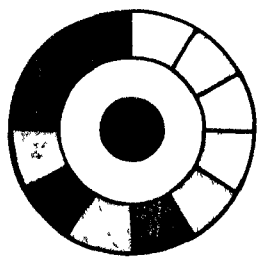


THE MIRACULOUS
SIGNIFICANCE



TO
NUMBERS
AND
COLORS

AS THEY APPEAR
IN THE HOLY
SCRIPTURES



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P R E F A C E

Publication of this material fulfills a dream of many years. The study itself has been very rewarding, but more than that we feel this book helps fulfill a very important need in this time of apostacy through which we are travelling.

Criticism of the Bible today is highly fashionable and is supposed to be an evidence of learning and culture. The Bible is criticized in the pulpit of many churches, where it should reign supreme. The Bible is sneered at in classrooms of educational institutions and even the daily press is not above criticism of this book.

Our generation should face the fact that we are between the horns of a dilemma. The warning message for the world at this very moment is "Back to God or the jungle."

The greatness of the Bible is proven by the fact that it has been able to survive every attack of its enemies. Let it be remembered that the Bible suffers only because of ignorance. The friends of the book who should be the quickest to rally to its aid are often most ignorant of its contents. THE BIBLE DOES NOT NEED DEFENSE....IT NEEDS EXPOSITION.

There are many avenues to explore and each in turn prove the Bible to be exactly what it claims to be—the word of God. We conscientiously believe the assembled material, that is now being placed in your hands, is one of these avenues. We ask you, whoever you are, to carefully consider, weigh and ponder the facts.

The surface of this subject has been barely touched. We have only laid a foundation upon which one can build, as they do their Bible readings day by day. May the indisputable facts revealed herein, serve to magnify the greatness of our Heavenly Father; and cause those who read to manifest greater reverence for His Holy Word.

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INTRODUCTION TO THE STUDY OF COLOR

Have you ever tried to visualize a world without color? The beauty of the rose; the thrill of a breathtaking sunset; the unfolding of God's carpets of green; the jewelled elegance of the snow flake; the glittering descent of a sparkling waterfall; the tranquility of a peaceful sea, lapping its relaxed waves upon a Palm infested tropical Island, etc. All of these fantasies of God's glorious creation would lose much of their appeal were it not for the miracle of color.

Have you ever reflected upon the fact that from early childhood, God indelibly impresses color on our mind, through these windows of miracle. All of this is not without purpose; in fact God has designed it so, that if we should desire, we might have a foundation to grow in nurture and admonition of Him.

This is the reason for the colors of the spectrum in the rainbow; the curtains of the tabernacle; Ezekiel's Temple; and the pillars of the New Jerusalem, to name only a few.

Now we look in detail for a few moments at the foundation of this subject and it is only a foundation upon which we hope you will build your knowledge, love and reverence of the One who has given His only begotten son that we might have eternal life.

COLORS OF THE RAINBOW

When God appeared unto Noah after the flood, and placed a rainbow in the sky; he did much more than show him a phenomenon. In the seven colors, beginning with red and ending with purple, God was displaying a natural miracle that demonstrated the complete redemption of man.

First let us look at color in the natural. In the world of art, we have three primaries; red, yellow and blue. These cannot be formulated by mixing. They come from the earth; but with these three colors, and the addition of black and white, any shade of the spectrum can be obtained. Herein lies a thought provoking, scriptural principle, for in red, we have a Hebrew word "OUDEM" which means "red clay." It is the root word from which we get Adam, Esau, and Edom; all of which speak of flesh. So at the very outset, we have something that cannot be created or controlled by man. An exact counterpart of our first primary color in nature.

The second primary is yellow. We also find its counterpart in the principles of God. Yellow always speaks of trial and purging.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." (I Peter 1:7)

Fire which is always used in the purification process comes in the category of yellow. So once again even though we cannot make yellow, in the same way man has no control over trouble.

The third primary in the natural is blue. When we come to this color in scripture, we approach one of the most sublime subjects of the Bible. Blue is the symbol of the Word and healing power of God. We refer you to the 15th chapter of Numbers, verses 38-41.

"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God. I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God."

This is the reason heaven above is blue, for it speaks to us of the eternal presence of YAHWEH. The color of God's chosen nation, the people of Israel, is blue, dating back to the time of David. We also note in Ezek. 1:26, that the restored throne of David which will rule supreme in all the earth, being God's throne, is spoken of as sapphire, which is blue. We note with extreme interest, what the woman who had an issue of blood for twelve years, said when she saw Jesus: *"If I can only touch the hem of his garment, I shall be made whole"* Matt. 9:21. The hem of that garment was blue. We must point out, however, that Christ immediately emphasized it was her faith that made her whole and she had not gained healing by the works of the law. Also note carefully that she had to kneel down, literally bowing before the Lord to touch the hem of his garment. This custom was not confined to this woman, for in Matt. 14:26, we find the multitudes following this example and getting the same results. The prophet Zechariah, speaking symbolically, tells of the day when all nations shall be healed. He says in 8:23, that ten men out of every nation shall take hold of the skirt of him who is a Jew, saying, *"We will go with you for we have heard that God is with you."* This is the day when the curse shall be lifted and the desert shall blossom as a rose.

Now that we have our three primary colors, let us do a little paint mixing. In the natural if we blend yellow and blue, the result is green. In the spiritual, you mix trial (yellow) and blue (the Word or power of God) and we get green (the color of immortality) Psa. 1:3. *"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper."* (An evergreen tree)

Green is the symbol of resurrection which (in the mercy of God) we are reminded of every spring. In Aaron's rod that budded, (laid up in the ark of the covenant), there is the symbol of selection and resurrection, Num. 17:8.

Let us blend two more colors. In the natural, if we mix red and blue, the result is purple. In the spiritual when we take red (flesh) and blue (Word or power of God) the result will be purple (royalty or priesthood).

Noah looking at the rainbow saw seven steps (the number of spiritual perfection), beginning with flesh, going through trial, being guided by the Word of God, bringing forth immortality and priesthood; thus fulfilling Rev. 5:10, *"And hast made us unto our God kings and priests: and we shall reign on the earth."* This is further emphasized in Ezekiel's glorious vision of the Cherubim, the immortalized host of God, as outlined in his first chapter.

Now that we have carefully laid the patternwork of color in the Bible, namely that red refers to flesh; yellow--trial; blue--the Word or healing power of Almighty God; green--immortality; purple--royalty or priesthood; let us go back once again to a few recorded incidents to see how this color progression is employed.

(For those desiring a more detailed study of the color of blue, we heartily recommend Arthur Hall's excellent publication, "The Significance of Blue in Scripture." Address: The Debir Press, A. Hall, 617 Foleshill Road, Coventry, Warwickshire, England.)

THE BREASTPLATE

We readily agree that we cannot correctly analyze all the original stones of the breastplate. There seems to be a great deal of disagreement as to their original colors; yet there are two of which we can be very certain. One is the corner stone, the other is the last stone in the breastplate. The corner stone is that of a sardius or sardine and this is always red. It is the symbol of flesh, and immediately as we look at the breastplate of the high priest, with those twelve glittering stones, (each representative of a tribe of Israel), upon his breast as he went into the Holy of Holies on the Day of Atonement; we see him taking the problems, the troubles, the sins and trials of the entire nation before Yahweh, seeking forgiveness. It is a beautiful picture, but immediately we think of the Apostle Paul in I Cor. 15:46, where he tells us of the order. He says, *"first that which is natural, afterwards that which is spiritual."*

We know that in the breastplate we are under the Law of Moses, and it is only fitting as we look at the corner stone of that breastplate that it should be a sardine or sardius—a red stone, which speaks of mortality. It is important that Christ is called both a sardine and a jasper stone in the book of the Revelation (4:3). He came bone of our bone, flesh of our flesh; he was made in all points like unto his brethren, but later he was immortalized—he became the jasper stone, i.e. he gained immortality

Now let us return to the breastplate for just a moment. We can be very sure of the corner stone of the breastplate being a sardius and as we said before, the last stone is a jasper. It is interesting too, to notice that the two center stones are blue in color and of this we can be sure. So the very center of the breastplate, or that which is the controlling factor, is the power or Word of Yahweh.

In the colors as we have them and as agreed by most commentators, it is interesting to follow the progression of color as we go down either side to the jasper stone. For the most part, you see a variation of reds, merging into yellows, then on into blues and finally into that which is green and purple representing the glorified immortal sons of God. Either way you go on the breastplate, to the right and down, or to the left, in all cases it is surrounded by the two blue stones that are in the center (Ex. 28:17). We here have a reproduction of God in the midst of the twelve tribes of Israel during their wilderness wanderings; Christ in the midst of his twelve disciples and in the future our Lord as the completed manifestation of the Memorial Name, surrounded by cleansed, redeemed, mortal Israel, the twelve tribe nucleus of the mortal nations of the earth.

THE FOUNDATION STONES OF THE NEW JERUSALEM

For a moment let us go to Revelation 21. You will note how the stones are carefully outlined. Note again the corner stone in the old covenant or the breastplate, is the sardine or that of flesh. When we come to Rev. 21, we find twelve foundation stones in the New Jerusalem. The order of these has changed. Some have been eliminated and others have been added. Due to certain actions of the children of Israel of the various tribes, we do not find DAN in the stones of the New Jerusalem. DAN is eliminated and has been replaced by Levi. In Rev. 21, we find a distinct reversal of the corner stone. No longer is it a sardius, but now it becomes the jasper. Why? Because the New Jerusalem is the picture of immortality coming down from God out of heaven as a bride adorned for her husband. It is that *"city which hath foundations, whose builder and maker is God"* (Heb. 11:10). So the corner stone dates back to that spoken of by Peter when he says that we are lively stones built upon that chief corner stone into the temple of God (1 Pet. 2:5). It is that foundation stone spoken of in Eph. 2:20, where we are built into the temple of God, built upon that chief corner stone. Of course no one would doubt that chief corner stone is the Lord Jesus Christ. He is the rock of salvation. He is the rock that emanates from the very rock, the fortress, our fortress, Yahweh of Israel. He is that stone cut out of the mountain without hands spoken of in Dan. 2. It is interesting to look at that stone, it becomes a great mountain, it grows and fills the whole earth. One might say, "How does it grow"? How does any stone grow? How does a stone become a great building? Simply by adding building blocks to that stone. And we are those building blocks that are being molded today, far from the site of the temple. But when I Thess. 4 becomes a reality (as it will very shortly) the *"dead in Christ shall rise first, then this mortal"* (as we are told in I Cor. 15) *"will put on immortality, this corruptible will put on incorruption, then shall be brought to pass the saying that is written, death is swallowed up in victory."* What will happen? These stones, these lively stones that have been molded through trial (yellow), these that were once red but have now been immortalized and have become part of the jasper stone, they will become part of the immortal body of Christ. They will become the fulfillment of John 17 where Christ said, *"that they might be one with me, even as I am one with thee"*; and so it grows to a great mountain that fills the whole earth. This is the picture of the New Jerusalem.

Who is the corner stone? Once a sardine stone, that is true, when he was bone of our bone and flesh of our flesh; but now by going through exactly the same process

of the seven colors of the rainbow that we are going through, he has become immortal. He has become the jasper, and so this is held out to us in a glorious picture. The jasper stone, this is what we aspire to, but we know also that the only way that we can come to that perfection is through the various steps outlined in the seven colors of the rainbow. It was this finality that Ezekiel was permitted to see when he looked at the completed story in Ezekiel chapter one. If you will note carefully, we have the same color progression in Dan. 10, where Daniel sees the final image of the completed man molded together upon that chief corner stone which is the Lord Jesus Christ.

The interesting thing of color is this: that once all the primaries, the red, yellow and blue, and the offsprings of those colors are poured back together it becomes one great mass of white light from which it emanated. This was true in the beginning when God looked out upon His creation. He saw nothing but white light. He saw it and it was very good. The purpose of sending the Lord Jesus Christ, who once was represented by a sardine and now has become a jasper stone, the purpose of sending him into the earth has been to create a condition in which there will only be white light again; for we are told that when that great finality comes there will be no need for the sun or the moon or any other source of light, but the glory of God (white light) shall cover the earth as the waters cover the sea.

So the eternal purpose of God will become a reality, when the desert shall blossom as the rose; when God shall be ALL in ALL: when Christ's purpose will become a reality; when sin shall be dealt a fatal blow; no more red, no more yellow, only blue, only that which pertains to the Divine white light, the source of all color in the world as we see it today.

THE FORMATION OF THE RAINBOW

As we journey Zionward, God has provided us with many lessons in His natural creation. One of these miracles of revelation is the formation of colors from which comes the storm, then the nourishing rain and finally the rainbow.

Our Lord in his ministry made the statement "*and I, if I be lifted up from the earth, will draw all men unto me*" (John 12:32). In this statement the future call of the Gentiles was incorporated. No longer would the gospel message be limited to the lost sheep of the house of Israel, but now it would go to every nation, kindred, people and tongue (Rev. 7:9), i.e. worldwide.

Closely allied with these two thoughts let us direct our attention to Malachi 4:2, where our Lord is spoken of as the sun of righteousness, and in this verse of course we have the thrilling picture of the saviour destroying the blackness of sin in exactly the same way that the natural sun obliterates every trace of night's darkness.

