



THE COVENANT VISION.

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

THE COVENANT VISION.

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

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

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

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

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

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

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

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

(continued on inside back cover)



Editorial

Now that all the beating of the drums has died down, the media has played the fiddle of the Tsunami, so that the people (of this country alone) have given millions of dollars out of their own pockets to the victims. And our own government has also bought some ties and friendship with the Indonesian nation, who incidentally said now that we have bought some order and help to the poor victims, the Indonesian government have said "now that you have cleaned up and given us your money we want you out".

The media outlets all over the world have said what a terrible quirk of nature it was. One English bishop from the U.K. went as far as to say 'how can people in this world believe in a God when he does things like this to us and how can we expect people to have faith in him after this'. This bishop will answer to our Lord for his faith in our God, rest-assured as we are told in Ezekiel ch. 34:2. It is now coming out that certain persons tried to forewarn us of the events that were to unfold around Banda Aceh. (See article in the current edition of C.W 108)

We have lived the last many years, with the threat of these heathen terrorist in all corners of Christian Israel's national lands. Having learned to live with these terrorist we were told constantly that they were coming. Our Harbour Bridge, Atomic Energy commission, even our courts now have security officers guarding us, and against all intruders who we are told, dare blow up our Christian way of life. Not to mention the Bali bombing, Embassies and Hotels and other places of Christian Israel that have suffered.

We the supposed coalition took out Afghanistan (for an oil pipeline through to China) and Iraq (for oil to the state of Israel). The next on

the list is Iran or possibly Jordan, all in the name of freedom.

Every where in the world the white Christian Anglo-Saxon nations have lived in threat of these Moslem terrorists blowing themselves up, all in the name of Allah, (or Mohammed). But remember a great man once said, " not all Moslems are terrorist, but all terrorist are Moslems."

Well enough is enough. Our wonderful leaders especially religious, will just never learn, will they. Well my God, the God of our forefathers Abraham, Isaac and Jacob, the God of the Christian Anglo-Saxon Israel nations, will not let these enemies of Christendom go on much longer when it comes to His people. He promised our forefathers faithfully when he said:

"No weapon formed against you shall prosper, and every tongue which raises against you in judgement you shall condemn. This is the heritage of the servants of the Lord, and their righteousness is from Me," (Isaiah ch. 54:17)

Let us ask ourselves the question: What was in Sumatra and Indonesia (which was hardest hit) that God had to destroy that was threatening his people? The last count of dead caused by the tsunami was a staggering 295,000 people, and from the information your editor has read it might reach 300,000 people. Or were they sacrificed to teach the nations to leave God's Christian people Israel alone? Have you ever noticed that since then we have had no threat of terrorism against us or our countries at the time of the writing of this editorial?

Remember what God said in Isaiah ch.11:9, "**They will not hurt or destroy in all my holy mountain, because the earth will be full of the knowledge of the Lord, as the sea is full of water.**"

Gordon Symons J.P.
EDITOR

WHO CRUCIFIED JESUS?

By Howard Rand LL.B.
courtesy of "Destiny" Magazine

Easter is near and soon the Christian world will again commemorate the death and resurrection of Jesus Christ; while the Jews will also celebrate the Passover for, having failed to recognize that Jesus Christ fulfilled the requirements of the Passover and once and for all time became the Lamb slain for the remission of sins, they will carry out the ritual commemorating the Exodus from Egypt.

When the Jews finally awaken to the realization that Jesus was the Christ, and therefore their Messiah, they will cease to deny the part their forefathers had in bringing about the fulfilment of Isaiah's prophecy and, instead, will acknowledge Christ as the true Messiah according to the prophet's statement: "**H**e was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53:5.) They will come to Him along with us, and will rejoice together in the blessed hope of life to come through Him who has become our Redeemer and Saviour. He will then say to Jewry, as Joseph said to his brethren, "*But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*"

* * *

A recently published book is titled *Who Crucified Jesus?* The author, Dr. Solomon Zeitlin, undertakes to prove that it was neither the modern Jew nor his ancestors who were in any way responsible for the death of Jesus. Because this question continually arises as to who was responsible for the crucifixion of Jesus Christ, an examination of the evidence as set forth in the Gospels will be valuable. For Dr. Zeitlin, in order to make out a case exonerating the Jesus, undertakes to demonstrate that the Gospels do not agree: citing certain disagreements

from which he proceeds to an attempted demonstration that the accounts are inaccurate when used as evidence against the Jews or for the purpose of making them responsible for the crucifixion.

The four Gospels set forth the testimony of four witnesses who gave evidence as to the life, ministry, death and resurrection of Jesus Christ. These four are Matthew, Mark, Luke and John. Some mention incidents which the others do not record, while in turn the others tell in detail what is not mentioned by any of the rest. This in no respect means that these witnesses are not telling the truth.

To draw an illustration: If one were to ask four men today to give testimony regarding all they had witnessed none of them would tell the story alike. All would, nevertheless, be telling the truth; for each would report that which had impressed him most. Some things would be noticed by one which would not be noticed by the others, while no two would place the same emphasis on all the detail. The four could not possibly tell the story alike unless there had been collusion between them.

Dr. Zeitlin claims that the four Gospels are in agreement because none of the disciples saw the events in the same importance and some emphasized one detail and some another, while details given by one are not even mentioned by the others. He has failed to recognize that each was telling the story as an eye-witness, emphasizing events which made the deepest impression upon the one giving the testimony; while the joint testimony of all four, when put together, gives us a true picture of what actually took place.

If the four Gospels had been in agreement in all their detail, with no variation in the descriptions of places, scenes and events leading to the trial and crucifixion of Jesus, one would and could say that there had been collusion between the witnesses.

Any attorney or judge knows that when all witnesses agree in all detail, using the same phraseologies of expression concerning events which cover a period of time and of which they are supposed to have been

witnesses, that such is unnatural and almost conclusive evidence that the witnesses have been coached or drilled to tell the same story. This can be tested by any number of people who have watched the same event to give their impression of what they were witnessing. The sum total of what is said will give a general over-all picture of the event itself, but no two witnesses will tell the same detail or even give the same apparent order to all the happenings.

The Gospels have all the earmarks of the sincere testimony of four men: each giving in detail what he saw and heard and emphasizing what to him seemed most important. The testimony of these four can and has been completely harmonized with the actual events so that we know that their testimony is true. Furthermore, the internal evidence of the Gospels themselves substantiates the authenticity of the story as told; and God Himself, through the Holy Spirit, placed the final seal of authority upon that testimony, bearing witness to the truth of the statements of the four disciples regarding the life, ministry, trial, death and resurrection of Jesus Christ as well as the identification of those who were responsible for the crucifixion. To all this may be added, if further evidence is needed, that the Gospels themselves follow a mathematical pattern, as demonstrated by Ivan Panin in his study of the numerical structure of the Gospels: defying any man to duplicate them in any writing except it be inspired by God Himself.

This mathematical harmony is evidence of a high order of inspiration regarding the Gospels, written as they were by four independent witnesses who, even they had been in collusion, could not have produced such mathematical harmony.

We have no controversy with Jewry regarding the past, nor would we be writing this excerpt that certain present-day Jews are endeavouring to falsify the facts of history to exonerate their ancestors of a crime committed nearly 2,000 years ago. It would be far better to face the situation and admit the wrong done (a wrong for which they need not be personally held responsible) and do everything possible themselves to rectify that wrong. But to excuse, conceal or to deny what actually

happened makes them a party with those who committed the crime. If Jewry would only now recognize on their part that Jesus the Christ was the Messiah, God the Son, it would not only go a long way toward the alleviation of their troubles, but in the acceptance of the doctrines and teachings of Jesus and the discordance of the teachings of the Talmud, they would find a different world in which to live and a fellowship awaiting them that they do not now dream could possibly exist.

* * *

Concerning the crucifixion, follow the testimony of the four witnesses: Matthew, Mark, Luke and John and note how each contribute his part. As a result, all the testimony of these four – when put together – tells the entire story.

For some time before the crucifixion, Jesus refused to walk in Jewry. John puts it this way, **“Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.”** (John 7:1.) This statement clearly shows that it was not the Romans who sought his life, but the Jews. John further states, **“The Jews sought the more to kill him, because he had not only broken the Sabbath, but said also that God was his father, making himself equal with God.”** (John 5:18.) Jesus directly challenged the Jews because they sought his life. He said, **“Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?”** (John 7:19.)

Matthew testifies that the chief priest, and the scribes, and the elders of the people assembled together **“And consulted that they might take Jesus by subtilty, and kill him.”** (Matt. 26: 3 & 4.)

Notice they were subtle in their method of bringing about His death, and this was evidenced in the use made of the Romans in the actual crucifixion of Him whom they sought to kill.

In an examination of the evidence, let it always be born in mind that, under the law, **“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be**

established.” (Deut. 19:15.) So the above testimony of two witnesses; John and Matthew, establishes the guilt of the Jews in so far as seeking to kill Jesus is concerned.

Mark testifies that Jesus took the twelve aside, just before he went to Jerusalem for the last time, and said, **“Behold we go to Jerusalem: and the Son of man shall be delivered unto the Chief priest, and unto the scribes; and they shall condemn him to death, and shall deliver him to the gentiles; and they shall mock him, and scourge him, and shall spit upon him and shall kill him: and the third day he shall rise again.” (Mark 10:33 and 34.)** Luke, also, testifies to this statement of Jesus (Luke 18:31) and furnishes the second witness needed to establish the fact.

Let us pause here to note the subtleness of the procedure. Matthew said the chief priest and the Scribes had planned it, so Jesus Christ was delivered into the hands of the leaders of Jewry, who condemned him to death, but, rather than carry out the sentence themselves, His accusers trumped up charges against Him in a Roman court where they had taken him as an offender against the state. We will later see that even the Roman court considered Him innocent but that Pilate, for fear of the Jews, carries out their request and had Jesus Christ crucified. The subtleness of it is apparent, and the claims of the Jewish writers and leaders of today that He was killed by the Romans, thus hoping to exonerate the Jews from any responsibility, reveal them as forgetting that as one dies as the result of the testimony of false witnesses, ***it isn’t the court but the witnesses*** who are guilty of the shedding of innocent blood. The subtleness of the crafty council of the leaders of Jewry in succeeding in getting the gentiles to execute Jesus in no way freed them from guilt. Thus, when Dr. Zeitlin in his book says it was the Romans who crucified Jesus we can agree: but from whence came the false testimony from which pressure was placed upon Pilate to cause Jesus to be crucified? The Jewish leaders in their council planned it so, and in accord with the Roman method of dealing with the criminals of the state, had him crucified. One of two things is certain: Dr. Zeitlin has not truly

studied all the facts, or else he is deliberately doing what the Jews intended should be done: blame the Romans – a method by which they evidently hoped to escape the stigma of having been responsible for the death of Jesus the Christ.

When Pilate told Jesus he had power to crucify Him, Jesus replied, **“Thou couldest have no power at all against me, except it was given thee from above: therefore he that delivered me unto thee hath the greater sin.”** (John 19:11.) Who was it that delivered Jesus to Pilate? It was none other than the Jews, and so, in the words of Jesus the Jews were far more guilty than the Romans – which fact Dr. Zeitlin has entirely overlooked.

In order to make Jesus out to be a political offender and bring about His crucifixion, the Jews bore false witness against Him. That it was false was evident from Pilate’s desire to deliver Him out of their hands; for he said, “I find no fault in Him at all” This is the testimony of the Judge, after having listened to the Jewish accusations against Jesus. When Pilate finally would release Him, the Jews played their trump card and said, “If you let this man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar.”

Let it be carefully noted that the Romans had not arrested Jesus nor were they apparently interested in His activities. He certainly had not been accused by them for any political offence – not even of being a king; and thus Dr. Zeitlin’s contention that the Romans were trying Him because He had violated a Roman law does not stand up in the face of all the testimony given at his trial. The fact is, the Jews were desperate and were doing everything in their power to get the Romans to crucify Jesus.

They had been seeking His life (the Romans had not) and now, as Pilate was about to release Jesus, they threatened even the judge: declaring he was no friend of Caesar. In that threat, notice was served upon Pilate that if he did not execute Jesus, Caesar would be informed of his attitude towards one who claimed to be a king.

