

**THAT YE MAY MARVEL
OR
THE SIGNIFICANCE OF
BIBLE NUMBERS**



BY

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INTRODUCTION

It is a distinct privilege and honor to write this word of introduction for my very good friend, G. E. Jones. Brother Jones is one of the greatest Bible expositors among Association Baptists. Through the years he has been very prolific with the pen. He is author of several books, all of which have been enthusiastically received by the public.

His latest book, "That Ye May Marvel," bids fair to be one of his best. This book deals with Bible numbers. He proves beyond doubt that he is master of the subject. He convinces the open-minded reader that these numbers are not just a happen-so, but rather behind them there is a Divine Purpose. This book will lead one to place a greater faith in the Bible and the great fundamental truths of the Bible. I have never read anything like it before.

It is my earnest prayer that this book will find its way into the lives of thousands. May it bless your life, dear reader, as it has blessed mine.

In His service,
Gerald D. Kellar, President,
Jacksonville College,
Jacksonville, Texas.

FOREWORD

Several months ago, upon the request of my son-in-law, Eld. J. N. Farish, I wrote a book on the tabernacle. That book led me into a study of the significance of some of the Bible numbers. Since that time I have taught several schools on the tabernacle. Many who have heard me have requested me to write a book on Bible numbers. This work has been undertaken in response to these requests. It was previously this writer's intention to put out a book on prophecy next, but, because of the way the study of numbers has opened up, and because of the urgent request of many of my friends, I am writing this book before undertaking the other.

It is not only this writer's intention in this work to show the significance of various numbers in the Bible and to make their application to various Bible truths, but he also desires to prove beyond a shadow of a doubt that the various books of the Bible were given by divine inspiration. He confidently believes that he has evidence of the Divine origin of the scriptures that no skeptic can successfully meet. Mathematics is an exact science, and one that changes not. Two and two made four thousands of years ago. They make four today and will forever more. I propose to show that various numbers stand for the same thing in one book as in every book in which they are found. Over fifty scriptures can be presented that connect the number FOUR with the first CREATION. These scriptures are found in such books as Genesis, Exodus, Numbers, 1st Chronicles, Psalms, Ezekiel, Daniel, Matthew, John, Acts, Romans, 1st Corinthians, Colossians, Jude, and Revelation. These books were written over a period of time extending through fifteen hundred years. The writers of the books of the Old Testament were dead long before those of the New Testament were born, yet they are in perfect agreement with one another as to the significance not only of the number FOUR, but of the other numbers which they use. They could not have formed a mutual agreement to palm off a deception on the world.

It is nowhere stated in so many words that THREE stands for the resurrection, FOUR for the first creation, FIVE for grace, EIGHT for the new birth. However, the reoccurrence of these various numbers in connection with these various doctrines is too frequent to be gainsaid. The association of these particular numbers with these particular doctrines in book after book cannot be accounted for except on the ground that these books were divinely inspired, and that the ONE who inspired the

various writers, both of the Old and New Testaments, purposed that these numbers should stand for these doctrines.

The agreement of both the Old and New Testaments on the significance of different numbers proves that the same God who inspired the writings of the Old Testament, or Jewish scriptures, also inspired the writings of the scriptures that were given to the churches of our Lord Jesus Christ.

Many have read the word of God for a life time and have never noticed the association of certain numbers with certain doctrines. This writer, who is now sixty-three years old, has been a student of the Bible for over forty years, but only recently has he seen any significance in any of the numbers except ONE, THREE and SEVEN. Yet all along there has been abundant evidence all through the Bible, had he learned to count the Bible as well as read it.

The reader is asked to examine the pages of this work carefully giving prayerful attention to the scriptures that shall be given. May the Holy Spirit lead you into a deeper appreciation of the most wonderful of all books: the word of God.

--1952

--G. E. JONES

THAT YE MAY MARVEL OR THE SIGNIFICANCE OF BIBLE NUMBERS PART ONE

THE BIBLE CLAIMS TO BE INSPIRED

It cannot be denied that the Bible claims to be an inspired book, (2nd 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." Again, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things," (Heb. 1:1-2). Again, "For the prophecy come not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2nd Pet. 1:21).

In various places our Lord Himself showed that He believed in the inspiration of the Old Testament scriptures. (The New Testament scriptures had not then been written). He said to the Jews, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," (John 5:38). Again, He said, "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall you believe My Words?" And again, "The scripture cannot be broken." (John 10:35). And in Luke 24:44 He said to His disciples, "These are the words which I spake unto you, that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me." After that it is said, "Then opened He their understanding, that they might understand the scriptures." (Luke 24:46).

These verses testify that our Lord Jesus Christ himself believed in the inspiration of the scriptures. Moses, who lived fifteen hundred years before Christ, could not have known and written of Christ beforehand, except by Divine inspiration. What man today can look fifteen hundred years into the future and tell about some great individual who shall come, his birth, his life,

his works, his death and resurrection? Paul, when before Festus and king Agrippa, said, "Having therefore obtained the help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people and unto the Gentiles." (Acts 26:22-23).

When our Lord said, "The scripture cannot be broken", He was testifying to the Divine inspiration of the same. They cannot be broken because they were inspired by the Spirit of God, who cannot lie.

When our Lord opened the understanding of His disciples that they might understand the scriptures, He showed that the sacred writings are of such a nature, that if a man would understand their import, then he must be given a spiritual understanding of the same.

Having seen that the various books and writers, and Jesus Christ himself believed in the inspiration of the writings of the Bible, let us examine the testimony of the Old Testament writers, Lev. 1:1 states, "And the Lord called unto Moses, and spake to him out of the tabernacle of the congregation, saying," etc. In Lev. 4:1; 6:1; 8:1; 12:1; 14:1; 17:1; 18:1; 19:1; 20:1; 22:1; 23:1; 23:1; 25:1; 27:1; it is said, "The Lord spake unto Moses saying, "etc." In some places it is said, "The Lord spake unto Moses and Aaron." Isa. 2:1 states, "The word which Isaiah, the son of Amoz, saw concerning Judah and Jerusalem." Jer. 1:1-3 says, "The words of Jeremiah, the son of Hilkiah, to whom the word of the Lord came in the days of Josiah, the son of Amon, the king of Judah It came also in the days of Jehoiakim, the son of Josiah." In Ezek. 1:3 it is stated, "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar." Hosea 1:1 says, "The word of the Lord came unto Hosea." And Joel 1:1 records, "The word of the Lord came unto Joel, the son of Pethuel." Throughout the book of Amos is the expression, "Thus saith the Lord."

The above scripture references give only a few of the many places where the writers of the Old Testament books claimed divine inspiration for themselves.

Jesus sanctioned their claim. His apostles and the writers of the New Testament books testified to the same. This much will certainly not be denied by anyone. The question is not, therefore, whether the Bible claims to be divinely inspired, but can that claim be proven true? The atheist and the infidel deny that claim. Were those men liars, deceivers and deceived, or were they proclaiming to men the truth when they claimed divine inspiration? Can such internal evidence of divine inspiration be found in their writings, such harmony and agreement between these men, most of whom never saw one another, as to prove beyond all controversy that the Bible is what it claims to be, a collection of books inspired by God? This is the task this writer has taken upon himself in this book on Bible numbers. He confidently believes that he has an array of facts and figures that no man can successfully refute. He asks the patience and close attention of the reader as he sets out upon this task.

Let me ask: Is it not reasonable to think that the great Creator of man would desire to reveal Himself unto His creatures, and to impart unto them a knowledge of His will and desire concerning them? What man, having many servants, would desire to keep those servants in ignorance of his existence, and in ignorance of his will concerning them and the duties they were to perform?

Does a great business concern leave the people to find out the best they can, each in his own way, about its existence? Must people attach themselves to this concern in any way they can? Must every man work for this enterprise in his own way? Can each make his own rules and regulations, all the time remaining in ignorance of the existence of such an enterprise, not knowing for whom he is working, why he is working, or how he is to work? It would be sheer folly for any enterprise to seek to pursue such a course. Any business, to succeed, would make known its existence, its purposes and desires. It would let the people know it wanted workers. It would make known what it wanted done and how it wanted it done. This being so then, is it not reasonable that God would want to make known unto His creatures His existence, what He wants them to do, and how He wants them to do it?

Paul said, "We are the offspring of God". (Acts 17:29). Would any earthly father desire to bring children into the world and keep those same children in ignorance as to his existence, and of his will concerning them? If not, then why would God desire to leave His offspring in ignorance of His existence and of His will concerning them? If the great Creator of the universe desired to reveal Himself to men is He not able to do so, and make known to them His will concerning them? Is the Creator of the universe so impotent that He is unable to communicate with His creatures and make Himself known unto them?

If then, God would desire to reveal Himself to his creatures, and if He is able to communicate with them and give them a revelation, has He not done so? In what book could one expect to find that revelation except in the Bible which hundreds of times over claims to be just such a revelation? Then, does it not behoove every man to diligently examine the claims of this book of all books, and not to lightly regard these claims, or to accept the half-baked ideas of its enemies? Will you not follow this writer as he goes into the internal evidence of the Book we call the Bible? Since it makes such a claim for itself, and since the things with which it deals, if true, are of so much importance, can any man afford not to diligently examine its claims?

PART TWO

INSPIRATION IS PROVED BY BIBLE NUMBERS

If the Bible is an inspired book as it claims to be, are not its numbers as well as its words inspired? One of its books is called "Numbers". It is not called by that name simply because it contains the numbering of the children of Israel, but because of the significance of the numbers used in it. Rev. 13:18 gives the clue, "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 three score and six." If then, the beast is to be identified by the use of numbers, and by counting, does not this number have a significance which is stamped with the mark of divine inspiration? If this number, six hundred sixty-six, has its significance, is it the only number in the Bible that has a significance? Can one not expect that others too, have their significance? Is one not to learn to count the Bible as well as read it?

The psalmist, speaking of the Lord, said, "He telleth the NUMBER of the stars; He calleth them all by their names. Great is our Lord, and of great power: His understanding is INFINITE." (Ps. 147:4-5). Then, in Isa. 40:25-26, God said, "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by NUMBER; He calleth them all by names, by the greatness of His might." Jesus said to His disciples, "The very hairs of your head are all NUMBERED." (Matt. 10:30).

Why are such numbers as SEVEN and TEN found so often in books of prophecy like Daniel and Revelation if they are without significance? Why is the number THREE associated so often with the resurrection of the body if it has no significance at all?

If the reader will follow this study he will be made to see that the Bible from beginning to end is built upon a vast system of numbers which is interwoven with the doctrines of the word of God. This will equip him with an armor that cannot be penetrated by all the fiery darts of modernism and infidelity.

NUMBER ONE

UNITY

ONE is the number in the Bible that stands for UNITY. UNITY is an important Bible doctrine. In John 17:20-21 Jesus prayed that His people be ONE. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be ONE; as thou, Father, art in me, and I in thee." For what else could Jesus have been praying except for the UNITY of His people when He prayed that they should be ONE?

Acts 4:32 reads, "And the multitude of them that believed were of ONE heart and of ONE soul." Here was a group of people who were not divided, but who were in UNITY, and of ONE accord.

In Eph. 4:1-6 the word UNITY is connected with the number ONE seven times over. "I therefore, the prisoner of the Lord, beseech you that you may walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the UNITY of the Spirit, in the bond of peace. There is ONE body, and ONE Spirit, even as ye are called in ONE hope of your calling; ONE Lord, ONE faith, ONE baptism, ONE God and Father of all."

There was a time when the Jews and Gentiles were separate, having little dealings with one another, and at enmity with one another. But in Christ this division is abolished and they are made ONE. "For He is our peace, who hath made both ONE, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of the twain (Jew and Gentile) ONE new man, so making peace." In Eph. 4:3 Paul admonished them to keep the UNITY of the Spirit, in the bond of peace." The grace of God abolished this division that was between the Jew and Gentile and brought about the UNITY of the Spirit in the bond of peace for those who believe. This was done when the two were made ONE in Christ.

It takes more than union to bring UNITY. Men have brought about a union of nations in the hope of bringing peace on the earth. But they have not

succeeded in bringing UNITY (Oneness) and peace. We can have, and do have, union and strife and war. But where there is UNITY there is peace.

Let me say here that Jesus prayed only for the UNITY of those who believe on Him. "Neither pray I for these alone, but for them also which shall BELIEVE on me through their word: that they (all who believe) may be ONE." This prayer can by no means be made to include all religious groups, regardless as to whether or not they believe on the Lord. It cannot apply to the unbelieving world. UNITY is possible only to those who have been saved by God's grace. This prayer of Jesus can by no means be made the basis for the amalgamation of all religious bodies without respect to what they may believe. In this same connection our Lord said, "For their sakes I sanctify myself, that they also might be sanctified THROUGH THE TRUTH." (V. 19). Therefore, the UNITY for which our Lord prayed must come THROUGH THE TRUTH, not by disregarding the truth. All else is a man-made union which can end only in confusion, strife, and disaster.

NUMBER TWO

DIVISION OR SEPARATION

TWO is the number that stands for DIVISION or SEPARATION. When those who have been ONE body are separated into TWO bodies there is a division of some kind. It may be a peaceful DIVISION, but it is DIVISION none the less. More often than not it is not a peaceful DIVISION.

Gen. 10:25 says, "And unto Eber were born TWO sons: the name of one was Peleg; for in his day was the earth DIVIDED; and his brother's name was Joktan. Why should this seemingly unimportant passage be in the word of God, if not to teach a truth? Here the number TWO is connected with DIVISION.

In the days of David and Solomon all the tribes of Israel were united into ONE nation. But after the days of Solomon they were divided into TWO nations. (1st Kings 12:1-7). But Ezekiel foretells a time coming when the

DIVISION will be abolished and the TWO shall become ONE nation again. "Thus saith the Lord God; Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them ONE nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more TWO nations, neither shall they be DIVIDED into TWO kingdoms any more at all". (Ezek. 37:21-23). Here the number TWO is again connected with DIVISION.

There was DIVISION between the first TWO sons who were born into the world, Cain and Abel. (Gen. 4:1-10). The same was true with Abraham's TWO sons, Ishmael and Isaac. (Gen. 21:8-13 and Gal. 4:28-29). The same was true with Isaac's TWO sons, Esau and Jacob. (Gen. 25:27-34 and 27:41-45).