In the natural a cloud is formed by the sun shining on lakes, rivers, seas, and lifting tiny droplets of water heavenward. As they ascend there is a purifying process and that which was individual becomes one in a cloud of white. When we place this phenomenon under the spiritual spotlight a glowing counterpart is revealed. John in the Isle of Patmos hears the question in Rev. 7:13, "*What are these which are arrayed in white robes? and whence came they?*" The answer: "*These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the lamb.*"

Just as we have clouds that bring storms and others that produce life-giving rain, so it will be in the spiritual. We read in Isa. 19:1, "*Behold Yahweh rideth upon a*

swift cloud, and shall come into Egypt." In connection with this, Psa. 68:17 speaks of *"the chariots of God are twenty thousand thousands of angels"* (20 million) By placing these two quotations in their proper sequence we have a picture of the future cherubim of God spoken of in Isaiah as a cloud and in Psalm 68 as a chariot. In both cases Yahweh is the driver and it is a picture of a storm cloud going forth to cleanse the world of all impurity in preparation for the establishment of the kingdom of God on earth.

Once the earth is subdued and all resistance is crushed, the storm cloud changes to one bringing a gentle rain of nourishment and so we read in Psa. 72:6, *"He shall come down like rain upon the mown grass; as showers that water the earth."* This descending rain will form the prism through which (figuratively speaking) the sun of righteousness (Mal. 4:2) will shine through. The result will be the formation of the rainbow that arches over the restored throne of David (Ezek. 1:26-28). The meaning will be the same as after the flood in the days of Noah. The operative principle (sin) that brought the original trouble into the world will have been destroyed by flesh (red) being purified by trial (yellow) being immortalised (green) by the power of God (blue) and at last obtaining priesthood (purple) and thus fulfilling the intercessory prayer of the Lord Jesus Christ (John 17:21).

Thus through the miracle of color the gospel plan of salvation is revealed and even though God's original purpose was temporarily delayed (Gen. 1:26), yet the message of the rainbow assures us that all is well and on schedule and that soon *"the glory of the Lord shall cover the earth as the waters cover the sea"* (Isa. 11:9).

HOW GOD EMPLOYS NUMBERS IN THE HOLY BIBLE

- No. 1 Just as number 1 is the foundation of all mathematics, so Yahweh is the beginning of all. Number 1 therefore in Scripture pertains to God.
- No. 2 The number of separation, witness or opposites.
- No. 3 The number of Divine perfection. The complete number, the first perfect number.
- No. 4 The number of creative work--the number of organization, sometimes referred to as the world number.
- No. 5 The number of grace--free gift of God--the number of mercy.
- No. 6 The number of flesh or pertaining to that which will be destroyed.
- No. 7 The second perfect number. The number of spiritual perfection. The covenant number. The number of God's seal.
- No. 8 The number of resurrection--a new beginning. The number of immortality.
- No. 9 The number of finality. The number of judgment.
- No. 10 The third perfect number. The number of ordinal perfection.
- No. 11 The number of disorganization. The number of incompleteness.
- No. 12 The fourth perfect number. The number of governmental perfection.
- No. 13 The number of sin. The number of rebellion.
- No. 14 Double of seven. The number of double spiritual benefits.
- No. 15 3×5 --The number describing the ultimate of grace or mercy.
- No. 17 Seventeen is not a multiple of any number. It has no factors. It is a combination of 10 (ordinal perfection) and 7 (spiritual perfection). It is therefore indicative of perfection of spiritual order. (see Rom. 8:35-39).
- No. 19 Combination of 10 and 9. Denotes Divine order connected with judgment.
- No. 20 The number of expectancy. It is one short of the ultimate of spiritual perfection-- 3×7 .
- No. 21 The ultimate of spiritual perfection - 3×7 .
- No. 22 The double of 11. It carries the meaning of 11 (disorganization or incompleteness in intensified form).
- No. 24 The double of 12 (governmental perfection) and speaks of the new or spiritual Jerusalem.
- No. 25 Carries the essence of the square of 5 (mercy or grace)..
- No. 27 The cube of $3 \times 3 \times 3$. The ultimate of completeness.
- No. 28 The product of 7 (spiritual perfection) \times 4 (number of creation).
- No. 29 The product of 20 (expectancy) plus 9 (judgment).
- No. 30 Perfection of Divine order. 3×10 - see Luke 3:23.
- No. 37 The word of God.
- No. 40 The number of probation, trial and chastisement.
- No. 70 Perfect spiritual order - 7×10 .
- No. 153 Gematria of "The sons of God."

BIBLE NUMEROLOGY

No one would be so foolish as to deny the mathematical precision of the universe. This great truth is at the very foundation of America's great success in space. Now comes the question - who is responsible for this accuracy and if your answer is GOD, then you are exactly right. Let us carry this a step further and ask about the Bible. How do we explain the unerring accuracy of its prophetic utterings that have been fulfilled right on time even though these predictions were made hundreds of years ago. There can be only one answer if we will be honest and mature in our reasoning. The Bible is exactly what it claims to be, i.e. the WORD OF GOD. The explanation finds the true answer in the words of the apostle Paul (2 Tim. 3:16):

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

And again in 2 Peter 1:21:

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

Science has known for many years that a numeric scheme runs throughout creation and that everything operates according to mathematical laws. In the last few years one of the world's leading mathematicians, Dr. Ivan Panin has discovered that this same mathematical pattern weaves a network of design beneath the surface of the Greek and Hebrew manuscripts of the Bible. We intend to show that men not only could not design these numeric patterns, but that they knew nothing of their presence at the time of writing. These patterns are so conclusive that they completely eliminate coincidence, and any thinking man or woman would not dare show his or her ignorance by even suggesting the word.

Every Bible student is acquainted with the fact that in God's Book we have a collection of writings by some forty men of all walks of life over a long period of time, given to us in two different languages (Greek and Hebrew), fitting together as one harmonious whole. All of us who love God's Word have always considered this to be an extremely strong point in support of the Divine inspiration of the Bible. Now however, it can be shown that this same collection of writings, 2000 to 4000 years old has numerous patterns woven beneath the surface, completely independent of the writers that places the Divine stamp of approval on its glorious pages and cries out with the apostle Peter, *"we have not followed cunningly devised fables."*

Sir Ambrose Fleming, D. Sc., F.R.S. has said, "The work of Dr. Panin (Bible numerics) has been investigated by the Nobel Research Foundation of the U.S.A., and regarding his statement that the Bible could not possibly have been written except by inspiration of God Himself; their verdict is as follows: "So far as our investigation has proceeded, we find the evidence overwhelmingly in favor of such a statement."

Professor Albert Einstein expressing his amazement at the mathematical perfection of the universe stated, "The scientist's religious feeling takes the form of rapturous amazement at the perfect harmony of natural law, which reveals intelligence of human beings is an utterly insignificant reflection." Sir Isaac Newton

speaking of the mathematical perfection of the universe said: "This could only proceed from the council and dominion of an intelligent and powerful being."

I would like to conclude these introductory remarks with a quotation from my very dear brother John Ryan of Sydney, Australia to whom I am deeply indebted for much of my material on this subject. I sincerely thank him for sharing his knowledge of Greek, Hebrew, mathematics and above all his Bible wisdom which has been so freely given.

Our brother states: "Of all the sciences, the science of mathematics is the only exact science and unless proven mathematically, all other branches of science are but theories or opinions. If we then can use this exact science of mathematics as additional proof to put forward our position, we thus take into the battle weapons known, understand and accepted without question. Mathematical proof must be accepted for it is the basis of all the sciences and as we are now in a position to supply such proof, we can show that the Word of God is still and will ever be more than a match for Pharaoh's magicians and the magicians of the space age."

NUMBER 1

- A. Number one is indivisible, it is not made up of other numbers and is therefore independent of all others; therefore it is the source of all others.
- B. As a cardinal number it denotes unity--as an ordinal number it denotes primacy.

1. So with Deity - God being first, He is independent of all. All stand in need of Him, but He in turn needs no assistance from any.
2. Number one excludes all difference, for there is no second, or third or fourth, with which can harmonize or be in conflict.
3. The words of Deut. 6:4, "*Hear O Israel, the Lord our God is one Lord,*" "" leaves absolutely no place for a trinity.
4. The first command, Ex. 20:3, "*Thou shalt have no other gods before me.*"
5. God first! This is the great teaching of scripture. Matt. 6:33, "*Seek ye first the kingdom of God and His righteousness.*" At the birth of Christ the beginning of the angel's song was glory to God in the highest.

- C. In the word of God, Yahweh is first and before all.

Isa. 44:6, "*Thus saith the Lord, the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.*"

Isa. 48:12,13, "*Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.*"

Isa. 43:10,11, "*Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour.*"

Rev. 1:11,17; 2:8; 22:13. "*I am Alpha and Omega, the first and the last.*"

1. There cannot be two firsts or three firsts--thus there can be no trinity. He is the only one. He is first in superiority of rank—He is first in absolute supremacy.
2. Redemption and salvation began with God. His was the word which first revealed it, Gen. 3:15. His is the will from which it all proceeds, Heb. 10:7, "*Lo I come to do thy will O God.*"
3. First recorded words of Jesus, Luke 2:49, "*Wist ye not that I must be about my Father's business.*"
 - a) It is finished (the Father's business).
 - b) Heb. 10:7, "*Lo I come to do thy will O God.*"
 - c) John 17:4, "*I have finished the work which thou gavest me to do.*"
 - d) Christ's first words after his baptism, "*It is written,*" Matt. 4:4,7,10.
4. At the close of his ministry as he concludes with his high priestly prayer, (John 17:8) "*I have given unto them the words which thou hast given me.*" Verse 14, "*I have given them thy word.*" Verse 17, "*Thy word is truth.*" This speaks to us of the fact that the beginning and the end of Jesus' ministry was the word of God.

- D. The first book—the book of Genesis, is the book of beginnings.
1. It contains all the other books in embryo, and has been well called the seed plot of the Bible.
 2. In Gen. 3:15 we have the beginning of prophecy. We have the beginning of the hope for life eternal. We have the beginning of the enmity between the seed of the woman and the seed of the serpent.
 3. The covenant made with Abraham was unconditional for there was only one contracting party.
 4. The first commandment pertains to God, Deut. 6:4; Mark 12:29,30.
- E. There will be one millennial rule, Zech. 14:9—one king, one Lord, his name one.
1. One will is the secret of rest and peace. There is and can be no opposition. The secret of rest lies in the admonition, "*Come unto me and I will give you rest.*" The reason man is a victim of unrest is because man is occupied with himself. God first is the secret. This will be the secret of the joy of the millennium.
 2. Every element necessary for our eternal salvation is based on number one. One body; one spirit; one hope; one Lord; one faith; one baptism; one God; one Father; Eph. 4:4-6.
- F. First occurrences of words - note how each in turn pertains to God.
1. Hallelujah—first occurs in the Old Testament, Psa. 104:35. (Moffatt) In the New Testament, Rev. 19:1-3. In both cases this is used pertaining to the judgments of God.
 2. Prophet, Gen. 20:7 - original here refers to one who witnesses for God /is His spokesman.
 3. Holy, Ex. 3:5 - speaks of God's redemption for His Israel people.
 4. Bride of Yahweh, Isa. 49:18.
 5. The day of the Lord, Isa. 2:12 - speaks of the judgment of God when He arises to shake terribly the earth.
- G. The first question—Old Testament, Gen. 3:9, Where art thou (away from God).
1. First commandment to Israel - thou shalt love the Lord thy God with all thy heart.
 2. The first question of the New Testament, Matt. 2:2, where is he that is born.

These as well as succeeding numbers, are only a skeleton outline, and are not meant to cover every instance that God employs this miracle in His Word.

A. Two affirms that there is a difference—there is another.

1. It is the first number by which we can divide another. For example, when the earth lay in the chaos which had overwhelmed it, (Gen. 1:2), its condition was universal, ruin and darkness. The second thing recorded in connection with the creation was the introduction of a second thing, light. Immediately there was division and difference for God divided the light from the darkness.
2. The second day was characterized by division (Gen. 1:6). Let there be a firmament in the midst of the waters and let it divide the waters from the waters.
3. The first statement in the Bible, Gen. 1:1, in the beginning God created the heaven and the earth (perfection). The second statement is: And the earth was (or rather became) without form and void (difference).

B. Divisions of the Bible

1. The book of Genesis is divided in twelve divisions.

- | | |
|------------------------------------|---------------------------------|
| 1. Introduction, 1:1-2:3 | 7. 11:27-25:11, Terah |
| 2. The heavens and earth, 2:4-4:26 | 8. 25:12-18, Ishmael |
| 3. 5:1-6:8, Adam | 9. 25:19-35:29, Isaac |
| 4. 4:9-9:29, Noah | 10. 36:1-8, Esau |
| 5. 10:1-11:9, The sons of Noah | 11. 36:9-37:1, Esau's posterity |
| 6. 11:10-26, Shem | 12. 37:2-50:26, Jacob |

As we have noted—in the beginning all was perfection. In the second period we have the entrance of sin bringing difference—division.

2. In the first book, Genesis, we have Divine sovereignty. The second book, Exodus opens with the oppression of the enemy.
3. The book of Psalms is divided into five books: Psa. 1:41; Psa. 42-72; Psa. 73-89; Psa. 90-106; Psa. 107-150.

The second book of the Psalms commences (as does Exodus) with the oppression of the enemy (Psa. 42:9). This is the burden of the whole of this Psalm and indeed of this whole second book. Not only is this true of this second book, but it is also true of the second Psalm of each of the other books. (Psa. 2; Psa. 43; Psa. 74; Psa. 91 (whole); Psa. 108.