Pilate was disturbed, not because Jesus was accused by the Jews of claiming to be a king, for Pilate knew “**that for envy they had delivered him**” (Matt.27:18), but because the Jews threatened him politically by an appeal to Caesar. The subtlety of their method in securing a conviction and the sentence of death by the crucifixion of Jesus at the hands of the Romans is apparent.

Dr. Zeitlin refers to Luke’s statement: “There followed a great company of people and of woman which bewailed and lamented Him” as evidence that not all Jews present at the trial wanted Him crucified. In this he should note that most of the followers of Jesus were Galileans, who racially were not Jews at all, but of the tribe of Benjamin. No doubt, there were some Jews who did not agree with their leaders and elders, or with the chief priests; but, as a nation, Jewry stood to back their leaders and were responsible for what their elders did in the name of the nation, for these rulers spoke for the people. Modern Jewry’s endeavour to give credence to the subtleness of the ruler’s attempt to blame Romans indicate that Jewry is still willing that it be understood that the chief priest and elders of their nation, in the trial of Jesus, spoke for the nation; hence their present desire to exonerate themselves from a responsibility of Jewry.

Also, scripture confirms that people are responsible for the acts of their leaders. When Joshua and the elders of Israel made a league with the inhabitants of the land and later the people wanted to break the covenant, they were unable to do so for the act of their leaders had become binding upon the nation. This is true today. The acts of our leaders at Washington bind our nation to carry out the agreements they make in our name. So it was with Jewry, the act of their leaders in bringing about the crucifixion of Jesus bound their nation, and through their leaders became an act of that nation. From that day to this, the Jews have never repudiated what their leaders did; rather, they have tried to exonerate those leaders and make it appear that the Romans were entirely responsible for the death of Jesus. Dr. Zeitlin is contributing his

part to the perpetration of the myth of the Roman rather than Jewish guilt for the crucifixion.

The political issue raised by Dr. Zeitlin in his contention that the Romans crucified Jesus as a political offender does not hold in light of the evidence furnished by the Gospels. Pilate did not dare resist carrying out the demands of the Jews when they cried "Crucify him," because of the pressure brought to bear upon him by the Jews in the one thing which would have the most effect: his political career – for the Jews threatened to report him to Caesar. It is a subtle method of persuasion and has often been used by politicians and others in compelling another to do their bidding. Many Jews have been and still are masters at this game.

Pilate did not want to crucify Jesus and it was the Jews who contended with him when he sought to release Him. They demanded that Barabbas be released and that Jesus be destroyed. Now Mark informs us that Barabbas had been guilty of insurrection and had committed murder in that insurrection. This fact invalidates Dr. Zeitlin's contention that, when Pilate offered to release Jesus, the High Priest suspected a trap and that if he had consented he might later be accused of conspiracy against the state because Jesus was a political offender. Such a contention is foolish in the face of the demand for the release of Barabbas who had actually been in insurrection against the state. The High Priest and the elders, with the people, in demanding that Barabbas be released, were doing exactly what Dr. Zeitlin declares they were afraid to do: demanding the release of a political offender.

The gospel story clearly shows that the Jews had been seeking a way by which they could kill Jesus for some time prior to His crucifixion. They became determined to accomplish this end after He had cleansed the Temple of the money exchangers at the close of His ministry. Jesus was tried before the Sanhedrin and found guilty by perjured testimony and then He was delivered to Pilate by the Jews to be tried for a capital offence.

The High Priests, Scribes and the Elders of the people, as well as the multitude, perjured themselves in the judgment hall of Pilate. Under the Israel laws governing perjury, if a witness testifies falsely, then that which he had thought to do to another shall be done unto him (see Deut. 19:16-20). While the Jews did not actually execute Jesus, they succeeded in getting the Romans to do this: committing perjury for that purpose, besides threatening Pilate in order to secure a verdict of guilt and death for Jesus. Under the law governing witnesses, they and they only are guilty of the death of Jesus the Christ. Under that law, also, as a race — through having brought an innocent man to death by perjury — they have suffered throughout the centuries in accord with the prophetic statements of Jesus and the prophets for having slain their Messiah.

Pilate recognized that Jesus was innocent when he took water and, washing his hands before the multitude, said “I am innocent of the blood of this just person: see ye to it.” The people answered and said, “His blood be on us, and on our children.” Let Dr. Zeitlin explain, if the Jews, as he contends, were not guilty of the death of Jesus, why His blood has literally been upon them and their children in fulfilment of their request.

History gives a silent but eloquent testimony as to who is guilty of the crucifixion of the Just One. Dr. Zeitlin’s contention, in face of that record and of the testimony of Jesus Christ Himself, as confirmed by the Holy Spirit, indicates an effort to blot out the actuality of the guilt of a race who even now refuse to admit their sin or give any evidence in their attitude towards this crime of a desire for forgiveness.

Until the Jews come to a realization of the need to admitting the guilt of having rejected Jesus the Christ, and turn from their refusal to accept His Kingship, they will be numbered for trouble; for it was of them that Jesus was speaking when He said, *“But these mine enemies, which would not that I should reign over them, bring hither, and slay before me.”* Throughout the Christian dispensation, they have suffered in the fulfilment of the curse pronounced upon their forefathers, who involved

their descendants in that crime by saying, "*His blood be on us, and on our children.*"

There is a way for Jewry to side step the results of that which their forefathers did in so far as they are concerned today. It isn't through writing such books as Dr. Zeitlin has written, or claiming that the crime of crucifying Jesus belonged to the Romans and was not their responsibility; but rather, in an acknowledgment on their part of the facts and in the acceptance of Jesus the Christ as the Messiah and, through His Saviourhood, seeking forgiveness for themselves and their race. Then, in His blood, shed for the remission of sins, they will have *complete atonement for the crime committed.*

Let it be remembered that though one may be willing to forgive, the benefit of that forgiveness does not operate in the favour of the one that should seek forgiveness until forgiveness is sought.

When the Romans crucified Jesus, parting His garments and casting lots for His raiment, He said of them, "*Father, forgive them: for they know not what they do.*" But the Jews knew what they were doing and the context clearly shows that Jesus had reference to those actually crucifying Him. All this is verified by history, for the Romans did not suffer as did the Jews for that crucifixion and, furthermore, God used the Romans to destroy the Jewish nation, their City and Temple. Thus, the very ones whom Jesus asked His Father to forgive became an instrument to bring retribution upon those who refused to seek forgiveness. One course only remains open to those responsible for the death of Jesus: *forgiveness*, which they must yet seek to alleviate their suffering. When will Jewry take this step, a step which will bring them a peace and fellowship that throughout the centuries has been denied their race? Undertaking to falsify the record only adds to their guilt and Jesus Christ is waiting now for them to come to Him and He may forgive them, as Joseph received his brethren and forgave them the crime committed against him.

CV NEWS

Since our last issue Betty has celebrated her 80th birthday. We had a special get-together with our brethren after our last church service. We give thanks to God that from a child Betty has maintained the Israel Identity message and in fact was instrumental in introducing me (Frank) to the message. We now look forward to our 60th Wedding Celebration in June.

Please pray for me (Frank) as I continue to write books, the latest to go to press is "Gog and Magog" and I am now working on "The Heritage of Israel" both exciting books – we will keep you posted as to when they will be available. Your prayers will be especially appreciated as I have another nine books to transcribe and need God's strength to finish the task set before me.

2 Corinthians 4:16-18

- 16. Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.*
- 17. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,*
- 18. while we do not look at the things which are, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.*

Our sincere thanks and prayers for God's richest blessings on all those good folk who continue to assist the work here; your faithfulness is much appreciated and enables the work to continue.

With warm Christian greetings

Frank and Betty Dowsett

A WALK THROUGH THE GOSPELS

By Bruce Horner D.O., D.C., N.D.

Part 30A GETHSEMANE

There are some verses in **Luke 22** that do not occur in any other Gospel and they should be mentioned here, because they occur during Christ's conversation with the disciples just prior to these final prayers of consecration.

Luke 22:35-38 KJV

35 *And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said nothing.*

36 *Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.*

37 *For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.*

38 *And they said, Lord, behold, here are two swords. And he said unto them, It is enough.*

This much neglected passage is straightforward, and needs little comment, except to note that it was a direct instruction from our Lord to make sure that they possessed weapons of defence. Their answer to him was that they possessed two swords, wherewith he was content, replying that it was enough. Goodness knows what they could have accomplished with two swords, but it was obvious that Christ intended that any fight which might occur would only be a token of defence, because this was what all responsible people would do in defence of

their household and property. On this particular occasion he had no intention of overcoming the enemy in any case, since his cause depended on his capture.

THE PRAYER OF CONSECRATION

We concluded our last talk with our Lord's words, "*Rise up; let us go on our way from here.*" However, **Chapter 17 of John** is recorded here. It is the Prayer of Consecration, and the final word of the evening. It is **John chapter 17 verses 1 – 17**. John Knox, on his death-bed in 1572, asked his wife to read to him **John 17**, 'where', he said, 'I cast my first anchor', and almost his last words show how much his mind dwelt on this chapter.

John 17: 1-26 *Having spoken thus, Jesus raised his eyes heavenwards and said, 'Father, the hour has come. Glorify thy Son. So that thy Son may glorify thee, since thou hast given him authority over all flesh, in order that he may give eternal life to all that thou hast given to him.'*

On repeated occasions throughout the Gospel we have been told that 'his hour had not yet come' (the first of these occasions being **John 2:4**). Now, by his own testimony, it 'has come'. Anticipating its arrival, he had said a short time before, '*The hour has come for the Son of Man to be glorified*' (**John 12:23**); now he prays that he may indeed be glorified. None can glorify him but the Father: unlike others, he seeks the glory that comes from the only God' (**John 5:44**). The cross, as he knows full well, is to be the vehicle of that glory, and he prays that he may so accept it as to bring glory to his Father in turn. He will glorify his father by doing his will, even by enduring the cross. His acceptance of the cross, indeed, is an exercise of that authority which the Father has given him 'over all flesh' – that is, over all the human race. It

is on the cross that his kingship is proclaimed (**John 19:19**); it is through the cross that he will discharge his Father's commission to him to bless his people with eternal life.

John 17:3 *'And this is eternal life: to know thee, the only true God, and the one whom thou hast sent – Jesus Christ.'*

4, 5 *I have glorified thee on earth by fulfilling the work which thou gavest me to do; and now, Father, do thou glorify me with thyself with the glory which I had with thee before the world existed.*

One act of obedience remained to be fulfilled – one, moreover, in which the Father would be supremely glorified. On the eve of the sacrifice of the cross, as he consecrates himself for it, he is so totally committed to it that he speaks of it as already accomplished. Any mention of his 'finished work' would be unthinkable if it did not embrace that greatest work of all.

17:6-8 *I have manifested thy name to the people whom thou gavest me out of the world. They were thine, and thou gavest them to me, and they have kept thy word. Now they have come to know that all that thou hast given me comes from thee. I have given them the words that thou hast given to me, and they have received them and have learned in truth that I came forth from thee, and they have believed that thou didst send me.'*

John 17:9-10 *'I pray for them. I do not pray for the world, but for those whom thou hast given me, because they are thine. All that is mine is thine, and what is thine is mine; and I have been glorified in them.'*

For his disciples, then, Jesus prays. If he does not pray for the world, it is not because he has no concern for the world; he is, indeed, the Saviour of the world (**John 4:42**; cf **3:17; 12:47**).

But the salvation of the world depends on the witness of those whom the Father has given him 'out of the world' (see **verses 21 and 23**), and it is they who need his intercession at this Junction.

Had Jesus truly been 'glorified' in his disciples? He had warned them that they would soon be scattered and leave him alone (**John 6:32**); he had warned their most vocal member that before cockcrow he would have denied him three times (**13:38**). Apart from that, their unintelligent questions and interruptions as he talked to them in the upper room showed how far they still were from appreciating their Master's purpose or the seriousness of the hour which had now come for him – and for them. But he looked at them with the insight of faith, hope and love, and realized their present devotion and their potential for the future. In themselves they were weak indeed, but with the Father's enabling grace and the guidance and illumination of his Spirit, they would fulfil the mission for which they were now being entrusted and bring glory to their Master in fulfilling it. So confident of this is he that he speaks in the perfect tense: 'I have been glorified in them.'