In Matt. 6:24 Jesus said, "No man can serve TWO masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other." Here the number TWO is connected with a DIVIDED service and devotion, which Jesus says is impossible.

In James 1:8 it is said, "A double minded man is unstable in all his ways." A double minded person is DIVIDED within himself.

Before the death of Christ the Jews and Gentiles were TWO separate people. But for those who believe, the death of Christ abolished this DIVISION and made of the TWO one NEW MAN. "For He is our peace who hath made both (TWO-- Jew and Gentile) ONE, and hath broken down the middle wall of partition (DIVISION) between us: having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of the TWAIN (TWO) ONE new man, so making peace." (Eph. 2:14).

Jesus said that He came to bring DIVISION. "Suppose ye that I am come to bring peace on the earth? I tell you, Nay; but rather DIVISION; for from henceforth there shall be five in one house DIVIDED, three against two, and two against three." (Luke 12:51-52). Here is a household DIVIDED into TWO camps with three on one side and two on the other. Oftentimes households are seen DIVIDED because of the grace of God and the truth of God. The

truth of God DIVIDES because those blinded by Satan, the god of the world, will not receive the truth. There is nothing wrong with the truth of God or the grace of God, but there is something vitally wrong with those whom Satan deceives, and who will not receive the truth. There would be no DIVISION if they would break away from error and receive the truth. There are TWO opposing spirits in the world: the Spirit of Christ, and the spirit of the devil. All people are under the influence of one or the other of these TWO. Consequently, the DIVISION which this brings will continue as long as Satan's influence is among men. Not until he is bound and his influence is stopped for a thousand years can there be peace on earth. The first coming of Jesus did not bring peace, but DIVISION. And we need not expect peace until Christ comes the second time. At His second advent to the earth He will bring peace. Then the prophecy of the angels' song, "Glory to God in the highest, and on earth PEACE and good will toward men", will have its fulfillment. In the meantime, we may expect homes, families, communities and nations to be DIVIDED over the teachings of Christ.

Nominally, our nation is a Christian nation. It was founded on Christian principles, and many of its people still love those principles dearer than life. Their influence is still felt in our nation's policies, and their prayers avail in holding the nation back from openly denouncing God. Russia is openly a godless nation. Satan is using Russia to keep the people of the earth DIVIDED in this present crisis. In His own time God will punish the godless nation. (Ezek. 38:1 to 39:21).

The veil of the tabernacle DIVIDED between the holy place and the most holy place. "And the veil shall DIVIDE unto you between the holy place and the most holy." (Ex. 26:33).

The animals that Israel was permitted to eat had to be those with DIVIDED hoofs. "Whatever parteth the hoof, and is cloven footed, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless, these shall ye not eat of them that chew the cud, or of them that DIVIDE the hoof, as the camel, because he cheweth the cud, but DIVIDETH not the hoof; he is unclean unto you." (Lev. 11:3-8). Therefore one of the things that distinguish the clean animals from the unclean was the DIVIDING of the hoof into TWO parts. Another characteristic of the clean was the chewing of the

cud. Any animal that chews the cud must have a DIVIDED stomach. In these things God is teaching His people to distinguish between the clean and the unclean, the truth and error.

DIVISION and SEPARATION are again shown by number TWO in Luke 17:34-36. Here it is shown THREE times over. "I tell you, in that night there shall be TWO men in one bed; the one shall be taken and the other left. TWO women shall be grinding together; the one shall be taken and the other left. TWO men shall be in the field; the one shall be taken and the other left."

Omri's reign of twelve years was DIVIDED into TWO periods, of six years each. After reigning in Tirzah six years he bought the hill of Samaria for TWO talents of silver, and reigned in Samaria for six years. (1st Kings 16:23-24). Again the number TWO is found connected with DIVISION. This passage shall be quoted and used again under number SIX.

When Paul would show that the one who is justified by faith is separated from sin and the ways of the world he used the word "Baptized" TWICE. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin (death is a separation), live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (Rom. 6:1-3). This is a picture of the believer's separation from sin. This is the first place that baptism is mentioned in the Book of Romans. Not until Paul came to the question of how people saved by grace through faith should live, did he have use for the question of baptism. It is a declarative act that shows forth the believer's separation from sin.

There was DIVISION in the church at Corinth. (1st Cor. 1:10-13). In the same connection Paul mentioned baptism SIX times, vs. 13-17. The SECOND time he mentions baptism he names TWO whom he baptized: Crispus and Gaius. Later on he tells that he also baptized the household of Stephanus. Since TWO stands for DIVISION Paul did not mention Stephanus in the same statement with Crispus and Gaius. These TWO represent the DIVISION in that church.

Further on in this work all of the SIX times Paul mentions baptism will be considered,

NUMBER THREE

RESURRECTION AND THE TRINITY

THREE is the number that stands for the RESURRECTION of the body. Jesus said, "As Jonas was THREE days and THREE nights in the whale's belly; so shall the Son of man be THREE days and THREE nights in the heart of the earth." Matt. 12:40. In John 2:19 He said to the Jews, "Destroy this temple, and in THREE days I will raise it up." Verse 21 says He was speaking of the temple of His body. By this Jesus taught that His body would be raised from the dead after being dead for THREE days and THREE nights. Not only did Jesus teach that He would actually be raised from the dead after THREE days, but He also taught that the THREE days and THREE nights Jonah spent in the whale's belly was a type of His death and RESURRECTION. The book of Matthew, the book of John, and the book of Jonah are in agreement on the number THREE being associated with the RESURRECTION of the body.

Jesus, during His personal ministry, raised THREE people from the dead. He raised the son of the widow of Nain. (Luke 7:11-15). He raised the daughter of the ruler Jairus. (Luke 8:41-55). He raised Lazarus of Bethany. (John 11:43-44). When He raised Lazarus He spoke just THREE words: "LAZARUS, COME FORTH." (There are also THREE words here in the Greek language). These THREE are the only recorded cases of Jesus raising people from the dead during His personal ministry. Is this a mere coincidence? Did it just happen? Or did our Lord have a purpose in it all? Certainly many other people died in Palestine during His ministry of over THREE years. Why are only these THREE recorded, unless there is a significance to the number THREE?

There are also THREE recorded cases found in the Old Testament of people being raised from the dead. The first was that of the son of the widow of Zarephath. (1st Kings 17:9-24). This child was raised by the prophet Elijah. Verse 21 reads, "He (Elijah) stretched himself upon the child

THREE times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again." Why did Elijah stretch himself on the body of the child just THREE times, if not by inspiration? Was it not recorded for our learning? The next verse reveals that the child lived again.

The second case of a person being raised from the dead in the Old Testament is found in 2nd Kings 4:18-35. This time it was the prophet Elisha who raised from the dead the son of the Shunammite woman. In the 34th verse this is recorded, "And he (Elisha) went up, and lay upon the child and put (1) his mouth on the child's mouth, and (2) his eyes upon the child's eyes, and (3) his hands upon the child's hands: and he stretched himself upon the child; and the flesh of the child waxed warm." Later, the child sneezed seven times, and opened his eyes, v. 35. Why is it recorded that Elisha put (1) his mouth on the child's mouth, and (2) his eyes upon the child's eyes, and (3) his hands upon the child's hands? Is it not to show that the number THREE is the number that is associated with the bodily RESURRECTION?

The third and last case is found in 2nd Kings 13:21. There they cast the dead body into the sepulchre of Elisha and he revived. Why are there recorded THREE and only THREE cases of people being raised from the dead in the Old Testament? Why not only two, or why not four or five or more? Was not the Spirit of God leading in it? Was it accidental?

In this the Old Testament is in agreement on the number THREE being associated with the RESURRECTION. If God gave this by inspiration to the writers of the Old Testament He also gave it by inspiration to the writers of the New Testament.

In Gen. 22:1-13 God told Abraham to take his son Isaac and get into the land of Moriah and offer him for a burnt offering. "Then upon the THIRD day Abraham lifted up his eyes, and saw the place afar off." (v. 4). The writer of the book of Hebrews says that Abraham believed that God was able to raise Isaac from the dead; from whence also he received him in a figure. (Heb. 11:17-19). Why was it that Abraham and Isaac had to go THREE days journey? Why not two or four? Because in all this God was painting a picture

of the offering up of His only begotten Son, and His RESURRECTION from the dead. The number THREE had to be connected with this event to complete the picture of our Lord's RESURRECTION. Isaac was not actually raised from the dead because the angel of God intervened in time for Isaac's life to be spared. But his case was a figure or type of the RESURRECTION. The THREE cases mentioned above were the only people in the Old Testament who had actually died, and were raised again.

Israel journeyed THREE days before crossing the Red Sea. (Ex. 12:37 to 13:20). This is another picture of the RESURRECTION. Moses said to Pharaoh, "We will go THREE days journey into the Wilderness, and sacrifice unto the Lord our God, as He commands us." (Ex. 8:29). Why did God command them to go THREE days? Why not two, four or more?

To complete this picture compare the time of day in Ex. 14:27 with that of Matt. 28:1-6, and behold the wisdom of God, and marvel, and believe. "And Moses stretched forth his hand over the sea, and the sea returned to his strength WHEN THE MORNING APPEARED." (Ex. 14:27). This was when the day was dawning. Israel had emerged from her watery grave and was standing, typically, on RESURRECTION ground. Matt. 28:1 says, "In the end of the sabbath, as it began to DAWN (or as the morning appeared) toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." The record goes on to say they found the grave empty and were told by the angels that He was risen from the dead. Why was the number THREE associated both with Israel's crossing of the Red Sea and with the RESURRECTION of Jesus? Why was Israel found out of her watery grave at the same time of day that the women found the grave of Jesus empty? Will the doubter answer this? Then let him read 1st Cor. 5:7, "Even Christ our passover is sacrificed for us," and see that the passover lamb in Egypt was a picture of Christ whom John called "The Lamb of God which taketh away the sin of the world." (John 1:29). Then let him tell why it was THREE days after the passover lamb was slain that Israel crossed the Red Sea, and THREE days after Christ was crucified that He arose from the dead. Why are these types, figures and numbers so fitting?

When Israel, under Joshua, came to cross the river Jordan they waited THREE days on the east bank before crossing. "They removed from Shittim,

and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after THREE days that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of your God, and the Levites bearing it, then ye shall remove from your place, and go after it." (Josh. 3:1-3). Why did they wait THREE days? Will the doubter answer?

THREE times the waters of Jordan were parted. The first time is the case mentioned above. The second time is found in 2nd Kings 2:6-8. The third time is 2nd Kings 2:13-14. Why THREE times and only THREE, if there is no meaning to it?

In the 18th chapter of Genesis there were THREE who came to Abraham to announce the restoration of Sarah's dead womb, and the birth of Isaac. In Rom. 4:19 Paul spoke of the deadness of Sarah's womb. In verse 17 he said in the same connection that God "Quickeneth the dead." In the quickening of Sarah's dead womb there is a figure of the RESURRECTION. This quickening was announced by THREE persons. (Gen. 18:1-14).

Having seen part of the testimony that the old scriptures bear toward the number THREE being associated with the RESURRECTION, now return to the New Testament. In Rom. 8:23 the word "ourselves" is used THREE times in succession as Paul tells of waiting for the redemption of the body which will take place when it is raised from the dead. "And not only they, but (1) OURSELVES also, which have received the first fruits of the Spirit, even we (2) OURSELVES groan within (3) OURSELVES, waiting for the adoption, to wit, the redemption of our body." Will the doubter tell why the word OURSELVES occurs THREE times in this connection, in a place where the RESURRECTION of the body is under consideration?

In 1st Cor. 15:41-42 Paul says, "There is one glory of the (1) sun, and another glory of the (2) moon, and another glory of the (3) stars: for one star differeth from another star in glory. So also is the RESURRECTION of the dead." Why did he mention THREE things: (1) sun, (2) moon, and (3) stars in teaching of the RESURRECTION? Do all these things just happen?

There are THREE records of the Sadducees asking Jesus about the woman who had married seven brothers, and wanted to know whose wife she would

be in the RESURRECTION. (Matt. 22:23-32); Mark 12:18-27; and Luke 20:27-38). John did not record this conversation. The leadership of the Spirit is shown in this in having the conversation recorded THREE times, and only THREE.

THREE times the RESURRECTION of the Lord's people is connected with Christ's return. (1st Cor. 15:22-23; Phil. 3:20-21; and 1st Thess. 4:16).

But this is not yet all. Read 1st Thess. 4:16, "For the Lord Himself shall descend from heaven with a shout (1), with the voice of the archangel (2), and with the trump of God (3): and the dead in Christ shall RISE first." Here again the number THREE is associated with the RESURRECTION. When Christ comes to raise His people He will come with (1) a shout, with (2) the voice of the archangel, and with (3) the trump of God. Let the doubter tell why all these writers associated the number THREE with the RESURRECTION unless they were inspired of God to do so. The law of averages would be against it occurring so many times for it to be accidental. The writers lived too far apart in point of time to have agreed upon this thing and to palm off a deception on the world.

In Rev. 1:18 the number THREE is again associated with the RESURRECTION. "I am he that (1) liveth, and (2) was dead, and (3) behold I am alive forevermore, Amen; and have the keys of hell and death." If Christ was dead (and He was), and He now lives, and is alive forevermore, then He is risen from the dead to die no more. Christ now (1) liveth, (2) He was dead, and (3) He is now alive forevermore. Here is the THIRD "Amen" in Revelation.

In 2nd Cor. 12:7-9 Paul said, "Lest I should be exalted above measure through the abundance of revelations there was given to me a thorn in the flesh . . . for this thing I besought the Lord THRICE, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."

Paul besought the Lord THREE times (the number for the RESURRECTION) for the thorn to be removed from his flesh. God saw fit to let the thorn remain while Paul was in His natural body. But when Paul is raised from the dead the thorn in his body will be gone.

THREE times the Lord said about those who believe on Him, "I will raise him up at the last day." (John 6:40, 44, 54).

The books of Genesis, Exodus, Joshua, 1st Kings, 2nd Kings, Jonah, Matthew, Luke, John, Romans, 1st Corinthians, 2nd Corinthians, 1st Thessalonians, and Revelation all agree in associating the number THREE with the RESURRECTION. Other passages could be used, and will be when applying the meaning of Bible numbers to Bible doctrines, but these will suffice for the present.