4. The same significance is seen of number two of the New Testament. Wherever there are two epistles, the second has some special reference to an opposite. In 2 Cor. there is a marked emphasis on the power of flesh, 2:11; 11:14; 12:7. In 2 Thess. we have the revelation of the man of sin. In 2 Tim. we see the ecclesia in ruin contrasted to 1 Tim. where we see it in its rule. In 2 Pet. we have the coming apostacy foretold and described. In 2' John we have the antichrist mentioned.
5. The two foundations, Matt. 7:24-27; the two goats, Lev. 16:7; the two birds, Lev. 14:4-7; the two opinions, 1 Kings 18:21; the two masters, Matt. 6:24; the two commandments, Matt. 22:40; the two debtors, Luke 7:41; the two covenants, Gal. 4:24; the two men, Luke 18:10; the two sons, Matt. 21:28; the two Adams, 1 Cor. 15; Cain and Abel - Acts 18:26; Jude 11. Abraham and Lot; Isaac and Ishmael; Jacob and Esau; the two thieves (note the contrast in each of the above cases).

Warning—Those on the right hand and the left.

- I. In number three we have our first geometrical figure. The first time we can enclose an area. Three therefore, stands for that which is solid, real, substantial, complete and entire; divine perfection. As we go through the Bible we will see that all things that are specially complete are stamped with this number three.
- A. Three is the first of four perfect numbers; the others being 7, the number of the covenant or spiritual perfection; 10, the number of ordinal perfection such as the 10 commandments and finally 12, the number of governmental perfection. A very interesting exercise is to examine the combined value, i.e. $3 \times 7 \times 10 \times 12 = 2520$. The seven times of Daniel: $7 \times 360 = 2520$, the period of Gentile times.
- B. Listed below we have given just a few of the many occurrences of the pattern of three. See how many more you can find in your daily Bible readings.
1. God's attributes are three: Omniscience, Omnipresence, and Omnipotence.
 2. There are three great divisions completing time: past, present, future.
 3. Thought, word and deed complete the sum of human capability.
 4. In our world of matter we have mineral, vegetable and animal.
 5. Three measures of meal were required in the great meal offering for it represented that perfection of service God desired from His people.
 6. Three was the special measure for the cleansing of the leper, Num. 15:9.
 7. The third book of the Bible is Leviticus, the book in which we learn what true worship is. In Genesis we have the beginning of all things, in Exodus we have the oppressor and the deliverer. In Leviticus (#3) we have the spirit prescribing, ordering and empowering them for divine worship.
- C. Now notice how prominently number three figures in the life of Jesus.
1. Genesis 1:13, it was the third day on which the earth was caused to rise up out of the water, symbolical of Jesus' resurrection.
 2. It was on the third day that Jesus rose from the dead, also Jonah, (Jonah 1:17). See Matt. 12:39,40; Luke 11:29.
 3. It was the third day that Jesus was perfected, Luke 13:32.
 4. It was at the third hour he was crucified and it was for three hours (from the 6th to the 9th) that darkness covered the earth.
 5. The spirit, water and the blood are the divinely perfect witness to the grace of God on earth, 1 John 5:7.
 6. The three years of his seeking fruit testifies to the completeness of Israel's favor, Luke 13:7.
 7. His threefold "it is written" shows that the word of God is the perfection of all ministry, Matt. 4.
 8. The divine testimony concerning him was complete in the threefold voice from heaven: Matt. 3:17, baptism; Matt. 17:5, transfiguration; John 12:28, Jesus' prayer to God.

9. Jesus raised three persons from the dead.
 10. The inscriptions on the cross were in three languages, showing the completeness of his rejection by man.
 11. The perfection of his office is shown in his being prophet, priest and king.
 12. The divine completeness of the shepherd phase of his life is seen in his revelation as:
 - a. The good shepherd in death, John 10:14
 - b. The great shepherd in resurrection, Heb. 13:20
 - c. The chief shepherd in his second coming, 1 Peter 4:5.
 13. Three appearings are needed to make his mission complete.
 - a. He hath appeared in the end of the age to put away sin, and bear the sins of many, Heb. 9:26,28
 - b. Now to appear in the presence of God for us, Heb. 9:24
 - c. He shall appear the second time without sin unto salvation, Heb. 9:28.
- D. God employs number three extensively in regards to Israel as our example from the time of Abraham.
1. The perfection of the covenant God made with Abraham is seen in the choice of the three animals each three years of age, the heifer, the she goat, and the ram. These, together with the two birds (the dove and the pigeon) made five, the number of grace which of course is the very nucleus of the covenants of promise.
 2. Exodus 5:3, "The three days' journey" into the wilderness marked the complete separation with which God would separate His people from Egypt then and from the world now.
 3. The spies brought three things which testified to the divinely perfect goodness of the land: grapes; figs; pomegranates, Numbers 13:23.
 4. At the giving of the law, Israel said three times "All that the Lord hath spoken we will do." (Ex. 19:8; 24:3,7) Marking the completeness of the covenant making on the part of Israel.
 5. Ahiman, Sheshai and Talmi were the three children of Anak who marked the completeness of the giant power of the enemy that controlled the promised land to which the spies were sent, Numbers 13:22.
 6. The Jordan was divided three times, emphasizing the perfection of the divine miracle.
 - a. Joshua 4:2, by Joshua (and the ark).
 - b. 2 Kings 2:8, by Elijah.
 - c. 2 Kings 2:14, by Elisha.
 7. The three day search for Elijah was conclusive testimony that he could not be found, 2 Kings 2:17.
 8. The temple is marked by three parts: the court; the Holy place; the sanctuary. The temple had three chambers round about: the brazen sea or laver held three thousand baths, 1 Kings 7:24. It was supported by twelve oxen (3 x 4) three looking north, three looking west, three looking south, three looking east. This order in naming the 4 points of the compass occurs nowhere else. It is the same in both accounts

of Kings and Chronicles. (See 1 Kings 7:25; 2 Chron. 4:4). It is extremely interesting to note that this was the exact order in which the gospel was to afterwards be preached throughout the world.

- a. It was first preached in the north (Samaria, Damascus, Antioch).
 - b. Then in the west (Caesarea, Joppa, Cyprus, Corinth, Rome).
 - c. Then in the south (Alexandria and Egypt).
 - d. Then in the east (Mesopotamia, Babylon, Persia, India).
9. The three great feasts of Israel: unleavened bread (passover); weeks; Tabernacles--descriptive of the entire Christian life, Deut. 16:16.
- E. Note how Yahweh uses this number to emphasize great Bible truths.
1. The sheet was let down three times to Peter showing the fulness of the testimony pertaining to the admission of the Gentiles, Acts 10:16.
 2. The Old Testament was complete in its threefold division:
 - a. The law
 - b. The prophets
 - c. The Psalms, Luke 24:44.
 3. Completeness of apostacy, Jude 11:
 - a. The way of Cain
 - b. The error of Balaam
 - c. The gainsaying of Korah.
 4. Completeness of divine judgment, Dan. 6:25-28
 - a. Mene—God hath numbered thy kingdom and finished it.
 - b. Tekel—Thou art weighed in the balances and found wanting.
 - c. Peres—Thy kingdom is divided and given to the Medes and Persians.
 5. The three gifts of grace, (repeated five times—the number of mercy):
 - a. Faith
 - b. Hope
 - c. Love
 6. The threefold nature of man: spirit; soul; body (1 Thess. 5:23).
 7. Three things predicted of God:
 - a. God is love, 1 John 4:8,16. We are therefore to walk in love, Eph. 5:2.
 - b. God is Spirit, John 4:24; R.V. margin—we are exhorted to "walk in the spirit," Gal. 5:16.
 - c. God is light, 1 John 1:5; we are to "walk in the light," Eph. 5:8.
- F. We have many prominent people of scripture listed in threes.
- | | |
|----------------------------|--------------------------------|
| 1. Shem, Ham, Japheth | 5. Noah, Daniel, Job |
| 2. Abraham, Isaac, Jacob | 6. Shadrach, Meshach, Abednego |
| 3. Gershon, Kohath, Merari | 7. Peter, James, John |
| 4. Saul, David, Solomon | |
- G. The complete record of man's fall and redemption revolves around number 3. (Evidenced in the temptation in the garden of Eden; also in Christ's temptation in the wilderness): the lust of the flesh; the lust of the eyes; the pride of life.

1. The threefold corruption of God's word: by taking from; by adding to; by altering.
 - a. God had said "Of every tree of the garden thou mayest freely eat," Gen. 2:16. In repeating this, Eve omitted the word "freely" (3:2) making God less bountiful than He was.
 - b. God had said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it." (Gen. 2:7) In repeating this Eve added the words "neither shall ye touch it," (3:3), making God more severe than He was.
 - c. God had said, "Thou shalt surely die," (Gen. 3:17). In repeating this Eve altered it to "lest ye die," (3:3), thus weakening the certainty of the divine threat into a contingency.
 2. It is interesting to note how Jesus overcame with the definite statement three times, "it is written." Flesh had said "if thou be the son of God" (Matt. 4:3). The voice from heaven had just declared "This is my beloved son" (Matt. 3:17).
 3. God gave the command "ask of me" to three people: to Solomon, 1 Kings 3:5; to Ahaz, Isa. 7:11; to the Messiah, Psalms 2:9.
- H. The inspired word refers to a multitude of triads and in each case they speak of divine perfection. For instance in Revelation chapter 1:
- v. 1, the revelation is: divinely given; divinely sent; divinely signified.
 - v. 2, John bare record of: the divine word of God; the divine witness (the testimony of Jesus Christ); the divine vision (all things that he saw).
 - v. 3, the divine blessing on: the reader; the hearer; the keeper of this record.
 - v. 4, 8, the divine being: which was; which is; which is to come.
 - v. 5, the coming Lord is presented as: the divine prophet (the faithful witness); the divine priest (the first begotten from the dead); the divine king (the prince of the kings of the earth).
 - v. 5, 6, his people are divinely: loved; cleansed; crowned.
 - v. 17, 18, Jesus is presented as: the first and the last; the dead and the living one; the omnipotent one.
 - v. 19, the divine revelation: the things which thou hast seen; the things which are; the things which shall be hereafter.
- I. The basis of our entrance into the kingdom of God—as we are told to walk worthy three times:
1. Of our vocation, Eph. 4:1
 2. Of our Lord, Col. 1:10
 3. Of God, 1 Thess. 2:12
- J. Last of all we have the threefold combinations of numbers. Whenever we have three numbers together it represents the ultimate of what that number signifies.
1. 444—number 4 refers to the creative works of God. 444 = numerical value of Damascus, the oldest city of the world.
 2. 666—six is the number of man. 666—man of sin. Numerical value of the Pope.
 3. 888—eight is the number of immortality. 888 is the numerical value of Jesus.

- I. Four always denotes the creative works of God. It is the world number and especially the city number.
- A. The fourth day saw the material creation finished. The fifth and sixth days were only the furnishing and peopling of the earth with living creatures.
 - B. There are four great elements.
 - 1. Earth
 - 2. Air
 - 3. Fire
 - 4. Water
 - C. There are four regions of the earth.
 - 1. North
 - 2. South
 - 3. East
 - 4. West
 - D. There are four divisions of the day.
 - 1. Morning
 - 2. Noon
 - 3. Evening
 - 4. Midnight
(See Mark 13:35 - we are never to put off his coming in our minds until tomorrow morning.)
 - E. There are four seasons of the year.
 - 1. Spring
 - 2. Summer
 - 3. Autumn
 - 4. Winter
 - F. There were four rivers in the garden in Eden.
 - 1. Pison
 - 2. Gihon
 - 3. Hiddekel
 - 4. Euphrates
 - G. Four heads of animal creation. (Note that these were the standards of the four divisions of Israel: Judah, Reuben, Ephraim and Dan.)
 - 1. Lion of wild beasts
 - 2. The ox of tame beasts
 - 3. The eagle of birds
 - 4. Man the head of all
 - H. Four is the first square number
- II. The fourfold division of mankind—Genesis 10.
- A. Lands, tongues, families, nations—verse 5.
 - B. Families, tongues, countries, nations—verse 20.
 - C. Families, tongues, lands, nations—verse 31.
 - 1. See also Rev. 5:9; 7:9; 10:11; 11:9; R.V. 13:7; 14:6; 17:15.
 - 2. Three in Genesis; seven in Revelation = ten—the number of ordinal perfection.

D. Four great world powers.

1. Babylon—Dan. 2, gold; Dan. 7, lion
2. Medo-Persia—Dan 2, silver; Dan. 7, bear
3. Greece—Dan. 2, brass; Dan. 7, leopard
4. Rome—Dan. 2, iron; Dan. 7, great and dreadful beast.

E. Fourth book is Numbers.

1. Tells of Meribah and striving (20:13).
2. Records the history of murmurings, rebellions and wanderings.

F. The fourth book of the Psalms, 90-106, the illustrations and metaphors are drawn from the earth.

G. The fourth Psalm of the first book of Psalms has to do with the earth. It tells how there is nothing satisfying in it—that apart from God there can be no real prosperity in the earth.

H. Notice too—the fourth Psalm of the second book 45, the fourth of the third book 76, the fourth of the fourth book 93, the fourth of the fifth book 110—all tell of the dominion in the earth and they speak of the coming reign of earth's rightful king and Lord.

1. The fourth commandment is the first that refers to the earth.
2. The fourth clause of the Lord's prayer is the first that mentions the earth.

III. Four contrasted with seven. Seven—spiritual perfection. Deals with heavenly things in contrast to the earth.

- A. Sevenfold blessing of Rev. 5:12: power, riches, wisdom, strength, honour, glory and blessing.
- B. Fourfold blessing of earthly beings, Rev. 5:13: blessing, honour, glory, and power.

IV. Number four in relation to the life and death of Christ, Psalm 40:6.

- A. These four offerings were necessary to set forth the four aspects of the Lord's death. No one offering could do all this.
- B. The sin offering was offered for four classes of individuals.
 1. The priest, Lev. 4:3
 2. The ruler, Lev. 4:22
 3. The common person, Lev. 4:27
 4. The whole congregation, Lev. 4:13
- C. Four gospels are required to set forth the different aspects of the Lord's life on earth.

