an old Chinese proverb which says that "if we keep our mouth shut, people will think we're fools; but if we open it, we remove all doubt". So much then for the definition of the majority of our political and religious leaders.

You see, if they say nothing, we wonder as to whether or not they have heard anything of what the people are saying. But when they do ultimately say something, we know of a certainty that they haven't. We have to get it through our collective thick heads that our present leaders are not, in Biblical terms, shepherds. We know that because the identifying mark of a shepherd is one who goes in front, guiding and protecting those who follow. What we have now are, in Australian terms, drovers. Their identifying mark is that they go behind, driving the herd in the direction they, the drovers, wish them to go. But when we get to the position where there is no identifiable leadership from either end, then there is utter confusion and ultimate anarchy.

One of the basic requirements of a good leader is that they have a capacity to listen to what the people whom they represent are saying as to what they require. After all, these leaders are only put there to put into practice those things which the people who elected them wish. But of course, we all know that this isn't how the game is played.

Why is it that our leaders constantly refuse to listen to the voice of the people? Are we really asking too much when we tell them that we expect absolute preference be given to manufacturing the goods we need right here in Australia? We used to do it, so why can't we do it now. What has changed to now make such a position impossible? Are we really asking too much when we tell them that the present immigration policy must be changed so as to give preference to people of our own culture and heritage? Are we really asking too much when we tell them

that we wish to preserve our own Christian culture, and not destroy it by allowing it to be perverted and compromised by the introduction of every religion in the world, despite the fact that the countries of origin of these other cultures will not allow ours to be introduced into their country? Are we really asking too much when we insist that our own tax money which they rip from us be used primarily for the benefit of the people who contributed this money, rather than it be given away to every conceivable cause that it put before us. Why do we have to ingratiate ourselves with every third-rate country in the world rather than ingratiate ourselves with our own kith and kin? Are our leaders really listening?

The answer is a most positive YES!! You read that correctly. The question should not be as to whether or not they listening, but, to whom are they listening? Every leader with whom we are presently afflicted is bound by their own party affiliation, to listen to the voice of "Globalisation", the in-word for One World Government. Nothing, absolutely nothing, is decided by government unless it firstly conforms to this primary requirement. You and I have no say in it. They are not listening to our voice. They are listening to the voice of anti-Christ.

But what of the people? To whom are we listening? Let's face it, there is no shortage of sources to which we can listen. We have the newspapers, and the radio, and the T.V. What more could we want. The world has never had such a wonderful range of news sources. And we have the government, and we have the various churches, and we have all the dogooders and just about every crackpot that one could imagine. So why should we worry. We are the most informed generation the world has ever witnessed. So what's wrong? Why aren't we getting the results for which we so desperately long?

I wonder whether or not it is possible that everyone is listening to the wrong voice without ever noticing it? You see, there is a very real euphoria which surrounds public figures, of whatever nature, whether political or religious. People seem to expect these people to be right simply because they are in those positions. The result is that the real source of knowledge is ignored. God has been very deliberately and insidiously excluded from the equation. And as a result we have this situation as stated in Isaiah 59:2; "Your sins have hid God's face from you, that He will not hear." And when God stops listening to us, you had better believe that we are in real deep trouble. □

The Heritage of Israel.

By Frank W. Dowsett.

Part Eight.

The Covenant & The Promises. Part 3.

The Noahic Covenant.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

4. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6. *And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*

7. *And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*

8. *But Noah found grace in the eyes of the LORD.*

9. *These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.*

10. *And Noah begat three sons, Shem, Ham, and Japheth.*

11. *The earth also was corrupt before God, and the earth was filled with violence.*

12. *And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.*

13. *And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."*

Thus we read in Genesis chapter six, verses 1 to 13.

It is not unreasonable to accept that if we wish to understand the full nature of the Noahic Covenant, and the reason for its introduction by God, that we must have a reasonable understanding of what brought about this decision by God in the first place. These days it seems sufficient just to know that there was a flood, and an ark, and a lot of animals, and a man named Noah, and of course, a rainbow. It makes a lovely story for the children, but for those who wish to gain an understanding of God's great plans and purposes for this earth of ours, it requires a much deeper approach.

For such a desperate action, there surely must have been an equally desperate cause. And we find this cause in the first two verses of our above quote:

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

This verse requires very close study, as it provides the basis for what happened, not only in the then immediate future, but also for the days in which we now live. We begin by asking ourselves, 'who are the sons of God, and the daughters of men referred to here'? The answer to this will depend entirely upon our understanding of the special nature of the 'forming' of the "Adamic Race" mentioned in Genesis chapter two, as distinct from the people mentioned as having been 'created' in Genesis chapter one. We dealt with this subject in a previous study, in which we showed that these were two entirely separate groups of people. So we will proceed with this study on that basis.

Regarding the 'sons of God', there are two theories held.

1. They were angels, and
2. They were descendants of "the" Adam of Genesis chapter two. I have placed the word "the" in quotes for a special reason which we will look at a little later in this study.

The theory of the Sons of God being angels was held and taught by several very highly respected Identity teachers in the earlier days, foremost among whom were Professor Totten, and later on Howard B. Rand. Lest I be misunderstood, let me say at this point that I have the greatest respect for both these gentlemen, especially Mr. Rand, as he was one of my main mentors during the years when I was studying the Israel Identity truth. The only reason I mention him by name is because his writings are still widely read, and no doubt accepted by many Identity believers today. The fact that I present an alternative to his beliefs is not in any way to discredit him, but to illustrate how important it is for us to examine the Scriptures for ourselves before coming to any firm conclusion. None of us are correct simply because we claim to be so, nor are we wrong just because someone else says we are. Put into very simple terms, this theory teaches that certain "angels" saw how beautiful some of the human women were, and in their desire for them, left their heavenly state to come down to earth to possess them. As a result of their sexual relations, children were born to the women who were then half human, and half divine. In the resulting judgment of the flood which God sent upon the earth, the human part of these children perished, but the divine part, which could not be destroyed, lived on under the waters as the Rephaim or Nephilim, ultimately becoming the 'demons' or angels of Satan.

These are allegedly the "giants" referred to in Gen. 6:4 as recorded above, and it is suggested that giants such as the one slain by David many years later descended from these 'giants'. This theory is also expounded in appendix 23 by Dr. Bullinger in the Companion Bible.

But I would suggest that there are two aspects which we must consider regarding this conclusion. The meaning of both Hebrew words "Rephaim" and "Nephilim" is "giants". This word, in turn, means "bullies, or tyrants", and is not just restricted to size. Thus the expression "There were giants in the earth in those days who became men of renown" can just as correctly be translated as "There were bullies and tyrants in the earth in those days who became men of renown." They could have been, but were not necessarily, giants as to their physical size.

The second aspect to look at is the statement in Luke 20:34-36;

"And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

This situation is repeated in Matthew 22:30, and Mark 12:25;

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

This expression, "they married and were given in marriage" is the same as used in Luke 17:27;

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."

It must surely be apparent from these readings that angels are totally different in their physical aspects from human beings,

especially in the area of procreation. The word 'married' doesn't refer to a marriage ceremony, but to the consummation of the marriage, a condition or experience not given to angels.

Whether or not we accept this particular conclusion is up to the individual, but I suggest that before making up our minds on the subject, a careful consideration of the alternative should be given.

The second theory is that these "Sons of God" were descendants of "the" Adam of Genesis chapter two. But before continuing, let us clear up the matter of the definite article "the" used before the word "Adam" in the above quotation. It comes from the Septuagint Translation, which is the translation of the original Old Testament Hebrew text into Greek by Seventy specially selected scholars. For reasons which are not explained they concluded that the word 'Adam', or the context in which it is used in Genesis chapter one was slightly different from that of Genesis chapter two. In chapter one, verse 27, for instance, it reads; *"And God made man, according to the image of God ..."*. But when they translated chapter two, verse seven, where the formation of man (or Adam) is mentioned, they wrote; *"and God formed the man from the dust of the earth, and breathed upon his face the breath of life, and the man became a living soul."* (Emphasis added). Now I'm sure that these experts would never have made this distinction unless they felt that there were very good reasons for doing so.