The number THREE is also associated with the TRINITY. This writer has often wondered if Jesus was not dead THREE days to represent the THREE persons in the Godhead. 1st John says, 'There are THREE that bear record in heaven, the Father, the Word, and the Holy Ghost: and these THREE are one.' In Gen. 1:26 God said, "Let (1) US make man in (2) OUR image, and after (3) OUR likeness." Here the plural pronoun applying to God is used THREE times. Here the plurality of the Divine persons stands out, and is stamped with the number THREE. In Gen. 1:27 the singular pronoun is used THREE times. "So God created man in (1) His (singular) own image, in the image of God created (2) He him; male and female created (3) He them." The pronouns "his", "he", and "he" which refer to God in this verse are singular, whereas the pronouns "us", "our" and "our" in verse 26 are plural. Gen. 1:26 states, "Let US make man in OUR image." (plural). Gen. 1:23 reads, "So God created man in His (singular) image." Here the TRINITY of Divine persons is set forth, and at the same time the ONENESS, or the perfect UNITY of the THREE persons.

It has been shown that number THREE is associated with both the RESURRECTION and the TRINITY. Now, see how all THREE are involved in bringing forth the RESURRECTION. Read John 6:40: "And this is the will of him that sent me, that everyone that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." This connects Christ with our RESURRECTION. Then read, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11.) This verse connects the Father and the Holy

Spirit with both the RESURRECTION of Christ and also with our RESURRECTION.

NUMBER FOUR

CREATION—NATURAL MAN

FOUR is the number that is associated with CREATION. In Rom. 8:19-22 the words CREATURE and CREATION are used FOUR times in succession. "For the earnest expectation of the (1) CREATURE waiteth for the manifestation of the sons of God. For the (2) CREATURE was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the (3) CREATURE itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole (4) CREATION groaneth and travaileth in pain together until now." In the Revised Version the word is CREATION in all FOUR places. Thus, the word CREATION is used FOUR times in succession in four verses. These are the only times this word is used in this chapter.

In the first and second chapters of Genesis, in the record of CREATION the word CREATURE is found FOUR times. (Gen. 1:20; 1.21; 1:24; and 2:19).

Col. 1:16-17 says, "For by him were all things CREATED, that are in (1) heaven, and that are on the (2) earth, (3) visible, and (4) invisible, whether they be (1) thrones, or (2) dominions, or (3) principalities, or (4) powers: all things are CREATED by Him (1), and for Him (2), and He is before all things (3), and by Him all things consist (4)."

In Rev. 5:13 the CREATURES in FOUR different places ascribe FOUR words of praise to the Father and to Christ. "And every CREATURE which is in heaven (1), and on the earth (2), and under the earth (3), and such as are in the sea (4), and all that are in them heard I saying, (1) blessing, and (2) honor, and (3) glory, and (4) power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

In Rev. 4:6-8 John saw FOUR living CREATURES around the throne of God. "And in the midst of the throne, and around about the throne, were FOUR beasts full of eyes before and behind." The word translated "Beasts" in this connection is rendered "Living CREATURES" in all other translations. Notice that there were FOUR OF these living CREATURES.

When the Lamb took the seven-sealed book, to open it, it is said, "The FOUR beasts (living CREATURES) and the four and twenty elders fell down before the Lamb, . . . and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every (1) kindred, and (2) tongue, and (3) people, and (4) nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (God's CREATION). (Rev. 5:9-10). The FOUR living CREATURES represent those redeemed from every (1) kindred, (2) people, (3) tongue, and (4) nation. The study of number twenty-four will show this number connected with the priesthood (believer priests). The crowns the elders were wearing (Rev. 4:4) show them to be kings.

In the sixth chapter of Revelation the Lamb opens six seals. When He opens the first FOUR the FOUR beasts, or living CREATURES, speak out. FOUR horsemen ride out on FOUR horses of FOUR different colors, and power is given to them over the FOURTH part of the earth to kill with FOUR things: (1) Sword, (2) hunger, (3) death, and (4) beasts of the earth. (Rev. 6:1-8). Here the living CREATURES are connected with number FOUR seven times over: (1) Four living CREATURES, (2) FOUR seals, (3) FOUR horsemen, (4) FOUR horses, (5) FOUR colors, (6) one Fourth of earth's population, and (7) FOUR things with which they kill.

In Rev. 7:1-3 FOUR angels are standing on the FOUR corners of the earth, holding the FOUR winds of the earth, that the winds should not blow on the earth, nor the sea, nor any tree until the hundred and forty-four thousand were sealed. Another angel cries out to these FOUR angels to not hurt anything until God's servants were sealed. The number FOUR is used here FOUR times over in connection with God's CREATION: the earth (1), the sea (2), trees (3), and people (4).

The number FOUR is used twice over in connection with men, the CREATURES of God, in Rev. 9:15. "And the FOUR angels were loosed, which were prepared for (1) an hour, and (2) a day, and (3) a month, and (4) a year, for to slay the third part of men;" FOUR angels and FOUR periods of time.

In Rom. 1:25 Paul says Men worshipped and served the CREATURE more than the Creator. In the same connection he said they "Changed the glory of the uncorruptible God into an image made like unto (1) corruptible man, (2) and to birds, and (3) four--footed beasts, and (4) creeping things." Here again the number FOUR is associated with CREATION.

In Ezek. 1:4-17 the prophet tells about seeing FOUR living CREATURES which had FOUR faces, FOUR wings, and FOUR sides. Here the number FOUR is associated with CREATURES FOUR times over.

Why the number FOUR should be associated with CREATURES is seen in Gen. 1:26. "And God said, Let us (1—Father, 2—Son and 3—Holy Spirit) make (4) man." The Divine THREE, the Father, the Word, and the Spirit, were the Creators. Man, who was the FOURTH party, was the CREATURE. Whether it was man who was created, or birds, or animals, or fish, the thing created was the FOURTH party, and the TRINITY was the first THREE. Paul mentions FOUR kinds of flesh that God CREATED. "There is one kind of flesh of men (1), another flesh of beasts (2), another of fishes (3), and another of birds (4)." (1 Cor. 15:39).

After God had CREATED the animals and man He said to the man, "Behold, I have given you every herb bearing seed, and every tree, in which is the fruit of the tree bearing seed: to you (1) (man) it shall be for meat. And to every beast of the earth (2), and to every fowl of the air (3), and to every thing that creepeth upon the earth (4), wherein is life, I have given every green herb for meat." (Gen. 1:29-30).

When man had corrupted his way upon the earth God said, "I will destroy man whom I have CREATED from the face of the earth; both man (1), and the beast (2), and the creeping thing (3), and the fowls of the air (4)." Here the number FOUR is used again in connection with the word CREATED.

The number FOUR is also connected with the heavenly bodies which God made. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs (1), and for seasons (2), and for days (3), and for years (4)." (Gen. 1:26). The sun determines the seasons, and there are FOUR seasons a year, (1) Spring, (2) Summer, (3) Autumn, and (4) Winter. The moon causes the tides, and there are FOUR tides a day, two incoming and two outgoing.

"God planted a garden eastward in Eden; and out of the ground made the Lord God to grow every tree that is pleasant to the sight (1), and good for food (2), the tree of life also (3) in the midst of the garden and (4) the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into FOUR heads." (Gen. 2:8-10).

This proves that God stamped all His CREATION with the number FOUR. Nature harmonizes with the Bible on the number FOUR. There are FOUR points to the compass. There are FOUR seasons. There are FOUR phases of the moon. There are FOUR tides in a day.

In Ps. 90:3-6 man is compared to grass. "In the morning it flourisheth (1), and groweth up (2); in the evening it is cut down (3), and withered (4)."

When the Lord gave the great commission He said to His people, "Go ye into all the world, and preach the gospel to every CREATURE." (Mark 16:15). Just before He ascended He said to His disciples, "Ye shall be witnesses unto me both in Jerusalem (1), and in all Judea (2), and in Samaria (3), and unto the uttermost part of the earth (4)." (Acts 1:8). Why did He not mention Galilee? That would have made five and that number is not associated with CREATION.

The Lord had to send a special vision to the Apostle Peter to convince him that the gospel was for every CREATURE, not for the Jews only. In that vision Peter saw a vessel let down from heaven like a great sheet knit at the FOUR corners. In this vessel Peter saw "ALL manner of (1) FOUR footed beasts of the earth, and (2) wild beasts, and (3) creeping things, and (4) fowls of the air." (Acts 10:9-12). This vision convinced Peter that the gospel

was for all nations. When Peter came to Cornelius it had been FOUR days since the angel had appeared to Cornelius. (Acts 10:30).

When applied to man number FOUR represents him in his NATURAL or unsaved state. As such he is an ungodly person, resting under the condemnation of the Lord. Rev. 9:21 describes him, "Neither repented they of their murders (1), nor of their sorceries (2), nor of their fornication (3), nor of their thefts (4)." And Jude says of him, 'And Enoch also, the seventh from Adam, prophesied of these saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are (1) UNGODLY among them of all their (2) UNGODLY deeds which they have (3) UNGODLY committed, and of all their hard speeches which (4) UNGODLY sinners have spoken against him.'" (Jude 14-15). In this statement the word UNGODLY is used FOUR times in speaking about the unsaved persons upon whom God's judgment will fall.

Notice that it was Enoch, the seventh from Adam, who spoke this prophecy of judgment against the NATURAL man who is represented by the number FOUR. SEVEN plus FOUR equals ELEVEN, which is the number for JUDGMENT.

In warning the believers against the influence of the NATURAL or unsaved man, Paul warned them against FOUR things, "Beware lest any man (represented by FOUR) spoil you through (1) philosophy, and (2) vain deceit, after the (3) tradition of man, after the (4) rudiments of the world, and not after Christ." (Col 2:8).

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereby ye desire again to be in bondage? Ye observe (1) days, and (2) months, (3) times, and (4) years. I am afraid of you, lest I have bestowed upon you labour in vain." (Gal. 4:9-11). "My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you." (Gal. 4:19-20). They were observing FOUR things: (1) days, (2) months, (3) times, and (4) years. Those things belong to those in bondage.

In speaking of the influence of the man of sin over those who are unsaved, those that perish, Paul mentioned FOUR things. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his moth, and shall destroy with the brightness of his coming. even him whose coming is after the working of Satan with all (1) power, and (2) signs, and (3) lying wonders, and with all (4) deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." (2 Thess. 2:8-10).

Ishmael, the son of the bondwoman represents the one after the flesh. "He who was of the bondwoman was born after the flesh; but he of the freewoman was of promise." (Gal. 4:23). In Gen 16:12 FOUR things are predicted of Ishmael. The angel of God said to Hagar, "He will be a wild man (1), his hand will be against every man (2), and every man's hand against him (3), and he shall dwell in the presence of all his brethren (4)."

In the gate to the court of the tabernacle there were FOUR pillars. (Ex. 27:16). Through this gate with FOUR pillars sinful man must come to approach the altar of burnt offering. The FOUR pillars in this gate show God's invitation to all CREATION to approach Him by way of sacrifice.

The unsaved world which comes under the dominion of the great whore of Revelation is represented by FOUR things. "And he saith unto me, the waters which thou sawest, where the whore sitteth are (1) peoples, and (2) multitudes, and (3) nations, and (4) tongues." (Rev. 17:15).

Daniel foretold FOUR great world powers, which were to be succeeded by a FIFTH, which God would set up. (Dan. 2:31-43, and 7:3-23). These FOUR great world powers were Babylon, Media-Persia, Grecia, and Rome. They were ruled over by the natural man, represented by number FOUR. Following these FOUR is the FIFTH, which will be controlled by Christ and those whom He saves by His grace. FIVE is the number for "grace".

In His parable of the sower, which represents the gospel being preached to mankind, Jesus mentioned FOUR places, the (1) wayside, (2) the stony places, (3) the thorns, and (4) the good ground. (Matt. 13:3-8; Mark 4:3-8; and Luke 8:4-8).

Other scriptures could be given, and others will be used in connection with number FOUR when considering FIVE and GRACE, but the ones already quoted are enough for the present time.

Before closing the discussion on number FOUR, notice a metal used to typify judgment, namely: BRASS. When Israel sinned and God sent upon them the fiery serpents as a judgment, they confessed their sins unto the Lord. Then the Lord told Moses to make a serpent of BRASS and lift it up on a pole. Those who looked upon it were healed. Thus the serpent of BRASS took away God's judgment from Israel. (Num. 21:5-9). Jesus taught in John 3:14-15 that He must be lifted up, even as this serpent of BRASS. The altar on which the sacrifices were burned in the wilderness was covered with BRASS, within and without. All the vessels for this altar were made of BRASS. (Ex. 27:1-6). This BRAZEN altar where the sacrifices were offered pictured the cross of Christ, where He offered Himself for our sins. This connects BRASS with judgment. Brass is also connected with the number FOUR. 1 Sam. 17:4-7 describes Goliath with six pieces of armor, and FOUR of them were made of BRASS. He had (1) an helmet of BRASS, (2) a coat of mail made of BRASS, (3) greaves of BRASS upon his legs, (4) a target of BRASS between his shoulders, (5) a spear made of iron, and (6) a shield. In Rev. 9:20 it is said men will worship (1) devils, (2) idols of gold, (3) of silver, (4) of BRASS, (5) of stone, and (6) of wood. BRASS, being connected with judgment and with number FOUR, shows that the NATURAL man, man of the first CREATION, is under judgment and condemnation of God.

The number FOUR is connected with the first CREATION in Genesis, Exodus, Numbers, 1st Samuel, Ezekiel, Daniel, Matthew, Mark, Luke, Acts, Romans, 1st Corinthians, Colossians, 2nd Thessalonians, Jude and Revelation. These books and others are all in agreement in connecting number FOUR with CREATION and the NATURAL man, even as the various books agree in connecting number THREE with the RESURRECTION. Will the infidel and doubter explain why all these books agree in connecting number THREE with the RESURRECTION and number FOUR with CREATION? Will they tell why number FOUR is found so many times in connection with the words CREATURE and CREATED? How could all this have just happened in so many books and over such a long period of time? Why were the FOUR living

CREATURES in Ezek. 1: 5- 8 represented as having FOUR faces, FOUR wings, and FOUR sides, making FOUR times the number FOUR is connected with CREATURES? Why did the CREATURES in FOUR different places ascribe FOUR words of praise to God? (Rev. 5:13). Why did they not ascribe FIVE or SIX? In Rev. 7:12 there are seven words of praise ascribed unto God, but the word CREATURE is not found in that connection. How did it happen that some of these writers did not make a slip and connect some other number with the CREATION? Let the atheist and infidel answer if they can? There can be but one answer. All these writers were guided by Him who makes no mistakes, and who never contradicts Himself. "This is the Lord's doing, and it is marvellous in our eyes." (Matt. 21:42). No wonder Paul exclaimed, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and His ways past finding out!" (Rom. 11:33). Greater things than these shall be seen as this study progresses, which will cause the child of God to marvel and rejoice in the hidden wisdom "Ordained before the world unto our glory." (1 Cor. 2:7).