V. The Tabernacle

- A. There were four materials used in the tabernacle: gold, silver, brass, wood.

- B. There were four coverings: goat's hair, ram's skins, badger's skins, fine linen.
- C. There were four ornamentations on the curtains: blue, purple, scarlet, pattern of the Cherubim.
- D. The priests and Levites were of four orders of persons:
 - 1. Aaron and his sons (Aaronites)
 - 2. Gershon and his sons
 - 3. Kohath and his sons
 - 4. Merari and his sons (Levites).

VI. Under the law of Moses.

- A. The manna has a fourfold description:
 - 1. Small
 - 2. White
 - 3. Round
 - 4. Sweet
- B. Four prohibited or unclean animals:
 - 1. Camel
 - 2. Hair
 - 3. Coney
 - 4. Swine
- C. Four houses of God.
 - 1. Tabernacle
 - 2. Solomon
 - 3. Spiritual house (i.e. our body, 1 Cor. 3:16,17)
 - 4. Ezekiel's temple
- D. Solomon built four houses:
 - 1. His own house, 1 Kings 7:1
 - 2. The house of the forest of Lebanon, verse 2
 - 3. The house for Pharaoh's daughter, verse 8
 - 4. The house of the Lord, 1 Kings 6:37

V. General

- A. God's four sore judgments in the earth, Ezek. 14:21:
 - 1. The sword
 - 2. The famine
 - 3. Pestilence
 - 4. The noisome beast
 (Note three in-animate - 1 animate).
- B. Four judgments are pronounced in Jeremiah 15:3:
 - 1. Dogs
 - 2. Fowls
 - 3. Beasts
 - 4. Sword
 (Note that the order is reverses: 1 in-animate - 3 animate).

- C. The body is sown and raised in four ways, 1 Cor. 15:42-44:
1. Sown in corruption - raised in incorruption
 2. Sown in dishonor - raised in glory
 3. Sown in weakness - raised in power
 4. Sown a natural body - raised a spiritual body
- D. In the parable of the sower, Matt. 13, there are four kinds of soil or conditions:
1. The wayside
 2. The stony ground
 3. The thorns
 4. The prepared
- E. In the lost son's welcome there are four salient features (Luke 15):
1. The robe
 2. The ring
 3. The shoes
 4. The kiss
- F. The seventy went forth with a four-fold prohibition (Luke 10:4):
1. Carry no purse
 2. Carry no scrip
 3. Carry no shoes
 4. Salute no man by the way
- G. God's four-fold witness in the earth in the days of the apostles, Heb. 2:4:
1. Signs
 2. Wonders
 3. Miracles
 4. Gifts of the Holy Spirit
- H. Four of persons:
1. The four of the book of Job: Eliphaz, Bildad, Zophar, Elihu.
 2. The children of Lamech: Jubal, Jabal, Tubal Cain, Naamah (daughter).
 3. The four bound with brass: Samson, Jud. 16:21; Jehoiachim, 2 Chron. 36:6; Zedekiah, 2 Kings 25:7; Manasseh, 2 Chron. 33:11.
 4. The four whose names were changed: Abram, Gen. 27:5; Sarai, Gen. 27:15; Jacob, Gen. 35:10; 32:28; Pashur, Jer. 20:3.
 5. Four prophetesses of the Old Testament: Miriam, Ex. 15:20; Deborah, Jud. 4:4; Huldah, 2 Kings 22:14; Noadiah, Neh. 6:14.
 6. Four "children" of the book of Daniel: Shadrach; Meshach; Abednego; Daniel.
one like unto
 7. Four in the furnace: Shadrach; Meshach; Abednego; the Son of God.
 8. Four kings of Daniel: Nebuchadnezzar, Dan. ch. 1-4; Belshazzar, ch. 5; ch. 3; Darius the Median, ch. 6; Cyrus the Persian, ch. 6:28; 10:1.
 9. The four women in the Lord's genealogy: Tamar, Gen. 38:27; Matt. 1:3; Rahab, Ruth 4:20; Matt. 1:5; wife of Uriah, 2 Sam. 12:24; Matt. 1:6.
- I. Four titles for sin: the dragon (rebellious and apostate); the old serpent (seductive); the devil (false accuser); satan (adversary).
- J. Four-fold witness to show nature's inability to find wisdom, Job 28:7,8: the fowl; the vulture's eye; the lion's whelps; the fierce lion.

- K. Four things little and wise, Prov. 30:24-28: the ant; the coney; the locust; the spider.
- L. The brazen altar which displayed divine judgment is four sided and had four horns—same with the golden altar of incense.
- M. The encampment was four square.
- N. The rainbow which speaks to us of the redemption of man is mentioned four times in the scripture, twice in the Old Testament (Gen. 9; Ezek. 1:28); twice in the New Testament (Rev. 4:3; 10:1).
- O. We have four descriptions of the fulness of material blessing in the earth described in Isa. 60:17:
 - 1. For brass I will bring gold
 - 2. For iron I will bring silver
 - 3. For wood I will bring brass
 - 4. For stones I will bring iron
- P. The sphere of suffering is four-fold:
 - 1. Troubled but not distressed
 - 2. Perplexed but not in despair
 - 3. Persecuted but not forsaken
 - 4. Cast down but not destroyed
- Q. The oldest city in the world is Damascus, and its numerical value in the Hebrew is 444.

VII. Four horns and four carpenters, Zech. 1:18-21:

- A. The four horns are indicative of the four universal empires of Daniel's prophecy. These are the horns which have scattered Judah, Israel and Jerusalem, v. 19.
- B. The four carpenters, v. 21—these are they who are to build after the destruction of the four horns. They are the brethren of the carpenter of Nazareth. He knew how to build wisely, whether houses or characters (Matt. 7:24). His brethren also have graduated in his school—wise builders upon the foundation of Jesus Christ. They are now being trained and prepared for the work of regeneration when the son of man returns to sit upon the throne of his glory, Matt. 19:28; 25:31.
- C. The four carpenters find their glorious counterpart in the four living creatures of Ezekiel's prophecy (Ezek. 1:4), whose noise is the noise of an host (v. 24) in whom was, is and will be the spirit of life (v. 20).
- D. The symbolism is reproduced in the apocalypse "four living ones, full of eyes before and behind," Rev. 4:6. By reference to Rev. 5:8-10, we can see that both in Ezekiel and Revelation, a multitude is indicated.
- E. Just as the four divisions of Israel (Judah, Reuben, Ephraim, Dan) represented the multitudinous nation of Israel—just so do these representations of number 4 in Ezekiel and Revelation represent the multitude of the redeemed (or spiritual Israel), gathered together from the four corners of the earth.

VIII. The four chariots, Zech. 6:1-8:

- A. The four chariots stand before the Lord of all the earth, v. 5. They are also described in this same verse as the four spirits of the heavens.
1. The book of the Revelation records John's vision of these heavenly armies led by the faithful and true witness who makes war in righteousness, Rev. 19:11-16.
- B. The chariots are spoken of by David as the vehicles of the cherubim, 1 Chron. 28:18. These are both the existing angels and those that are to come. The shepherd of Israel dwells between the cherubim, Psa. 80:1.
- C. The four chariots come out from between the two mountains of brass.
1. Mountains are kingdoms, Dan. 1:35; Jer. 51:25.
 2. The brass points to the brazen part of the image, i.e. Greece.
 3. It speaks of the dual phase of the image--king of the north; king of the south, of Dan. 11.
 4. The colors of the horses indicate the processes by which the judgment will be brought to bear upon the nations.
 - a) Red denotes warfare
 - b) Black, famine which follows in the steps of war
 - c) White tells of conquests and the righteousness of judgments
 - d) Grizzled (mixed color) "bay" (Strong's) i.e. the horses of the chariots represent the forces commanded by the saints. The colors represent the operations upon their enemies. They are not literal horses. See Hosea 1:7; Zech. 10:3; 10:5; Jer. 21:20; Hab. 3:8; Psa. 68:17.
 5. The reason for the different colors lies in the difference of the resistance in different parts of the world. Some will accept readily, while others will reject and resist.
 6. In contrast to Ethiopia who will stretch out her hands to God, Psa. 68:31; Rome will resist, Rev. 14.

NUMBER 5

I. Five in the Scripture is employed as the number of grace or mercy.

A. In Romans 3:24 we read, "Being justified freely by his grace..." The word here translated "freely," occurs again in John 10:25, and is translated "without a cause" (they hated me without a cause). Just as there was no cause for their hating Jesus, so there is no reason why God should ever justify us. We might then read Romans 3:24, "Being justified without a cause by his grace."

B. It was so with Abram. There was no special reason why God should have called him and chosen him. There was no cause why God should have made an unconditional covenant with him and his seed forever. It was purely in the mercy of God. It is only reasonable that number five should be profusely stamped upon this covenant from beginning to end.

1. Five sacrifices, Gen. 15:9: heifer; goat; ram; dove; pigeon.
2. God changed Abram's name to Abraham, Gen. 17:5; and He did so by inserting the fifth letter of the Hebrew alphabet (hey) and this fifth letter carried the numerical value of five.
3. It was at this time God revealed Himself as El Shaddai the strength of the mighty ones. (Able to supply all Abraham's need; able to meet all his necessities; able to do for him all that he required.
4. The same provision is made for those who come into covenant relationship with Him. We dwell under His mercy and love, 2 Cor. 6:17,18.

II. The fifth book of the Bible (Deuteronomy) magnifies the grace of God, and in it, special pains so to speak, are taken to emphasize the great fact that not for the sake of the people, but for God's own name sake had He called, chosen and blessed them. See Deut. 4:7,20,32,37; 8:11,17.

- A. The fifth book of Psalms sets forth this same great fact. Its first Psalm, (107), magnifies this and shows how "He sent his word and healed them" (V. 20), and again and again delivered them out of all their trouble.
- B. The fifth Psalm of the first book has special reference to God's favour or grace with which He encompasses His people, see Psa. 5:12.

III. The stone kingdom--will be the fifth kingdom succeeding and comprehending the the four great world powers, absorbing all earthly dominion, when the kingdoms of this world shall become the kingdom of our Lord and of his annointed, and he shall reign in glory and in grace.

- A. Israel came out of Egypt five in a rank (Ex. 13:8, margin). The point is that they went up in perfect weakness; helpless and defenseless.
- B. When David met Goliath he chose five smooth stones. They were significant of his own perfect weakness supplemented by Divine strength. He was stronger in this weakness than in all the armour of Saul. He used only one (God) not any of the four (earthly dominions).

- C. The promise of Lev. 26:8 says: "Five of you shall chase a thousand and a hundred of you shall put ten thousand to flight. It is the counterpart of Romans 8:31, "If God be for us who can be against us." Note that it does not say "Five shall chase a thousand," but "Five of you," five of those whom God has redeemed and delivered, and whom He will strengthen with His own might.
- D. In I Cor. 14:19 we read, "I had rather speak five words with the understanding, than ten thousand words in an unknown tongue. That is to say, a few words spoken in the fear of God, in human weakness, depending on Divine strength and blessing, will be able to accomplish that which God has purposed; while words without end shall be spoken in vain.

IV. Yahweh's demand to Pharaoh was five-fold in its nature because it was the expression of His grace in the deliverance of His people. It brought out five distinct objections from Pharaoh. Yahweh's demand sprang directly from His mercy. "God heard their groaning and God remembered His covenant with Abraham, Isaac and Jacob, and God looked upon the children of Israel, and God had respect unto them, " Ex. 2:24,25. This was not the covenant God afterwards made with them at Sinai, but it was the covenant he made with their fathers. A covenant of mercy stamped with five great facts.

- A. Yahweh and His word. Ex. 5:2, "Who is Yahweh that I should obey His voice."
- B. Yahweh and His people. Let my people go--to this Pharaoh objected (10:8), "Who are they that shall go." Pharaoh's reply (10:11) "Go now, ye that are men." In other words, God's people consist of His redeemed; and the enemy will be quite content for parents to go and serve God in the wilderness, provided they will leave their little ones behind in Egypt.
- C. Yahweh's demand--"Let my people go." No, said Pharaoh; "Go ye, sacrifice to your God in the land." (Ex. 8:25) Many today think they can worship God in Egypt, but Moses said, "It is not meet so to do," (8:26).
- D. Yahweh's feast--that they may hold a feast unto me. Pharaoh's objection (Ex. 10:24), "Go ye, serve the Lord; only let your flocks and your herds be stayed." How subtle was the opposition. But how perfect was Moses' reply (10:26), "We know not with what we must serve the Lord until we come thither." We cannot know God's will for us until we are on God's ground. Light for the second step will not be given until we have used the light given for the first.
- E. Yahweh's separation--in the wilderness. When Pharaoh objected to their going at all, and wished them to serve God "in the land," Moses insisted on a separation of "three days" journey into the wilderness (8:27). There must be a divinely perfect separation of the redeemed from Egypt and all its belongings.

But now Pharaoh's objection is more subtle, he said (8:28) "I will let you go, that ye may sacrifice to the Lord your God in the wilderness, only ye shall not go very far away." Oh how many yield to this temptation, and are always within easy reach of the world. Living within the border land, they are always open to the enemies enticements, and always in danger of his snares. Behold, here then, the perfection of grace manifested in the demand of Yahweh for those "whom he hath redeemed from the hand of the enemy (Psa. 107:2). Each of its five-fold parts was stoutly resisted by the enemy, but the grace of Yahweh is invincible.

V. The tabernacle had number five as its all-prevailing number; nearly every measurement was a multiple of five. Note: worship itself is all of grace. No one can worship except those who are sought and called of the Father, (John 4:23; Psa. 65:4).