John 17:11-12 *'Now I am no longer in the world, but they are in the world, while I am on my way to thee. Holy Father, keep them in thy name which thou hast given to me, that they may be one as we are. When I was with them, I kept them in thy name, which thou has given to me: yes, I have guarded them, and not one of them hast been lost, except for him who was destined to be lost, in order that the scripture might be fulfilled.'*

Jesus was on his way to the Father, and would no longer be with his disciples 'in the world' to guard them as he had done hitherto, but the Father would guard them by his name, that is, by his power. The name of God in the Old Testament denotes

not only his character (as in **verse 6** above), but also his power; cf **Psalm 20:1** ('the name of the God of Jacob protect you!'). **Psalm 54:1** ('Save me, O God, by thy name', where 'by thy name' stands as a synonymous parallelism with 'by thy might'; **Proverbs 18:10** ('the name of the LORD is a strong tower'). By the Father's power, imparted to Jesus, Jesus himself had guarded them as a treasure entrusted to him by the Father, and now he gives an account of his stewardship. All of them were safe but one, and that was the one to whose defection the scriptures pointed forward, as Jesus had said before when he announced to his disciples that there was a traitor among them (**John 20:18-30**). The reference to one 'who was destined to be lost' (literally 'the son of perdition') is paralleled in **2 Thess 2:3** where the 'man of lawlessness' is so described. Despite the predestinarian flavour of the language, Judas was not lost against his will but with his consent. He might have responded to Jesus' last appeal to him in his gesture of fellowship at the supper table, but he chose to respond instead to the great adversary. Jesus has no responsibility for Judas' fatal decision. Judas, like the other disciples, had been given by the Father to the Son, but even among those so given apostasy is a solemn possibility.

John 17:13 *'Now I am on my way to thee, but I say this (while I am still) in the world so that they may have my joy fulfilled in themselves.'*

Earlier that evening Jesus had said to his disciples, 'I have told you this so that my joy may be in you and your joy may be fulfilled' (**John 15:11**). 'This' was the assurance that they were being welcomed into the mutual relationship of love that had already existed from the beginning between the Father and himself. Now, so to speak, he reports to the Father what he has said to them. If they hear him as he now prays, the assurance he had given them will be confirmed in their minds.

17:14-16 ‘I have given them thy word and the world has hated them, because they do not belong to the world just as I do not belong to the world. I ask thee, not to take them out of the world, but to keep them from the evil one. They do not belong to the world just as I do not belong to the world.’

The teaching that they have received from Jesus comprises all that God delivered to him to impart to them: ‘thy word’. The singular ‘word’ here is the sum-total of all the ‘words’ of verse 8. The unresponsive ‘world’ had not believed him when he delivered his father’s message in person (**John 5:47; 12:37-50**); it was unlikely to give it any more credence when it came from the lips of the disciples.

17:17-18 ‘Sanctify them by means of the truth; thy word is truth. As thou didst send me into the world, so also I have sent them into the world.’

THE SON’S CONSECRATION OF HIMSELF

19 ‘And for their sake I sanctify myself, so that they themselves also may be sanctified in truth.

If the disciples are to be effectively set apart for the work which they must do, the Son must first set himself apart for the work which *he* must do. He therefore consecrates himself to God on their behalf: Chrysostom paraphrases ‘I sanctify myself’ as ‘I offer myself in sacrifice’. It was not what Jesus’ executioners did to him, but what he did himself in his self-offering, that makes his death a prevailing sacrifice ‘for the life of the world (**John 6:51; cf 1:29**)’. Here, then, the priest dedicates the sacrificial victim: it is because priest and victim are one that the sacrifice is not only completely voluntary but uniquely efficacious.

John 17:20-21 ‘Nor is it only for these that I pray, but also for those who believe in me through their word, that they may

all be one, as thou, Father, art in me and I in thee, that they in their turn may be (one) in us, so that the world may believe that thou didst send me.'

22-23 *'I have given them the glory which thou hast given me, that they may be one as we are one – I in them and thou in me, so that they may be made perfect in one – in order that the world may know that thou hast sent me and hast loved them just as thou hast loved me.'*

John 17:24 *'Father, as for (all) that thou hast given me, my desire is that, where I am, they also may be with me, for thou didst love me before the world's foundation.'*

The first clause 'as for what thou hast given me' refers to the sum-total of believers (**as in verse 2**), not to the eternal glory.

Jesus has prayed to be reinvested with the glory which he had with the Father before the world existed (**verse 5**). (He enjoyed the Father's love together with the glory before all worlds, but he has no need to pray to be reinvested with the love; that he enjoyed in fullness throughout his life on earth.) Now he prays that his followers may behold this glory, and, by implication, have a share in it. If the gift of glory to the Son is the token of the Father's love for him, those who share that love will naturally share the glory. The disciples had seen that divine glory in the incarnate Word on earth (**John 1:14**). They will see it more fully when they live in the presence of the glorified Lord – not, perhaps, because he will then be endowed with more of that glory but because they will be better able to behold it.

Jesus, then, has prayed first for the original disciples (**verses 9-18**), then for the church on earth throughout the ages (**verses 20-23**), and now for the glorified church of the future, united with him in the place which he is going to prepare for it (**verse 24; cf John 14:3**)

CONCLUSION (John 17:25-26)

'Righteous Father, the world has not known thee, but I have known thee, and these have come to know that thou didst send me. I have made known thy name to them and will continue to make it known, so that the love with which thou hast loved me may be in them, and I myself may be in them.' In these closing words the prayer is summed up.

By worldly standards of success Jesus had little to show for his mission. He had come to make the Father known, but the vast majority of his hearers refused the knowledge which he offered them. The merest handful of men and women – a very unimpressive company at that – had recognized him as the sent one of God and had come to know the Father in him. Yet to them his mission on earth was confidently entrusted, as he dedicated them to the Father to this end. One further revelation of the divine glory remained to be given to them: the impartation of the knowledge of God would be consummated in his self-sacrifice. The Father's name, already declared to the disciples by the Son, would be declared by the Son's death on the cross more eloquently than by any other way.

For the rest, his prayer is that the Father's love, which he himself enjoys in perfection, may remain within and among them, as he himself does. Is he not the embodiment of the love of God? 'I am with you' is good indeed (Matthew 28:20); 'I am in you' is better still. Now, then, he goes forth to his final and fullest manifestation of the Father's love and glory.

(to be concluded next issue)

THE RELEASE OF ATOMIC ENERGY

by Howard Rand LL.B.
courtesy of "Destiny" Magazine

We are elated as a nation over the success of the atomic bomb for its use has compelled the Japanese to surrender. Yet, with it all, vague apprehensions and fears fill the hearts of men because of its potentialities of destruction. And well may men be fearful, for there is no way, once such a force has been discovered, to guarantee that its secret will always remain in the hands of men who will use it aright.

God has permitted one of the profound secrets of the universe to be revealed to man. But man is not yet sufficiently schooled in the ways of righteousness to prevent the misuse of this power, and thus the destruction of civilization and of all mankind has not only become possible today but inevitable except God intervene to save us from ourselves.

Solomon declared:

"There is no new thing under the sun. Is there anything whereof it may be said, See this is new? it hath already been of old time, which was before us. There is no remembrance of things that are to come with those that shall come after." (Ecc. Ch1:9-11)

Ferrar Fenton translates this:

"There is nothing new under the sun, If it is said, 'See! This is new!' It has often been in former times that were before us. For there is no record of past events, and there will be none of future ones, for them to be remembered by those who are still future."

Did men in former times possess the secret; in unlocking the power contained in the atom rediscovery?

If Solomon's statement is correct then this knowledge must have been known in ancient times. Do we have evidence that some such force was possessed by men in the remote past? Yes, and evidence not only of its existence, but that in its wrongful use a pre-Adamic world was completely destroyed. It may also have been a major factor of destruction when in the days of Peleg (Gen. 10:25) a whole continent disappeared beneath the waves of the Atlantic Ocean.

The apprehension of some scientists that uncontrolled use of the destructive characteristics contained in the atomic bomb could cause a chain of explosions that would destroy the world is not without foundation in fact if the record of the past is reliable.

Ancient civilizations did exist which had attained a high degree of development. Fragmentary evidence indicates that one such civilization destroyed itself by setting in motion forces which brought desolation and chaos upon the earth in pre-Adamic times.

There is every evidence that a force of tremendous power was loosed in a pre-Adamic period and its energy was not spent until the earth became "void and without form." Could that force have been the energy locked in the atom? Is modern civilization today going to repeat the mistake of that ancient world, or will God intervene to save us from such destruction?

Scientists claim that the present atomic bomb utilizes only one per cent of the possible energy contained in the atom. If the destructive power of the present small atomic bomb is as great as reported, what would be the results from larger bombs with the release of a far higher percentage of the energy stored in the atom?

The present orthodox approach to the study of the Bible, particularly the account of creation, leaves much to be desired. The story of creation as recorded in the first chapter of Genesis is either accepted or rejected by the theologian according to the particular belief or creed of his denomination. With hardly an exception, theologians have failed to analyse the meaning of the facts set forth in this record. The first

verse refers to a beginning in the remote past when God created the heaven and the earth. The Hebrew word translated *creates* means “to prepare, form or fashion” and it implies perfection. Thus the earth was created in perfection and was not created without form and void, a condition described in the second verse.

The chaotic condition recorded in the second verse was the result of a major disaster which overwhelmed the earth and this is later confirmed by the prophets. The perfect creation *became* “without form and void,” as described by Moses:

“And the earth was [Hebrew, became] without form [waste], and void [empty]: and darkness was upon the face of the deep [or covered its convulsed surface].” (Gen. 1:2)

The record goes on to declare that God moved to restore order and life to this planet which had become a desolation and waste. The remainder of the first chapter of Genesis records the successive steps taken in God’s plan to restore and replenish the earth.

Isaiah, the prophet bears out the fact that creation was perfect in the beginning but became a waste, for in speaking of God’s work he says:

“He created it not in vain [i.e., in Tohu, the same word used in Genesis 1:2 indicating the earth to be without form], he formed it to be inhabited.” (Isa.45:18).

Thus from the beginning the earth was formed to be inhabited for it came from God’s hand in perfect condition. Later that perfect creation was destroyed: leaving a convulsed confused and chaotic condition necessitating reorganization before the Adamic period could begin.

Further evidence of the truth of this statement is furnished by Jeremiah who gives somewhat more detail and informs us that before the world became without form and void, life had existed on this planet and cities had been built. He describes the destruction that came as the result of God’s anger which no doubt was directed against the inhabitants of the earth because of existing evil in that pre-Adamic period. If Solomon is

right, that there is no new thing under the sun, this destruction could very easily have resulted from the misuse of atomic power. God in His anger against evil could have allowed men to suffer from the consequences of the misuse of natural forces. The same possibility of the mishandling of atomic energy in the hands of evil men could destroy civilization today, if not the earth itself, when the forces of its destructive power are fully utilized.

Envisioning conditions prior to the time when the earth became "without form and void" Jeremiah speaks of an inhabited world which through sin (misuse of power is sinful) was destroyed, perhaps men themselves letting loose the forces which overwhelmed them and their world, for God evidently allowed evil to come to full fruition and a world was destroyed.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." (Jer. 4:23-26).

Jeremiah was prophesying concerning troublesome times in store for Judah and Jerusalem if they failed to turn from their evil ways. In the midst of his discourse he breaks into a description of an ancient world-wide chaos, a significant illustration of the relationship between evil and judgment, indicating that the end of unrepentant sin is destruction. By doing this he has given us information regarding a pre-Adamic race of which the sacred records were previously silent. The purpose of this interpolation, however, is not simply a discussion of chaotic conditions but to declare that chaos followed the passing of an ancient civilization when man brought upon himself certain doom because of evil. In the great convulsions men perished from the face of the earth and all life became extinct. The fruitful places became a wilderness and all the

cities were destroyed. The reason given is, “at the presence of the Lord and by his fierce anger.”

God often uses the evil men to bring about the fulfilment of His judgments and in this instance man’s misuse of natural forces could, and no doubt did, bring about complete annihilation of conditions of wickedness extant upon the globe before the Adamic period. It may well be that the Spirit, through Jeremiah, looked toward a day when men, again acquiring scientific knowledge, would, with evil intent, release such destructive energies that if God did not intervene the earth would be destroyed in Divine judgment upon men for their sinful ways.