NUMBER FIVE

GRACE

FIVE is the number in the word of God that is associated with God's GRACE. FIVE is FOUR plus ONE. It is the next number after FOUR, which is the CREATION number. Before God created man He purposed to manifest His GRACE. Proof of this is found in 2nd Tim. 1:9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and GRACE, which was given us in Christ Jesus before the world began."

The word GRACE is used FIVE times in succession in Rom. 11:5-6. "Even so at this present time also there is a remnant according to the election of GRACE (1). And if by GRACE (2), then it is no more of works: otherwise GRACE (3) is no more GRACE (4). But if it be of works, then it is no more GRACE (5): otherwise work is no more work." Here the word GRACE occurs FIVE times in two verses. The word is not found again in this chapter. Is there not a significance in this?

If the reader will check again on the above quotation he will see that the words "work" and "works" are found FOUR times. Why is GRACE mentioned FIVE times and "work" FOUR times? GRACE is of God. The works mentioned here are of man. The natural man, man of the first creation, the unsaved man is represented by the number FOUR. He depends upon himself and his own works for salvation. So his work is mentioned FOUR times. If man is saved he must be brought out of the place he occupies, represented by FOUR. He must be brought to GRACE, represented by FIVE. This becomes more enlightening with further study.

Peter addresses his epistle to the saints scattered through FIVE countries, and he mentions FIVE doctrines, and these two FIVES are followed by the word GRACE. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout (1) Pontus, (2) Galatia, (3) Cappadocia, (4) Asia, (5) Bithynia, (1) elect, according to the (2) foreknowledge of God the Father, through (3) sanctification of the Spirit, unto (4) obedience and (5) sprinkling of the blood of Jesus Christ: GRACE unto you and peace be multiplied."(1 Pet. 1:1-2). How did it happen that Peter addressed this book to saints in FIVE countries, then mentioned FIVE doctrines: (1) election, (2) God's foreknowledge, (3) sanctification of the Spirit, (4) obedience (of faith), and (5) the sprinkling of the blood of Christ, and then immediately follows with the word GRACE? Was this accidental? Are things accidental in the word of God?

Eph. 4:1-3 reads, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all (1) lowliness and (2) meekness, with (3) longsuffering, (4) forbearing one another in love: (5) endeavoring to keep the unity of the Spirit in the bond of peace." If one has peace one must have GRACE. The apostle, in all his salutations always said, "GRACE be to you, and PEACE." See Rom. 1:7; 1 Cor. 1:3; 2 Cor. 2:2; Gal. 1-3; Eph. 1:2; Col. 1:2; 1 Thes. 1:2; 1 Tim 1:2; Titus 1:4 and Philemon 3.

In Phil. 3:9-11 Paul said he wanted to be found in Christ, having the righteousness which is by faith, that he (1) might know Him, and (2) the power of His resurrection, and (3) the fellowship of His sufferings, (4) being made conformable unto His death; and that he (5) might attain to the resurrection of the dead. If he were in Christ he certainly had GRACE.

The number FIVE is connected with redemption in Num. 3:46-48. "And for those that are to be REDEEMED of the two hundred and three score and thirteen of the first born of the children of Israel, which are more than the Levites; thou shalt even take FIVE shekels apiece by the poll, and thou shalt give the money wherewith the odd number of them is to be REDEEMED, unto Aaron and to his sons." Here the number FIVE is connected with REDEMPTION. In Eph. 1-7 GRACE is connected with REDEMPTION. "In whom we have REDEMPTION through his blood, the forgiveness of sins, according to the riches of his GRACE." The number FIVE represents the GRACE of God through which we are saved and redeemed. In John 1:17 it is said, "GRACE and truth came by Jesus Christ." Christ came of the line of Shem. (Gen. 10:10-26, and Luke 4:23-36). Noah had three sons, Shem, Ham, and Japheth (Gen. 6:19). Since Christ came through the line of Shem, then this was the GRACE line. Shem had FIVE sons: Elam, Asshur, Arphaxad, Lud, and Aram. (Gen. 10:22). The third one mentioned was Arphaxad. Christ came through Arphaxad. THREE is the number for the RESURRECTION, and the resurrection came through Christ.

It might be assumed from Gen. 11:10 that Arphaxad was Shem's first son, but it is not so stated. There was time after the flood for two to have been born before Arphaxad. When God mentions the FIVE, Arphaxad is the THIRD. Since all scripture is profitable for doctrine (2 Tim. 3:16) then the number and order of Shem's FIVE sons must be profitable for doctrine, and here is FIVE for GRACE and THREE for the RESURRECTION, and both came through Christ, who came through Shem.

Christ came of the lineage of Judah. (7:14). Judah also had FIVE sons. "And the sons of Judah: Er (1), and Onan (2), and Shelah (3), and Pharez (4), and Zarah (5): but Er and Onan died in the land of Canaan." (Gen. 46:12). In the FIVE sons there is the number for GRACE. In the two dying is DEATH. That left THREE to raise up posterity for Judah. This is the number for the RESURRECTION. Death makes necessary the resurrection. This is a further revelation than was pictured in the line of Shem. In that we only had GRACE and the RESURRECTION pictured. But in the line of Judah there is GRACE, DEATH and the RESURRECTION.

In Heb. 7:14 God said to Abraham, "I am the Lord that brought thee out of the Ur of the Chaldees, to give thee this land to inherit it". Then Abram said, "Lord God, whereby shall I know that I shall inherit it?" (v. 8). God answered by saying, "Take me an heifer (1) of three years old, and a she goat (2) of three years old, and a ram (3) of three years old, and a turtle dove (4), and a young pigeon (5)." (v. 9). In these FIVE offerings GRACE is revealed. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. 4:13). Paul went on to say, "Therefore it is of FAITH, that it might by GRACE." (Rom. 4:16). Those FIVE sacrifices represented the GRACE through which Abraham and his seed are to inherit the promise God made to him.

Let the reader notice that THREE of those sacrifices were connected with number THREE: the heifer, the she goat and the ram should be THREE years old. This shows the promise will be fulfilled to Abraham after he is raised from the dead; and this promise has behind it the word of the TRINITY.

God promised Jacob FIVE things, (1) to give him the land on which he was sleeping, (2) to be with him, (3) to keep him in all places he would go, (4) to bring him back again, (5) not to leave him. (Gen. 28:13-15). Here is GRACE that gives, GRACE that accompanies, GRACE that keeps, GRACE that brings home, and GRACE that never forsakes.

God has done those FIVE things and will do them for Jacob's posterity. First, He promised them Canaan land for inheritance. (Deut. 1:8). Second, He promised to be with them. (Isa. 43:1-2). Third, He promised to keep them in all places where they go. (Ps. 121:4-8). Fourth, He promised to bring them back to their land. (Ezek. 37:21-22; 39:25-29; and Amos 9:14-15). This God has begun to do. Fifth, He promised not to forsake them. (Deut. 4:31).

There were FIVE ingredients in the holy anointing oil. They were (1) myrrh, (2) sweet cinnamon, (3) calamus, (4) cassia, and (5) olive oil. (Ex. 30:23-25). This holy anointing oil was a type of the Holy Spirit by whom Jesus was anointed. (Acts 10:38). In Heb. 10:29 the Holy Spirit is called

"The Spirit of GRACE". There are FIVE references to the Holy Spirit as Comforter. (John 14:14; 14:26; 15:26; 16:7 and Acts 9:31).

Isaiah speaks of FIVE names by which Christ was to be called. "His name shall be called (1) Wonderful, (2) Counselor, (3) The Mighty God, (4) The everlasting Father, (5) The Prince of Peace." (Isa. 9:6). In John 1:17 John said "GRACE and truth came by Jesus Christ." The FIFTH name by which He would be called was "Prince of Peace." In all of Paul's salutations he said, "GRACE and PEACE be unto you." GRACE brings peace.

The brazen altar which was typical of the cross of Christ, was FIVE cubits wide, and FIVE cubits long. (Ex. 27:1). It had FIVE vessels: (1) pans for ashes, (2) shovels, (3) basins, (4) flesh-hooks, and (5) fire-pans or buckets in which to preserve fire. (Ex. 27:3). The candlestick had (1) a shaft, (2) branches, (3) bowls, (4) knobs, and (5) flowers. (Ex. 25:31).

Second Thess. 2:16 says that the believer has been given "Everlasting consolation and good HOPE through GRACE" The word HOPE occurs FIVE times in Rom. 8:24-25. "We are saved by (1) hope, but (2) hope that is seen is not (3) hope: for what a man seeth, why doth he yet (4) hope for? But if we (5) hope for that we see not, then do we with patience wait for it".

In Rom. 8:29-30 there are recorded FIVE things God did for His people. (1) He foreknew them. (2) He predestinated them. (3) He called them. (4) He justified them. (5) He glorified them.

In 2nd Cor. 12:7-8 Paul asked the Lord to take away the thorn from his flesh. God said to him, "My grace is sufficient for thee: for my strength is made perfect in weakness. Because of what God said Paul went on to say, "Therefore I take pleasure in (1) infirmities, in (2) reproaches, in (3) necessities, in (4) persecutions, in (5) distresses for Christ's sake: for when I am weak, then am I strong." (v. 10). Why did Paul mention these FIVE things in connection with GRACE, if FIVE is not the number for GRACE? FIVE things are found connected with GRACE in 2nd Cor. 8:7. "Therefore as ye abound in faith (1), and in utterance (2), and knowledge (3), and in all

diligence (4), and in your love toward us (5), see that you abound in this GRACE also.

In Rom. 6:14 Paul said, "Ye are not under the law, but under GRACE." In Col. 2:16 there are found FIVE things from which the GRACE of God has freed the believer. "Let no man therefore judge you in the meat (1), or in drink (2), or in respect of an holy day (3), or of the new moon (4), or of the sabbath days (5): which are a shadow of things to come; but the body is of Christ."

In 1st Sam. 16:18 FIVE things were said of David. This was after the Spirit of the Lord had come upon him. In 1st Sam. 17:40 he took FIVE stones when he went out to meet the giant.

There were FIVE porches at the pool called "Bethesda". To this place people came to be healed of their infirmities. This pictures GRACE.

In the parable of the ten virgins, FIVE of whom took oil with them, and FIVE of whom took no oil in their vessels, there is a picture of those with GRACE, and those without GRACE. The fact that there were two groups of them, the wise and the foolish, shows that there was a difference and division between them that existed from the beginning. The wise took with them OIL, which has been found to represent the Spirit of GRACE. The foolish failed to take any OIL, which shows people without GRACE, mere professors, who do not possess the grace of God. (Matt. 25:1-13). It will be noticed that the bridegroom said to the foolish virgins, "I know you not". But Jesus said of His sheep, "I know them." (John 10:27). In 2nd Tim. 2:19 it is stated, "The Lord knoweth them that are His". The fact that the foolish were called virgins does not prove that they represent saved people, because they were still classed as virgins when they returned and were refused admittance by the bridegroom. See vs. 11-12. If being called virgins in the beginning of the parable argues that they represented saved people, then it would also prove that they represent saved people at the close of the parable, because they were still classed as virgins.

GRACE is shown in Deut. 10:12-13. "And now, Israel, what doth the Lord require of thee, but (1) to fear the Lord thy God, (2) to walk in His ways, and (3) to love Him, and (4) to serve the Lord thy God with all thy heart and

all thy soul, and (5) to keep the commandments of the Lord, and His statutes." FIVE verbs are found in what Israel was called upon to do. They are: (1) fear, (2) walk, (3) love, (4) serve, and (5) keep. Who can love God and walk in His ways except the person who has the GRACE of God? After telling Israel that God required these FIVE things Moses went on to say, "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." (Deut. 10:16).

Jeremiah foretold the future GRACE that would be upon Israel when he said that in Jerusalem there should be (1) The VOICE of joy, and (2) the VOICE of gladness, and (3) the VOICE of the bridegroom, and (4) the VOICE of the bride, and (5) the VOICE of them that say, Praise the Lord of hosts: for the Lord is good; for His mercy endureth forever." (Jer. 33:10-11).

Apply what has been said to a few familiar passages and see how the truth stands out as never before.

Heb. 9:14.

- 1. "How much more shall the blood of Christ,**
- 2. Who through the eternal Spirit**
- 3. Offered Himself without spot to God,**
- 4. Purge your conscience from dead works**
- 5. To serve the living and true God."**

There are several things in the FIVE divisions of this verse. In number ONE is the Son, Jesus Christ, who by the GRACE of God tasted death for every man. The Holy Spirit is number TWO, the Spirit of GRACE (Heb. 10:29), enabling Christ to offer Himself. The Father, who in 1st Pet. 5:10 is called the God of all GRACE, is in number THREE, accepting the offering of His Son. In number FOUR is the lost man, in dead works, needing GRACE. And in number FIVE he is made alive by GRACE and he can now serve God. The first THREE are the TRINITY. FOUR is man in dead works. In FIVE he is saved by GRACE.

Let those who teach that a lost man must be baptized to be saved take a good look at the divisions of this verse. In number FOUR man is found in dead works. Can such works in any way bring about man's salvation, or help to bring it about?

John 3:14-15.

- 1. "As Moses lifted up the serpent in the wilderness,**
- 2. Even so must the Son of man be lifted up:**
- 3. That whosoever believeth in Him**
- 4. Should not perish, but**
- (5) have everlasting life.**

Again under number FOUR the sinner is perishing, needing salvation by GRACE. In number FIVE God's GRACE offers eternal life to the perishing man.

John 3:16.