A. The outer court was 100 cubits long and 50 cubits wide. On either side were 20 pillars, and along each end were 10 pillars, or 60 in all; that is 5 x 12 - or grace in governmental display before the world.

1. The pillars that held up the curtains were 5 cubits apart and five cubits high, and the whole of the outer curtain was divided into squares of 25 cubits (5 x 5). Each pair of pillars thus supported an area of 5 (square) cubits of fine white linen, thus witnessing to the perfect grace by which alone God's people can witness for Him before the world. Our own righteousness (the fine linen) is filthy rags (Isa. 64:6).

2. This righteousness is based on atonement. 5 x 5 was also the measurement of the brazen altar of burnt offering. This was the perfect answer of Christ to God's righteous requirements, and to what was required of man. (This brazen altar was only 3 cubits high, but this speaks to us of Divine completeness.)

3. The twenty boards on each side were held together by five bars passing through rings which were attached to them.

4. The entrance vails to the gate of the court were hung on five pillars. The entrance vails to the door of the tabernacle likewise hung on five pillars.

B. The holy anointing oil was composed of five parts for it was a revelation of pure grace. There were four spices and one was oil. (Ex. 30:23-25).

1. Myrrh, 500 shekels (5 x 100)

2. Sweet cinnamon, 250 shekels (5 x 50)

3. Sweet calamus, 250 shekels (5 x 50)

4. Cassia, 500 shekels, (5 x 100)

5. Olive oil, one hin.

C. The incense (symbolic of the prayers of the saints) was composed of five parts (Ex. 30:34).

1. "Stacte" meaning "to drop," hence a drop of aromatic gum

2. "Onycha" - "a shell"

3. "Galbanum" - "a fragrant gum"

4. "Frankincense" - "a bright burning gum"

5. The one, salt.

VI. The book of Leviticus is a book of worship. It pertains to the duties of the Levites (called out ones). Leviticus is the third book of the Bible. It comes to us stamped with the number of Divine perfection. The opening words: "And Yahweh spake."

A. "I am Yahweh" occurs 21 times (3 x 7)

"I am Yahweh your God" occurs 21 times (3 x 7)

"I Yahweh do" occurs twice, making a total of five (mercy).

VII. Words that occur five times:

1. "mat-tahn" - gift, a gift is of grace: Gen. 34:12; Num. 18:11; Prov. 18:16; 19:6; 21:14. It is noteworthy that wages (maskohreth) occurs four times, for wages are of the earth, earthy.
2. "nik-kah-yohn" - "innocency" Gen. 20:5; Psa. 26:6; Psa. 73:13; Hosea 8:5; Amos 4:6.
3. "parakleetos" - translated comforter four times in the Gospel of John 14:16,26; 15:26; 16:7, and advocate once in the Epistle 1 John 2:1.
4. Greek, "agalliasis," - "gladness" Luke 1:14; Acts 2:46; Heb. 1:9. Translated joy, Luke 1:44 and "exceeding joy" Jude 24.
5. Greek, "ado" - "to sing" Eph. 5:19; Col. 3:16; Rev. 5:9; 14:3; 15:3.
6. Greek, "anapausis" - "rest" Matt. 11:29; 12:43; Luke 11:24; Rev. 4:8; Rev. 14:11.
7. Greek, "asphalees" - "certainty" Acts 21:34; 22:30; 25:26; Phil. 3:1; Heb. 6:19.

VIII. Phrases which occur five times:

"bless the Lord O my soul" Psa. 103:1, 2, 23; Psa. 104:1, 35.

"whosoever hath, to him shall be given" Matt. 13:12; 25:29; Mark 4:25; Luke 8:18; 19:26.

NUMBER 6

- I. One of the great benefits we enjoy from the study of Bible numerology is to note the consistency which exists from Genesis to the Revelation. Just as we have seen the unbroken continuity of the numerical pattern from one to five, so we are going to experience the same phenomenon as we move forward, and it is now our privilege to look at number six which speaks to us of man.
- A. Let us begin the study of this number by looking at Revelation 13:16-18, *"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."*
- B. It is very important that we note the following facts and these facts cannot be challenged.
1. Rome was the last of the four universal empires of Daniel 2 and 7; and as such it represents the four kingdoms enumerated in these chapters. In other words, Rome is the composite representative of that styled by the prophet "the kingdom of men." Every Bible student knows that this composite had its beginning with Nimrod as recorded in Gen. 10:9-10. Every reputable Bible scholar will concur with the fact that Nimrod was the first real powerful offspring of the seed of the serpent and now we find great interest in the fact that this leader of Rome referred to in Rev. 13, is undeniably branded with not only number 6, but with that which indicates its complete identification, 666.
 2. The second point which is well worth considering is the fact that in the days of Jesus, the Romans did not use all the letters of their alphabet for numerical identification as did the Hebrews and Greeks. They used only six letters as we indicate in the following illustration. Again we remind you of Rev. 13:18.
 3. The old Assyrian Empire, the foundation stone so to speak, of the kingdom of men, lasted exactly 666 years before it was conquered by Babylon.
 4. Jerusalem was trodden down by Rome exactly 666 years from the battle of Actium B.C. 31 to the Saracen conquest in A.D. 636.
- C. It is no coincidence that there are three men spoken of in Scripture who are the avowed enemies of God and each one is branded with number six.
1. Goliath (1 Samuel 17:4-7). His height is six cubits. He had six pieces of armor. His spear head weighed 600 shekels of iron (iron, the metal of Rome, Dan. 2). Goliath's brothers had 6 fingers on each hand and six toes on each foot (2 Sam. 21:20).
 2. Nebuchadnezzar (the first universal ruler in Babylon, the first universal kingdom of men), set up an image for man to worship. This image was sixty cubits high (6 x 10), 6 cubits broad, and it was to be worshipped when the music was heard from six specified instruments, Dan. 3:1. Note: the numerical value of all the words describing the image in Dan. 3:1 is 4662 = 7 x 666.

3. Last, but by no means least we invite your close inspection of this outstanding fact that anyone may investigate for himself.

"Here is wisdom ('Here is scope for ingenuity' —Weymouth) let him that hath understanding count the number of the Beast, for it is the number of man, and his number is six hundred three score and six." Rev. 13:18

From the second century A.D. onwards, the interpretation "LATEINOS" has been given, because the numerical value of the letters add to 666. This identification was given by Irenæus, the disciple of Polycarp (born A.D. 70) who was contemporary with the apostle John.

L	A	T	E	I	N	O	S		
30	1	300	5	10	50	70	200	=	666

The official name or title of the popes is "Vicar of the Son of God" - 'Vicarius Filii Dei'

V	I	C	A	R	I	U	S	F	I	L	I	I	D	E	I		
5	1	100	0	0	1	5	0	0	1	50	1	1	500	0	1	=	666

The Hebrew word for this power is 'ROMIITH' - the Hebrew value being:

R	O	M	I	I	T	H		
200	6	40	10	10	400	=	666	

The official signature of the Pope is "DUX CLERI" which means "High or Chief Priest". Being Latin this adds to:

D	U	X	C	L	E	R	I		
500	5	10	100	50	0	0	1	=	666

Thus every time the Pope of Rome officially signs a document, he writes the Latin equivalent of the number 666.

How thankfully we should "Come out of her, (The MOTHER OF HARLOTS - Rev. 17:5) my people, that ye be not partakers of her sins, and that ye receive not of her plagues" - Rev. 18:4.

What an opposite there is in that letter "CHETH" - ח which would be the mark on the house of every Israelite, as they obeyed Exodus 12:7 marking the two side posts and upper door post of their houses.

Psalm 119 commences its section under "CHETH" at verse 57. It is a "fence" to which Peter refers in his first Epistle chapter one, verse 5, "...who are 'kept' ('guarded as by a fence') by the power of God through faith unto salvation..."

John 17, verses 11 and 12, the prayer of Jesus to his Father "I have 'kept' them..." May he continue so even until he comes...

D. Additional interesting facts concerning number six:

1. The children of Adonikam who returned from the captivity numbered 666, Ezra 2:13. Adonikam means "The land of the enemy."
2. The square of six is thirty six and this sum of all numbers from one through thirty six = 666.
3. 666 talents of gold were brought to Solomon in a year, 1 Kings 10:14.
4. Man was created on the sixth day.

5. Six days were appointed unto man for his labor.
 6. The sixth commandment relates to man's worst sin, i.e. murder.
 7. The sixth clause of the Lord's prayer speaks of sin.
 8. Cain's descendents are given only as far as the sixth generation.
- E. That which is connected with the curse upon man is punctuated with with number six. Time which measures the period of man's work is divided thus:

1 minute = 60 seconds	(6 x 10)
1 hour = 60 minutes	(6 x 10)
1 day = 12 hours	(2 x 6)
1 night = 12 hours	(2 x 6)
1 complete day = 24 hours	(4 x 6)

F. The serpent has six names:

1. "Saraph" from root "to burn" Isa. 14:29; Isa. 30:6; Num. 21:8
2. "Nachash" "a shining one" Gen. 3:1; Job 26:13
3. "Tsiph - Ohnee" "a small hissing serpent" Isa. 11:8; 59:5; Prov. 23:32 (translated viper)
4. "Ak-shoov" "to bend" Translated adderback, lie in wait, Psa. 140:3
5. "Ephah" Any poisonous serpent (translated both adder and viper)
6. "Tanneen" "A great serpent or dragon, meaning to stretch out or extend" Ex. 7:9,10,12.

- G. Six earthquakes are mentioned: Ex. 19:18;
 I Kings 19:11;
 Amos 1:1;
 Matt. 27:54;
 Matt. 28:2;
 Acts 16:26

NUMBER 7

- I. Seven is the number of spiritual perfection (God's seal or covenant number). It comes from the Hebrew "SAVAH" meaning to be full or satisfied—have enough of.
- II. If we were asked the question as to which of the numbers we thought was the most significant or the most important in this intriguing study, our answer without hesitation would be number seven. Before this particular section of our book is concluded, we feel you will wholeheartedly concur.
- III. When Dr. Ivan Panin (whom we have already mentioned) began to read the original Hebrew Scriptures, his great mathematical mind soon noticed a striking repetition of not only number seven, but also the multiples of this same number. The repetition was so consistent and frequent that the doctor concluded this pattern to be much more than just coincidence. To his utter amazement he found that every complete passage in both the original Hebrew and Greek, the pattern of seven stood out to the point that many single passages had as many as 70 to 100 features of number seven. He found that each passage is linked with its neighbor by the miracle of seven and that the same is true with each of the 66 books.
- IV. Before going into a detailed examination of individual verses let us take a cursory look at this miracle number.
 - A. First let us look at its significance in nature.
 1. The earth is 49 (7 x 7) times larger than the moon
 2. The moon takes 28 (4 x 7) days to circle the earth
 3. The human embryo is formed in 28 days (4 x 7)
 4. The gestation period of man is 280 (40 x 7) days
 5. Every cell in the human body is renewed every seven years
 6. The incubation period of every feathered fowl is in multiples of seven
 7. The gestation period of every form of animal life is in multiples of seven
 8. These are only a few, as the incident of seven in nature would fill volumes. Suffice it to say that number seven lives up to its Hebrew meaning i.e. full or complete.
 - B. When our Heavenly Father chose to write this book, He used two languages which have no numerals. Each letter of the alphabet has a numerical value and we direct your attention to the chart at the beginning of this book to ascertain the value of each letter. Having said that, I would also add that you must go to the original text for this pattern to work. A classic example of what I mean is illustrated in the fact that there are over 20,000 errors in the King James version alone which goes to show what happens when weak frail misguided man tampers with the Word of God and endeavors to substitute his personal ideas for those which are inspired.
- V. We now examine some of the conclusions reached by Dr. Panin, as he applies the miracle of seven to certain parts of Scripture. The first one we will consider is the opening of the New Testament: Matthew 1:1-17.
 - A. The genealogy of Jesus the Christ, going back to Abraham, is divided into three sets of 14 (2 x 7). Matthew 1:17: Abraham to David 14; David to Babylon 14; Babylon to Christ 14.

B. At this time we will only consider the first section of this particular passage, i.e. verses 1-11.

1. The vocabulary of this particular section is made up of 49 words (7 x 7). 28 of these words (4 x 7) begin with a vowel and the remaining 21 (3 x 7) with a consonant. Seven end with a vowel while 42 (6 x 7) end with a consonant.
2. These 49 words have 266 letters (38 x 7). The sum of these figures (266) is 14 (2 x 7)..
3. Of these 49 words, seven occur in more than one form. 42 (6 x 7) occur in one form only.
4. There are 42 nouns (6 x 7), leaving seven that are not nouns. Of the 42 nouns, 35 (7 x 5) are proper names while the other seven are common nouns.
5. The proper names occur exactly 63 (9 x 7) times. Of these 35 names, 28 (4 x 7) are male ancestors of our Lord. These names occur in all exactly 56 (8 x 7) times.
6. The names of three women occur in the passage and the total of Greek letters in their names is 14 (2 x 7).
7. Babylon is the only city mentioned and it has exactly seven Greek letters.

Dr. Panin using the basics of the law of chance arrived at the staggering conclusion that for this pattern of seven (which flows through this passage of scripture), simply to be by chance, is six hundred billion to one.

VI. We now look at one of the most important areas of scripture which is the account of the birth of Jesus: Matthew 1:18-25.