Following the restoration of the earth and the creation of the Adamic race, the violation of God’s command – which is law unto man – marred the perfection of Eden. The inevitable results followed. Man failed to take the path of righteousness and evil increased; finally compelling God to intervene and the Ante-Diluvian civilization was swept away in the waters of the Deluge. Only Noah and his family were saved to again replenish the earth.

A few hundred years after the Deluge civilization had re-attained a high degree of development. Tradition supports the fact that its destruction, too, came about as the result of man’s misuse of power. This was in the days of Peleg. The Bible records that Heber had two sons, Peleg and Joktan. Peleg received his name to commemorate a great disaster that occurred in his day.

“And unto Eber [Heber] were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother’s name was Joktan.” (Gen. 10:25.)

Peleg means division and the Hebrew word translated “divided” is *palag* or, as the celebrated biblical critic Bengelius has pointed out, is *NePeLeGe*, meaning a division of the earth by water, which happened in the days of Peleg. In the naming of Peleg we have reference to a physical division applicable to land and water. Shortly after the

confusion of tongues which occurred in the days of Cush and Nimrod (Gen. 10:8), the record of which is given in Genesis, Chapter 11, the earth became divided or split asunder and the Atlantic Ocean covered what formerly was land connecting Africa with the Americas. This separated those residing in the western hemisphere from the rest of the human race and thus men were prevented from further evil conspiracy such as led to judgment upon ancient Babel, resulting in the confusion of tongues.

History furnishes fragmentary evidence that such a disaster did occur. Plato in his Dialogue named *Timaeus* records such a disaster. He makes mention of a vast tract of land beyond the pillars of Hercules (Gibraltar) which was swallowed up in the ocean by a great earthquake. This fact is introduced by Plato as related by Solon (one of the first seven wise men of Greece) who, while in Egypt, heard it from an old Egyptian priest in a discourse with him regarding ancient events. The history of this famous island was given as follows:

"There was formerly an Island at the entrance of the Ocean, where the Pillars of Hercules stand [and so beyond the then supposed bounds of Europe and Africa]. This island was larger than all Libya and Asia; and from it was an easy passage to many islands; and from these islands to all that continent which was opposite, and next to the true sea [the Pacific Ocean . . . In after times there happened a dreadful earthquake, and an inundation of water, which continued for the space of a whole day and night, and this island Atlantis being covered and overwhelmed by the waves, sank beneath the ocean and so disappeared."

From the time of the destruction of Atlantis ancient legends have persisted in attributing this disaster to the fact that the scientists of that age had unlocked a secret of nature which they used for selfish and evil purposes bringing about that great earthquake and the destruction of their continent with its civilization. The Germans, in their reference to the release of atomic energy, have alluded to its effect as that of a powerful earthquake but which would be limited in radius.

If the release of such energy destroyed a pre-Adamic world, and later a continent, the uneasy fears of men engendered by the present atomic bomb are not without foundation.

Today, once again we stand at the parting of the ways. Through science man has been enabled to unlock one of nature's greatest secrets. Will the titanic forces placed in his hands become an instrument of good or evil? Will its possession mean ultimate destruction of the earth, or will it be used to bring extraordinary benefits to all mankind?

As long as the secret of the atomic bomb remains the exclusive property of peace-loving nations, there is little to be feared but, once the knowledge of its construction becomes known to predatory nations, then civilization, and perhaps the world, is doomed. How can we keep this knowledge out of the hands of evil men?

The fact that such a force exists introduces the possibility, and even the probability, that others who will not use it aright may ultimately acquire the information by which they too can build deadly weapons of destruction.

Men of good-will have a right to be fearful concerning the future for by its very nature the control of such forces will be coveted by aggressors and cannot always remain the exclusive property of peace-loving peoples if the world continues on its present course. Jesus Christ pointed to this generation, when fear would come to men, and prophesied of our day:

“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.” (Luke 21:26)

The meaning of the expression that “the powers of heaven shall be shaken” is worthy of study. The atom is a universe in miniature, with its own central sun, planets and heaven. In the splitting of the atom literally the power (Greek word translated power is *Dunamis*),

meaning the violence or strength of heaven, is shaken. The Greek work *Saleuo* is translated shaken and means agitated, tossed or stirred up as by an earthquake or cyclone. The atomic bomb thus produces a cyclonic effect as well as a great heat and light comparable to that of the sun. No doubt its earthquake effect will be increased as men perfect its construction and use. This then may be a contributing factor in the coming, predicted, world-shaking earthquake to which all the prophets refer as *the shaking of the powers of heaven*.

It is inconceivable that Russia will move to fulfil Ezekiel's prediction of evil aggression on her part while the atomic bomb remains the exclusive property of the Anglo-Saxon world. Because prophecy depicts a great offensive led by Moscow against the Anglo-Saxon world, it would follow that the Soviets will have acquired information enabling them to use this destructive force. As long as there are unregenerated men and aggressive nations it is unreasonable to expect we shall be able to keep from them the possibility of using the destructive force of atomic power today, any more than the ancients of the pre-Adamic age were able to prevent the destruction of themselves and their civilization by evil men of that time.

Some of the secrets of German experiments have fallen into Soviet hands. Prof. Lange, chief of the great atom-splitting laboratory of Berlin (German General Electric Co.), refusing to obey orders of the Hitler regime, left Germany and entered the service of the Soviet government, giving them the benefit of his research and knowledge.

Men, lacking the Spirit of Christ, are ever prone to do evil. titanic forces of destruction when placed at their command are more dangerous to the peace and safety of the world than the possibility of the destructive fire if matches are given to a child playing in a hayloft. In either case inevitable disaster can be expected.

Prophecy indicates the present age is coming to a close. The discovery of atomic power is but further evidence of the ending of an age and demonstrates the vital need of establishing righteousness in the earth.

Jesus said of our day:

“And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened.”
(Matt.24:22)

In the light of this statement it is significant that – following the announcement by Luke of the shaking of the powers of heaven – the promise is given of the imminent coming of Him who only can establish righteousness and prevent men from destroying the earth and all that is upon it. The same Greek word for power is used in this passage that is used in the previous verse in reference to the shaking of the heavens:

“And then shall they see the Son of man coming in a cloud with power and great glory.” (Luke 21:27)

The nearness of the end of the age and the coming of the Son of Man is in conformity with many other prophetic indications that His return is to occur in our generation. Then, too, we are not to be in fear for the future regardless of what men may plan, or because of the tremendous possibilities of destruction in the atomic bomb. We are admonished at this time:

“When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

God was present in anger at the time the pre-Adamic race disappeared in a catastrophe which destroyed the earth. It is fitting that as civilization has once more reached a time when disaster looms before us, His Son, Jesus Christ, is to be present this time but in anger only against those who are responsible for evil as He moves to save those who turn to Him from what otherwise would be inevitable calamity. We are living in a day of expectancy and only the ungodly and the unrighteous need fear for the future for judgment awaits them. Jesus has promised that for the sake of the elect, in order that they may be delivered from destruction, these evil days will be shortened.

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AN INTRODUCTION TO BIBLE NUMERICS

By Frank W Dowsett J.P.

If someone were to say to you one day, "How can you prove that the Bible is inspired?" what would you say to them? I really don't think that it's quite as simple or easy as most Christians would feel this to be. Probably one of the reactions one would get would be, "All Scripture is given by inspiration of God." Someone else might say that holy men of old wrote as they were inspired by the Holy Spirit. Whilst those of us who believe the Bible accept the truth of those statements, how should we expect a person who does not believe in the Bible to accept the statements contained in the book which they don't believe to prove the truth of that book. Most people quote the Scriptures that other people don't believe in order to prove those Scriptures. So in order to prove the inspiration of God's Word it's necessary for us to go outside of God's Word, as it were.. Corroboration has to come from outside the written Word itself, because someone who does not believe the Bible will not accept statements within the Bible to prove it. We have to also complement those statements in the Bible from outside sources. Now there are several ways of doing this.

We can use, for argument's sake, the fulfilment of prophecy. We can point to statements in God's Word where it says that certain things were going to happen. Then we can point to events in the world and say, "There was the fulfilment of that prophecy." Now this is quite valid, and it does prove the point, but for some reason most non-Christian people, to whom you relate such incidents, still do not accept the validity of the Word of God. They prefer to think that it's a coincidence, or we'll accept that, but there is so much else in the Word of God, and the fact that a half a dozen incidents may have worked out doesn't really prove anything to them. One of the arguments that keep popping up is to claim that a lot of the Bible has been written after these events. Unless a person is very well versed in the Scriptures and in history, it's almost impossible to convince these people that what you are saying is

true. Don't forget that the Bible itself says that none are so blind as those that will not see. So when you get people who are really against God's Word being inspired of God, it is very difficult by normal means to change their mind. They're quite happy to accept coincidences; they're quite happy to accept that the odd thing here and there happened. You can relate the birth of our Lord Jesus Christ, and you can quote the passages from the prophet Isaiah which points to this birth, and you can quote the prophets saying that He was going to be born in Bethlehem, that He was going to come out of Nazareth, that He was going to come out of Egypt. You can quote all these things, and they will accept that that is a statement which can, and I emphasize the word can, be applied to the Lord Jesus Christ. But for some reason it still does not impress their mind to the degree that they say, "Yes, I really now understand that God did inspire this Word".

So how do we deal with this sort of a situation? I think one of the unfortunate aspects of the study of God's Word, or should I say the approach to God's Word made by so many Christians today, is that they look on it merely as a religious book or a book of religion. I'm sorry, friends, but I believe this is just not right. I'm not saying it is not a religious book or it is not a book about religion. I'm saying that is not all there is to it. As a matter of fact, religion, as we know it, forms a very small portion of God's Word. God's Word is a record of a way of life. It covers every aspect of our life, and I believe if we could only get this message across to people, quite apart from proving the divine inspiration of it, we would at least engender a greater enthusiasm in the Word of God; we would find people searching it more. I've told people at times about various aspects of God's Word (these are people, who are Christians I might add, not just non-Christians, but people who have been going to church for twenty or thirty years), and they've said to me, "Mr. Dowsett, I have never ever heard that part of God's Word before. I did not know that that was in the Bible." Now if Christians don't know that these things are in the Bible, how on earth are we to expect that non-Christians would know that these things are in the Bible?

You hear about a number of what we might call specialized subjects, quite apart from the message of personal salvation. Let me say this right at the beginning, this talk is not against personal salvation or in lieu of personal salvation; it has nothing to do with that whatsoever. That is a primary thing which every individual needs, because all the knowledge in the world about numbers, about the law, about everything else, will be of absolutely no use to us whatsoever without our personal acceptance of the Lord Jesus Christ and the sacrifice He made for us. But please, friends, once you get into the university stop studying how to get into the university again. So many people qualify to get into the kingdom, and then when they get into the kingdom, they do nothing else but study how to get into the kingdom. And this is not the way God intended it at all. He intends us to grow in grace and in the knowledge of our Lord Jesus Christ, and so we find that the Bible has various subjects which can be very, very wonderfully used to the glory of God and for the uplifting of men and women: subjects like the law of God. How many people have ever heard a sermon preached on the law of God? How many know that the law of God covers an entire, complete system of jurisprudence? You have a complete national government laid down, as it were, in the law of God, and people don't know it. We have astronomy, and I'm not talking about astrology. I'm not talking about reading the stars, and telling your fortunes. That is Satan's substitute for the original meaning of the heavens. Don't the Psalms say that the heavens declare the glory of God? Let me ask a question. When you read that passage, "The heavens declare the glory of God," I wonder how many people have ever stopped in their tracks and said to themselves, "Let me study the heavens to find out how they declare the glory of God." Think about it for a minute. When you read the verse, "The law of the Lord is perfect, converting the soul," how many have ever studied the law of the Lord to find out how it converts the soul? I'll guarantee not too many, and yet, friends, these subjects are major points of God's Word. When we come to another series, or another section of the Word of God which deals with numbers, why cannot they be used in the same way as these other subjects? God is a wonderful "numberer". He tells us that the very hairs of our head are numbered, and all through

God's Word, He consistently uses numbers in order to show forth His intents and His purposes for this world of ours. One of the greatest books where you'll find this is the book of the prophet Daniel. When God said that after 2300 days the sanctuary would be cleansed, why did He say that? Why does He use these numbers? Why does He say, "Blessed is he that cometh to the 1335th day"? Do you think He put those numbers there just to fill in space? Why is it when in the eighth miracle recorded in the gospel of John, the last recorded miracle of our Lord Jesus Christ before his ascension, and the only one recorded that He performed after His death and resurrection, why is the account so specific in the use of the number 153? Why didn't it say that the disciples caught about 153 fishes? It didn't say that. It was quite specific in a number that is quite an unusual number. It didn't even say 144 fish, and you could say, "Well, that's a bit relative, it's 12×12 and there's 12 tribes of Israel, and there's 144,000 in the book of the Revelation, and so that would mean something". But it is a specific number of 153. Why does God choose these numbers? My belief, friends, is that He chose them because there is a very definite and special significance in these numbers, not only those I've just quoted, but in many, many numbers that He uses in the Bible.