- 1. "For God so loved the world,**
- 2. That He gave His only begotten Son,**
- 3. That whosoever believeth in Him**
- 4. Should not perish, but**
- 5. Have everlasting life."**

The first THREE are the TRINITY. Number ONE shows the God of all GRACE loving; number TWO shows the Son dying, and by the grace of God tasting death for every man; and number THREE shows the Holy Spirit, the Spirit of GRACE, who enables men to believe. In number FOUR man is perishing, and in number FIVE the GRACE of God is offering everlasting life.

FOUR is the number for the first CREATION, and when applied to man it represents him in his unsaved state, the natural man. In the FOURTH division of Heb. 9:14 man is in dead works. In the FOURTH division of both

John 3:14-15 and John 3:16 man is in a perishing condition. Who, but God, who gave these numbers by inspiration, could write a book like this? Can man make one like it? Has he ever made one like it?

John 5:24

- 1. "He that heareth my word, and**
- 2. Believeth on Him that sent me,**
- 3. Hath everlasting life, and**
- 4. Shall not come into condemnation;**
- 5. But is passed from death unto life."**

In number ONE Christ, the Son, spoke the word, number TWO shows the Father who sent Him. The Spirit who quickens and makes alive is in number THREE. (It is the Spirit that quickeneth." John 6:63). Number FOUR shows that the one who has believed is no longer of the old CREATION, but has been brought out from that state and placed where he can never come into judgment. He no longer belongs to the old CREATION upon which God's judgment and condemnation rests. In number FIVE he is alive, saved by GRACE, and forever delivered from condemnation.

Since God's condemnation is upon him of the old CREATION, represented by number FOUR, how can one who is no longer of the old CREATION ever come into condemnation again? "If any man be in Christ, he is a NEW CREATURE: old things ARE PASSED AWAY; behold all things are become NEW. (2nd Cor. 5:17). Notice, OLD things ARE PASSED AWAY for the new one who is a NEW CREATURE. Compare this with something else that shall PASS AWAY. In Rev. 21:1 John said, "I saw a new heaven and a new earth: for the first heaven and the first earth WERE PASSED AWAY." When the old earth has passed away will it be possible for conditions to ever become again what they have been while the first earth remained? Can the new earth become defiled as was the old earth? Can God's curse ever be pronounced upon the new earth? "And there shall be no more curse." (Rev. 22:3). Then how can a child of God, who belongs to a NEW CREATION, and for whom OLD things ARE PASSED AWAY, ever be placed again under the

condemnation that was upon him while he belonged to the OLD CREATION represented by number FOUR? The GRACE of God, represented by number FIVE, has rescued him from that state. Jesus said that he "Shall not come into condemnation."

Noah's name is found the FIFTH time in Gen. 6:8 where it is said, "Noah found GRACE in the eyes of the Lord." Ruth's name is found the FIFTH time in Ruth 2:2. "And Ruth the Moabitess said unto Naomi, Let me go to the field, and glean ears of corn after him in whose sight I shall find GRACE." In the FIFTH place where the name of Boaz is found he tells Ruth to abide fast by his maidens. Then Ruth said to him, "Why have I found GRACE in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?" (Vs. 8-10). The FIFTH time David's name is found is where Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found FAVOUR in my sight." 1st Sam. 16:22). What more proof could one ask for to show that FIVE stands for GRACE from one end of the Bible to the other?

NUMBER SIX

SATAN'S INFLUENCE OVER MAN

SIX is the number connected with SATAN'S INFLUENCE OVER MAN. The SIXTH character in the Bible is the SERPENT, which represents SATAN. The first SIX in the word of God are: The TRINITY (3), Adam (4), Eve (5), and the SERPENT (6). (Gen. 1:1-2; John 1:1-2; Gen. 2:21-24; Gen. 3:1-15). In Rev. 12:9 and 20:2 the SERPENT is called the Devil, and Satan. Thus the SIXTH character in the Bible is Satan.

The SIXTH time the name of Job occurs in the book of Job it was Satan who used his name, slandering Job by asking a question with SIX words. "Then SATAN answered the Lord and said, Doth—Job—serve—God—for—nought? 1-2-3-4-5-6. (Job 19).

In Matthew's account of the temptation of Jesus the word "Devil" occurs four times, the word "tempter" one time and the word "Satan" once, making SIX in all. (Matt. 4:1-11). In Luke's account of the same, the word "Devil" occurs five times, and "Satan" once, making SIX in all. (Luke 4:1-13).

When Jesus was accused of casting out devils by Beelzebub, the prince of devils, He asked, "How—can—Satan—cast—out Satan? 1-2-3-4-5-6. (Mark 3:22-23). Here are SIX words connected with SATAN.

With SIX words the scribes and Pharisees accused Jesus of blasphemy. "Who—is—this—which—speaketh—blasphemies?" 1-2-3-4-5-6. (Luke 5:21).

The chief priests rejected Jesus as their king by replying to Pilate with SIX words, "We—have—no—king—but—Caesar." 1-2-3-4-5-6. (John 19-15).

The SIXTH time the expression "Thousand years" occurs in Rev. 20:1-8 it is connected with SATAN. "And when the THOUSAND YEARS are expired, SATAN shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth." (vs. 7-8).

The work of SATAN is seen in connection with the SIXTH vial. "And the SIXTH angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon (SATAN), and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty." (Rev. 16:12-14).

The work of SATAN is also seen in connection with the sounding of the SIXTH trumpet. (Rev. 9:13-20). Verse 20: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship (1) devils, and idols of (2) gold, and (3) silver, and (4) brass, and (5) stone, and (6) wood."

In the list of the works of the flesh as given by Paul in Gal. 5:19-21 the SIXTH one is "Witchcraft."

Paul tells the church at Corinth to deliver unto SATAN for the destruction of the flesh the man who had his father's wife.

In the same connection he tells them not to eat with any who is "(1) a fornicator, or (2) covetous, or (3) an idolater, or (4) a railer, or (5) a drunkard, or (6) an extortioner." (1st Cor. 5:1-11).

The mixed multitude in the wilderness lusted after SIX things. "And the mixed multitude that was among them fell a-lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember (1) the fish, which we did eat in Egypt freely, (2) the cucumbers, and (3) the melons, and (4) the leeks, and (5) the onions, and (6) the garlic." (Num. 11:4-5).

Goliath, who challenged the armies of Israel, had SIX pieces of equipment in his armor. They were: (1) an helmet of brass upon his head; (2) a coat of mail made of brass; (3) greaves of brass upon his legs; (4) a target of brass between his shoulders; (5) a spear; and (6) a shield. (1st Sam. 17:4-8). When David went out to meet him he took FIVE smooth stones. (1st Sam. 17:40-45).

The number SIX is connected with the evil works of wicked rulers. "In the thirty and eighth year of Azariah king of Judah, did Zachariah the son of Jeroboam reign over Israel in Samaria SIX months. And he did that which was evil in the sight of the Lord." (2nd Kings 15:8-9). "In the thirty and first year of Asa king of Judah began Omri to reign over Israel twelve years: SIX years reigned he in Tirzah, and he bought the hill of Samaria of Shemer for TWO talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him." (1st Kings 16:23-25).

Omri's reign of twelve years was divided into TWO periods of SIX years each. He reigned SIX years in Tirzah, and SIX years in Samaria, and he did evil in the sight of the Lord. Omri gave TWO talents for the hill of Samaria. TWO has been found to be the number for DIVISION. Omri's reign was DIVIDED between TWO places.

The number SIX is found in the list of evil works mentioned by Peter. "For the time past of our life may suffice us to have wrought the will of the

Gentiles, when we walked in (1) lasciviousness, (2) lusts, (3) excess of wine, (4) revellings, (5) banqueting, (6) and abominable idolatries." (1st Pet. 4-3).

This number SIX might not seem to apply to the DEVIL in 1st Tim. 3:16. But this passage, too, is in keeping with all the other passages on number SIX. The key to it is found in the word "manifest". John said, "For this purpose was the Son of God MANIFESTED, that He might destroy the works of the DEVIL." (1st John 3-8).

"And without controversy great is the mystery of godliness:

- 1. God was MANIFEST in the flesh,**
- 2. Justified in the Spirit,**
- 3. Seen of angels,**
- 4. Preached unto the Gentiles,**
- 5. Believed on in the world,**
- 6. Received up into glory."**

How this passage glows with truth when seen in the light of numbers. The first of the SIX statements is "MANIFEST in the flesh", ONE stands for Unity. Jesus declares His ONENESS with the Father, and it stirred up the opposition of the DEVIL'S crowd. In John 10:30 He said, "I and my Father are ONE." "Then the Jews took up stones to stone him," (v. 31), displaying the opposition of the DEVIL to His testimony that He and the Father are ONE. "For this purpose was the Son of God MANIFESTED, that He might destroy the works of the DEVIL." (1st John 3:8).

The SECOND statement is "Justified in the Spirit." When John baptized Jesus the Holy Spirit came upon Him and pointed Him out as the Son of God. John said, "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is He that baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." (John 1:33-34). The descent of the Holy Spirit in visible form, like unto a dove, singled out Jesus and SEPARATED Him from all the others as the one who is God's Son. Thus

the Spirit justified His claim as being the Son of God. TWO is the number for DIVISION and SEPARATION. After this He overcame the devil in the wilderness. (Matt. 4:1-11).

The THIRD statement is "Seen of angels." THREE is the number for the RESURRECTION. On the morning of our Lord's resurrection the angels of God were at the tomb and testified to His resurrection. (Luke 24:4-5; Matt. 28:1-7; Luke 24:22-23).

The FOURTH statement is "Preached unto the Gentiles." After His resurrection He was preached unto the Gentiles FOUR is the number for the unsaved or NATURAL man. For years controversy has been going on between certain groups as to whether or not the unsaved man is a subject of gospel address. One group contends that the gospel is to be preached only to the unregenerated person. Missionary Baptists have always taught that the gospel is to be preached to the lost.

FOUR is the number that represents man in his natural state, one in the first creation. Here, in the FOURTH statement, it is said that Christ was preached unto the Gentiles, proving the necessity of taking the gospel to lost men.

The FIFTH statement is "Believed on in the world." FIVE is the number for GRACE. When one believes on Christ, that very moment he is saved by GRACE. "By grace are ye saved through faith." (Eph. 2:8). Nothing is said about baptism in this statement. So it is "Believing" in Christ that puts men in grace. "By whom also we have access by faith into this GRACE wherein we stand." (Rom. 5:2). In Acts 13:6-12 the devil is seen trying to keep Sergius Paulus from believing.

The SIXTH statement is "Received up into glory." In Eph. 1:20-21 Paul tells about Christ being raised from the dead and set at God's right hand in heavenly places, far above all principality, and power, and might, and dominion. Paul makes it plain that the principality and power here is the DEVIL and his INFLUENCE. "Put on the whole armor of God that ye may be able to stand against the wiles of the DEVIL. For we wrestle not against flesh and blood, but against principalities, and powers," etc. (Eph. 6:11-12).

When Christ was received up into glory far above all principality and power, that MANIFESTED His triumph over the DEVIL. This enables the reader to understand the SIX divisions of 1st Tim. 3:16 and their connection with the DEVIL.

The SIXTH time the word "Darkness" occurs in 1st John is: "He that hateth his brother is in DARKNESS, and walketh in DARKNESS." (1st John 2:11). When this is read in the light of 1st John 3:11-12 the DEVIL'S work becomes more apparent. "This is that message that we have heard from the beginning, that we should love one another. Not as Cain, who was of that WICKED ONE, and slew his brother." The FOURTH time the word DARKNESS is found is: "'He that saith he is in the light, and hateth his brother, is in darkness even until now." (v. 9). FOUR is the number for the flesh. So the one who hates his brother is in the flesh, and of the DEVIL, and is still in DARKNESS, and has never been in the light, though claiming to be so.

NUMBER SEVEN

COMPLETENESS OR PERFECTION

SEVEN is the number that denotes COMPLETENESS or PERFECTION. In Lev. 23:15-16 the number SEVEN and the sabbath, which was the SEVENTH day, is connected with the word COMPLETE. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; SEVEN sabbaths shall be complete: even on the morrow after the SEVENTH sabbath shall ye number fifty days; and ye shall offer a NEW meat offering unto the Lord."

The word COMPLETE follows after the words "SEVEN sabbaths" (SEVENTH day). The day following the SEVENTH sabbath there was something NEW that took place.

The word FINISHED is also connected with the number SEVEN. "In the days of the voice of the SEVENTH angel, when he shall begin to sound, the mystery of God should be FINISHED." (Rev. 10:7).

"It is DONE" is another expression found in connection with the number SEVEN. "And the SEVENTH angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is DONE." (Rev. 16:17).

The word CREATED is used SEVEN times in connection with God's creative work. (Gen. 1:1; 1:21; 1:27 (three times); 2:3; and 2:4). God created all things in six days and rested on the SEVENTH. (Gen. 2:1-3). He appointed SEVEN days for the week, and most, if not all advanced nations reckon time in that way: SEVEN days to the week. Few ever stop to think of why there are SEVEN days in a week. Do atheists and infidels give God and the Bible credit for it?

There are SEVEN notes in the musical scale: "do, re, mi, fa, sol, la, ti." All other pitches are only variations of these. When the musician uses the eighth note he goes back to "do" again and starts over. Man named the notes but God fixed the sounds, even as God fixed the days of the week, and man named them.

Noah took the clean beasts into the ark by SEVENS. (Gen. 7:2). SEVEN days after Noah went into the ark the flood came. (Gen. 7:9-10). Peter tells about the longsuffering of God waiting in the days of Noah. (1st Pet. 3-20). Those SEVEN days COMPLETED God's time of waiting.

Before Aaron and his sons entered their priestly work they were consecrated SEVEN days. (Lev. 8:31-36). Here is a picture of a life COMPLETELY or WHOLLY consecrated or dedicated to the Lord for service.

On the day of atonement the high priest sprinkled the blood upon the mercy seat and before the mercy seat SEVEN times. (Lev. 16:14). This is a picture of the COMPLETENESS of the redemptive work of Christ. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12). When Christ offered Himself that FINISHED the sacrificial offerings. They were ended.

When Israel took the city of Jericho God told them to march around the city SEVEN times. Thus, on the SEVENTH day, when they marched around the city SEVEN times, they COMPLETED their marching. (Josh. 6:1-16).

"And they utterly destroyed all that was in the city, both man (1) and woman (2), young (3) and old (4), and ox (5), and sheep (6), and ass (7) with the edge of the sword." (Josh. 6:21).

This is a picture of the COMPLETE destruction of the city.