The importance of recognising this distinction becomes more apparent when we read in our Lord's genealogy as recorded by Luke, that this Adam of Genesis chapter two, "the Adam", is stated to be "the (or a) son of God". This clearly indicates that the 'Sons of God', in their original usage and definition, were the literal descendants of Adam, NOT of the angels. So let us examine more closely the reference to these 'Sons of God' in Genesis 6:4.

1. The 'giants' are clearly stated to have been there before this alleged intermarriage of the human women with the angels. Otherwise why the phrase, "and also after that, when the sons of God . . ." So obviously, the 'giants' or Rephaim or Nephilim, could not have originated with the angels 'coming in unto the daughters of men'.

2. The 'angels', as previously mentioned, do not participate in marriage as we know it. They are specially created beings. We read in Hebrews 1:14;

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

They are 'messengers', as the means by which God ministers to us.

3. God specifically states that the angels are NOT His sons. We read in Hebrews 1:5;

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

4. The angels are NOT destined to sit on Christ's throne. Hebrews 1:13 tells us;

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

To sit with our Lord Jesus Christ on His throne is the destiny of the Sons of God. They are the ones who will rule and reign with Him. Revelation 20:6, and 21:7 reads;

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

From the above, I can come to no other conclusion but that the events recorded in Genesis 6:2-4 refer to the sin of 'intermarriage' between the descendants of "the Adam" of Genesis chapter two, and the daughters of the earlier creation, or pre-Adamic people of Genesis chapter one. We do not use this term 'pre-Adamic' to infer that they were some form of lower animal life as some would infer, because when God originally created them He referred to them as being "very good". The

phrase is used in the context of time or chronology, not of inferiority or superiority.

Thus we see that this is the first recorded incident in the Bible of 'fornication', otherwise referred to as 'miscegenation' or inter-racial marriage - and better known in the Scriptures as "The Doctrine of Balaam".

Mention that publicly today and you'll risk going to jail for it. It's not politically correct to talk about those things. But it is politically correct as far as God is concerned. God has absolutely no place whatsoever for mixed-up Israelites. We are supposed to be the sons of God. That was God's intention. Now how in the name of creation can we be sons of God if we're mixed up with the sons or daughters of men? If we're mixed-up with people who are neither Adamites nor Israelites, we cannot possibly inherit our Divinely appointed position as the sons of God because we would be of impure, or bastard, stock. And that, of course, is exactly what Satan and his agents want.

This whole situation developed so much over a comparatively short space of time, that God had to do something about it. This miscegenation started with the Adamites and the pre-Adamites and at the time of Noah, there was only one family that God found of the original Adamic family who was pure in His generation or line of descent.

This racial admixture had devastating effects on the previously pure Adamic stock. Thus we read in verses 4-5 quoted earlier;

"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

We referred earlier to the "giants" as being 'bullies or tyrants'. In other words, dictatorships arose, under which the people were placed into slavery to the wishes of their rulers. Under these God-less and anti-God leaders, every form of debauchery was introduced. The original Bible text reveals that the expression "every imagination of the thoughts of his heart

was only evil continually" means literally that not only the whole imagination, but that the purposes and desires of the people were continually evil. That is, the evil conditions which had arisen were not those of temporary mental aberrations, but were deliberately planned and executed. This was planned evil, a situation which has not changed one iota to the present day. It was in this context that God finally said "Enough!", and judgment was ordained.

Out of all this, Noah was chosen as a special vessel in God's Hands, through whom He was to demonstrate both His righteous indignation and His mercy. But what was so special about Noah? Firstly, his name means "rest, or comfort". From the very time of his birth, he was a living, walking prophecy. We read in Genesis 5:29;

"And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed."

But what was "the work and toil of our hands, because of the ground which the LORD hath cursed." ? Let us read Genesis 3:17-19;

"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."

By his very name, Noah prophesied of the manner in which God's people would be delivered from the curse;

through judgment, to resurrection and restoration!

By his steadfast obedience to God he found grace, or favour and mercy. We are told that he was "a just" - lawful, righteous - man. We are told that "he walked with God", an

expression which means that he remained in habitual fellowship with God. It is interesting to note that this expression "walked with God" is only found 3 times in the entire Bible, and then of only two people, Enoch and Noah. (Gen. 5:22,24; 6:9).

We find that he was also "a preacher of righteousness" (II Peter, 2:5). He not only lived it, but he preached it. He was an original "watchman", warning the people as stated later in Isaiah 58:1;

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

But his main attribute, with which we have previously dealt, was that he was perfect in his generations. There was no racial admixture of any kind in his bloodstream. Which brings us to a very important conclusion. If Noah's bloodstream was pure of adulteration, - and we can obviously conclude that the same applied to his wife, otherwise he would be guilty of the very sin which God was about to punish - how is it that we are now taught that his three sons became the progenitors of all the various races now found upon the earth? The sons of Noah must have been as racially pure as their father. They were, all three, pure Adamic stock! Ham, for instance, was not black as taught today. How can you possibly get a black race out of two white parents? And where did all the other coloured races come from? There's nothing wrong with any of them on a personal basis, but they certainly didn't, and couldn't have, descended from Noah's son Ham. It becomes obvious that these three lads became the progenitors of various sections of the Adamic race, NOT progenitors of the different non-Adamic races.

This in turn raises the vexed question as to whether the flood of Noah's day covered the surface of the entire globe to a depth of nearly six miles, (the height of Mt. Everest), or was in fact locally contained to a particular region. In the first instance, there would have been absolutely no human beings left, and somehow, the genetic laws which apply to us all - kind producing after its kind - would have had to be waived in order that three pure-bred couples could reproduce dozens of different races, with more differences between them than Mr. Heinz could ever have dreamed of. On the other hand, if the flood were only local, as supported by an ever growing list of Bible students and

teachers, including this writer, then there would be no such problem. The other races would not have been affected by the flood. In fact, they were never intended to be involved. An early Chinese history refers to the flood at a distance from their territory, and even, I understand, quoted the Chinese name for Noah. But be that as it may, it was the Adamic race with which the Lord was concerned. They had to be kept pure in order to be the instruments whereby the other races could be brought back into the perfection that He had originally destined for them, what ever that might turn out to be.

It was their sinfulness which was of immediate concern to God, and as we read, God finally got well and truly mad about what was going on, and the extent to which these evil ways were destroying His people, and the only way out became judgment on a very dramatic scale and of a very dramatic nature. So God gave Noah instructions as to what He intended to do, and as to what Noah was required to do as his part in this plan of racial rescue. He told Noah that He was going to cause it to rain, so as to bring a flood upon the earth. Now that's not a big deal today, especially with the ever changing weather patterns we now experience, but in Noah's day it was something absolutely unheard of. Let us read Gen. 2:5-6;

"And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground."
(emphasis added).

The earth at that time was watered by a dew which fell upon it. There probably wasn't even a word for "rain" in whatever language they spoke. Remember, that the earth was, at that time, completely encased by an envelope of water situated above the layer of atmosphere. Gen. 1:6-7 tells us;

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

And so, judgment was decreed. God is a very patient and merciful God, but the time arrives when even His patience runs out. And when that happens, look out! We today had better take note of this Godly quality. So many Christians get all emotional about how Jesus is the same, yesterday, today, and forever. But they seem to major on the "today, for ever" aspect, with scant reference or acceptance of the "yesterday" component of the equation. If we think that He is going to act any differently today to what He has done in the past, we are simply living in fairy-land.