Let me just ask you a question. We all know what a footpath looks like. This might seem a little bit simple, but I think you'll get my meaning as we go along. You will all have walked down a footpath. You will notice that about every three feet of path there is a groove in that path. Now, suppose you were walking down a footpath that had virtually no grooves in it and was just a strip of concrete. You might walk for five or six paces and there'd be a groove, and then you might walk for another hundred feet and there's another groove. You'll probably say, "Well, that's where they stopped pouring the path that day, and the next day they went up to the other groove." You wouldn't take too much notice about it, would you? It might have been that one of the workmen decided to do that just for no particular reason. But that's not how they're constructed. There can be no doubt whatsoever, that the presence of those grooves is not accidental. The fact is that they happen with a very monotonous regularity every three or four feet, whatever the

pitch of the particular section of concrete happen to be. The fact that it is so regular and consistent proves, beyond any shadow of doubt, that they were put there deliberately. It is a part of the design of the path that it has a groove in it. And just as a matter of interest, it is simply to create a weak section in the path, and if it's going to crack it will crack first at that groove, and you won't have the entire path breaking up. We know, and we accept without any question, that it is deliberate. Now suppose we were walking down the same path, and we came across a coin lying across one of those grooves. We would be very good Scotsmen I suppose, and we'd bend down and pick the coin up, and we'd think, "Oh well, it's our lucky day," But supposing when you came to the next groove three or four feet away, there was another coin resting on it. You would say, "Oh, that's strange, there was a coin on the last one," and you'd pick it up again, without thinking too much about it. What if in the third one there was a coin laying across it? Would you start to think, "Well, that's really coincidental, here are three in a row,"? And then the fourth one, and then the fifth one, and suppose you got up to ten of them, and there was a coin across every one of these grooves, for ten consecutive grooves, and you look up and there's the coins still on the grooves in the ones in front of you that you haven't arrived at yet. Would you really think that someone had dropped a handful of coins and they had all just rolled along of their own accord along the footpath and one at a time just settled neatly over a groove, for ten, twenty, thirty, one hundred grooves? What would you say? I'm sure you would agree with me that you would say, because it would be so obvious to you, that someone had deliberately placed the coins on the grooves. It was not coincidence.

Friends, if you only realized the part that numbers play in the Scriptures, it would be just as easy for you to accept it as it is for you to accept that those coins were placed deliberately on those grooves. Numbers in the Bible happen with such regularity and consistency, it is beyond all realms of possibility that they could have just happened, and become placed there accidentally or coincidentally. They are there on purpose: these numbers were designed into the Scriptures, and I believe that they

were designed by God Himself in order to set His seal upon the Scriptures that He did inspire.

I'm going to give you some illustrations of this. I'm not going to get too deep into it because it's the sort of a thing that you have to get something to read and to study. But I just want to give you enough of it so that you can realize what I'm saying, that this is a design which God has placed within the Bible to put His seal on it.

Have you ever looked at a sheet of paper up against the light? The better quality papers have what they call a water mark. Those of you who collect stamps will know that you used to be able to see quite clearly a water mark from the back of the stamp. The water mark is placed there as a seal of the genuine nature of that sheet of paper or that stamp. Another illustration would be some of the currency notes which we have today. They have a sort of a thread running through that note, and it's very difficult to forge the note because of that thread that's in it. It proves the authenticity and the genuineness of the particular article. Now numbers in Scripture do exactly this.

Let me impress upon your mind one very important thing. We are not trying to reduce God to a mathematical formula. I say that, because I knew a minister, for whom I have the greatest respect, who could never accept this fact of the way numbers appeared in Scripture, and he said to me that all I was doing was reducing God to a mathematical formula. Now I'm sorry that he thought that way because he obviously didn't know where I was coming from. I just want to impress on you that we are not trying to reduce the Lord to some mathematical formula. Let's face it, friends, God does everything perfectly, and one of the best methods that I know of doing anything perfectly is to do it mathematically. This is how scientists become so brilliant in their work, everything is mathematically perfect. After all, science does not contradict God's Word. There has not been one scientific discovery in this world that has ever disproved one word of the Word of God. What it has disproved is theology, that is, what men say the Word of God means. When you get a difference between true science and the Bible you will find that it is not that it disagrees with the Bible; it is because it

disagrees with men's interpretation of the Bible. If you find that situation, the thing to look at is not the Bible but the interpretation that men have put on it.

There are two areas of numerics (I'm going to refer to this as Bible numerics) which we must understand. The first area is the application and the meaning of individual numbers and the second area is the numerical structure of the Bible itself, and we will just deal with it briefly in those two areas. Remember, friends, this is purely an introduction to this wonderful study. I might add, I've got books in my library written by a man named Ivan Panin. He was a Russian atheist, and he came to a knowledge and an acceptance of the Lord Jesus Christ simply through studying these numbers in the Scriptures. He realized that the Bible is what it claims to be, the Word of God. In fact he pioneered this understanding of the Word of God. There have been many other people since; one of the best known would be Doctor Bullinger. Doctor Bullinger is the man who wrote the notes and the appendices in what is known as the Companion Bible. There are many others, also, who have written on the subject.

Let us just have a look at the first of these two areas that I was speaking about, and that is the application of individual numbers. The numbers themselves are not apportioned or given a certain meaning in a sort of an academic way. We find that it is just because of the way in which they are used in the Bible, that certain ideas become regularly associated with that number. We read, for argument's sake, "Hear, oh Israel, the Lord your God is one God". And the number one is always associated with something which is just a unity in itself. There is no division in it; you can't divide one by anything. There is complete unity; there is one God. It doesn't matter how we may like to express the form of that God, it is still one God, and one is always associated with unity.

When you come to the number two, you find that here is a number which can be divided. You have one plus one. And so two became always associated with division. You have life and death; you have good and evil. Eventually, where there was one complete house of Israel as God's kingdom here on this earth, we find that, after the death

of Solomon, it divided into two houses. Thus we get this theme running through on separation and division.

Number three is always associated with God in His completeness in the Godhead: we have the Father; the Son, and the Holy Spirit. We have three always associated with the completeness of God Himself as distinct from God's works.

Four always related to things pertaining to the earth: the four corners of the earth, the four winds of heaven, the four cardinal points of the compass, north, south, east, and west. We see that four is always related to things of the earth.

Five appears to always be related to the grace of God. It's a little difficult just in a short talk like this to give you a lot of Scriptures and I don't intend to do this. These are things that once you understand the system you'll find for yourself. One illustration of this is the incident of the miracle of our Lord Jesus Christ with the impotent man at the pool at Bethesda. There the grace of God was such to this man that after thirty-eight years the Lord touched him and healed him of his infirmity. We read that there were archways around this pool, and it specifically says there were five archways. Here is five associated with this act of grace by our Lord Jesus Christ.

Six is always associated with man. The best known is that famous verse in Revelation where it gives the number of the beast, "and his number is the number of a man and his number is 666." A great deal, of course, has been made of this number by would-be prophets and would-be exponents of God's Word in many strange ways. Nevertheless, whatever man has made of it, there is no doubt that it refers to things pertaining to man. And it always refers to these things as they are in opposition to the things of God. You'll notice that Nebuchadnezzar, when he built the image of gold (and I might add not a golden image but an image of gold: that is when he set up the gold standard, when it was first inaugurated) every measurement of that image was a multiple of six. Six is the number of man in opposition to God.

Next we get number seven, and seven seems to be always used in connection with the perfection of God's Word. You remember He created the heaven and the earth in a period of seven days, or ages, whichever one we might like to accept. He did it, of course, in six and rested on the seventh, but the cycle was a set of seven. The Sabbath was always the seventh day; the sabbatic year was always the seventh year; the year of Jubilee was always the 7×7 or forty-ninth year. There was this cycle of sevens in the creation and the creative work of God, and in the completeness and perfection of God, you will always find number seven. I once read in an article that a teacher told his schoolchildren, "Write down a number," and ninety-six percent of the schoolchildren wrote the number seven. I'm not going to try to explain it. It's just one of those things. But seven is always associated with God's perfection. And just a little interesting thing, have you ever heard the expression, 'They're all at six's and seven's,' and wondered where it came from? This is where it originated. They're vacillating between the things of man which are against God and the perfection of God. They're going from the perfection of God back to the imperfection of man back to the perfection of God, and we're vacillating between good and evil, right and wrong, and we just change. We've developed this saying, "We're all at six's and seven's". Isn't it amazing where these things come from? The number eight is always associated with the Lord Jesus Christ.

As we get a little bit further in this discussion I'll show you how this developed, but right now I'll just state the fact and you'll have to just get the reason for the fact a little later on. The number eight is always associated with the Lord Jesus Christ, with resurrection, with restoration, and with renewal. The numeric value of the word Jesus in Greek is 888. Isn't it strange that the number of the Lord Jesus Christ is 888, the number of the beast is 666. So eight became associated with the Lord Jesus Christ, and resurrection, and those things pertaining to the Lord Jesus Christ. You'll remember that at the time of the flood Noah and his wife, their three sons and their three wives were saved from the flood, in the Ark - eight people. You get this thread of eight running through scripture. If you are musical, you know your C major scale will start as C and goes up to C, and the next C, the octave above,

is the eighth full note. The beginning of the scale is the eighth note, and starts the next one. Take our week: the eighth day is the beginning of the next week. There are seven days in the week, and number eight is the first day of the new week again. So you have this number eight associated with renewal, and restoration, and the beginning of a new cycle, and it's always associated with the name of our Lord Jesus Christ.

Number nine is always associated with things like finality and judgement, and we'll come to how these numbers developed. The word Amen has a numeric value of 999. We have the number of the beast as 666, we have the number of Jesus as 888; and Amen adds up to 999. We find that the word itself, Amen, is associated with nine, and you find that nine always seems to be associated with finality and finality in judgement.

Number ten is what they call another perfect number, and it signifies the perfection of divine order. Now this is distinct from the perfection of God's creation which we dealt with under the number seven. It implies that there is nothing wanting, that the number and order of things are perfect.

With the number eleven there's a bit of a difference of opinion, but I think you will find, like so many other aspects of God's Word, where there is a difference of opinion, that both opinions are not necessarily wrong, or one of them is not necessarily wrong and the other right. It's just that you get two aspects of a subject, and sometimes if you put the two opinions together you get a much more complete understanding of the particular part of God's Word. But as far as number eleven is concerned, we find that some maintain that the number represents subversion, or imperfection, or confusion. But the other school of thought is that it represents instruction, and personally I go along with this. For argument's sake, there are 66 books in the Bible, and the factors of 66 are 6×11 . Now by no stretch of the imagination can we say that the Bible represents confusion. It certainly teaches us the confusion which results from our actions in turning away from God. So in that sense the number does apply, but from the other point of view,

the factors of 6 and 11, 6 representing man and 11 representing instruction, you see how it gives you a mathematical illustration of the fact that the Bible is God's instruction to man. That's just a little illustration of how these things apply and perhaps, when you study God's Word, when you find these numbers, you should decide from the context just which one of these is applicable at that time.

The number twelve always represents perfection in government. I don't think I would have to go to too much trouble to illustrate this point, because there were twelve tribes of Israel. Israel is, always has been, always will be, God's kingdom here on earth. It is the kingdom which God set up and which, when it is brought to its fullness, and its completion, and its perfected state, will be the means through which God will govern this earth and bring everything back under the blessings of Almighty God.