In the second chapter of Daniel Nebuchadnezzar had a dream of a great image whose head was of gold, arms and breast of silver, his belly and thighs of brass, legs of iron, and feet of iron and clay. (Dan. 2:31-33). Daniel told him that he was the head of gold. (vs. 37-38). In the next chapter Nebuchadnezzar made an image of gold to be worshipped. At that time he called together SEVEN kinds of officials to the dedication of the image: (1) princes, (2) governors, (3) captains, (4) judges, (5) treasurers, (6) counselors, (7) sheriffs. The penalty for refusing to worship that image was death by being cast into the burning fiery furnace. THREE Hebrew children refused to worship the image and were cast into that furnace of death, and brought forth alive, thus picturing the resurrection, signified by the number THREE. That furnace was heated SEVEN times hotter than it had ever been. Here is a COMPLETE DELIVERANCE for God's people from the power of death. (Dan. 3:1-27). When those THREE Hebrew children came out of that furnace of fire, or death, there was not a trace of fire upon their bodies or their clothing. When Christ brings His people out of death there will not be a trace of death left on them. They will be COMPLETELY delivered from its powers.

Jesus spoke out SEVEN times from the cross. (1) He said, "Father, forgive them for they know not what they do." (Luke 23:34). (2) He said to the penitent thief, "Today shalt thou be with me in Paradise." (Luke 23:43). (3) He said, "My God, my God, why hast thou forsaken me?" (Matt. 27:46 and Mark 15:34). (4) He said to Mary, "Behold thy son!" and to John, "Behold thy mother." (John 19:26-27). (5) He said, "I thirst." (John 19:28). (6) He said, "Father, into thy hands I commend my spirit." (Luke 23:46). (7) He said, "It is finished." (John 19:30).

The above order of the sayings of Jesus from the cross seems to this writer to be the order in which they were spoken. The statement, 'Father, forgive them for they know not what they do', seems to have been spoken immediately after His crucifixion. Luke tells about them mocking and deriding Him. From the sixth to the ninth hour there was darkness over all the land. This darkness was evidently so appalling that men were too frightened to mock and deride Him after that. Therefore the first statement was made before the darkness came. This should also apply to the thief who derided Jesus. It is not likely that he derided Jesus after the darkness came. Just after rebuking the other thief for deriding Him the penitent thief asked Jesus to remember him when He came into His kingdom. Jesus answered him by saying, "Verily, I say unto thee, Today shalt thou be with me in Paradise." (Luke 23:39-43). This statement was evidently made before the darkness came. After three hours of darkness, or when the ninth hour had come (Luke 23:46), Jesus said, "My God, my God, why hast thou forsaken me?" John says it was after Jesus had spoken to his mother and to John that He said, "I thirst." "After this, Jesus knowing that all things were accomplished, that the scriptures might be fulfilled, saith, I thirst." (John 19:26-28). The next verse says they gave Him vinegar in a 'sponge. (v. 9). Then, "When Jesus therefore had received the vinegar, He said, It is finished, and He bowed His head and gave up the ghost." (John 19:30). This accounts for all the statements but the one recorded in Luke 23:46, "When Jesus had cried with a loud voice, He said, Father into thy hands I commend my spirit: and having said thus He gave up the ghost." So evidently, immediately after receiving the vinegar, Jesus made this statement, and immediately after that He said, "It is finished." Then His head dropped upon His breast and He expired.

The book of Revelation is the last book in the Bible. It COMPLETED God's revealed will to man. Since it is at the end of the Bible one would expect to find it abounding with the number SEVEN, and it does exactly that. The book was written to SEVEN churches. Christ was pictured walking among SEVEN golden candlesticks. (Rev. 1:12-13 and 2:1). In His hand He held SEVEN stars. (1:16). The SEVEN stars represent the SEVEN angels of the SEVEN churches, and the SEVEN candlesticks represent the SEVEN churches. (1:20). There were SEVEN lamps of fire before the throne. (4:5). There was

a book with SEVEN seals. (5:1). SEVEN words of praise were ascribed to Christ. (5:12). In 6:15 SEVEN classes of men flee to the rocks and mountains in fear. In 8:2 there were SEVEN angels with SEVEN trumpets. In 7:12 SEVEN words of praise were ascribed to Christ and the Father. In 10:3 there are SEVEN thunders. When the SEVENTH TRUMPET SOUNDS the mystery of God is to be FINISHED OR COMPLETED. Other SEVENS may be found in 11:13; 12:3; 13:1; 15:6-7; 17:1; and 17:3. The words "Blessed", "Patience", "Earthquake", "Judgment", are found SEVEN times.

The SEVENTH time Noah's name occurs is where it is said, "Noah was a just man, and PERFECT in his generations." (Gen. 6:9).

NUMBER EIGHT

THE NEW BIRTH OR NEW CREATION

EIGHT is the number for the NEW BIRTH or THE NEW CREATION. Four is the number for the first CREATION. EIGHT is two times FOUR. The same Divine THREE who worked in man's first CREATION, are involved the second time when he is BORN AGAIN. The Trinity is involved twice, and man twice, in the two creations. Two times THREE (Trinity) plus two times ONE (man) equal EIGHT. The scripture abundantly testifies to this.

The first scripture to be considered is found in Col. 3:9-11. Here the statement about the NEW MAN is followed by EIGHT things. "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the NEW MAN which is renewed in knowledge after the image of him that created him: where there is neither (1) Greek (2) nor Jew, (3) circumcision (4) nor uncircumcision, (5) Barbarian, (6) Scythian, (7) bond (8) nor free."

Now look at 2nd Pet. 1:4-7: "Whereby are given unto us exceeding great and precious promises: that by these ye might be made partakers of the DIVINE NATURE, having escaped the corruption that is in the world through lust. And beside all this, giving all diligence, add to your faith (1) virtue (2), and to virtue knowledge (3); and to knowledge temperance (4); and to

temperance patience (5); and to patience godliness (6); and to godliness brotherly kindness (7); and to brotherly kindness charity" (8).

The divine nature is received in the NEW BIRTH. These EIGHT things give to the person who possesses them the evidence that he has been BORN AGAIN, and that he is of the called and of the elect. (v. 10).

There were EIGHT persons carried over from beyond the flood in the ark. (1st Pet. 3:20). With those EIGHT the world was populated ANEW. This is a figure of the NEW BIRTH.

In the circumcision of the male children of Israel there is a type of the NEW BIRTH. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." (Rom. 2:28-29). The male child was circumcised on the EIGHTH day. "And he that is EIGHT days old shall be circumcised among you, every man child in your generations." (Gen. 17:12).

David was the EIGHTH son of Jesse. "Jesse made SEVEN of his sons to pass before Samuel.

And Samuel said, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest (David, the EIGHTH) and behold, he keepeth the sheep. And Samuel said unto Jesse, Send forth and fetch him: for we will not sit down until he come hither. And he sent, and brought him in. And the Lord said, Arise, anoint him: for this is he." So David, the EIGHTH son of Jesse, was anointed to be the NEW or second king of Israel. (1st Sam. 16:1-12).

Aaron and his sons were consecrated SEVEN days. (Lev. 8:31-36). "And it came to pass on the EIGHTH day, that Moses called Aaron and his sons, and the elders of Israel: and he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, . . . and offer them before the Lord." (Lev. 9:1-2). Then Aaron and his sons entered their priestly work on the EIGHTH day.

Matt. 19:29 shows a picture of a person who has been BORN AGAIN. "And every one that hath forsaken (1) houses, (2) brethren, or (3) sisters,

or (4) father, or (5) mother, or (6) wife, or (7) children, or (8) lands, for my name's sake, shall receive an hundred fold." Only a person who has had the NEW BIRTH will do the things mentioned in this passage.

When God would have Israel to build the tabernacle He said to Moses, "Let them make me a sanctuary: that I may dwell among them." (Ex. 25:8). The children of Israel encamped around this tabernacle in EIGHT groups; FOUR in the outward arrangement, and FOUR in an inward arrangement. The camp of Judah, containing three tribes, was on the east in the outward circle, afar off. (Num. 2:3-7). On the south was the camp of Reuben, with three tribes. (Num. 2:10-14). On the west was the camp of Ephraim, with three tribes. (Num. 2:18-22). On the north was the camp of Dan, with three tribes. (Num. 2:25-29). In the inward circle there were FOUR divisions of the Levites. They were placed next to the tabernacle to save the outward FOUR groups from the wrath of God. "And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no WRATH upon the congregation of the children of Israel." (Num. 1:52-52). *NOTE: In this instance it is called the tabernacle of "Testimony."

The third chapter of Numbers gives the FOUR divisions of the Levites who were in the inward circle. The Gershonites were on the west. (v. 23). The Kohathites were on the south. (v. 27). The Merarites were on the north. (v. 33-35). Moses and Aaron and Aaron's sons were on the east before the gate. (v. 38).

In the very center of the camp was the tabernacle. God's dwelling place, in the midst of the EIGHT groups. This is a picture of Christ dwelling in the heart of the one who has been BORN AGAIN. These EIGHT groups were arranged around the tabernacle to draw a picture of God dwelling in and among those who are BORN AGAIN. EIGHT is the number for the NEW BIRTH.

In our Lord's conversation with Nicodemus about the NEW BIRTH the word "BORN" occurs EIGHT times. (John 3:1-8). In His conversation with the Samaritan woman about the living water the word "WATER" occurs EIGHT

times. In this connection the word "WELL" is found FIVE times. (John 4:5-15). EIGHT is the number for the NEW BIRTH, and FIVE is the number for GRACE. This shows that the NEW BIRTH is produced by the LIVING WATER, not by water baptism. Jesus never mentioned baptism to either Nicodemus or the Samaritan woman. "With joy shall ye draw water out of the wells of salvation." (Isa. 12:3).

The EIGHTH time Noah's name occurs it is said, "And Noah walked with God." (Gen. 6:9).

NUMBER NINE

THE FRUIT OF THE SPIRIT

NINE is the number for the FRUIT OF THE SPIRIT. NINE comes after EIGHT, which represents the NEW BIRTH. After having a good tree, the next thing to expect is good fruit from that tree. "Make the tree good, and his fruit good." (Matt. 12:33). The good fruit follows as the result of the tree being made good. The tree (man) is made good in the NEW BIRTH. As NINE follows EIGHT, so the good fruit, the FRUIT OF THE SPIRIT, follows as the result of the NEW BIRTH.

Gal. 5:22-23 reads, "But the FRUIT OF THE SPIRIT is (1) love, (2) joy, (3) peace, (4) longsuffering, (5) gentleness, (6) goodness, (7) faith, (8) meekness, (9) temperance: against such there is no law."

Here NINE things are mentioned as the FRUIT OF THE SPIRIT. How wonderful and fitting is the word of God in every way! With what infinite wisdom did He order and arrange His word! Who can gainsay these things? What infidel or atheist can meet or refute such wisdom?

The breadth of the court of the tabernacle was fifty cubits (Ex. 27:12), and there were ten pillars on the west side. "And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten and their sockets ten." Between those ten pillars there were NINE spaces. The Holy Spirit came fifty days after Christ arose from the dead, showing FIFTY to stand for the Holy Spirit and His work. The NINE spaces in the hanging that

was fifty cubits connects the NINE with the work of the SPIRIT, and shows the FRUIT OF THE SPIRIT.

In the law concerning the sabbath year and what follows there is both a picture of the NEW BIRTH and also the FRUIT OF THE SPIRIT. God said to Israel, "When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof: but in the seventh year shall be a rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard." (Lev. 25:2-4). In the same chapter they are told what they should eat in the SEVENTH, and EIGHTH, and the NINTH years. "And if ye say, What shall we eat the seventh year? Behold we shall not sow, nor gather in our increase: then I will command my blessing upon you the sixth year, and it shall bring forth fruit for three years. And ye shall sow the EIGHTH year, and eat of the fruit until the NINTH year; until her fruit come in ye shall eat of the old store." (vs. 20-22). This shows that in the sixth, seventh and eighth years they ate of what was planted the sixth year. In the EIGHTH year they sowed again, and in the NINTH year they began to eat of the FRUIT of what was sown the EIGHTH year. This is a picture of the FRUIT OF THE SPIRIT, represented by number NINE, which follows the NEW BIRTH, represented by number EIGHT.

In 1st Cor. 12:8-10 Paul mentions NINE gifts of the Spirit. "For to one is given by the Spirit (1) the word of wisdom; to another (2) the word of knowledge by the same Spirit; to another (3) faith by the same Spirit; to another (4) the gifts of healing by the same Spirit; to another (5) the working of miracles; to another (6) prophecy; to another (7) discerning of spirits; to another (8) divers kinds of tongues; to another (9) the interpretation of tongues."

In Matt. 5:3-12 there are NINE beatitudes which our Lord spoke in His sermon on the mount.

NUMBER TEN

THE LAW

TEN is the number that represents the LAW. There were TEN commandments in the LAW that was written in the tables of stone. (Ex. 20:1-17; Deut. 10:1-4).

In Gal. 4:21-24 Agar (Hagar) was typical of the Law. Paul said to the Galatians, who were becoming entangled in the LAW. "Tell me, ye that desire to be under the LAW, do ye not hear the LAW? For it is written that Abraham had two sons, the one by a bond maid, the other by a freewoman. But he that was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants: the one from Mount Sinai, which gendereth to bondage, which is Agar." This connects Hagar with the LAW. In Gen. 16:3 she is connected with the number TEN. "And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt TEN years in the land of Canaan, and gave her to her husband Abram to be his wife." This connects Hagar, who was typical of the LAW with the number TEN. Was this an accident, or did God have it put there for a purpose? Is this profitable for doctrine? Was it not to show that the number TEN represents the LAW?

In Gal. 4:4-5 it is said, "When the fullness of time was come, God sent forth His Son, made of woman, made under the LAW, to redeem them that were under the LAW, that we might receive the adoption of sons." This proves that the passover lamb was typical of Christ. In Ex. 12:3 the passover lamb is connected with the number TEN. "Speak ye unto all the congregation of the children of Israel, saying, in the TENTH day of this month they shall take to them every man a lamb." Why was the lamb taken on the TENTH day of the month? Was it not to typify Christ who was to be made under the LAW, so He could redeem those who are under the LAW?

The lamb was taken up on the TENTH day. (Ex. 12:6). "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening."