It was this water envelope which God caused to burst, sending an unprecedented deluge of water to the earth, which, combined with the upheaval of natural springs, wrought such devastation. But this was only the first in a series of culminating events, the most serious of which was that the earth no longer had this "air-conditioned" effect. For instance, many people have no doubt wondered as to why Noah became drunk after drinking of the fruit of the grape following the flood. I suggest that this occurred simply because the grapes fermented under the changed climatic conditions, a situation which to that time had not happened. But be that as it may, a totally new world opened up to its inhabitants.

It was in this context that God pronounced what we know as the Noahic Covenant. This is recorded in Gen. 9:8-17;

"And God spake unto Noah, and to his sons with him, saying,

And I, behold, I establish my covenant with you, and with your seed after you;

And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."

But here we have not only the Covenant itself, but what God refers to as "the Token" of that Covenant. This "token" is referred to as follows;

*"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:
I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."*

We know this today as the "rainbow". But what is so special about a rainbow? We know that it consists of a circular band comprised of seven colours, red orange, yellow, green, blue, indigo, and violet. Those of you who remember your study of physics will recall that the admixture of these colours in the correct proportions gives the colour white. It is the compositions of light. The rainbow is formed by the refraction of light when passing through water. And this could not be attained, or at least observed, prior to the presence of rain which did not occur whilst the compacted water envelope existed. The presence of the rainbow is our guarantee that there is no longer an envelope of water around the earth which could at some future time collapse and cause another catastrophic deluge.

But that does not eliminate judgment, as so many would no doubt wish. The promise stated in II Peter 3:5-7 should leave us in no doubt as to God's intentions regarding our present evil society;

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."


The words of Luke 17:26-27 place the seal on this;

"And as it was in the days of Noe, so shall it be also in the days of the Son of man.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."

How people love to compare this with gluttony, drunkenness, and immorality. It sounds more sensational that way. There is no doubt a large element of truth in this, but the major lesson of this statement is that everyone would be going about the normal course of their lives. They would be eating and drinking as a normal part of their meals. They would be getting married and having children, and doing those things that normally happen in any society. Everything would appear to be perfectly normal. But then as now, that fact in itself is the real danger. Normality breeds carelessness. As they say, 'familiarity breeds contempt'. Nothing has changed. We go about our everyday occupations and activities as though they are going to last forever. They totally ignore the prophecy contained in II Peter 3:4, where it is recorded as saying;

"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Let me reiterate. God has NOT done away with punishment upon the wicked. He has only changed the form or method by which it will be very shortly carried out. Just as the Noahic Covenant speaks to us of the assurance of deliverance for the "Small Remnant", so it also assures us of the final destruction of all that is presently evil within our individual and national lives. We heed the warning to our blessing, or we ignore it at our peril. If you doubt this, just think about what happened in Noah's days. It WILL happen again. 

C.V.NEWS.

Because of lack of space, we will restrict this report to just two items. Firstly, we are keeping reasonably well, despite the work load. But it has taught us to have more dependence on the Lord. We again sincerely thank all of you for your continued and regular support, prayers, and encouragement. We could not continue without it.

Secondly, we advise that many of our book stocks which we have purchased in the past from overseas sources has been acquired by the N S W branch of the British Israel World Federation, and if you require any of the books previously advertised in our Book Order Form No. 2, then you can also contact them at Box Q392, Queen Victoria P.O. Sydney, NSW, 2000. We have included in this issue our updated Book List. As from immediate effect, these are the only books which will be available though us.

May the Lord God of Israel continue to bless and guide you all.

Covenant Vision Fellowship.

Pastor:- Frank W. Dowsett. J.P.

You are cordially invited to join us in fellowship and worship at
our Home Chapel at

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A WALK THROUGH THE GOSPELS.

Part 11.

By Bruce Horner.

THE TRANSFIGURATION.

JESUS TESTS THE FAITH OF THE TWELVE IN HIS MESSIAHSHIP.

In my last message I related the story of the healing of the Blind man at the northern Bethsaida. It was related only by Mark, and it took place on the way from the eastern shore of the lake toward Caesarea Philippi.

Mat 16:13 *When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?*

14 *And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.*

15 *He saith unto them, But whom say ye that I am?*

16 *And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*

17 *And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*

18 *And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

19 *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

20 *Then charged he his disciples that they should tell no man that he was Jesus the Christ.*

About forty years ago, Bert White was President of the British Israel World Federation in Adelaide. He conducted many Bible studies with us and probably was my chief mentor in my early understanding of Scripture. He encouraged all of us to purchase a copy of the New Testament translated by Charles B. Williams. The inside flap of the jacket has this to say about him. "Charles B. Williams, since he was ordained a minister of the gospel over fifty years ago, has become one of the best known religious and classical scholars of our time. Both a doctor of divinity and a doctor of philosophy, he has held many important educational positions. He has been Dean of South-western Baptist Theological Seminary, President of Howard College, Birmingham, Alabama, and Professor of New Testament Interpretation at Mercer University. He was also professor of Greek and Ethics at Union University. He is a member of Biblical Literature and Exegesis, the American Research Society, and the Victorian Institute of Great Britain. For several years managing editor of the Southwestern Journal of Theology, he has also written a number of books.

This has been written about him:-

Dr Williams has succeeded in surpassing all other translators of the New Testament in bringing out the tense significance of the Greek verbs. And since nearly every sentence in the Greek New Testament has a verb in it, such a contribution is indeed significant. Notice, for instance, his translation of the perfect tense in Matthew 16:19 and Matthew 18:18.

"Whatever you forbid on earth must be what is already forbidden in heaven."

Also he has indicated the true sense of the Greek present tense wherever it is vital to clear understanding, eg.,

1 John 3:8 (KJV) *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

9 *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."*

Williams translates this as follows:

“ whoever practices sin belongs to the devil....No one born of God makes a practice of sinning.”

Jesus' answer to Peter is thus shown to be totally different to the words claimed by the Roman Catholic Church as their authority for the precedence given to Peter by the Church."

Once again, it is worth noting the final words to the disciples on this occasion, remembering that it was presumably the disciples only, to whom he was speaking. Recorded by Matthew, Mark and Luke they read thus:

Mat 16:20 *Then charged he his disciples that they should tell no man that he was Jesus the Christ.*

OUR LORD FORETELLS HIS DEATH, RESURRECTION, AND THE TRIALS OF HIS FOLLOWERS.

The importance of many of these passages of Scripture are indicated by the fact that Matthew, Mark and Luke are each reporting the same consecutive events and conversations.

Mat 16:21 *From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*

22 *Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.*

23 *But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

24 *Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*

25 *For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.*

26 *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*

27 *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

28 *- Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."*

It is interesting that Robinson in his Harmony relates concerning the events now occurring that Jesus goes on to the region of Caesarea Philippi on Mount Hermon, where no hostility had been aroused, and he could quietly instruct the twelve. He probably remained in that vicinity several months. He was near Bethsaida Julias in the First Retirement and now he stops here again on his way to Caesarea Philippi. Each of the four retirements is into heathen territory (Ituraea twice, Phoenicia, & Decapolis), where Greek influence prevails, and where the Greek language is dominant.

Now Jesus is asking the disciples, "*Who do men say that I am?*", obviously testing them to see how far they had advanced in their understanding.

Some commentators understand the answers given by the disciples indicate that they had never before believed him to be the Messiah, and so these verses utterly conflict with John, who represents the first disciples as believing Jesus to be the Messiah. But it is easy to suppose that their early faith in his Messiahship was shaken by his continued failure to gather armies and set up the expected temporal kingdom, and while still believing him to have a divine mission, they had questioned whether he was the Messiah. Certainly John the Baptist, whilst he was in prison, had requested a direct answer from Christ, and Jesus certainly implied that he was, in response. Besides which, at the Baptism and the Temptation, the Synoptic Gospels represent Jesus as the Son of God.