Remember it was the Lord that said to the twelve disciples, when they asked Him the question, that they would sit on 12 thrones governing the 12 tribes of Israel. Go to the book of the Revelation and you will find in the description of the new Jerusalem, which was symbolic of the perfected kingdom of God, that it had nothing to do with a gold-plated, pearly-gated, literal city floating down on a cloud one day. This was a symbolic description of the perfected kingdom of God. It had 12 foundations, 12 gates, and the names of the 12 tribes of Israel written on them. Twelve is always associated with the number of perfection in government.

Thirteen, and this is as far as we'll go in these consecutive numbers, is always associated with rebellion. There were not just 12 tribes of Israel, there were 13 in the literal sense, because when Jacob accepted the two sons of Joseph as his own, that is Ephraim and Manasseh, he said, "Let my name be named upon them," and he gave Manasseh full tribal status. There were from that point of time, 13 tribes. Strange to say, when you have the tribes of Israel listed in the Bible, as they are on several occasions, you will only find 12 of them numbered or named. You will not find the whole 13 in any one listing. The listing in Revelations is

very interesting because you will find that both Ephraim and Manasseh (Joseph was the one used for Ephraim), are both listed as separate tribes. One would think that seeing they are both named there should've been 13 but for some reason which is quite beyond the scope of this talk the tribe of Dan was not named, therefore, you still only had the twelve. 13 is the number of rebellion, and it is very interesting to find that the ultimate descendants of this thirteenth tribe, as we know from history, settled in what is now the United States of America and basically formed this particular nation which became the great people of the promise that Jacob made to Joseph regarding his son, Manasseh. I won't go into the heraldry of that country which is all thirteens, but I will say this, that I have been to the United States on eight separate occasions, and I've always been surprised to find the number of times when I've been in a hotel and the floors are numbered ten, eleven, twelve, fourteen and there is no thirteenth floor. Which is quite amazing considering thirteen is plastered all over their insignias, and their coat of arms. Of course, we know how many people say that thirteen is the unlucky number.

I will just deal with one or two more numbers simply because they are mentioned specifically, say, in the book of Daniel. The period during which the holy army is to be trodden down and the sanctuary is then to be cleansed is 2300. We find the number 1290, which is the number of the beast, and the number associated with desolation. You'll read of this in Daniel, chapters 12 and 11. The number of blessing referred to by Daniel, is in Daniel 12 verse 12. I referred to this before, 1335. You also find the number of 2520, which is seven 'times', or 7×360 . You get 1260 mentioned, which is a time, times, and the dividing or half a time (which is half of the seven times). 120 were the years of warning that God gave to Noah, as we read in the account there in Genesis 6:3. We find 153, which is the number of the elect or the sons of God. I won't go into more of these particulars right now because this is only an introductory talk and there is one other aspect that I want to bring to you before we finish. As you go through the Bible, you will recognize these numbers. You will find that as you recognize them you will suddenly

realize the importance of so much of what God is saying, and it will give you a far deeper understanding of what God is trying to tell you as you recognize this fact.

Let's just turn now very quickly to the second aspect of this, and that is the numerical structure of the Bible. We've got to understand from the very beginning of this little section that the Bible was written originally in two languages: Hebrew for the Old Testament, and Greek for the New Testament. There was a small portion of Aramaic but we're not going to go into that section of it just at this time. The bulk of it was written in Hebrew and Greek. Now these two languages have something in common which they do not share with the English language, and that is that they do not have a separate numbering system to their alphabet. With English, we have the alphabet, A, B, C up to Z, and then for numbers we have what is called the Arabic numbering system, 0, 1, 2, 3, up to 10, but in Hebrew and Greek the letters of the alphabet are also the numbers. The first letter of the Hebrew alphabet is Aleph, and if you want to write the number one, you don't write one as we do in English, you write the Hebrew character for Aleph, and if you're writing it in Greek, you write the Greek character for Alpha, which is the equivalent to the letter A in Greek. If in the Greek you want to write two, you write the letter Beta, because that is the second letter of the alphabet, and so it goes on. Each letter of the alphabet stands for a number. Let me give you an illustration that you can understand. I'm sure all of you have seen clock faces with what they call Roman Numerals. You have I for one, II for 2, III for three, IV for four, V for five, and so it goes on around to XII for twelve. You've seen the copyright times on the bottom of films. The majority of them have still got the old Roman Numerals, and you'll see all the list of these along the bottom, and everyone, says, "I wish they'd write that in English," and they're mostly doing it now. Now let me tell you how this works. I'm going to try something very simple. Take the word VIX. We'll just assume that it is a Roman or a Latin word. What does the letter V stand for? We know that that is how you write the number five. So if you get a pencil and paper and just write VIX: underneath it put the numbers - under V put five; the I, we know, is one; X, we know, is ten. So now you've got $5 + 1 + 10 = 16$.

Now let me say something carefully here; that is not how you would write the number sixteen in Roman. You would write XVI. We're not talking about how you would write the number sixteen. We are talking about the numeric value of the word VIX. In other words, you substitute the number for the letter, and then you add up the numbers and that gives you what is called the numeric value of that word. So the numeric value of the word VIX is sixteen. If you can understand that, you will easily be able to apply this to the Hebrew and the Greek. This only applies to the Hebrew and the Greek texts in which the Bible was originally written. And so we find some very, very wonderful things happen. We find that certain words, indeed, every word, in the Bible adds up to a certain number. Now let me get back to two words which I mentioned earlier. The first one I mentioned was our Lord Jesus Christ - Jesus. If you write down the Greek form of the word Jesus, that is, the way it is spelled in Greek, and then underneath each of those letters put down what the numeric equivalent of that letter is, you will get a succession of numbers underneath those letters. If you add up all those numbers, it will come to the number 888, and in the science of Bible numerology, that is referred to as the numeric value of that word. If you turn to the second illustration that I gave you, the word Amen, and put underneath it the value of each letter in the Greek and underneath each letter put the value of that letter as you would use it if you were writing a number, you will find it adds up to 999. That is the numeric value of that word. Now I don't think it'll take too much thought for you to realize that in the original languages, of the Hebrew and the Greek, it means this, friends, that every word in the Bible has also not only the word itself which speaks, but it has a numeric value. If we carry that thought forward, we find that every sentence would then have a numeric value, every verse would have a numeric value, simply by adding up the numeric values of every word in the sentence or in the verse. And to its ultimate extent, you would find that you could add up the numeric value of every word in the entire Bible and say, "That is the numeric value of the Scriptures". Now I don't know of anyone that's ever done that, but I'm only just pointing out as a technical fact, that it can be done. Now, what does all this mean? And this is the crux of the whole thing. It's all

right having a lot of technical knowledge of how this works out, but people say, "What's the good of it?" Well, I'll just give you a few short illustrations of what this does. When we go to the first chapter, and the very first verse of the entire Bible: the first chapter of Genesis and verse one, you will all recognize I'm sure, "In the beginning God created the heavens and the earth". In English that's ten words, but in the Hebrew there are exactly seven. I don't want you to get too worked up about all the mathematics in this, I just want you to listen to what happens. There are seven words. In those seven words, in the Hebrew we're talking about, there are exactly twenty-eight letters, which is four times seven. There are three nouns: the word God, the word heaven and the word earth, and the total of the numeric value of each of those words, added together, comes to 777, which is 111×7 . The verb created has a value of 253, which is 29×7 . The first three words have fourteen letters, which is two times seven. The last four words have fourteen letters, which is 2×7 . I might add that those first three words are the subject (in the Hebrew I'm talking about), and the last four words are the object. The first and the last letter of each of the seven words, if you take each of the seven words and take the first and the last letter of each of them and add them up, you'll get 1393. This is 199×7 . If you have the first and the last letter of the whole verse, that adds up 71×7 . Now I have only given you eight applications of seven. Eight features, as they call it, of seven. They have already found thirty features of seven in the verse. As a mathematical exercise, the chances of that happening by accident are thirty-three million, million to one. If you think that's strange, just listen to this. We've said there are twenty-eight words, which is four times seven, but it's also seven times four. The first four words have sixteen letters, which is four times four. The last three words have twelve letters which is three times four, and so you go on and on. And they have found sixteen features of just the number four in this same verse. The chances of that being coincidental are one in three thousand six hundred million. That's on top of the sevens. Then they found that the number thirty-seven keeps on popping up. I mentioned the three nouns: God, heaven, and earth being seven hundred and seventy-seven or one hundred and eleven times seven. It is also twenty-

one times thirty-seven. The number of features they have found is fourteen features of just the number thirty-seven in this one verse, and that means that to be coincidental you have one chance in twenty-eight figures. And one million, by the way, is seven figures. So we've now got to a chance of one in twenty-eight figures. I just don't know how to say the number of trillion times trillion times trillion. But if you think that that is strange; number seventy-three - they have found seven features of that in this one verse. Now, if your mind's starting to boggle about this don't worry too much about it because it just becomes beyond the human mind. But the point to be noticed, friends, is that, like the coins that were on the grooves on the footpath, when you get them happening so consistently and continuously, you get to the point where you can no longer with any reasonableness say, "That is now coincidental". It is not coincidental. It is designed. And let me point out this, friends, that that principle, not to the same degree of mathematical chance or anything like that, some have less some have more, but that principle is found through every verse of the Scriptures, from the first verse of Genesis to the last verse of the book of Revelations. The amazing thing is, it applies in two languages. You've got the first two thirds of the Bible virtually in Hebrew, and the last virtual third of the Bible in Greek, and the system follows on through the two languages. In Matthew 1 and verses 1-11, you will find features there, of sevens, the number of words used, the number of times they're used, the number of times various names are used. It just staggers your mind, to find that this happens constantly throughout the Bible. Look at the books of the Bible, and the number eleven. There are sixty-six books, which are six elevens. Forty-four of those books the authors are named, that's four elevens. Twenty-two are anonymous, where it doesn't state the name of the author, which is two elevens. You get it in the number eleven, you'll find it in the names mentioned. The name of Moses has, for argument's sake, a very definite mathematical pattern through the Bible which would've been totally destroyed if it had not been mentioned just once more, I think it's in the book of Jude, where it says that Satan disputed over the body of Moses. If that one reference

had not been stated right at the end of the Bible, the whole mathematical structure relating to the name of Moses would have been destroyed.

Just to conclude, friends: it is impossible for man to have written the Bible. It was written as God said it was, it had to be inspired by the Holy Spirit of God, because only God Himself could have woven through the Scriptures that watermark, as it were, that seal of His divine Spirit. Only God could have put that there in such a way. They have tried with computers to write passages of Scripture with these sort of numerical patterns, and they do not get beyond a few sentences and it becomes total gibberish. You see, friends, God did inspire the Scriptures, and when we read it, believe me, friends, you can believe that in its original languages, it was, and is, the inspired Word of God.

* * *

THE NEED OF PRAYER

No man is greater than his prayer life. The pastor who is not praying is playing; the people who are not praying are straying. The two prerequisites to successful Christian living are vision and passion, both of which are born in and maintained by prayer. The ministry of preaching is open to few; the ministry of prayer—the highest ministry of all human offices is open to all. (Leonard Ravenhill)

* * *

LET IT BE

My mother always used to say, “don’t hold a grudge.” Now the US-based foundation for forgiveness has spent a whopping \$US6 million on studies to prove her point. They found that stopping vengeful thoughts reduced heart rate and muscle tension, boosted T-cell counts and built stronger immune systems. Researchers, also found that people still furious with x-spouse actually had thicker blood, putting them at an increased risk of heart problems

PS: Remember, forgiveness doesn’t mean that what someone has done to you is okay - nor that you’re going to forget what they did! What it does mean is that you decide to stop being controlled by your anger.....God also told us this in His word.

The Names of Jesus

by Frank Dowsett J.P.

Today we will look at the subject of the name of Jesus. There are aspects of this that we should look at just to clarify in our minds what we're talking about when we mention the name of Jesus. It's a strange thing that the word itself, Jesus, and the name Jesus, only appear in the New Testament. No one in the Old Testament knew anything about Jesus, certainly by that name.

What do we understand by these names? If Jesus, as we believe, did pre-exist and if He is from everlasting to everlasting, then what was His name? The word Jesus only ever applied to Him for roughly thirty-three years of human time. Even though we refer to the return of Jesus, we're referring to the One Whom we know as Jesus. The actual name "Jesus" was only given to Him for a specific period, and for a very specific reason.