- A. The number of Greek words is exactly 161 (23 x 7). The numeric value of these is exactly 93,394 (13,342 x 7).
- B. The number of vocabulary words is exactly 77 (11 x 7). The numeric value of these 77 words is exactly 52,605 (7,515 x 7).
- C. There are six Greek words which are found nowhere else in Matthew and their numeric value is exactly 5,005 (715 x 7). These six Greek words have exactly 56 letters (8 x 7).
- D. The first two verses (18 and 19) form a natural division. They have exactly 42 words (6 x 7); leaving 119 (17 x 7).
- E. The last verse forms another natural division and has exactly 14 words (2 x 7); leaving 147 (3 x 7 x 7).
- F. The 161 words occur in 105 forms (15 x 7).
 1. The numeric value of these forms is exactly 65,429 (9,347 x 7).
 2. In these 105 forms there are exactly 35 verbs (5 x 7).
 3. There are exactly 7 proper names (7).
 4. The number of letters in these 7 names are 42 (6 x 7).
 5. There is one word "Emmanuel" used nowhere else in the New Testament, and its numeric value is 644 (92 x 7).
 6. The sum of 644 is 14 (2 x 7).

7. The number of forms exclusive to this passage by Matthew is 14 (2 x 7).
 8. Their numeric value is 8,715 (1,245 x 7).
- G. In speaking to Joseph, the angel uses exactly 28 of the 77 vocabulary words (4 x 7).
1. The numeric value of all the angel's words is exactly 21,042 (3,006 x 7).
 2. The angel uses exactly 35 forms (5 x 7). These 35 forms have exactly 168 letters (24 x 7).
 3. The numeric value of these letters is exactly 19,397 (2,771 x 7).
 4. The angel in using 28 of the vocabulary words leaves 49 (7 x 7).
 5. In using exactly 35 forms he leaves exactly 70 (10 x 7). The sum of the figures 70 is 7, and its factors are 7 + 2 + 5 = 14 (2 x 7).
- H. As Dr. Panin points out the possibility of this passage being by chance, in just the illustrations we have given, (which by no means exhausts its potential) stands at one in 200 odd quintillion, a number of 21 figures.

Listen again as we quote from Dr. Panin, "There is not a single paragraph in the gospel of Matthew that is not constructed in the same way as those already shown. It would have taken Matthew over one thousand years to have constructed the Gospel on these lines, had he not been guided by the inspiration of God, 2 Tim. 3:16; 2 Pet. 1:21."

- VII. Before leaving the New Testament in relation to number seven, let us look at the closing 12 verses in Mark's Gospel, a section of scripture that has been very much disputed. Does this section of scripture bear the seal of the Creator?
- A. There are 175 Greek words (25 x 7). Verses 9-11 form a separate division and have 35 words (5 x 7). Verses 7-18 have 105 Greek words (15 x 7). The last two verses have 35 words (5 x 7).
1. The number of forms is 133 (19 x 7). The sum of 133 = 7.
 2. Of these forms 112 occur once (16 x 7); 21 occur more than once (3 x 7)
 3. There are 98 vocabulary words (14 x 7).
 4. The number of letters in these vocabulary words is 553 (79 x 7)
 5. There are 294 vowels (42 x 7)
 6. There are 259 consonants (37 x 7)
 7. Of the 98 vocabulary words, Christ used 42 (6 x 7)
- B. There are at least 75 such features. Let us say here that the Apochrypha has no such designs at all.
- C. We will conclude this New Testament study with a look at Mark 1:1-8, dealing with the ministry of John the Baptist.
1. It contains 126 Greek words (18 x 7)
 2. There are 294 syllables (42 x 7)
 3. There are 77 vocabulary words (11 x 7)
 4. These 77 words have 427 letters (61 x 7)
 5. Of the 427 letters 224 are vowels (32 x 7)
 6. There are 203 consonants (29 x 7)
 7. John uses exactly 21 of the vocabulary words (3 x 7)
- D. Dr. Panin leaves us with another thought. For a mortal man without Divine help to accomplish such a task, it would take months for him to even choose his own words. But where would he be if, like in this last

example, he had to use unbroken, several phrases by two other writers being a quotation from the Old Testament? Surely we can see the truth of Peter's words, *"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."*
2 Pet. 1:21

VIII. Before concluding this brief summary of number seven, we would like to examine one more passage and this time from the Old Testament. Genesis 1:1: *"In the beginning God created the heaven and the earth."* Reader, reverently consider the following facts and tremble before the presence of Yahweh, the great God of heaven and earth.

A. In Genesis 1:1 there are exactly seven Hebrew words. These seven words have exactly 28 letters (4 x 7).

1. The three nouns: God, heaven, earth, have a total numeric value of 777 (111 x 7).
2. There is one Hebrew word "created" whose numeric value is exactly 203 (29 x 7).
3. The first three Hebrew words contain the subject and they have exactly 14 words (2 x 7).
4. The other four contain the objects with 14 letters (2 x 7).
5. The fourth and fifth words have exactly seven letters (7).
6. The fifth and sixth words have exactly seven letters (7).
7. The Hebrew words for the two objects, "the heaven and the earth," each have exactly 7 letters.
8. The value of the first, middle, and last letters in the verb "created" is 133 (19 x 7).
9. The numeric value of the first and last letters of the whole seven words is 1,393 (199 x 7).
10. The value of the first and last letters of the verse is 497 (71 x 7).
11. The value of the first and last letters of each of the words between is 896 (128 x 7).
12. The Hebrew particle "ETH" with the article "THE" is used twice and the numerical value = 406 (58 x 7).
13. The last letters of the first and last words = 490 (70 x 7).
14. In this miracle of Divine weaving of a pattern, among seven Hebrew words, we have over 30 combinations of seven.

B. Dr. Panin points out that the chances of coincidence for just the points we have mentioned is one in thirty three trillion, and we have only had a glimpse of what is hidden in these words.

IX. For your enjoyment we have listed just a few of the many interesting references to seven in the mathematically perfect word of God.

A. The food of Egypt is given in six items: Num. 11:5, fish, cucumbers, melons, leeks, onions, and garlick. In contrast the Divine provision for the land of Canaan is marked by number seven: Deut. 8:8, wheat, barley, vines, fig trees, pomegranates, olives and honey.

1. Israel's lovers are represented as giving to her six things (Hosea 2:5): bread, water, wool, flax, oil and drink; while in contrast in verses 8, 9, Yahweh offers His own precious gifts, seven in number: corn, wine, oil, silver, gold, wood, and flax.

2. The days of creation are 6 and 7. Six pertains to the flesh and the seventh is a day of rest—counterpart 6000 years of Gentile rule and 1000 years of Divine rule.
 3. The blessing that comes from the lips of the redeemed is seven-fold (Rev. 5:12), power, riches, wisdom, strength, honour, glory and blessing.
 4. The seven branch candlestick symbolized the fact that the light was the light of God's people in the world and that its source was Divine.
 5. For a child of God to be properly attired he must have six pieces of clothing, but all these must be tied together by prayer (Eph. 6:14-18)
 - a. The girdle of truth, John 14:6; 17:17
 - b. The breastplate of righteousness, Jer. 23:6; Phil. 3:9
 - c. The sandals of the gospel, Eph. 2:10
 - d. The shield of faith, Gen. 17:1; Rom. 13:14; Psa. 91:4
 - e. The helmet of salvation, Psa. 27:1
 - f. The sword of the spirit, Rev. 19:13
 - g. PRAYER.
- B. In the covenant Abraham made with Abimelech at Beersheba, (the well of the oath), the confirmation was made with seven ewe lambs.
1. The first statement in Gen. 1:1 concerning the first creation, is contained in seven words: "God created the heaven and the earth."
 2. Abraham's blessing was seven-fold (Gen. 12:2,3):
 - a. I will make of thee a great nation
 - b. And I will bless thee
 - c. And make thy name great
 - d. And thou shalt be a blessing
 - e. And I will bless them that bless thee
 - f. And curse him that curseth thee
 - g. And in thee shall all families of the earth be blessed.
- C. Yahweh's seven-fold covenant with Israel (Ex. 6:6-8):
1. I will bring you out from Egypt
 2. I will rid you of their bondage
 3. I will redeem you
 4. I will take you to me for a people
 5. I will be to you a God
 6. I will bring you in unto the land
 7. I will give it you.
- These seven were preceded by three (completeness), great truths (verses 4, 5):
1. I have established my covenant with them
 2. I have also heard their groaning
 3. I have remembered my covenant.
- D. There were seven sprinklings of blood on the day of atonement to mark the perfection of the accomplished atonement.
1. On the mercy seat, Lev. 16:14
 2. Before the mercy seat, Lev. 16:14
 3. Before the veil, Lev. 16:17

4. On the horns of the golden altar, Ex. 30:10
 5. On the horns of the brazen altar, Lev. 16:18
 6. Round about upon the altar, Lev. 16:19
 7. The blood that was left poured out at the foot of the brazen altar, Lev. 4:18.
- E. There are seven quotations in the New Testament from Psa. 69, thus marking its spiritual perfection.
1. Verse 4, quoted by our Master just after the institution of the supper, John 15:18-25
 2. Verse 9, again, concerning the Lord—his disciples remembered that it was written, John 2:13-17
 3. Verse 9, it is used to hold Jesus up as an example, Rom. 15:3
 4. Verse 21, fulfilled at the crucifixion, Matt. 27:34,38
 5. Verses 22 and 23, - Rom. 11:7-10
 6. Verses 24 and 27 - 1 Thess. 2:15,16
 7. Verses 25 and 27 - Matt. 23:29-38.
- F. Seven of Jesse's sons passed before Samuel (1 Sam. 16:10), to show that perfection of nature can yield nothing for God - the eighth was chosen (immortality).
- G. There were seven appearances of angels during the life of Jesus on earth:
1. To the shepherds, Luke 2:9
 2. To Joseph, Matt. 2:13
 3. To Joseph, Matt. 4:11
 4. After the temptation, Matt. 4:11
 5. In Gethsemane, Luke 22:43
 6. At the resurrection, Matt. 28:2
 7. At the ascension, Acts 1:10.
- H. There are seven things which spiritually defile, Matt. 15:19.
- I. The Revelation:
1. Seven messages to the churches
 2. Seven seals
 3. Seven trumpets
 4. Seven vials
 5. Seven thunders
 6. The mystery of God is completed in the seventh vial of the seventh trumpet of the seventh seal.
- J. The seven better things in Hebrews:
1. Testament, 7:22
 2. Promises, 8:6
 3. Substance, 10:34
 4. Hope, 7:19
 5. Sacrifices, 9:23
 6. Country, 11:16
 7. Resurrection, 11:35.
- K. The seven titles of Christ in Hebrews:
1. Heir of all things, 1:2
 2. Captain of our salvation, 2:10
 3. Apostle, 3:1

4. Author of salvation, 5:9
5. Forerunner, 6:20
6. High priest, 10:21
7. Author and finisher of our faith, 12:2.

L. The seven words of Jesus from the cross:

1. "Father forgive them for they know not what they do" Luke 23:34
2. "Verily I say unto thee today; thou shalt be with me in paradise," Luke 23:43
3. "Woman behold thy son...behold thy mother," John 19:26
4. "My God, my God, Why hast thou forsaken me," Matt. 27:46
5. "I thirst" John 19:28
6. "It is finished," John 19:30
7. "Father into thy hand I commend my spirit," Luke 23:46

M. A few additional facts concerning number seven:

1. The seventh man "from Adam" was not, for God took him, Gen. 5:24
2. The day of atonement was in the seventh month, Lev. 16:29
3. The clean beasts were taken into the ark by sevens, Gen. 7:2
4. Seven steps lead up to the temple in Ezekiel chapter 40
5. The Lord's prayer contains seven petitions
6. Seven washings are typical of our complete spiritual cleansing, 2 Kings 5:14.

- X. In conclusion let me say that you just can't take a verse out of its context and expect it to conform. You must use the entire section. A good example of this is found in John 11:25-26, from "I" to "age."

The Greek reads:

"egō eimi ē anastasis kai ē zōē o pisteuōn eis eme kan apothanē zēsetai. kai pas o zōn kai pisteuōn eis eme ou mē apothanē eis tou aiōna." (Diaglott; John 11:25-26, from "I" to "age".)

This section contains 28 words	4 x 7
The 28 words have 105 letters	15 x 7
of which 42 are consonants	6 x 7
and 63 are vowels	9 x 7
The first natural division has 14 words	2 x 7
of 56 letters	8 x 7
The second division has 14 words	2 x 7
of 49 letters	7 x 7

First and last words, egō, aiōna, total value: 1610 (230 x 7)

The odds for these features of "7" occurring by chance stand at 1 in 282,000,000, and these quoted by no means exhaust the passage if taken as a whole, as it should be.

- XI. How better can we conclude the study of this miracle number than to quote Romans 11:33-36,

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

- I. We now come to the all important number that speaks to us of immortality. In Hebrew, number eight comes from the root "SHAHMEYN" meaning "to make fat," or to "cover with fat," to "super abound."

As an introductory gem of intrigue we find the numerical value of Jesus = 888. Just as 666 speaks to us of the ultimate in that for which six stands, even the man of sin; so eight, the number of immortality represents the ultimate in the first begotten of the new creation.

This miracle of 888, however, does not end with the numerical value of Jesus. If we take the books of the New Testament with the exception of the Revelation, you will be thrilled with the fact that the name Jesus occurs exactly 888 times. If you would like to prove this for yourself we would suggest that you avail yourself of Strong's Concordance as this work is readily available for all to check. This shows that the name of Jesus is used 965 times, but asterisks show that the name has been mistranslated 76 times. These 76 times can be checked in the Comparative Concordance in the same volume, and there it will be seen that the 76 mistranslations should have been rendered, he, him, his, etc. If we subtract 76 from 965 we are left with a total of 889 (one to go). The extra one that should be eliminated and yet is still retained in both the A.V. and the R.S.V. is in Acts 7:45, and it should read Joshua. This leaves us with 888.