It is interesting to note that in his reply to Peter, Jesus is employing all the imagery which appears in Psalm 89; the Psalm which discusses the perpetuity of the Davidic throne. Thus note "build" in Psalm 89:4, "rock" in 89:26, "anointed" in 89:38, "the power of Sheol" in 89:48. In noting all this, Robertson goes on to comment that Jesus applies this imagery to the spiritual Kingdom that he is building. This, of course, is where we part

company with the commentators. There is only one Kingdom, and the Messiah is the Lord who returns in Judgment, and takes over the reins of government from the reigning monarch who will be occupying the throne at the time. We have very good reason to believe that it will still be our gracious Majesty, Queen Elizabeth II. One of the obstacles that our Lord had to overcome in talking, not only to the common people, but also to his disciples, was the fact that two thousand years would have to elapse before the events could come to pass. His audience lived, not only 2000 years ago, but on the other side of the world, in a culture that was not entirely Israelitish, and moreover contained elements that were destined to take his life, and be cursed as the unfruitful fig tree, destined to be cut down. Further, that their descendants were to spend the remaining years in spiritual rebellion and finally to venture to take the Kingdom surreptitiously by claiming to be Jews who were not Jews, but the synagogue of Satan. Even the good figs were necessarily to be kept in ignorance of the state of affairs for their own protection, until in the fullness of time they would be re-united with their Israel brethren in the Appointed Places, because there are many small "Appointed Places" scattered about the Western world, and the British Commonwealth.

Mat 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

It was from this time onwards that Jesus for the first time began to be explicit concerning those things which were to befall him. He plainly told them that he must go to Jerusalem, and make himself available to the Jews, befall what may.

He told them that he would suffer at their hands and that they would put him to death, and that he would be raised again the third day. This was too much for the stout-hearted Peter, who took him aside and rebuked him. But Jesus turned round upon him and rebuked Peter in turn, even to the extent of calling him an agent of Satan.

He immediately followed this up with an appeal to the remainder of the disciples, promising them that if they lost their lives for him, they would reap eternal life in reward, even looking forward to his own return in glory.

Mat 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

This is followed by a very cryptic verse.

Mat 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Some commentators regard this to be a reference to the destruction of Jerusalem by the Roman army under Titus, such event being regarded as the formal end of the "era", and certainly this was true in a way, and some of the disciples would also certainly be alive still.

However, there is no doubt in my own mind that the reference here is to the event we know as the Transfiguration which took place a week later. Bullinger tells us that the event is recorded in 3 out of the 4 Gospels. It is therefore of great importance.

It is dated in all three accounts, and is therefore of particular importance. It took place "about six days" (exclusive reckoning), or "about eight days" (inclusive reckoning) from the Lord's prediction.

The event from which it is dated in all three Gospels, is the Lord's first mention of His sufferings and rejection. It must therefore have some close connection with this.

What this close connection is may be seen from the fact that, in the Old Testament, while the "glory" is often mentioned without the sufferings, (as in Isa. chapters 11, 32, 35, 40, 60 etc), the "sufferings" are never mentioned apart from the "glory". And so it is here. In each account the Lord goes on to mention His future coming "in the glory of His Father"; and this is followed by an exhibition of that "glory", and a typical foreshadowing of that "coming".

Peter is here speaking to a group of Christians.

2 Pet 1:16 *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.*

17 *For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.*

18 *And this voice which came from heaven we heard, when we were with him in the holy mount.*

So it was on "the holy mount" that He "received from God the Father honour and glory" (2 Peter 1:17), and was "crowned with glory and honour, for the suffering of death" (Hebrews 2:9). In these passages the reference is to Exodus 28:2, where the High Priest at his consecration for the office of high priest was clothed with garments, specially made under Divine direction, and these were "for glory and for beauty". In the Greek of the Septuagint, Dr Bullinger tells us we have the same two words as used in 2 Peter 1 and Hebrew 2.

These garments were made by those who were "wise hearted", whom Jehovah said He had "filled with the spirit of wisdom that they may make Aaron's garments to consecrate him, that he may minister unto Me in the priest's office" (Exodus 28:3). These latter words are repeated in verse 4 in order to emphasize the Divine object.

This tells us assuredly that the Transfiguration was the consecration of our Lord for His special office of High Priest and for His priestly work, of which Aaron was the type. This is confirmed by what appears to be the special Divine formula of consecration:

(1) in Matthew 3:17 etc, "This is My beloved Son", at His Baptism, for His office of Prophet (at the commencement of His ministry):

(2) in Matthew 17:5 "This is My beloved Son" at His Transfiguration, for His office of High Priest (Hebrews 5:5-10), and

(3) at His Resurrection, "Thou art My Son; this day have I begotten Thee", i.e. brought Thee to the birth.

At His Resurrection His sufferings were over; and nothing further was needed before He should "enter into His glory" according to Luke 24:26. There was nothing to hinder that glory which He had then "received" from being "beheld" by those whom He had loved (John 7:24). The sufferings had first to be accomplished; but this having been done, the glory of His kingdom and His glorious reign would have followed the proclamation of that kingdom by Peter in Acts 3:18-26.

Acts 3:18 *But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*

19 *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;*

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

21 *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.*

22 *For Moses truly said unto the fathers, A prophet shall the Lord your God raise unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.*

23 *And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.*

24 *Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.*

25 *Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*

26 *Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

It was, as we know, rejected: in Jerusalem, the capital of the land, Acts 6:9-7:60, and afterward in Rome, the capital of the dispersion (Acts 28:18-28).

Hence He must come again, and when He again bringeth the First-begotten into the world, the Father will say "Thou art My Son", and, "let all the angels of God worship Him" (Hebrews 1:5-6).

Heb 1:5 *For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*

6 *And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*

7 *And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*

8 *But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

The question arises, why Moses and Elijah?

To Moses was entrusted the codification of the Law of God, which had been present with the Hebrews in oral form ever since the Garden of Eden. But now, with the creation of the nation of Israel at Mount Sinai, it was to become their constitution, and was to remain so throughout the ages, until, in this our own generation, politicians, forever self-seeking and lying to the public, have succeeded in putting it aside to the point where we are not able in law to say that we are a Christian nation, and require Christian principles to direct our conduct.

Many reasons have been put forward for the presence of Elijah. I believe it was because of the message which had been entrusted to him.

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

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

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

It seems that when the sufferings are mentioned, we are not left to think that all is to end there. The glory may be mentioned alone, because there is no end to it. But to the sufferings there was to be an end, and that end was to be revealed in glory.

This is true for Christ's followers as it was also true for Christ. That is why when the Lord makes first mention of His sufferings, in Matthew 16:21, He at once proceeded to speak of the time when He "shall come in the glory of His Father" (verse 27), and to add that some of those who were standing there should see it. And then, after six days three of them saw the power and coming of our Lord Jesus Christ, and were eye-witnesses of His majesty, when they were with Him in the holy mount.

Having heard of the sufferings, the disciples were not left to conclude that all was to end there: hence they were at once given the most wonderful exhibition of the glory that was to follow.

This is why the Transfiguration scene occurs in the third part of the Lord's ministry, which had to do with His sufferings.

Perhaps I need scarcely say that Moses and Elijah were not present in the flesh. We are told that Moses and Elijah APPEARED unto Peter and James and John. It was only a vision in substance, but very real in appearance.