The first we read of it is in Matthew 1:21. The angel appeared to Joseph, and in speaking about Mary, said that she shall bring forth a Son, and thou shalt call His name Jesus. Now the word Jesus is the Greek form of the name Joshua. In English, just to translate that, you could say that the angel was saying to Joseph that Mary was going to have a Child and you're going to call His name Joshua. That's the literal meaning of the word. One could say that the actual word itself is not really the significant thing. What is significant is the very next line. It says, "Thou shalt call His name Jesus because He shall save His people from their sins". Now what was the reason He was called Jesus? He was given the name Jesus, or Joshua, because it means "Saviour". It was the meaning of the name that was important, not just the word itself. He was called Jesus because He was going to save His people. The name meant "Saviour" and, because He was to come as a Saviour, He was called Saviour. The name, as we know it now, just like Frank or Bill, was Joshua or Jesus. In the Hebrew, the format of that, as you possibly know, is Yehoshua, and it's strange how a lot of people, particularly overseas, insist on this sacred name usage, and they keep calling Jesus

Yehoshua, yet when you look at your concordances there's no such word. It just happens to be the Hebrew form of the word Joshua. Nowhere in the Old Testament does it even appear. Therefore, we need to be careful of how we use the name of Jesus. It's interesting that one of the verses says that at the name of Jesus every knee should bow.

Whilst doing a study of the word "of", and discussing it with another person, he looked at me as though I was going a bit strange. There is a difference in the phrase, "in the name Jesus" and "the name of Jesus". The name of Jesus not only includes and infers Jesus as His name, but it is the name by which He is known. When you talk about the person Jesus, what is Jesus' name? There is far more to the name Jesus than just the word. It's at the name of Jesus every knee shall bow. Now when we go to Luke 1, and verse 31, it says, *"Behold, thou shalt conceive in thy womb and bring forth a son and shall call His name Jesus"*. Now that's the same as the one in Matthew, with the exception that the angel in Matthew is talking to Joseph and in Luke it's talking to Mary. The name of the person is Jesus. When Mary and Joseph named Him, they would call Him Jesus, which is our Joshua. He had other brothers, James, and others, He had sisters; they all had names, just like we've got names. Our parents call us and we know who's wanted. Christ had a name, but in our understanding of Him, we must understand there is more to Christ's name. I am using the word Christ now to avoid repeating the word Jesus, but there is more to His name than just the word itself.

The Greek meaning for the word "name" is anoma, and it is not only what you are surnamed or called; it includes also the authority and character of that person. We need to appreciate this very important thing here. When we're talking about Jesus, we are not only talking about a Person whose name is Jesus. We are talking about a Person whose name is Jesus Who has a special authority and a special character. If this is so then how should we pray? In Ephesians one and twenty it says, *"Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named..."* He set Him far above every name that is named, not only in this world, but also in that which is to come. Do we understand that the name, the word Jesus itself, is a higher name than Peter's name? Let's

look at Philippians 2 verses nine to eleven, *"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."* This includes several verses together to get the whole of the context, but the one we're looking at, is that He has given Him a name which is above every name, that at the name of Jesus every knee should bow. Did it say that at the name Jesus every knee should bow? It doesn't say that, does it? It says at the name of Jesus every knee should bow. What you're calling upon is the whole character and the authority that's in that name.

As an illustration, we have on our throne now, Elizabeth. There are thousands of women called Elizabeth. One cannot say, "In the name of Elizabeth do this," but if you say, "In the name of Queen Elizabeth," then it is understood which Elizabeth is being talked about. We're not talking about the word Elizabeth; we are talking about the sovereign Elizabeth. When the King, George, called the nation to prayer, it wasn't George that called the nation to prayer. However, George called a prayer meeting. There's thousands of George's. It wasn't the name George; it was the person who had the name that was important. George called it as King George the VI. It wasn't his name; it was the authority in his name. That's where the command came from, not just the word. People don't realize the fact that you don't have to keep on saying the name Jesus all the time. You're not asking it in the word Jesus. You're asking for the thing to be done in the authority of the One whose name is Jesus. This is where so many Christians miss out. They keep on looking at the word J-e-s-u-s. They keep looking at that word thinking that's where the power lies, and the power does not lie in those five English letters of J-e-s-u-s. The authority lies in the power and the authority of the Person Who has that name. The Bible has a lot to say about this. We've already said it there in Matthew and in Luke, *"Thou shalt call His name Jesus"*. In Mathew 1, 21, where the angel said to Joseph that Mary shall have a son and you shall call His name Jesus, for He shall save His people from their sins, he goes on then to quote from the Old Testament, and in verse 23, he actually says, *"Behold, a virgin*

shall be with child, and shall bring forth a son, and His, they shall call His name", it didn't say Jesus, it says, *"They shall call His name Emmanuel"*. Here's another name. It's not just Jesus used here; we're looking at a whole collection of names. This is in the New Testament. We're not getting this out of the Old Testament, but the angel quoted the Scriptures from the Old Testament. The support and proof of the name Jesus was given as a statement in the Old Testament. In the Scriptures, this was the basis for the name Jesus. Jesus, as we saw, is really the word which means a Saviour. He shall save His people from their sins, and that was based on the previous promise that was made by the prophet in the Old Testament, *"Behold, a virgin shall be with child and shall bring forth a son and shall call His name Emmanuel."*

Now what does Emmanuel mean? It tells you, "Which being interpreted is, God with us". So here now, we're starting to get away from just a five-letter word, a name, J-e-s-u-s. We're getting now to the authority behind the name. He is not only now represented in His name as the Saviour, but now, He is represented as God Himself Who will be with us. This is what the angel said to him. When we turn back to the reference we referred to before in Luke 31 where the angel says to Mary, *"Thou shalt bring forth a son, and shalt call His name JESUS"*, he goes straight on in verse 32 and says, "And He shall be great, and shall be called," it didn't say Jesus, didn't say Emmanuel, it says, *"He shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David"*. So here, we have another aspect of His name: "Jesus" as a "Saviour"; "Emmanuel" as "God with us"; now we've got "He is the Son of the Highest" that is, "the Son of God". This is why Isaiah can talk to Israel and say, *"For unto us a Son is given."* Now we'll get back to that in a minute, but here we have another name. Look at Luke 1:32 previously referred to, *"He shall be the Son of the Highest, and He shall reign over the house of Jacob forever,"* etc... In verse 35 of that same chapter, the angel answered and said unto Mary, *"Well, how can this be because I've never known a man, how can I be having a child?"* and the angel said, *"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God."*

We see various aspects, now, of the Lord Jesus Christ. It is not just in the name Jesus. We need to recall and remember at all times that we are not just talking about a name, as we know a name, we are talking about the character, and we're talking about the authority that's in that name. The character that's in the name is that, "He shall be called the Son of the Highest." In Luke it is, "He shall be called the Son of God," in that 35th verse, that He shall be called because of the circumstances of His birth. Now go to Luke 13:35, rather than the first chapter and we find there something else. *"Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see Me, until the time comes when you will say".* Now who is he saying this to? He's talking to those who reject Him now, right? He says your house is left unto you desolate, this is what He was saying to the Jews of His day, and He said, *"You will not see Me until the time comes when you will say, Blessed is He that cometh in the name of the Lord."* Who is this Lord that He's talking about, because that actual verse is a direct quotation from Psalm 118:26? In addition, Psalm 118:26 says, *"Blessed is He that cometh in the name of the Lord,"* that's how it starts. That's exactly the same words as in Luke 13:35, but when you look at the translation in Psalms, the meaning of the word "Lord", is the word Jehovah. So what can we see now? Psalm 118 says, *"Blessed is He that cometh in the name of Jehovah".* Here is the Lord quoting His own words from the Psalms, and He says, "You won't understand or see me at all," meaning you won't understand anything about Me, until you say, "Blessed is He that cometh in the name of Jehovah". We have to recognize that Jesus Christ is Jehovah, and that's something that many will not accept. Moreover, if we don't do that, we've just lost out on who Jesus is altogether because in the Old Testament the Lord is Jehovah. Didn't the Lord say to Israel, "Hear, O Israel, the Lord your God is one Lord". The Lord God of Israel, Jehovah, there's one of Him, and that's it. Blessed is He that cometh in the name of the Lord. It's interesting when we go to Exodus 6:3, where the Lord said, "I appeared unto Abraham, and unto Isaac, and unto Jacob, by the name of God Almighty". Now look at this. Exodus 6:3 "I appeared unto Abraham, and unto Isaac, and unto Jacob, by the name of God Almighty, but by My name JEHOVAH was I not known to them." Do we realize the full implications of that? He says He appeared unto Abraham, Isaac, and Jacob as God Almighty, but who was this God

Almighty? He says, "But I, Who appeared unto Abraham, Isaac, and Jacob as God Almighty," "I didn't appear to them by My name, which is JEHOVAH". His name is Jehovah, and Jehovah is God Almighty, the verse says it distinctly, doesn't it? All He was saying is that He had not revealed Himself by the name Jehovah. He was still God Almighty to Abraham, Isaac, and Jacob, but it wasn't until Moses many years later stood at the burning bush and he had to take his shoes off his feet because the ground that he stood on was holy ground, that Moses said, "Well, who am I going to say told me to say all this?" It is the same Lord. He didn't say, "Well, you go and tell them that God Almighty told it." He revealed His name, I AM, and that word is the Ever-living God, which is Jehovah. That's the meaning of the word. He revealed to His servant Moses, first, His name Jehovah. It wasn't that Jehovah wasn't there; it was just that He hadn't revealed that name to His people. Abraham didn't know anything about a Jehovah, he only knew about someone who was God. Isaac and Jacob only knew about someone who was Almighty, Who was the Almighty God, but it was only later that Almighty God revealed Himself by the name Jehovah. In Psalm 83:18 it says, "That men may know that Thou, Whose name alone is JEHOVAH, art the most high over all the earth." In other words, Almighty God is the only Person in the entire creation who has the name Jehovah. This is the fundamental basis of our worship of the Lord Jesus Christ. It is not a worship of a human name. It is the worship of the power, and the authority, and the character of the Person whose name became Jesus. "Thou shalt call His name Jesus". It didn't say, "You will continue to call His name Jesus because that's what He was before". The One Who alone out of everyone in creation who had this name of Jehovah, Who referred to Himself as God Almighty, took the name of Jesus, because He came for a special reason; He came to save His people and that was what the name meant, and that's where it came from. People today who go along just thinking of the word Jesus, and think that everything is just tied up in that one word without recognizing the full significance and the power and the character behind it, I believe, just haven't got past first base with the Lord Jesus Christ, because they don't know where the power came from.