II. Now let us notice a few salient facts concerning number eight.

- A. Circumcision, (that which typifies the cutting off of flesh or mortality), was on the eighth day, pointing forward to the eight thousandth year, when death shall be swallowed up in victory.
- B. The feast of tabernacles, that which points forward to the great harvest of flesh was kept eight days: Lev. 23:39; cp. verses 34-36; Num. 29:39; Neh. 8:18.
- C. In 2 Chron. 6, there are eight appeals of Solomon for his prayer to be heard. Seven times, "hear thou from heaven" and once (v. 21) "hear thou from thy dwelling place from heaven." Notice also the parallel passage in 1 Kings 8.
- D. The steps in Ezekiel's temple tell us another interesting story. Seven led to the outer court: 40:22,26; and eight led from the outer to the inner, 40:31,34,37.
- E. Abraham's sons were eight in number. Seven were "born after the flesh," while one, the eighth, was by promise.
- F. The consecration of Aaron and his sons was on the eighth day after abiding at the door of the tabernacle of the congregation day and night seven days, Lev. 8:35; 9:1.

III. In Solomon's temple there were eight types of furniture while in the tabernacle there were seven.

Solomon's Temple (that which speaks of immortality)

- 1) Ark
- 2) Mercy seat
- 3) Altar of incense

The Tabernacle (that which speaks of mortality)

- 1) Ark
- 2) Mercy seat
- 3) Altar of incense

- | | |
|----------------------------|----------------------------|
| 4) Candlesticks | 4) Candlestick |
| 5) Shew Bread | 5) Shew Bread |
| 6) Altar of burnt offering | 6) Altar of burnt offering |
| 7) Lavers | 7) Laver |
| 8) Brasen Sea | |

- A. David who plays such an important roll in our quest for immortality was the eighth son of Jesse. Cp. 1 Sam. 16:10-11 and 1 Sam. 17:12.
- B. Eight souls were saved in the flood (2 Pet. 2:5), and the flood points to the cleansing of sin out of the earth.
- C. The firstborn was to be given to Yahweh on the eighth day, just as His firstborn of the new creation rose on the eighth day.
- D. There are eight recorded individual resurrections (other than the Lord and the saints): 3 in the Old Testament; 3 in the gospels; 2 in Acts 9; 20. The three in the Old Testament correspond to the three raised by our Lord.
1. The son of the widow of Zarepta, 1 Kings 17:17-25; and the widow of Nain, Luke 7:11-18.
 2. The child of a rich person—son of the woman of Shunem, 2 Kings 4:32-37; and the daughter of Jairus, Mark 5:35; Luke 8:49.
 3. A full grown man—after burial in Elisha's tomb, 2 Kings 13:20,21; Lazarus, John 11.

E. There are eight recorded miracles of Elijah

1. The shutting up of heaven: 1 Kings 17:1; James 5:17; Luke 4:25.
2. Multiplying the widows meal: 2 Kings 17:14-16.
3. Raising the widows son: 2 Kings 17:17-23.
4. Causing fire to come down from heaven: 1 Kings 18:37,38.
5. Causing rain to come down from heaven: 1 Kings 18:41-45.
6. Causing fire to come down from heaven: 2 Kings 1:10.
7. Causing fire to come down from heaven: 2 Kings 1:12.
8. Dividing the Jordan: 2 Kings 2:8.

IV. Every Bible student knows about Elisha's request. "Let a double portion of thy Spirit (Elijah's) be upon me" 2 Kings 2:9. Here is a miracle of Bible numerology for as we have just seen there were eight miracles in the life of Elijah, so now we have 16 (2 x 8) in the life of Elisha:

1. Dividing the Jordan, 2 Kings 2:4
2. Healing the waters: 2 Kings 2:21
3. Cursing the young men: 2 Kings 2:24
4. Procuring water for the three kings: 2 Kings 3:16-20
5. Multiplying the widow's oil: 2 Kings 4:1-7
6. Raising the widow's son: 2 Kings 4:37
7. Healing the deadly pottage: 2 Kings 4:38
8. Feeding the hundred men: 2 Kings 4:42-44

9. The healing of Naaman: 2 Kings 5:1-19
10. The smiting of Gehazi: 2 Kings 5:20-27
11. Causing the iron to swim: 2 Kings 6:1-7
12. Opening the eyes of his servant: 2 Kings 6:17
13. Smiting the Syrian army with blindness: 2 Kings 6:18
14. Restoring their sight: 2 Kings 6:20
15. Arresting the king's messenger: 2 Kings 6:30-33
16. Raising a dead man: 2 Kings 13:20-21.

V. A very interesting study is to look at the names of Noah, Shem, Ham and Japheth. Remove the name of Ham from this group and the numerical value is 888.

VI. The numerical value of Daniel, Azariah, Mishael, and Hananiah in the courts of Babylon is 888.

NUMBER 9

I. Number nine as used in the Bible is symbolic of finality or judgment. It is the last of the digits and possesses a peculiarity different from all the rest. This peculiarity consists in the fact that the sum of the digits which form its multiples always add up to nine. Note the following:

2 x 9 = 18	---	1 + 8 = 9
3 x 9 = 27	---	2 + 7 = 9
4 x 9 = 36	---	3 + 6 = 9
5 x 9 = 45	---	4 + 5 = 9
6 x 9 = 54	---	5 + 4 = 9
7 x 9 = 63	---	6 + 3 = 9
8 x 9 = 72	---	7 + 2 = 9
9 x 9 = 81	---	8 + 1 = 9
10 x 9 = 90	---	9 + 0 = 9

- A. The numerical value of the word "Dan" which means Judge is 54 (9 x 6).
- B. The sum of the 22 letters of the Hebrew alphabet is 4995 (5 x 999).
- C. The first contest (Gen. 14, that which is prophetic of Armageddon), is a battle between four kings and the five (4 + 5 = 9).
- D. There have been 27 sieges against Jerusalem (3 x 9).
- E. The judgments of God in Hag. 1:11 are enumerated in nine particulars:
1. Drought upon the land
 2. Upon the mountains
 3. Upon the new wine
 4. Upon the oil
 5. Upon that which the ground bringeth forth
 6. Upon men
 7. Upon the corn
 8. Upon cattle
 9. Upon the labour of men's hands.
- F. Nine gifts of the spirit, 1 Cor. 12:8-10
1. Word of wisdom
 2. Word of knowledge
 3. Faith
 4. Healing
 5. Working of miracles
 6. Prophecy
 7. Discerning of spirits
 8. Divers kinds of tongues
 9. Interpretation of tongues.

In concluding our study on number 9, we would like to quote from our brother in Christ, John Ryan of Sydney, Australia:

"It was the 9th year of the reign of Zedekiah that Nebuchadnezzar besieged Jerusalem, and it was the 9th day of the month that the famine prevailed. In Matthew 27:46, we read that the work of redemption was finalized in the 9th hour, when Jesus said, "It is finished..." The blood spilt, the life poured out, final, complete.

The transposed Greek word, "AMEN" has a value of 99. Jesus often used this word and it has been translated as "verily" in the New Testament. Actually, he uses the word exactly 99 times (and its value is 99); and in so doing, he is putting the seal of finality on his statements. When he says, Verily, verily, he is also saying 99,99, and so, mathematically he is saying, "This is final....there is no other way....there is no gainsaying this.

Unless a man partake of the blood of Christ, he shall not live, verily, verily. In conformation of this statement, the word "blood" also occurs exactly 99 times. We see, how in the Scripture, the tripling of a number confers upon that number an "absoluteness." Thus, the absolute personification of sin is contained in the number of the name of the man of sin—666. This absoluteness is further emphasized in the number of the name of the man who was the firstfruits of the resurrection—888. Following this line of thought, it will be seen, that the most absolutely FINAL statement ever made, must have a value of 999. The very first words of God's written statement to man are to be found in the first chapter of Genesis and they read, "*IN THE BEGINNING GOD*".

The numerical value of this profound statement, is exactly 999. Here, mathematically, is the complete and final answer to the Atheist, the Evolutionist, the Modernist or anyone else who may hold doubts that Almighty God is the Creator and Sustainer of all things and is a rewarder of them who do His will. This statement is final and God, the perfect mathematician, will tolerate no deviation from it. This statement, and its mathematical perfection, were "fact" before mere man knew that $1 + 1 = 2$.

In the light of these wonderful revelations, how vain is man and his "reasonings", how empty the theories of the Evolutionists, how stupid is the greatest scientific mind on earth, if it says, "there is no God." Indeed, the Scriptures contain mighty weapons to combat modern thinking, and what is more, these facts have existed in the written Word for over 2,000 years!"

- I. Number ten signifies the perfection of divine order. It implies that nothing is wanting; that the whole cycle is complete. It is the third perfect number.
- A. Noah completed the antedeluvian age in the tenth generation, Gen. chap. 5.
 - B. The ten commandments contain all that is necessary both as to their number and order.
 - C. The Lord's prayer is completed in ten clauses:
 - 1. God's sovereignty--"*Our Father who art in heaven*"
 - 2. Reverence due Him--"*Hallowed be thy name*"
 - 3. Revelation of God's kingdom--"*Thy kingdom come*"
 - 4. First mention of earth--"*Thy will be done on earth*"
 - 5. Merciful provision for our need--"*Give us this day our daily bread*"
 - 6. Treats of man's sin--"*Forgive us our debts as we forgive our debtors*"
 - 7. Pleading for spiritual guidance--"*Lead us not into temptation*"
 - 8. Pleading for deliverance--"*Deliver us from evil*"
 - 9. Sums up the divine glory--"*For thine is the kingdom, the power and the glory*"
 - 10. Completes the eternal cycles--"*For ever and ever, Amen*"
 - D. The tithe (one tenth) represented the whole of what was due from man to God.
 - E. The redemption money was ten gerahs. Ten gerahs was half a shekel, Ex. 30:12-16; Num. 3:47. Every male that was numbered over 20 years of age, must pay this sum and meet God's claim.
 - F. The ten plagues were representative of the complete circle of God's judgment on Egypt, Ex. 9:14 ("*I will send all my plagues*").
- II. Antichrist world power is comprised in the ten kingdoms, symbolized by the ten toes on the feet of the image of Nebuchadnezzar's dream (Dan. 2:41) and by the ten horns of the fourth beast of Daniel's vision, Dan. 7:7,20,24; Rev. 12:3; 13:1; 17:3,7,12.
- A. Ten nations imply the whole of the nations which are to be the scene of Abraham's covenant possessions, Gen. 15:19-21.
- III. Abraham's faith was proved by a completed cycle of ten trials:
- | | |
|------------------------------------|--|
| 1. His departure from Haran | 6. In his circumcision |
| 2. His flight to Egypt from famine | 7. In the second seizure of Sarah at Gerar |
| 3. In the seizure of Sarah | |
| 4. In his war to rescue lot | 8. In the expulsion of Ishmael |
| 5. In his taking Hagar | 9. In the expulsion of Hagar |
| | 10. In the offering of Isaac |
- IV. The ten rebellions of Israel in the wilderness (Num. 14:22) mark the completed series of Israel's perversities.
- A. There were 100 silver sockets which formed the foundation of the tabernacle (10 x 10) Ex. 38:27. These were made of silver and silver is significant of redemption-I Pet. 1:18,19; Ex. 30:12-16; Num. 3:47.
 - B. When David numbered the people (2 Sam. 24 and 1 Chron. 21) this payment was not made and God's claim was not met. Hence the judgment that followed.

C. Ten also completed the number of the curtains, Ex. 26:1

V. Fire came down from heaven ten times:

1. Gen. 19:24 - On Sodom
2. Lev. 9:24 - On the first offerings
3. Lev. 10:2 - On Nadab and Abihu
4. Num. 11:1 - On the murmurers at Taberah
5. Num. 16:35 - On Korah and his company
6. 1 Kings 18:38 - On Elijah's offering at Carmel
7. 2 Kings 1:10 - On Elijah's enemies
8. 2 Kings 1:12 - On Elijah's enemies
9. 1 Chron. 21:26 - On David's sacrifice
10. 2 Chron. 7:1 - On Solomon's sacrifice

VI. Ten times the people shouted for joy:

1. Lev. 9:24, when the fire from heaven consumed the first sacrifices
2. Josh. 6:20, at the taking of Jericho
3. 1 Sam. 4:5, when the ark was brought into the camp
4. 1 Sam. 10:24, when Saul was chosen king
5. 1 Sam. 17:20, when Israel went to fight the Philistines
6. 1 Sam. 17:52, when pursuing them
7. 2 Sam. 6:15 (1 Chron. 15:28), when the ark was brought back from the house of Obed-edom
8. 2 Chron. 13:15, when God smote Jeroboam before Abijah
9. 2 Chron. 15:14, when Asa and the people heard Oded's prophecy
10. Ezra 3:11, when the foundation of the second temple was laid.

VII. Ten virgins represent the whole of the called, faithful and unfaithful.

A. Ten persons in Scripture uttered the phrase "*I have sinned*", six individuals (man); four were on behalf of the nation ("we").

- | | |
|--|---|
| 1. Pharoah, Ex. 9:27; 10:16 | 6. Shimei, 2 Sam. 19:20 |
| 2. Balaam, Num. 22:34 | 7. Hezekiah, 2 Kings 18:14
(rendered "offended") |
| 3. Achan, Josh. 7:20 | 8. Job, 7:20 |
| 4. Saul, 1 Sam. 15:24,30; 26:21 | 9. Micah 7:9 |
| 5. David, 2 Sam. 12:13; 24:10,17;
1 Chron. 21:8,17; Psa. 41:4; 51:4 | 10. Nehemiah 1:6 |

B. There are ten words in Psalm 119 which complete the cycle of the divine description of His word. One or other of these ten words in every verse except 122; they are:

- | | |
|-----------------|------------------|
| 1. Way | 6. Word |
| 2. Testimony | 7. Law |
| 3. Precepts | 8. Judgment |
| 4. Commandments | 9. Righteousness |
| 5. Saying | 10. Statutes |

C. The tenth generation completed and represented the whole existence of the family or nation, see Deut. 23:3. The reason is given in verses 4 and 5, see also Neh. 13:1.