Mat 17:7 *And Jesus came and touched them, and said, Arise, and be not afraid.*

8 *And when they had lifted up their eyes, they saw no man, save Jesus only.*

9 *And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.*

Luke 9:36 *And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.*

Mark 9:10 *And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.*

Mat 17:10 *And his disciples asked him, saying, Why then say the scribes that Elias must first come?*

11 *And Jesus answered and said unto them, Elias truly shall first come, and restore all things.*

12 *But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.*

13 *Then the disciples understood that he spake unto them of John the Baptist.*

Robertson, in his Harmony, makes this comment. The tradition which places the Transfiguration on Mount Tabor is beyond question false. He then suggests that was probably Mount Hermon, near Caesarea Philippi.

Robertson also makes another suggestion; namely that this happened not long before the Feast of Tabernacles (near the end of September) and Peter may have meant, when he suggested the making of three tabernacles, that they celebrate the feast on the mountain instead of going to Jerusalem. I suppose that if Moses and Elijah were a vision, then they would not be in much need of a tabernacle, but the Word says that Peter did not know what he was saying.

THE DEMONIAK BOY, WHOM THE DISCIPLES COULD NOT HEAL

Mark 9:14 *And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.*

15 *And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.*

16 *And he asked the scribes, What question ye with them?*

17 *And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;*

18 *And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.*

19 *He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.*

20 *And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.*

21 *And he asked his father, How long is it ago since this came unto him? And he said Of a child.*

22 *And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.*

23 *Jesus said unto him, If thou canst believe, all things are possible to him that believeth.*

24 *And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.*

25 *When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.*

26 *And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.*

27 *But Jesus took him by the hand, and lifted him up; and he arose.*

The disciples, here, bear the brunt of our Lord's displeasure. We do not know why, but evidently they were slow to learn the lessons which were given to them. As usual, the boy's condition was of very long standing and very severe. Jesus made sure that this was the case when the event was being held up to judgment. He wanted no possibility of coincidence to be able to sway the judgment of any onlookers, particularly the scribes and Pharisees who may be present. His compassion for the grief of the father is evident. His only preliminary was to ask questions regarding the boy. He asked how long he had had the affliction. The father answered, adding, "but if thou canst do anything, have compassion on us, and help us. Jesus' answer to him is interesting, and I must say that I have not noticed Our

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Lord answering in such a manner before. Rounding on him, Jesus answered, "If thou canst! All things are possible to him that believeth. Straitway the father answered and said, "I believe; help thou my unbelief."

When Jesus saw that a crowd came running, He did not waste any more time, but rebuked the unclean spirit, saying unto him, *'Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.'*

The boy had a seizure, and appeared to the crowd to be dead. But Jesus lifted him by the hand and he arose.

Mark 9:28 *And when he was come into the house, his disciples asked him privately, Why could not we cast him out?*

29 *And he said unto them, This kind can come forth by nothing, but by prayer and fasting.*

Some Bibles only say "by prayer". Robertson adds the note that many authorities, some ancient, add the words "and fasting". It is noteworthy that Jesus here does neither, except to ask questions for the record, and then simply to make a command.

Mat 17:19 *Then came the disciples to Jesus apart, and said, Why could not we cast him out?*

20 *And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*

(to be continued.)



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makes it impossible to conquer him.**

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THE BEAST SYSTEM.

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Part Thirteen.

The Number and Final Destiny of The Beast.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. Rev. 13:18.

In this, the final chapter in our study of "The Beast System", we look firstly at that seemingly magical number 666. It's like the Scarlet Pimpernel. 'We see it here, we see it there, we see this number everywhere'. I well remember on one of my visits to New York, walking past the Rockerfeller Centre. There, right near the top of the side wall, was its street number - 666. One hesitates to conclude that this was just sheer coincidence. Then we have the 'bank card' with its overlapping three-coloured 'bbb' which many identify as '666'. And who would argue.

One could reasonably ask as to why our Lord would use this, or for that matter, any other number, as a means to identify His enemy. On several occasions He uses numbers to identify various time frames, such as the numbers 1260, 1290, 1335 and 2300 as recorded in the book of Daniel. We also have the number associated with Israel's period of punishment, that of 2,520, or "seven times". But here we have a specific number used as a means of clear identification.

Numbers play a very important part in the Bible narrative, and it therefore stands to reason that unless we understand the significance of these numbers, we will not fully understand what God is telling us. He doesn't always record everything in plain straight-forward language that even a babe can understand. He expects us to use the brain with which He provided us and to "study" His Word. And it is as we study, as distinct from just reading, that we find that various numbers seem to be always associated with specific features or circumstances. It is not within the scope of this writing to go into an exhaustive study of this subject, but a few examples should suffice for the sake of those readers who may not be acquainted with this feature of God's Word.

Certain numbers are not just arbitrarily applied to suit some private purpose. Their application is arrived at by the fact of their constant association with certain circumstances. To name a few, the number "three" is generally indicative of the Godhead. "Four" is a number generally associated with the earth, such as 'the four winds', or 'the four corners of the earth'. The number "nine" indicates "finality, or judgment". For instance, the word "amen" with which we usually end a prayer, has a numerical value of '99', indicating finality. The name of the prophet Enoch is mentioned exactly "9" times in the Bible. The ninth reference, found in Jude, verses 14 and 15 speaks specifically of "judgment", as follows;

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

But probably the most important illustrations of this use of numbers in respect of understanding the Word of God is found in the number "8". To start with, the very name "Jesus" in the Greek language as recorded in the New Testament is "IESOUS". If we add together the numbers which each letter in this name represents, we arrive at "888", surely a most fitting foil to the number "666". Thus we find that the number "8" is so often associated with "New Beginnings". For instance, the eighth day is the first day, or beginning, of the next week. In music, the eighth note is the first note of a new octave. The Adam of Genesis chapter two was formed on the eighth day.. Eight people were saved from destruction in the ark, which was a remarkable type of the resurrection. Noah himself was stated as being the eighth preacher of righteousness. The act of circumcision was performed on the eighth day of life. And the final Feast Day of Jehovah is the eighth day of Tabernacles.

So it is that when we look at the usage of the number "6", we find that it is generally used in respect of man's system, and especially Satan's system, in opposition to God's system. Thus we find its association with the Beast System, of which it is the stated number allotted to it by no less than our Lord Jesus Christ Himself, as stated in the reading with which we commenced this study. This application is found to apply both in the religious and the economic spheres.

In the religious sphere, it is found to clearly identify the Church of Rome as the religious section of the Beast System. In the very early days, numbers were represented by the letters of the alphabet. For instance, the number "one" was represented by the first letter of the particular alphabet being used. This applied particularly to the Latin, which was used exclusively in the writings of the Roman Church, and to the Hebrew and Greek in which that original texts of the Old and New Testaments respectively were written. In regard to the Latin, we find that when the crown of gold is placed upon the head of a Pope at his coronation, it bears the inscription:- "VICARIUS FILII DEI". The numerical value of this title, using the above system of replacing the letters with their corresponding numbers is - "666". The Greek form of the word 'Latin', - 'LATEINOS' - also adds up to the number "666", as does the Hebrew form of the same word. So we find here a very clear association of the number "666" with the false religious aspect of the "Beast System".

But this is only a part of the overall identification of the Beast System. We also have the political/economic aspects to consider. In this respect, it is more than significant to note the statement in Daniel 3:1 in regard to the Image of Gold set up by King Nebuchadnezzar;

"Nebuchadnezzar the king made an image of gold, whose height was threescore (i.e. 66) cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon."

We should note that it was not just a "golden image" that was set up. It was the beginning of what we now refer to as "the gold system" which was here inaugurated, and set up as an image to be worshipped.

A similar reference to the number "666" in respect to gold is found in I Kings 10:14;

"Now the weight of gold that came to Solomon in one year was six hundred threescore and six (666) talents of gold."