There is also a type of the LAW in the book of Ruth. "And they took them wives of the women of Moab; the name of one was Orpah, and the name of the other was Ruth: and they dwelled there about TEN years." (Ruth 1:4). Here is the number TEN, and right in this connection death is mentioned.

The very next verse says, "And Mahlon and Chilion DIED also both of them: and the woman was left of her two sons and her husband." (v. 5). Remembering that the LAW is the ministration of DEATH, it can be seen why the death of these was mentioned in connection with the number TEN. "If the ministration of DEATH written and engraven in stones, (the TEN commandments) was glorious * * how shall not the ministration of righteousness exceed in glory?" (2nd Cor. 3:7-8).

DEATH again follows the number TEN in Judges 12:11-13. "And after him Elon, a Zebulonite, judged Israel; and he judged Israel TEN years. And Elon the Zebulonite DIED, and was buried in Aijalon."

Therefore TEN is the number that stands for the Law. When the meaning of this number is applied to the tabernacle this becomes more apparent. The boards of the tabernacle were TEN cubits long. There were TEN linen curtains over the top, and TEN pillars on the west side of the court. (Ex. 26:1; 26:16; 27:12). This shows Christ, made under the LAW, fulfilling the LAW, and redeeming His people from the LAW.

Paul said, "The law worketh WRATH." (Rom. 4:15). In Gal. 5:19-21 Paul lists the works of the flesh. The TENTH one in the list is WRATH.

NUMBER ELEVEN

JUDGMENT

ELEVEN is the number that is associated with JUDGMENT. ELEVEN is one more than TEN. Number TEN represents the LAW. A broken LAW brings JUDGMENT.

In Gen. 15:13-14 the Lord said to Abram, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I JUDGE: and afterward they shall come out with great substance." Then in Ex. 6:6 the Lord said, "I am the Lord, and I will bring you out from the burdens of the Egyptians, and I will rid you out of their

bondage, and I will redeem you with a stretched out arm, and with great JUDGMENTS."

There were ELEVEN JUDGMENTS upon the Egyptians. Those are as follows:

1. The plague of blood. (Ex. 7:19-21).
2. The plague of frogs. (Ex. 8:1-7).
3. The plague of lice. (Ex. 8:16-17).
4. The plague of flies. (Ex. 8:21-24).
5. The plague of murrain. (Ex. 9:1-7).
6. The plague of boils and blains. (Ex. 9:8-11).
7. The plague of hail. (Ex. 9:22-25).
8. The plague of locusts. (Ex. 10:12-15).
9. The plague of darkness. (Ex. 10:21-23).
10. The death of the first-born. (Ex. 12:29-30).
11. The overthrow at the Red Sea. (Ex. 14:24-28).

Israel was delivered from the JUDGMENT that fell upon the first-born of the Egyptians by the blood of the passover lamb. That was the TENTH JUDGMENT. TEN represents the LAW. This pictures deliverance from the condemnation of the LAW when faith is exercised in the blood of Christ. This represents the salvation of the soul. But after the soul is saved there is still the question of security. This is pictured by the protection of the Israelites from the Egyptian army by the pillar of cloud and fire which stood between them. "The angel of God which went before the camp of Israel removed and went behind them; and the pillar of cloud went before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel: and it was a cloud of darkness to them: but it gave light by night to these: so that the one came not near the other all the night." (Ex. 14:19-20). This shows a picture of the eternal security of God's children. Among

the seventeen things that Paul said should not separate God's children from His love he mentions principalities and powers.

In addition to the salvation of the soul and its eternal security there is the salvation of the body, which will take place at the resurrection of the body. This was pictured by Israel's passage of the Red Sea. It was here that the ELEVENTH judgment came upon the Egyptians. Baptism in water pictures the same thing.

Noah pronounced JUDGMENT upon Canaan, a son of Ham, because Ham saw his father's nakedness when he was uncovered in his tent. Noah said, "Cursed be Canaan; a servant of servants shall he be unto his brethren." (Gen. 9:20-25). In Gen. 10:15-18 it says that Canaan had ELEVEN sons. "And Canaan begat (1) Sidon his first-born, and (2) Heth, and the (3) Jebusite, and the (4) Amorite, and the (5) Girgasite, and the (6) Hivite, and the (7) Arkite, and the (8) Sinite, and the (9) Arvadite, and the (10) Zemarite, and the (11) Hamathite; and afterward were the families of the Canaanites spread abroad." This should answer those who claim that God had nothing to do with the curse pronounced upon Canaan.

In Obadiah 18 God pronounced JUDGMENT upon the house of Esau. "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of ESAU for stubble, and they shall kindle in them, and devour them; there shall not be any remaining of the house of ESAU: for the Lord hath spoken it." This JUDGMENT was pictured beforehand by the ELEVEN dukes in the house of ESAU. "These are the names of the dukes that came of ESAU, according to their families, after their places, by their names; (1) duke Timnan, (2) duke Alvah, (3) duke Jetheth, (4) duke Aholibama, (5) duke Elah, (6) duke Pinon, (7) duke Kenaz, (8) duke Teman, (9) duke Mibzar, (10) duke Magdiel, (11) duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession. he is Esau the father of the Edomites." (Gen. 36:40-43).

In Jer. 52:1 it is said that Zedekiah reigned "ELEVEN years in Jerusalem." He was a wicked king. "And he did that which was evil in the sight of the Lord." (v. 2). In verse 5 Jerusalem was besieged by the king of Babylon until

the ELEVENTH year of Zedekiah's reign. Then Zedekiah was captured and taken to Babylon and JUDGMENT was given upon him. (vs. 7-9).

Again, ELEVEN is shown connected with JUDGMENT.

In Isa. 3:1-3 the number ELEVEN is connected with JUDGMENT again. It is also connected with number FOUR, which shows God's judgment upon the natural, or unsaved man. "For behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah (1) the stay and (2) the staff, the whole (3) stay of bread, and (4) the whole stay of water." (Now notice the ELEVEN kinds of men mentioned.) "The mighty man (1), and the man of war (2), the judge (3), and the prophet (4), and the prudent (5), and the ancient (6), and the captain of fifty (7), the honorable man (8), and the counsellor (9), and the cunning artificer (10), and the eloquent orator (11)."

At Kadesh, sometimes called Kadesh-Barnea, the children of Israel brought JUDGMENT upon themselves by refusing to go up and possess the promised land after the twelve spies had returned. They were condemned to wander in the wilderness until forty years were over, and until all who were 20 years old and upward when they had been numbered had died, with the exception of Joshua and Caleb. (Num. 13:25 to 14:31). Now read Deut. 1:2: "There are ELEVEN days journey from Horeb by the way of Mount Seir unto Kadesh-Barnea." Those ELEVEN day's journey brought them to the place where JUDGMENT was passed upon them. The country of Sinai is often called Horeb. (Deut. 5:2-27 and Ex. 19:1 to 20:19). At Horeb, or Sinai is where the LAW, represented by the number TEN, was given. ELEVEN is one more than TEN. How fitting it is that the number ELEVEN should be found right after Horeb, and that those ELEVEN days brought Israel to a place of JUDGMENT. Was this a mere coincidence? Surely not. It was so designed by the ONE who inspired the scriptures to show us the connection between the LAW, represented by the number TEN, and JUDGMENT, represented by ELEVEN. Let those who scoff at the inspiration of the Bible answer these things. Why was it that there were ELEVEN JUDGMENTS on Egypt, no more and no less? Why is it that in the house of Esau, upon whom JUDGMENT was pronounced centuries later, there were ELEVEN dukes? Why is it that Horeb, where the LAW was given, the number ELEVEN, and Kadesh-Barnea were all mentioned in the same verse? The scoffer should know that a broken LAW

brings JUDGMENT. Let him ignore the traffic lights in a city and see if he doesn't meet with JUDGMENT. ELEVEN follows TEN as surely as JUDGMENT follows a broken LAW. These things are reasonable, logical and scriptural. How profound, and yet how simple is the word of God!

There were ELEVEN things that John saw in connection with the JUDGMENT at the great white throne. He saw (1) a great white throne; (2) Him that sat upon the throne; (3) the dead, small and great, stand before God; and (4) the books were opened, and (5) another book, which was the book of life; and (6) the dead judged out of the things written in the books; and (7) the sea gave up its dead; and (8) death and hell delivered up their dead; and (9) these were judged, every man, according to their works; (10) he saw death and hell being cast into the lake of fire, and he saw (11) those cast into the lake of fire whose names were not found written in the book of life. (Rev. 20:11-15).

Let the reader read the passage referred to and see if these things are not listed correctly. Since John said, "They were JUDGED every man according to their works", in two places, the writer counted them and found ELEVEN things. (Rev. 20:12-13). There was a reason for this repetition. It was perhaps to let us know that in this JUDGMENT the subjects will be those who are dead both spiritually and also physically, before being raised.

The JUDGMENT in Rev. 20:11-15 will be the final JUDGMENT. The Bible speaks of many other judgments. Rev. 19:2 says, "True and righteous are His JUDGMENTS (plural): for He hath judged the great whore." But the one of Rev. 20:11-15 will be the last one.

NUMBER TWELVE

DIVINE GOVERNMENT

TWELVE is the number for GOVERNMENT by DIVINE appointment. Jesus said to His apostles, "Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon TWELVE thrones, judging the TWELVE tribes of Israel." (Matt. 19:28). The TWELVE apostles shall sit upon their TWELVE thrones and

judge and rule in connection with our Lord's rule upon His throne. They will occupy those TWELVE thrones by DIVINE appointment.

Gen. 17:20 states that Ishmael begat TWELVE princes, and in Num. 1:5-16 there are TWELVE princes named over the TWELVE tribes of Israel. And, "Solomon had TWELVE officers over all Israel, which provided victuals for the king and his household." (1st Kings 4:7).

There are TWELVE months to the year. There are also TWELVE signs in the Zodiac. Dr. Seiss, in his "Gospel in the Stars", claims that the TWELVE signs of the Zodiac have been accepted by the astronomers throughout the centuries, and that none of them know where the mapping of the stars started.

Some claim that it came from beyond the flood. In the opinion of Dr. Seiss it was revealed by the Lord to such men as Enoch and Noah. The TWELVE signs of the Zodiac were mentioned in the book of Job, the oldest book in the Bible. God said to Job, "Can you direct the signs of the Zodiac?" (Job 38:32 Moffatt's translation). In the King James translation this reads, "Can you bring forth Mazzaroth in his season?" The marginal translation reads "The TWELVE signs." Even the testimony of the stars is numerically in harmony with the Bible. No wonder the Psalmist said, "The heavens declare the glory of God; and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1-2).

TWELVE is the number that comes next after ELEVEN. The reign of Christ and His apostles and saints will follow the judgment of the great whore (Rev. 17:1 to 19:2) and the judgment of the beast and his associates. (Rev. 19:11-21). The account of this reign is found in Rev. 20:1-6. This account follows immediately after the prophecy of the destruction of the beast, his armies, and the kings of the earth, as found in Rev. 19:11-21. TWELVE follows ELEVEN, and the reign of Rev. 20:1-6 follows the JUDGMENT of Rev. 19:11-21. How fitting and orderly it all is when one is in line with the truth!

Let the opponents of the Premillennial position, Anti-millennialists, Post-millennialists, and Amillennialists, take the numbers and prove their position if they can. More of this shall follow later.

There are things more startling yet to come, before which the puny minds of men seem as nothing, and the greatness of our God eclipses all things else. In John 19:11 Jesus told Pilate that he could have no power, or authority against Him except it were given to him from above. This was expressed by the TWELVE Greek words. "Auk (1) eixes (2) exousian (3) audemian (4) kata (5) emou (6) ei (7) mn (8) an (9) soi (10) dedomenon (11) another (12)." Here is the AUTHORITY that comes from above. If it come from above, then it is AUTHORITY that comes from God. These 12 Greek words which Jesus used in telling Pilate that he could have no power, or authority against Him, unless it came from ABOVE, is exactly the number that has been found to stand for DIVINE AUTHORITY. Later on it shall be shown how this number fits in with the other numbers set forth.

NUMBER THIRTEEN

DEPRAVITY AND REBELLION

THIRTEEN is the number that is associated with DEFRAUD and REBELLION. THIRTEEN follows TWELVE, which is the number for government by divine appointment. The last REBELLION of Satan and man follows right after the thousand years reign as recorded in Rev. 20:1-6. "And when the thousand years are expired (at the close of the 1,000 years reign), Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." (Rev. 20:7-9). This will be the last rebellion against God and His authority.

Jesus mentions THIRTEEN things when He gave a picture of the REBELLIOUS and DEPRAVED heart of man, in Mark 7:21-22. "For from within, out of the heart of men, proceed (1) evil thoughts, (2) adulteries, (3) fornications, (4) murders, (5) thefts, (6) covetousness, (7) wickedness, (8) deceit, (9) lasciviousness, (10) an evil eye, (11) blasphemy, (12) pride, (13) foolishness.

If this is not the picture of a DEPRAVED heart, then where would one go to find it? Regardless of how much fallen man may resent this picture, it is the indictment which the Son of God has spoken against him.

The word Dragon, which is a symbol of the Devil (Rev. (12:9), is found THIRTEEN times in the book of Revelation. See chapters 12:3; 12:4; 12:7 (twice); 12:9; 12:13; 12:16; 12:17; 13:2; 13:4; 13:11; 16:13; 20:2. The Dragon, or Devil, is behind all REBELLION.

Nimrod, in Gen. 10:6-8, was the THIRTEENTH in the line of Ham, who saw his father's nakedness within his tent. Those names are: (1) Ham, (2) Cush, (3) Mizraim, (4) Phut, (5) Canaan, (6) Seba, (7) Havilah, (8) Sabtah, (9) Raamah, (10) Sabtechah, (11) Sheba, (12) Dedan, (13) Nimrod. The beginning of Nimrod's kingdom was Babel, (Gen. 10:9-10). It was at this place that men rebelled against the Lord's command to fill up the earth. (Gen. 11:1-9).

Gen. 14:4 says, "TWELVE years they served Chedorlaomer, and in the THIRTEENTH year they REBELLED." Notice the number TWELVE associated with the reign or government of Chedorlaomer, and that the number THIRTEEN is associated with the REBELLION against that government. Here both numbers are used, TWELVE which represents GOVERNMENT by DIVINE authority, and THIRTEEN representing REBELLION against God.