D. The unrighteous who shall not enter the kingdom of God are enumerated in ten classifications, 1 Cor. 6:9,10.

E. The security of the saints is set forth in a ten-fold enumeration, Rom. 8:38,39. (Note they are given in two divisions of five; the number of mercy).

VIII. The ten "I ams" of Jesus in the gospel of John:

1. I am the Bread of Life, 6:35
2. I am the Bread of Life which came down from heaven, 6:11
3. I am the Living Bread, 6:51
4. I am the Light of the world, 8:12
5. I am One that bear witness of myself, 8:18
6. I am the Door of the sheep, 10:7,9
7. I am the Good Shepherd, 10:14
8. I am the Resurrection and the Life, 14:6
9. I am the Way, the Truth, and the Life, 14:6
10. I am the True Vine, 15:1,5.

IX. Ten completes the perfect cycle of repeated names:

1. Abraham, Abraham, Genesis 22:11
2. Jacob, Jacob, Gen. 46:2
3. Moses, Moses, Ex. 3:4
4. Samuel, Samuel, 1 Sam. 3:10
5. Martha, Martha, Luke 10:41
6. Simon, Simon, Luke 22:31
7. Saul, Saul, Acts 9:4
8. Lord, Lord, Matt. 7:21,22; 25:11; Luke 6:46; 13:25
9. Eloi, Eloi, Mark 15:34; Matt. 27:46; Psa. 22:1
10. Jerusalem, Jerusalem, Matt. 23:37; Luke 13:34.

NUMBER 11

- I. Eleven--the number that marks disorder, disorganization, disintegration.
 - A. Dukes of Edom--Edom symbol of the flesh (disorder); eleven in number: Genesis 36:40-43.
 - B. Eleven sons of Jacob--one is not (Joseph) -- disorganization
 - C. Jehoiakim reigned eleven years when Nebuchadnezzar came up and began his disintegrating work on Jerusalem, 2 Kings 23:36; 2 Chron. 36:5,6. Same with Zedekiah, Jer. 39:2; 52:1.
 - D. Eleven apostles witness of disintegration, Acts 2:14.
 - E. Eleventh hour speaks of the turmoil just before Christ's coming, Matt. 20:6,9.

NUMBER 12

- I. Governmental perfection.
 - A. Twelve patriarchs from Seth to Noah.
Twelve patriarchs from Shem to Jacob.
 - B. Twelve tribes of Israel.
 - C. Twelve stones out of the Jordan.
 - D. Twelve spies.
 - E. Twelve stones in the breastplate.
 - F. Twelve apostles.
 - G. New Jerusalem (Rev. 21) Twelve gates, twelve angels, twelve foundations.
Measurement of New Jerusalem, 12,000 furlongs.
 - H. Jews reached the age of accountability at the age of 12.
 - I. Twelve legions of angels mark perfection of angelic powers, Matt. 26:53.
 - J. Twelve people anointed. Five priests and seven kings.

Aaron, Ex. 39	David, 1 Sam. 16:13
Nadab	Absalom, 2 Sam. 19:10
Abihu	Solomon, 1 Kings 1:39
Eleazar	Jehu, 2 Kings 9:6
Ithamar	Joash, 2 Kings 11:12
Saul, 1 Sam. 10:1	Jehoahaz, 2 Kings 23:30

NUMBER 13

- I. Number 13 carries a stigma and suspicion in our world today. There is not enough time and space to enumerate the multitudes of foolish precautions that are taken to avoid the use of this number. I personally feel it is quite interesting to note the fact that God uses this number to represent sin and rebellion. Listed below are a few examples.
- A. Ishmael was 13 years old when he was circumcised and the prophecy concerning him was that he would be a wild man. We see how truly this has been fulfilled in his offspring, the Arabs.
 - B. Solomon was seven years building the temple but 13 years building his own house.
 - C. Twenty kings of Judah (including Athaliah); seven were righteous rulers, while thirteen turned away from God.
 - D. In Genesis 14:4 we read of rebellion in the 13th year.
 - E. Dr. M. Mahan has shown that all the ungodly line are marked by thirteen in the numeric value of their names.
 - F. Dr. Bullinger has shown that the names of the kings of the ten tribes of Israel who forsook God are all marked with thirteen. This speaks of a Divine author who sees the end from the beginning.
 - G. In Genesis 10:25 we have the birth recorded of Joktan and this ancestor of a sinful and rebellious race of people has a life filled with number thirteen.
 - 1. He was 13th in the order of the children of Shem
 - 2. Joktan had 13 sons
 - 3. The numerical value of his name is 169 (13×13).
 - 4. The numerical value of his 13 sons is 2,756 = 212×13 .
 - 5. Hebrew "Klepton" (to steal), occurs exactly 13 times.
 - 6. Hebrew "Zume" (leaven) which always represents sin, occurs exactly 13 times, and its numerical value is 455 or 35×13 .
 - 7. Backsliding and hypocrite, each occur 13 times in the Old Testament.
 - 8. Everything pertaining to sin is saturated with thirteen.
 - a) Dragon occurs 13 times and has a numerical value of 975 = 75×13 .
 - b) Tempter has a numerical value of 1,053 = 81×13 .
 - c) Belial has a numerical value of 78 = 6×13 .
 - d) Murderer has a numerical value of 1,820 = 140×13 .
 - e) Serpent has a numerical value of 780 = 60×13 .
- II. An interesting illustration of number 13 is found in Rev. 12:9, *'That old serpent called the devil and satan.'* This phrase which is an epitome of the complete picture of sin has a numerical value of 2,197. This number is obtained by multiplying $13 \times 13 \times 13$.
- A. We conclude with 2 Peter 1:21, *"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."*

NUMBER 40

I. Period of probation, trial and chastisement.

A. Forty years of probation by trial.

1. Israel in the wilderness, Deut. 8:2-5; Psa. 95:10; Acts 13:18.
2. Moses' life divided into three periods of 40 years:
 - a) 40 years in courts of Pharaoh
 - b) 40 years in Midian
 - c) 40 years in delivering Israel
 - d) 40 years from crucifixion to destruction of Jerusalem.

B. Forty years of rule:

1. Othniel, Judges 3:11
2. Barak, Judges 5:31
3. Gideon, Judges 8:28
4. David, 2 Samuel 5:4
5. Solomon, 1 Kings 11:42
6. Jehoshaphat, 2 Kings 12:1
7. Joash, 2 Chronicles 24:1

C. Israel under judgment to the Philistines 40 years, Judges 13:1.

D. Israel under judgment to God 40 years, Numbers 14:34.

1. See also Eli, 1 Samuel 4:18; Saul, Acts 13:21; Moses, Acts 7:23,30; Ex. 24:18; Deut. 9:18,25; Elijah, 1 Kings 19:8; Nineveh, Jonah 3:4; Jesus, Acts 1:3.

NUMBER 70

II. Seven is the number of spiritual perfection. Ten is the number of ordinal perfection. $7 \times 10 = 70$, the number of perfect spiritual order.

A. Genesis chapter 10, 70 nations peopled the earth.

B. There were 70 souls of Genesis chapter 46:

1. Children of Leah, Genesis 33
2. Children of Leah's maid, Zilpah, chapter 16
3. The children of Rachel, chapter 14
4. The children of Rachel's maid, Bilhah, chapter 7

a) Total--70 Note: These seventy built up the nations or the house of Israel, Gen. 46:27; Ex. 1:5; Ruth 4:11.

C. Seventy elders furnished Israel's great tribunal which was afterwards called the Sanhedrin, Ex. 24:1; Numbers 11:16.

D. Seventy disciples were sent out by our Lord, Luke 10:1, 17.

E. Judah was in Babylonian captivity for 70 years.

F. Seventy weeks or seventy sevens were determined upon Jerusalem to complete its transgression and bring in everlasting righteousness, Dan. 9:24.

NUMBER 153

I. The number 153 stands for sons of God. The expression "sons of God" (Hebrew, "Beni Ha-Elohim") has the numerical value of 153. It is interesting to note that exactly 153 people received a direct blessing from Jesus the Christ.

1. The leper, Matt. 8:2
2. Centurion and servant, Matt. 8:5
3. The mother of Peter's wife, Matt. 8:14
4. Two possessed with devils, Matt. 8:18
5. Palsied man and bearers, Matt. 9:2; Mark 2:3
6. Jairus and his daughter, Matt. 9:18
7. Woman with issue of blood, Matt. 9:21
8. Blind man, Matt. 9:27
9. Dumb man, Matt. 9:32
10. Eleven apostles, Matt. 10:2
11. Man with withered hand, Matt. 12:10
12. Blind and dumb devil, Matt. 12:22
13. Brethren of the Lord, Matt. 13:55
14. Syrophoenician woman and daughter, Matt. 15:22
15. Lunatic child and father, Matt. 17:14
16. Blind men leaving Jericho, Matt. 20:30
17. Simon the leper, Matt. 26:6
18. Mary the sister of Lazarus, Matt. 26:7
19. Centurion, Matt. 27:54
20. Salome, mother of Zebedee's children, Matt. 27:56
21. Mary, mother of James and wife of Cleopas, Matt. 27:56
22. Mary Magdalene, Matt. 27:56
23. Joseph of Arimathea, Matt. 27:57
24. Man with an unclean spirit, Mark 1:23
25. Man deaf and dumb, Matt. 7:32
26. Blind man, Matt. 8:22
27. Son of the widow of Nain, Luke 7:12
28. A woman, a sinner, Luke 7:37
29. Joanna and Susanna, Luke 8:3-6
30. A disciple "follow me" Luke 9:59
31. The seventy disciples, Luke 10:1
32. Martha, Luke 10:38
33. Woman with infirmity, Luke 13:11
34. Man with dropsy, Luke 14:21
35. The ten lepers, Luke 17:12
36. The blind man (approaching Jericho) Luke 18:35
37. Zaccheus, Luke 19:2
38. Malchus (John 18:10), Luke 22:51
39. Penitent thief, Luke 23:43
40. Two disciples at Emmaus, Luke 24:13
41. Nicodemus, John 3:1
42. Woman of Samaria, John 4:4
43. Nobleman and sick son, John 4:46
44. Impotent man (Bethesda) John 5:1
45. Woman taken in adultery, John 8:11
46. Man born blind, John 9
47. Lazarus, John 11
48. Mary, mother of Jesus, John 19:25

TOTAL OF 153 PERSONS!

II. This is the great lesson of the 153 fishes (sons of God) caught in the gospel net.

CONCLUDING REMARKS

The total value of the Hebrew Alphabet is, 1,495; and a remarkable fact is bound up in this number.

To establish the years of the duration of the law of Moses, it is necessary to consider carefully, Paul's statement in Galatians 3:17. He says, in effect, that the "covenant" was "confirmed" and that the "law" came, 430 years after that event. If we can determine the date on which this covenant was confirmed, we would then know the date given as the commencement of the law.

Most chronologers give this date as A.M. 2083 which corresponds with Abram's 75th year and Genesis 12, where God made certain promises to him. However, these "promises" which were part of the "covenant" were not confirmed until Genesis 17, when Abram was nearly 100 years old. Not until the 17th chapter is Abram called Abraham and the covenant confirmed, and it is to this date that we must add the 430 years in order to establish the date of the commencement of the "law." The date is A.M. 2107, add to it the 430 years and we find that the date in which the law became operative was A.M. 2537. We know that the law terminated with the rending of the Vail of the Temple and this happened in the A.M. year, 4032. The duration of the law then, was exactly 1495 years—the EXACT value of the Hebrew Alphabet.

God revealed Himself to man in the Hebrew language, but only to Hebrews or Hebrew proselytes, until the time of Jesus. Near to the time determined for the law to terminate, Jesus, the light of the Gentiles was born and another language was chosen, that God may be revealed to those Gentiles. The new language was the Greek and the very first chapter of this new revelation begins with the account of the birth of Jesus. This momentous occasion took place in the A.M. year, 3999. The total value of the letters of this new language of revelation is EXACTLY 3999.

What a fantastic revelation this is. Who could have ordered this, but Almighty God. The mass of numerical evidence already presented has completely eliminated chance, or co-incidence and if these things are not emplanted in the scriptures by chance or co-incidence, they must have been placed there by DESIGN and if a design, then we must needs have a designer. The only one capable of such tremendous knowledge is that Mighty Mathematician—The Lord God.

We now conclude with a very profound statement from Dr. Ivan Panin.

"No mortal in 100 years could possibly have carried out the design found in a single book of the Bible if he devoted the entire 100 years to the task. It must be remembered that with each additional sentence the difficulty greatly increases, and owing to the limitations of human intellect, soon becomes hopeless."

Many capable scholars have set out to accomplish a similar pattern in secular writings and each in turn has failed. In contrast there is not a single chapter of the Bible that is not locked together with this pattern of seven. This interlocking from Genesis to Revelation is super proof that God alone is the author and every word can be relied upon with complete confidence. This fact is born out in the following quotations:

2 Timothy 3:16, *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."*

2 Peter 1:21, 'For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.'

Romans 11:33-36, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who have been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and to him, are all things: to whom be glory for ever. Amen.

Please note: It must be kept in mind that Bible numerology only applies to the original text of both Greek and Hebrew.