The importance of recognising the significance and application of this number becomes apparent when we recognise that the entire money and economy of the whole world, let alone of God's true Israel people, are controlled by the International Banking System, under the name of the International Monetary Fund - the IMF - which in turn is totally controlled by the descendants of Esau/Edom, presently found in Zionist Jewry.

Both of these aspects of "The Beast" exercise total control over every aspect of our lives. Is it any wonder then that our Lord should issue the warning expressed in Rev. 13:11-18;

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they

should make an image to the beast, which had the wound by a sword, and did live.

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.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

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.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

How we desperately need today to understand the plea expressed by Moses in regard to God's Israel people in these last days, as recorded in Deuteronomy 32:29;

"O that they were wise, that they understood this, that they would consider their latter end!"

Today, our people have no wisdom regarding these vital matters, simply because they have not been taught their true identity, and thus know nothing either of their responsibilities to God, nor the fullness of His abundant blessings and mercies. We are truly an "unwise" people because we have not attained to the "wisdom" of which our Lord spake in His Revelation. We have refused to 'count the number of the beast', and thus our understanding has remained unfruitful. We have no answer to our present religious, economic and political problems, simply because we do not have the wisdom which comes from a proper understanding of God's Word. The Word of God is abundantly clear as to God's intention to destroy this evil, destructive enemy. And let us not make excuses as to our ignorance of these intentions. In Amos 3:7 we read;

"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."

But the understanding thus promised will not come to those who misapply, or refuse to accept, the plain statements of intent which the Lord God has so graciously promised. Perhaps we should pay closed attention to the words of the prophet Daniel, where, in Dan. 12:9-10 we read;

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

So with all the foregoing in mind, what will be the end of all these things? God's Word leaves us in no doubt as to the final destruction destined for this iniquitous "Beast System", and for those who through disobedience serve this beast. Of these people, God Almighty has made the following pronouncement.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."
(Rev. 14:9-11).

"And the first (angel) went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."
(Rev. 16:2).

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."
(Rev. 16:10-11).

If these references do not fully describe the condition in which God's people find themselves today, then I don't know what does. Here we have, in the words of our Lord Jesus Christ Himself, the verification of what He had previously stated in Luke 21:25-26;

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Men's hearts are now failing them for fear of the uncertainty which lies ahead in a manner totally unprecedented in modern history. It is all part of the judgment promised by the Lord God of Israel upon those who still, despite all the warnings, serve and worship this evil Beast System.

But what of the "beast" itself? Our Lord is most emphatic in His promise of judgment upon it as we read:-

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Rev. 19:19-20).

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. 20:1-3).

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved

city: and fire came down from God out of heaven, and devoured them.

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

(Rev. 20:9-10).

"And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire."

(Rev. 20:14-15).

Here is an enemy, totally, finally, and everlastingly defeated and destroyed. Here is an enemy which shall never rise again, and which will never again plague God's people with its evil and monstrous system.

What a contrast to the destiny of those who faithfully serve and obey God, and who are able to gain the victory over this beast. Let us rejoice in these wonderful promises;

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God."

(Rev. 14:1-5).

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over

his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

(Rev 15:1-4).

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

(Rev. 20:4-6).

Here are references to two songs which will be sung as part of this victory; "The Song of Moses" and "The New Song of the Lamb". The Song of Moses is recorded as follows in Exodus 15:1-18, and Deuteronomy 31:30 to 32:9;

"Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

The LORD is a man of war: the LORD is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

The LORD shall reign for ever and ever."

"And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.

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

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

As we see, this is a song of praise for Jehovah's deliverance of His people. But why should it be sung again? Simply because in that great day which is about to appear, we will have been delivered from the hands of our enemies just as certainly as were our forefathers in those days long past. The proven history of the past is our guarantee of the fulfilment of the promise for the future. Our New Song will be one of complete victory and praise, as we read in Rev. 5:9-10;

*"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
And hast made us unto our God kings and priests: and we shall reign on the earth."*

The reign of the "Beast" will be over. The reign of the "King of Kings" will have begun.

Whilst we await this great day, what does the Lord require of us? Many these days think, and sadly are taught, that form and ceremony are the great requirements. We must adhere to the established rituals and doctrines of our several church denominations, we are told. If our way seems better, and gives

us a greater 'kick', then let's do it. Just as long as we are making what we consider to be "a joyful noise unto the Lord". But we could not be further from the truth. The Lord has declared Himself thoroughly sick and tired of all this hypocrisy. As we read in Isaiah 1:13-14; (NASB).

"Bring your worthless offerings no longer, Incense is an abomination to Me. New moon and sabbath, the calling of assemblies— I cannot endure iniquity and the solemn assembly. I hate your new moon festivals and your appointed feasts, They have become a burden to Me. I am weary of bearing them."

What the Lord really requires of us as individuals is set forth in Micah 6:8;

"He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Whilst His requirement for us as a nation is just as clear;

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

Disobedience to God and compromise with "the world system" has, and always will, bring death!

But Truth - Faith - Obedience - and Dedication to God and His righteous Laws, commandments and statutes leads to LIFE.

Only the righteous (lawful) shall inherit the earth. They are those who have overcome the "Beast System", and who will rule and reign as Kings and Priests with our Lord Jesus Christ in His perfected Kingdom. Even so, Come Lord Jesus.



OUR PROTECTIVE GOD.

By Bruce Horner.

PART 4.

THE BATTLE OF AGINCOURT.

My purpose with this series of talks is to show how God has protected his people throughout the ages. It is certainly not to show that we are better or more clever than other people, because this is often not the case; but rather to show that God had a plan and destiny for His people Israel. In the Old Testament Israel is shown to be a rebellious and stiff-necked people, and it is certain that they have not changed.

A brief recapitulation is in order here. The history of the Anglo-Saxon-Celtic people may be divided into two quite distinct periods. The first period, we believe, is described in the pages of the Bible. The early chapters lead up to Abraham who was chosen by God to be the father of many nations because of his faith. From there we pass to the exodus from Egypt, when Moses lead the children of Israel out of bondage into the desert, and at Mount Sinai created them into a new nation with Himself as King, in a ceremony which represents the marriage of Jehovah with His people, whereby the people are asked will you have God to reign over you, and to Moses they gave the answer, we will. Forthwith they were given the Law in codified form, which was to be their Constitution and criminal law.

The story of the Bible shows us in unqualified form that Israel was disobedient and played the part of a harlot wife, for which God was forced to divorce her.

Because of their disobedience at Sinai, God also gave them the laws of Ordinance which were to be their means of Grace when they repented from sin, and these ordinances were lessons concerning the work of the Messiah who would come from David's family and die for their sins to restore them into personal salvation. But primarily the Messiah was Jehovah Himself, who made himself a man, who would die and thus fulfill the law of re-

marriage, which did not allow the wife to remarry in the lifetime of her husband. And so the end time Scriptures tell us of the Marriage of the Lamb to the Bride, who is Israel, whilst the Bridegroom is composed of the body which is the Church and the Head of the body which is Christ. It is worth remembering that in the Old Testament, all of Israel was the Church.

All of the promises to Israel were made, not because Israel was so perfect, but simply because God loved them. Such preferences are not in accord with our modern idea of equality!

Let us look at a few of the O.T. verses regarding Israel.

Deu 7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

Deu 10:15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

Zec 2:8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

Psa 135:4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

Isa 41:8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

Isa 43:10 *Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. . . .*

20 *The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.*

Isa 44:1 *Yet now hear, O Jacob my servant; and Israel, whom I have chosen:*

2 *Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.*

Isa 48:10 *Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.*

11 *For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.*

12 *Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.*

Jer 33:24 *Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.*

Mal 3:1 *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*

Luke 1:72 *To perform the mercy promised to our fathers, and to remember his holy covenant;*

73 *The oath which he sware to our father Abraham.*

74 *That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,*

75 *In holiness and righteousness before him, all the days of our life.*

Rom 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Judg 2:1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

Isa 54:8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. . . .