Some people tend to think that Jesus is a totally different power source to God. There are two generators there or something like this, one is God and one is Jesus. That's totally wrong. There's only one power source, and it happens to be Jehovah, God Almighty, Who became the Person, in His humanity, that was called in humanity, Jesus. He's not back in glory now seated at the right hand of the Majesty on high being thought of up there by a human name called Jesus. We know Him often as Jesus; but it's a matter of development. There was a time when He was not even known by the name of Jehovah, and we read about it in Exodus. He was known by the name God Almighty. We now have a further development: A time came when He was not only known as God Almighty and He was not only known as Jehovah, but because of Him coming to this earth and doing what He did, He got another name, and that name was Jesus. However, the name itself was in itself not the strength and not the power. It was the authority and the character of the name where the power came from, and that's what we have to look at all the time. I Timothy 6:14 and we're just breaking into the middle of a discourse because we can't read the whole lot, but it says, "That thou keep this commandment without spot, un-rebukeable, until the appearing of our Lord Jesus Christ". Verse 15 goes on, "Which in His time He shall show, who is the blessed and only Potentate, the King of kings, and Lord of Lords"; let's stop here. Who is it talking about here, the Father or the Lord Jesus Christ, when it says, "Who is the blessed and only Potentate". Is it talking about the Father or is it talking about Jesus Christ? I asked the question because you can take it either way in the context of this verse, because it is God here talking about the appearing of the Lord Jesus Christ. It's got to be the Lord Jesus Christ, cause it refers to Him in the very next phrases, "Who is the King of kings, and Lord of lords"; now there's not two King of kings and two Lord of lords. The King of kings is Jesus, Jehovah. The Lord of lords is Jesus, Jehovah, so it's got to be talking about Him, and it is this One who says, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see". Now, what did the Lord Jesus Christ Himself say? "*No man hath seen God at any time*" because God is spirit, or as one of the other references, God is a spirit. God is light. The Father is something which is so far beyond what we can understand that it's beyond our comprehension. Jesus Christ, it says,

is the only One with immortality and He dwells in this light which no man can come near. God is light, and Jesus Christ, as Jehovah, as God Almighty, dwells in that light. When it says, "He sat down beside the Father," it didn't say the Father, but, now is seated beside the Majesty on high. We're not talking about Him sitting next to a literal person. We don't have two chairs with the Father in one and Christ on the right-hand side. It's a figurative thing. The one who is on the right-hand side is your right-hand man; He is the one to whom you've given your authority. Jesus Christ dwells in this light which is God Himself, He is light. Jesus dwells in that, and no man can ever see or come near that light. That is totally beyond our understanding; it's interesting that when you read in Ezekiel and a few other places where they describe the throne of God in the book of the Revelation there appears to be one thing in common. Do you remember what it was that they describe that surrounds the throne? It is a rainbow. There's always a rainbow. Do you know why there's a rainbow? It gets a bit scientific, but not difficult. A rainbow is the composition of the seven colours of the spectrum, red, orange, yellow, green, blue, indigo, and violet. You may remember doing this at school, you could mix them together. At school in the science class, we used a colour wheel, with the colours in different quantities. We divided the wheel and painted one red, orange, yellow, etc, and put them all together in these percentage, and then you'd spin it. Do you know what colour it would be? It would blend as white. This rainbow around the throne of God is only showing that God is pure light. Here's the colours that make up pure light, that's what he saw, and he saw the presence of God as pure light. He saw it as the rainbow, as it were, broken up in all the colours of the seven colours of the rainbow. It proved that God is light; because only light could have those colours. Let's get on with just a little bit more of what we find here. Who dwelleth in the light, which no man can approach, hath seen, nor can see, to whom be honour and power everlasting. So here, we have a number of names which have been given to the same Person whom we know of as Jesus. This is not trying to play down the name of Jesus in any way, but to show that there is much more to it than just the word itself.

Let's finally look at Isaiah, and if we go over to Isaiah 9:6, it says there, "For unto us," and regarding the "us", look at the context. Later on, you'll find they're talking about Israel, "For unto" Israel, "unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder", and then what does it go on with? "His name shall be called," and here you've got a list of names we haven't found anywhere else yet. It's not called Jesus, not called Emmanuel, not called the Son of God, not called the Son of the Highest, not called Jehovah. It's all those things, but here's a new batch. "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." Some group the words Wonderful, Counsellor together simply because there are no commas or full stops in the Hebrew. The translators put them there and made two titles. Now it could be two titles, but either way it doesn't make any difference. His name could be called Wonderful, and His name could be called Counsellor, or His name could be called Wonderful Counsellor. It's interesting if we look at the words. The meaning of the Hebrew word for Wonderful is Miraculous. His name shall be called a Marvellous Thing, a Wonderful Thing, and a Miracle. It's related to, and it depends what part of speech you're using here, but when you say His name is Wonderful, you're talking about someone who has not only a Wonderful name but a Miraculous name. Here now is the God of Miracles. It goes on, "His name shall be called Counsellor". Now what's a counsellor? A counsellor is one who counsels you, who gives you advice. Consider the advice that God has given. It's contained in a very, very short phrase; for better understanding, put it on a very human level. If God had an office, and we went to Him and said to Him, the Lord Jesus Christ, Jehovah, "Lord, I'm having problems, will you please give me some advice and give me some counsel, what do I do?" What is the one phrase that Jehovah would say to you? That's right, He said, "You just go and obey My law; won't even charge you for the advice, it's free". That's His advice. He is a Counsellor. His whole counsel through the entire Bible is that if you obey My law all these good things will happen unto you. If you don't obey them, all these

bad things will happen unto you. Every promise that God made in Deuteronomy about the blessings and the curses are upon us, we've got

every one of the curses, and we have none of the blessings. With regard to blessings some might say, "Oh, yes, but we do have this and that," you know, forty percent of it, or twenty-five percent of it. God didn't say you're going to get a percentage of it; He's talking about the whole lot. If we haven't got one hundred percent blessing in the city, and blessing in our children, and all the rest of it, we haven't got the blessings. Cursed shall be the fruit of thy body, and the hospitals are full of poor little kids who are born maimed and blind, and can't talk. A child born, with abnormalities may get thousands of dollars worth of compensation, but how can you put a monetary value onto a life. Certainly, something was done to try to help the kid, but that doesn't replace what he has lost. This should not happen, and it only happens because we do not take the advice of the Counsellor. The Counsellor said, "Do this My way". What is He? He's a Wonderful, a miracle-making Counsellor. This is the whole point of it. He is not just Someone Who Counsels you and advises you, but He is a Person of miracles. This is why we sing the chorus, "He's a Miracle-Working God", but I am sure that most people don't even know the extent to what He works miracles. Simply because they're like the people of Christ's day, as He said to them, "All you're looking for is the miracles. You want to see the side-show". God does heal us but His plan was not to let us to be sick so He could heal us of sickness. God intended us to have good health. If we all had good health, you wouldn't have to pray for healing, and we haven't got good health because we haven't done it God's way, and that doesn't mean to say if one of us gets the flu that we've committed some mortal sin. We all suffer from something; a deficiency which strikes our bodies. Now the reason is not always because we are wicked people, but something has broken down in our system. This is all it is, and it's broken down in our system because of years and generations of accumulation through our parents, through the genes, that has all of a sudden come together just in one person. There is not another person in my family that we know of, even going as far back in our family history as we can find, that's got diabetes, and suddenly I end up with it. No terrible sin was committed to get it. It was just that that part of the immune system broke down, and then all we talk about is praying to get healthy again, to get healed. Now I don't mind being prayed for to get healed. I've been prayed for many times,

but the Lord has never let it get out of control. I've been through two major operations and the nurses have said both times, they've been absolutely amazed at how steady and stable the diabetes was through the whole thing, and no one will ever convince me that the Lord didn't do that. The Lord is saying, "If you want really miraculous counsel you obey My laws and you won't get any of these," He said, "and I will not put any of these diseases upon you". See, there's the Counsellor. There's the character and the authority behind the name as distinct from just using the name. What does He say? He'd be called the Mighty God. He says, "There was a time when I only appeared to Abraham, Isaac, and Jacob as The Mighty God. This is who He is. He is the Mighty God, now known as Jehovah, and now further known as Jesus. What's the other one? He is also called the Everlasting Father. Now we'd better understand this seriously. Some people say, "Because this verse in Isaiah says that He shall be called the Everlasting Father that this is all referring to God the Father. It has nothing to do with Jesus Christ at all". Now that is said in ignorance of what the Bible is talking about, and particularly these verses. It didn't say that, "His name shall be called God the Father". God the Father is unknown by that title in the entire Old Testament. The Father is a distinction that is only made by Jesus when He says, "I will pray unto the Father". He says, "When you pray, say our Father". He refers to His Father, but the God of the Old Testament is not God the Father. It is the Lord Jesus Christ, Jehovah, but one of His characteristics and one of His areas of authority and one of His relationships was that He is the Father of Israel. The verse started off, "...unto us a child is born, unto us a Son is given: ...and He shall be called the Everlasting Father". Now that's a contradiction isn't it, when you think of it? He is called a Son, unto us, Israel, a Son is given, a child is born, but His name is going to be called the Everlasting Father. Why? Because it is the same Person, when He was born of Mary, it is exactly the same Person who said that Ephraim particularly, and Israel, is My Son. That's the same Person. That's why He's called the Everlasting Father. He's not God the Father, in that sense, He is the Father of Israel. He says that so many times in the Bible that one wonders how people miss these sorts of things. They miss it simply because they will keep on going along with what they've always believed and what they've been taught to believe and never ever study

the Word of God. They just take it for granted. The Everlasting Father has nothing to do with what we know as God the Father, who is spirit. We're talking about the One who is the Father of Israel, and He was born as a child, as a son, into Israel to become the Saviour of Israel, to redeem Israel, to go back to His glory as Jehovah, God Almighty, and re-assume His position as the Everlasting Father of Israel. The word everlasting means from ages to the ages. Israel will always be His son. A most remarkable relationship, when you think that not only is Israel His son, but Israel is also His bride, His wife. We appear to have an almost confusing relationship here. However, regarding the phrase He is the Everlasting Father it means He is the Father of Israel and will be the Father of Israel from everlasting to everlasting throughout all the ages. Finally, His title is the Prince of Peace. The word "prince" simply means a ruler; someone who is a chief; a captain; a governor; keeper; lord; these all words from The Hebrew Dictionary. The Prince of Peace means He is the General, He is the Captain, or He is the Chief One of Peace. What then does Peace mean? It's interesting when you read it. Sometimes letters from folk, particularly overseas, sign it off with "Shalom". This is the Hebrew word for peace. That's all it is. Let's see what it means. In the concordance, Strong's, it means safe; well; happy; friendly; it refers to your welfare; it refers to your health; it refers to your prosperity; it refers to your wholeness. I wonder how many people realize that one of the attributes, and the characteristics of the Lord Jesus Christ is He is the Captain of our health, of our welfare, of our prosperity, and of our safety, amongst other things. That is the Prince of Peace. It's interesting that we have now a situation which is the very opposite and the very antithesis of what the title of the Lord Jesus Christ is. He is the Chief, the Captain of our welfare, of our health, and of our safety. There is a verse in the Old Testament, but it's repeated elsewhere, "When they shall say, 'Peace and safety,' then sudden destruction comes upon you". Now that word does not mean just peace in warfare. That word peace covers your welfare, your health, your wellbeing, your prosperity. That is the system which antichrist is introducing. They are looking after our prosperity. We have Medicare to look after our health, and the employment services to look after our welfare and our jobs. All these things have been introduced as man-made systems to cover the very same items which are represented in the

Lord Jesus Christ as the Prince of Peace. See, these world systems of welfare, and social services, and prosperity, and health schemes, and all the rest of it, are not God's system. Jesus Christ is the One who is going to be the Captain and the Head of all these things. We'd better believe it, that our welfare, and our prosperity, and our health are not going to depend on acts of parliament. They're going to depend solely on the operation of the law of God in His country, in His kingdom. That's why He's going to be the Prince of Peace; He's going to be the head of all those things. All these departments, if we can put it in human terms, are going to be all amalgamated into one department, and the head of it is going to be Jesus Christ. He'll say, "This is the way, walk ye in it". When we look at the name Jesus, let's not look at it in any fashion that's reducing the authority or the wonder of the word itself. We should always keep in mind, not just the word Jesus, but we should keep in mind the fact of the character and the authority that is invested in the name. That's what matters. Whilst we pray in that name, in the name of Jesus, we don't just keep on repeating, "Jesus, Jesus, Jesus". When we pray we give our thanksgiving our adoration and make our petitions and confession and we ask this in Jesus' name. It's not in the word "Jesus" that we ask, we are asking in the authority of the name. We're asking in the character and the attributes of the name. If we get to the stage where we're just using the name as a catch-phrase, then we are in deep trouble. We must acknowledge the authority that lies in the name of our Lord Jesus Christ.

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BEING SMALL

**Earth waiting for the manifestation of the sons of God,
They are Christ's own reward, Who saved them by His blood.**

**He said unto the Father, "You have given them to me,
And I have kept them in Your Name for all eternity."
I did not choose the great ones, the mighty of the land,
The weaker ones I chose, to glorify My name.**

Myrtle Annie Harrigan (1914-1971)

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.

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

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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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¹⁷“Don’t think that I have come to destroy the law of Moses or the teaching of the prophets. I have not come to destroy them but to bring about what they said.

¹⁸I tell you the truth, nothing will disappear from the law until heaven and earth are gone. Not even the smallest letter or the smallest part of a letter will be lost until everything has happened.

¹⁹Whoever refuses to obey any command and teaches other people not to obey that command will be the least important in the kingdom of heaven. But whoever obeys the commands and teaches other people to obey them will be great in the kingdom of heaven.

²⁰I tell you that if you are no more obedient than the teachers of the law and the Pharisees, you will never enter the kingdom of heaven.

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