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Jer 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Jer 33:24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over

the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Amos 3:1 *Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,*

2 *You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.*

Isa 46:3 *Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:*

4 *And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.*

Deu 32:8 *When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*

9 *For the LORD'S portion is his people; Jacob is the lot of his inheritance.*

Psa 94:14 *For the LORD will not cast off his people, neither will he forsake his inheritance.*

Isa 54:17 *No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.*

Isa 9:7 *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

Micah 4:7 *And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.*

8 *And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.*

Mat 21:43 *Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

Isa 1:3 *The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.*

Isa 3:12 *As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.*

Hosea 1:9 *Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.*

10 *Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.*

Isa 48:12 *Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. . . .*

17 *Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. . . .*

20 *Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.*

Isa 54:5 *For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. . . .*

8 *In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.*

Isa 42:1 *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. . . .*

19 *Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?*

Jer 46:27 *But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.*

28 *Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.*

These are only a very few of the verses which tell of God's love for His people, and how they are to be His instruments and servants for the blessing of all nations in the era yet to come: when the Kingdom of God will cover the earth.

This covers the first period of the history of God's people Israel; about 2000 years until the death of Christ. At the Last Supper, Jesus stated that He gave His blood to confirm the covenant to Abraham and also that all men may be saved. During this period He dealt with them face to face and then through the prophets.

The second period began with Israel in the Isles of the West, to be dealt with in a totally different fashion, although the same. Now they became a Christian people, converted to Christianity within 50 years of His birth, and becoming almost totally Christianised within 300 - 400 years later. Now He spoke to them through Christ and through the pages of the Book.

Dan 2:44 *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

This was the stone kingdom of Daniel, set up 'without hands' at the beginning of this era, when men did not suspect that it was being set up. Why should they suspect, when their name, their remembrance, their language, and, indeed, their very religion, had been taken from them.

God knew the resistance that they offered to His will under the pressure of knowing who they were. In this second term this knowledge was to be withdrawn until the very last days. When the image of Nebuchadnezzar speaks only of known kingdoms, why do men presume that the stone kingdom is different?

I have read the writings of Churchill, Kipling, Dickens, Arthur Mee, Antonia Fraser, and a number of other history text books regarding the Battle of Agincourt, which is my subject here, and I shall endeavour to tell you what they have to say.

Arthur Mee tells us of the early history of the French Kings.

It was not until 987 that a Frenchman born reigned over France, for Charlemagne and all his line were invading Franks who spoke a German language as their own; but by the end of the 10th century the Carolingian line had faded out, and the great nobles, among whom the land was divided, acknowledged as their overlord Hugh Capet, Count of Paris.

The Capet family provided France with kings for 800 years. During that time in England the kings were successively English, Danish, English, French, English Scottish and German. The French kings, however, were only undisputed masters at first of an area which included Paris and Orleans as their chief towns; and later arose 400 years of war through the descendants of the Norman kings of England owning parts of France and caring more for their French possessions than for England; for in reality they were Frenchmen. Henry 1, son of the Conqueror, married his daughter Matilda to the Count of Anjou, and through her our Henry 11, her son, became Earl of Anjou as well as Duke of Normandy; and by further marriages the family possessions were extended in western France, until half of France, from near Boulogne to the Pyrenees, was claimed for the English crown. This attempt to govern English and French lands was utterly bad for England and France alike, and yet it went on for nearly 400 years before the English were turned out of France. The English

resented Frenchmen being imported into England as friends and favourites of their kings, and much English blood was spilt.

The feelings of antagonism grew stronger as the kings of England became English in sentiment and regarded France as a foreign country, though they actually claimed the right to rule all France. In these wars of conquest in France the tide of victory ebbed and flowed. In the reign of the weak English king, John, for instance, not only did the vigorous French king, Philip Augustus, completely defeat John, but he sent an army to invade England, and put on its throne his son Louis, who had married John's niece. Just then John died and the English rallied in support of his young son, Henry III, and drove Louis out of the country. On the other hand, the English at later periods, won in France the great victories of Crecy and Poitiers in the reign of Edward III, and Agincourt in the reign of Henry V, who became regent of France with a promise of the French crown after the death of Charles VI, whose daughter he had married.

The story of these battles is part of the heroism of England, and we are accustomed to be thrilled by it as it is pictured in Shakespeare's description of Agincourt, but it was all founded on a mistake and a ridiculous absurdity, the unwarrantable ambitions of contentions men and royal houses leading nations astray; and the next reign to that of Henry V showed it when, through the splendid devotion of the pious peasant girl, Joan of Arc, the French, inspired by her enthusiasm, defeated the invading English, and the French king regained his throne.

Henry V, himself, is an enigma. Full of life and mischief was Prince Hal, as he was often called in his father's lifetime, and he got into many scrapes, one of which ended in his being sent to prison for striking a judge. It may be added that this offence was committed in anger at what he thought was unfair treatment of one of his servants. It was noted that Henry left no illegitimate offspring which was very rare for the period, but historians have found it difficult to decide whether his life was quite as blameless as it appeared. It has been conceded that perhaps it was, although his early death after Agincourt, at age 35, may have prevented that hardness and callousness which seemed to show from time to time from becoming a dangerous trait of character. As soon as he became king, his great ambition showed itself: He wanted to be king of France as well as England. He had no real right to be so, but kings were little bothered by right, and Henry

gathered a large force, crossed the Channel, and won a victory at Agincourt. After all this, and more, it was arranged that Henry should marry Katherine, the French princess, and that when the poor, mad old king, her father, died, his son should be passed over, and Henry was to reign with his daughter. France was in a state of chaos, with endless quarrellings among the nobles, or this arrangement could never have been made.

I have tried to show that my purpose in recounting this battle is not to glorify war, but to look at the facts if possible, and see the hand of God if it be there; nor is it to glorify Englishmen, who can be shown to be as base as other men at times. We must base our judgment on what happened, not knowing, all too often, the real causes and sometimes the real effects, remembering only the verses of Scripture which I have quoted. God does not have to account to us for His actions.

Now to the battle. During the whole of 1414 Henry V was absorbed in warlike preparations by land and sea. He reorganised the Fleet. Instead of taking over and arming private ships as was the custom, he, like Alfred, built many ships for the Royal Navy. He had at least six "great ships", with about 1500 smaller consorts. The expeditionary army was picked and trained with special care. In spite of the more general resort to fighting on foot, which had been compelled by the long-bow, 6000 archers, of whom half were mounted infantry, were the bulk and staple of the army, together with 2500 noble, knightly, or otherwise substantial warriors in armour, each with his two or three attendants and aides.

The English army of about 10,000 fighting men sailed to France on August 11, 1415, in a fleet of small ships, and landed without opposition at the mouth of the Seine. The King's first act on disembarking at the mouth of the river Seine, 3 miles from Harfleur, was to imitate his father, and to proclaim his solemn orders that the lives and property of the peaceable inhabitants should be respected on pain of death. It is agreed by French writers, to his lasting renown, that even while his soldiers were suffering the greatest distress from want of food, these commands were rigidly obeyed. Harfleur was besieged and taken by the end of September. The King was foremost in prowess:

Once more into the breach, dear friends, once more;
Or close the wall up with our English dead.

In this mood he now challenged the Dauphin to end the war by single combat. The challenge was declined. The attrition of the siege, and disease, which levied its unceasing toll on these medieval camps, had already wrought havoc in the English expedition. The main power of France was now in the field. The Council of War, on October 5, advised returning home by sea.

But the King leaving a garrison in Harfleur, and sending home several thousand sick and wounded, resolved, with about 1000 knights and men-at-arms and four thousand archers, to traverse the French coast in a 100 mile march to his fortress at Calais, where his ships were to await him. All the circumstances of this decision, says Churchill, show that his design was to tempt the enemy to battle. This was not denied him. Marching by Fecamp and Dieppe, he had intended to cross the Somme at the tidal ford, Blanchetaque, which his great-grandfather had passed before Crecy. Falsely informed that the passage would be opposed, he moved by Abbeville; but here the bridge was broken down. He had to ascend the Somme to above Amiens by Boves and Corbie, and could only cross at the ford of Bethencourt. On 20 October he camped near Peronne. He was now deeply plunged into France. The French heralds came to the English camp and inquired, for mutual convenience, by which route His Majesty would desire to proceed. "Our path lies straight to Calais", was Henry's answer. This was not telling them much, for he had no other choice. The French army, which was already interposing itself, by a right-handed movement across his front fell back before his advance guard behind the Canche river. Henry, moving by Albert, Frevent, and Blangy, learned that they were before him in apparently overwhelming numbers. He must now cut his way through, perish or surrender. When one of his officers, Sir Walter Hungerford, deplored the fact "that they had not but one ten thousand of those men in England that do no work today", the King rebuked him and revived his spirits in a speech to which Shakespeare has given an immortal form:

If we are marked to die, we are enough
To do our country loss; and if to live,
The fewer men, the greater share of honour.

"Wot you not," he actually said, "that the Lord with these few can overthrow the pride of the French?" He and the "few"

lay for the night at the village of Maisoncelles, maintaining utter silence and the strictest discipline. The French headquarters were at Agincourt, and it is said that they kept high revel and dined for the captives they should take.

The English victory of Crecy was gained against great odds upon the defensive. Poitiers was a counter-stroke. Agincourt ranks as the most heroic of all the land battles England has ever fought. It was a vehement assault. The French, whose numbers have been estimated at about 20,000, were drawn up in three lines of battle, of which a proportion remained mounted. With justifiable confidence they awaited the attack of less than a third their number, who, far from home and many marches from the sea, must win or die. Mounted upon a small grey horse, with a richly jewelled crown upon his helmet, and wearing his royal surcoat of leopards and lilies, the King drew up his array. The archers were disposed in six wedge-shaped formations, each supported by a body of men-at-arms. At the last moment Henry sought to avoid so desperate a battle. Heralds passed to and fro. He offered to yield Harfleur and all his prisoners in return for an open road to Calais. The French prince replied he must renounce the crown of France. On this he resolved to dare the last extremity. The whole English army, even the King himself, dismounted and sent their horses to the rear; and shortly after 11 o'clock on St Crispin's Day, October 25, he gave the order, "In the name of Almighty God and of Saint George, Avaunt Banner in the best time of the year, and Saint George this day be thine help."

The archers kissed the soil in reconciliation to God, and, crying loudly, "Hurrah! Hurrah! Saint George and Merrie England!" advanced to within 300 yards of the heavy masses in their front. They planted their stakes and loosed their arrows.

The French were once again unduly crowded upon the field. They stood in three dense lines, and neither their cross-bowmen nor their battery of cannon could fire effectively. Under the arrow storm they in their turn moved forward down the slope, plodding heavily through a ploughed field already trampled into a quagmire. Still at 30 deep they felt sure of breaking the line. But once again the long-bow destroyed all before it. Horse and foot alike went down; a long heap of armoured dead and wounded lay upon the ground, over which the reinforcements struggled bravely, but in vain. In this grand moment the archers slung their bows, and, sword in hand, fell

upon the reeling squadrons and disordered masses. Then the Duke of Alencon rolled forward with the whole second line, and a stubborn hand-to-hand struggle ensued, in which the French prince struck down with his own sword Humphrey of Gloucester.

The King rushed to his brother's rescue, and was smitten to the ground by a tremendous stroke; but in spite of the odds, Alencon was killed, and the French second line was beaten hand to hand by the English chivalry and yeomen. It recoiled like the first, leaving large numbers of unwounded and still larger numbers of wounded prisoners in the assailants' hands.

Now occurred a terrible episode. The French third line, still intact, covered the entire front, and the English were now no longer in regular array. At this moment the French camp-followers and peasantry, who had wandered round the English rear, broke pillaging into the camp, slaying the boys who guarded, and stole the King's crown, wardrobe, and Great Seal. The King, believing himself attacked from behind, while a superior force still remained unbroken on his front, issued the dread order to slaughter the prisoners. Then perished the flower of the French nobility, many of whom had yielded themselves to easy hopes of ransom. Only the most illustrious were spared. The desperate character of this act, and of the moment, supplies what defence can be found for its ferocity. It was not in fact a necessary recourse. The alarm in the rear was soon relieved; but not before the massacre was almost finished. The French third line quitted the field without attempting to renew the battle in any serious manner.

Henry, who had declared at daybreak, "For me this day shall never England ransom pay," now saw his path to Calais clear before him. But far more than that: he had decisively broken in open battle at odds of more than three to one the armed chivalry of France. In two or at most 3 hours he had trodden under foot at once the corpses of the slain and the will-power of the French monarchy.

After asking the name of the neighbouring castle and ordering that the battle should be named Agincourt after it, Henry made his way to Calais, short of food, but unmolested by the still superior forces which the French had set on foot. Within five months of leaving England he returned to London, having, before all Europe, shattered the French power by a feat of arms which, however it may be tested, must be held unsurpassed. He

rode through the streets of London with spoils and captives displayed to the delighted people. He himself wore a plain dress, and he refused to allow his "bruised helmet and bended sword" to be shown to the admiring crowd, "lest they should forget that the glory was due to God alone."

The victory of Agincourt made him the supreme figure in Europe.

The loss upon the French side was enormous. Three Dukes were killed, two more were taken prisoners, seven counts were killed, three more were taken prisoners, and ten thousand knights and gentlemen were slain upon the field. This does not account for the yeomen and serfs, who in French eyes were held in a terrible contempt, and probably no attempt was even made to count them

Shakespeare gives the figure at 10,000 slain which included 126 princes and of knights, esquires and gentlemen, 8400 of which 500 had been newly created knights the day before..

The English losses amounted to 1600 men, among whom were the Duke of York and the Earl of Suffolk. It is interesting that such was the premium on space on the voyage home, that the bodies of these two nobles were boiled to separate the bones, which were thus enabled to be carried home for proper burial in Westminster Abbey.

Shakespeare gives the English losses at Edward, Duke of York, The Earl of Suffolk, Richard Kightley, and Davy Gam esquire, with no other men of rank. Only 25 other ranks were slain.

Charles Dickens closes his account with this paragraph. War is a dreadful thing; and it is appalling to know how the English were obliged, next morning, to kill those prisoners, mortally wounded, who yet writhed in agony on the ground; how the dead upon the French side were stripped by their own countrymen and countrywomen, and afterwards buried in great pits; how the dead upon the English side were piled up in a great barn, and how their bodies and the barn were all burned together. Shakespeare has Henry order the notice of losses be proclaimed in the village. When there is protest at this, he adds this proviso, that it be recognised that "God fought for us."



come through the infilling, baptism, and ministry of the Holy Spirit within us.

We proclaim the absolute necessity for our nation to return to full obedience to the Law of God as the only way by which we can receive the full blessings of God.

We proclaim the absolute necessity for each and every individual Christian to prepare themselves for the greatest event yet to be witnessed on this earth, namely,

THE RETURN OF OUR LORD JESUS CHRIST.

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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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PASSOVER.

And it shall be when thy son asketh thee
in time to come, saying,

What is this?

that thou shalt say unto him,

By strength of hand the LORD brought us out
from Egypt, from the house of bondage.

Exodus 13:14.

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