Israel was called a REBELLIOUS nation by Moses. A few days before his death he said unto them, "From the day that thou didst depart out of the land of Egypt, until ye came to this place, ye have been REBELLIOUS against the Lord." (Deut. 9:7). He also said to them, "Ye have been REBELLIOUS against the Lord from the day that I knew you." (Deut. 9:24).

The words "REBEL" (verb), "REBELLION", "REBELLED", "REBEL" (Noun), and "REBELS" are used THIRTEEN times concerning Israel's conduct in their wilderness journey. These words are found in Num. 14:9; 17:10; 20:10; 20:24; 27:14; Deut. 1:26; 1:43; 9:7; 9:23; 9:24; 31:27 (twice); and Ps. 78:8. A close reading of the 78th Psalm will show that the writer was discussing Israel's wilderness experience. This word is also found in Ps. 107:11.

But a reading of it will show that Israel's wilderness experience was not under consideration, but Israel in her dispersion. The first two verses show this to be the case. They read, "Let the redeemed of the Lord say so, whom He bath redeemed from the hand of the enemy; and gathered them out of the lands (plural), from the east, and from the west, and from the north, and from the south." This leaves exactly THIRTEEN times these words were used about Israel's experience from Egypt to Canaan.

Counting the Levitical tribe there were THIRTEEN divisions of that nation. Jacob had twelve sons. Their names were (1) Reuben, (2) Simeon, (3) Levi, (4) Judah, (5) Dan, (6) Naphtali, (7) Gad, (8) Asher, (9) Issachar, (10) Zebulun, (11) Joseph, and (12) Benjamin. (Gen. 29:32 to 30:24; 35:16-19).

Joseph had two sons, Manasseh and Ephraim. Jacob adopted them as his sons. (Gen. 48:5). This eliminated the name of Joseph from the list of the tribes, leaving ELEVEN. But it added the names of Ephraim and Manasseh, making THIRTEEN in all.

When the tribes were numbered in Num. 1:1-46 the Levites were not numbered among them. "But the Levites after the tribe of their fathers were not numbered among them." That is why we so often read of the TWELVE tribes of Israel. But if the Levites are included in the count there are THIRTEEN tribes, or divisions.

There were TWELVE princes chosen for the TWELVE tribes that were numbered. The list of those tribes and their princes are found in Num. 1:5-16. They are as follows:

Tribe - Prince

1. REUBEN Elizur
2. SIMEON Shelumiel
3. JUDAH Nahshon
4. ISSACHAR Nathaneel
5. ZEBULUN Eliab

6. EPHRAIM Elishama
7. MANASSEH Gamaliel
8. BENJAMIN Abidan
9. DAN Ahiezer
10. ASHER Pagiel
11. GAD Eliasaph
12. NAPHTALI Ahira

If the reader will examine Num. 1:5-16 he will find this list to be correct. If he will look closely he will find that the name of the tribe of Levi and the name of Aaron are not found in the list. When there was a REBELLION against the priesthood of Aaron (Num. 16:1-47), the Lord had these TWELVE princes to bring their rods to Moses. Each man's name was to be put on his rod. Then Aaron brought his rod for the tribe of Levi, and it was put among the TWELVE rods. This made THIRTEEN rods in all, one for each of the twelve princes listed above, and one for Aaron. These rods were placed in the tabernacle over night. The next morning Aaron's rod was bearing (1) buds, (2) blossoms, and (3) almonds. They looked, and every man took his rod. Then God said to Moses, "Bring Aaron's rod again before the testimony, to be kept for a token against the REBELS." (Num. 17:1-10). Here number THIRTEEN is connected with REBELLION.

In Aaron's rod there is also a picture of the resurrection of our Lord. When Aaron brought that rod to Moses it was a dead walking stick. The next morning it was a living stick with (1) buds, (2) blossoms, and (3) almonds. It was a witness against those who REBELLED and rejected the priesthood of Aaron. So also the resurrection of Christ was a witness against those who rejected Christ and had Him put to death. One can readily see that by reading such passages as Acts 2:32-37; 3:13-15; and 5:22-28.

There were THIRTEEN divisions of the promised land. While the Levites were not given any land there were two portions given to the tribe of Manasseh. Half of that tribe had a portion on the east side of Jordan. The other half of the tribe had its part on the west side of Jordan. The reader can

verify this by referring to his Bible maps or by examining the books of Deuteronomy and Joshua.

In Deut. 31:27 Moses said to Israel, "I know thy REBELLION, and thy stiff neck: behold, while I am yet alive with you this day, ye have been REBELLIOUS against the Lord: and how much more after my death?" The THIRTEEN times their REBELLION in the wilderness is referred to symbolized their REBELLIOUS nature and conduct while Moses was yet alive. The THIRTEEN land divisions pictured their REBELLION after the death of Moses. This is a picture of the REBELLIOUS nature of all mankind, both Jew and Gentile, and of the depravity of all mankind.

In Esther 3:8-13 Haman, the enemy of the Jews, had a decree signed on the THIRTEENTH day of the first month to have all the Jews put to death on the THIRTEENTH day of the twelfth month.

In Jer. 5:20-23 the Lord told Jeremiah to declare to the house of Jacob, and publish it in Judah, saying, "This people hath a REVOLTING and a REBELLIOUS heart; they are REVOLTED and gone." Jer. 1:1-2 reads, "The words of Jeremiah, the son of Hilkiyah, . . . to whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the THIRTEENTH year of his reign." How did it happen that it was in the THIRTEENTH year of Josiah's reign that the Lord called Jeremiah to prophesy to a REBELLIOUS people?

It has been shown in Mark 7:21-22 the THIRTEEN evil things that come out of the heart of man. The word "Dragon" (devil) has been shown THIRTEEN times in the book of Revelation. Nimrod, a REBEL, was found to be the THIRTEENTH mentioned in the lineage of Ham. REBELLION against Chedorlaomer was, in the THIRTEENTH year of his reign. Israel's REBELLION in the wilderness was referred to THIRTEEN times. THIRTEEN rods were seen to have been used in connection with the REBELLION against the priesthood of Aaron. The THIRTEENTH rod was used as a token against the REBELS. THIRTEEN divisions were found in the land of the nation of Israel, which was called a REBELLIOUS nation. Counting the tribe of Levi there were THIRTEEN tribal divisions. Jeremiah was called in the THIRTEENTH year of Josiah's reign to prophesy against a REBELLIOUS people.

In Rom. 1:29-31 there are 23 things listed against sinful man. The THIRTEENTH is "HATERS of God." "Being filled with all (1) unrighteousness, (2) fornication, (3) wickedness, (4) covetousness, (5) maliciousness, (6) full of envy, (7) murder, (8) debate, (9) deceit, (10) malignity, (11) whisperers, (12) backbiters, (13) HATERS OF GOD," etc. How did it happen that the THIRTEENTH in the list was "HATERS of God?" There can be but one answer: THIRTEEN is the number for the DEPRAVED, REBELLIOUS, SINFUL NATURE of man. Being DEPRAVED in his NATURE he is a hater of God. "The carnal mind is enmity against God." (Rom. 8:7). This is something for those to consider who deny the doctrine of DEPRAVITY.

But this is not yet all. If the reader will examine Num. 3:39-51 he will find that the Lord took the Levites in exchange for the firstborn. This exchange was made person for person until the number of the Levites was exhausted. Then there remained 273 of the firstborn who had to be redeemed with FIVE shekels per person. Divide 273 by 13, the number of DEPRAVITY, and the result is exactly 21, with nothing left over. The reader can make the division for himself. There are exactly 21 sins recorded against Israel from Egypt to Jordan. They are found in the following places:

1	Ex. 14:10-12,	8.	Lev. 10:1-2,	15.	Num. 15:32-36,
2	Ex. 15:23-24,	9.	Lev. 24:10-14,	16.	Num. 16:1-35,
3	Ex. 16:1-3,	10.	Num. 11:1-3,	17.	Num. 16:41-50,
4	Ex. 16:19-20,	11.	Num. 11:10-35,	18.	Num. 20:1-6,
5	Ex. 16:27-28,	12.	Num. 12:1-15,	19.	Num. 20:8-12,
	Ex. 17:1-4,	13.	Num. 14:1-11,	20.	Num. 21:4-9,

6					
7	Ex. 32:1-9,	14.	Num. 14:40-45,	21.	Num. 25:1-9.

The THIRTEENTH sin in the above list is where Israel REBELLED and REFUSED to go up and possess the land. Joshua and Caleb tried to persuade them to go up and possess it, saying to them, "Only REBEL not ye against the Lord." (Num. 14:6-9). But they refused to hear this admonition. They REBELLED. Three of the first THIRTEEN sins were individual in nature. These were committed by Nadab and Abihu. (Lev. 10:1-3), by the man who blasphemed against God, (Lev. 24:10-14); and by Miriam and Aaron, (Num. 12:1-5). The nation as a whole tempted God TEN times. (Num. 14:22-23). Because of these TEN national sins the people were not permitted to enter the land of promise. TEN is the number for the LAW. This shows there is no inheritance through the LAW. The THIRTEENTH sin was an act of REBELLION. Joshua and Caleb said to the people, "REBEL not ye against the Lord." They disregarded this advice. Add 13 for this REBELLION, to 10 for the number of times the nation tempted God, and the sum is 23, which number represents DEATH. God turned the people back into the wilderness to DIE. (Num. 14:30-35).

Israel's REBELLIOUS or DEPRAVED nature caused them to commit those 21 sins. DEPRAVITY, which results in outward sins, makes necessary redemption from sin. The number for REBELLION 13, multiplied by 21, the number of sins committed, equals 273, the number of firstborn that had to be redeemed after the exchange with the Levites. That redemption was done with FIVE shekels of silver per person. FIVE is the number for GRACE. (Eph. 1:7). "In whom we have REDEMPTION through his blood, the forgiveness of sins, according to the riches of his GRACE."

Subtract 13, the number for DEPRAVITY or REBELLION, from 21, the number of sins they committed, and there are 8 left, the number for the NEW BIRTH. This is what Israel needed. Moses said to them, "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." (Deut. 10:16). He also said to them, "I know thy REBELLION and thy stiff neck."

(Deut. 31:27). Moses told them they needed to have their heart circumcised, or to be born again, which would take care of their REBELLIOUS stiffnecked nature. This was in keeping with what these numbers have been found to teach: 21 minus 13 equals 8, the NEW BIRTH, or circumcision of the heart.

In Ezek. 36:26 God promised to give Israel a NEW HEART, and to take away their stony heart. "A NEW HEART also will I give you: and I will take away the stony heart out of your flesh." This is GRACE adding and subtracting. It gives and it takes away. Add 3 for the TRINITY, to 5 for GRACE; the sum is 8, the NEW BIRTH. This shows God, through GRACE, giving the NEW HEART. Subtract (take away) 5 for GRACE, from 13 for REBELLION or DEPRAVITY, and the remainder is 8, the number for the NEW BIRTH.

This shows God through GRACE, taking away the evil or stony heart.

Why is it that the system of Bible numbers is so fitting? Why does it coincide with all other scriptures? Let the doubter answer if he can. Let him tell why it all works out numerically. Could this writer have devised such a thing in his own mind? A year ago he never even dreamed of it.

Now look at the many factors involved in the equation above. The redemption of the 273 firstborn took place in Num. 3:39-46 while Israel was still encamped at Sinai. Many of those 21 sins had not yet been committed. The last sin was committed in Num. 25:1-9, about 38 years later. Yet these sins were included in the redemption of the 273 firstborn. It took the full 21 sins to make 13, the number for REBELLION, to divide evenly into the 273 that were to be redeemed. The fact must be considered that in such a vast congregation of people, in which there were 22,273 (Num.3:43) of the firstborn alone, babies were being born every day. The males were numbered from a month old and upward. Every day some child or more than one, reached the age of one month. God had to time the numbering to the exact time to make the equation come out even. He had to control the birth rate and the death rate. His mind, wisdom and power had to comprehend it all, and arrange things so the equation would come out evenly. If the odd number had been 272 instead of 273 the picture would have been marred. The equation would not have been even. Had the odd number been 274 or

275 or any other number it would not have worked. It HAD to be 273, no more, no less. Nothing but the infinite mind of God could have so ordained and arranged a thing like this! His omniscience and omnipotence made it so. Before such wisdom and power let man wonder and marvel!

Can another such book be found as the word of God? Can such as this be found in the book of Mormon, the Koran, the writings of philosophers, or other religious leaders? Can they show such foreknowledge? Can they look into the future and mark it out with figures as has the word of God? Can they make their equations come out the same in so many ways?

To make it still more marvelous, notice for a moment the coverings of the tabernacle. (Ex. 26:1-13). There are 10 linen curtains and 11 goat's hair curtains, making 21 in all, the exact number of sins recorded against the children of Israel in the wilderness. Over these 21 curtains was laid a covering of ram's skins dyed red, picturing death and blood. And beneath this covering were the 21 curtains. Read Rom. 4:7 and see the beauty and glory of this: "Blessed are they whose iniquities are forgiven, and whose sins are covered." God was saying to Israel, and to us, that the shed blood of Christ is a covering for all sins. "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." (Rom. 11:33). The shed blood shelters not only from sins already committed, but from all future sins also, and provides redemption for all future time.

The above figures and the scriptures quoted prove that national Israel was uncircumcised in heart, and thus never had the NEW BIRTH. All efforts seeking to use them as an example of apostasy only miss the mark. They fell in the wilderness in physical death in plagues, but did not fall from a state of regeneration. Had they already been regenerated Moses would not have admonished them to circumcise their hearts.

NUMBER FOURTEEN

DELIVERANCE OR SALVATION

FOURTEEN is the number that represents DELIVERANCE or SALVATION. It was the FOURTEENTH day of the first month of the year when the children of

Israel were DELIVERED from Egyptian bondage, and from the stroke of judgment which fell upon the firstborn of the Egyptians. "And ye shall keep it (the passover lamb) up until the FOURTEENTH day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and the upper door post of the houses wherein they shall eat it." (Ex. 12:6-7).

"I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment (this was the 10th judgment): I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, when I smite the land of Egypt." (Ex. 12:12-13).

"And ye shall observe this thing for an ordinance to thee and thy sons forever. And it shall come to pass, when ye come into the land which the Lord will give you, according as He had promised, that ye shall keep the service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and DELIVERED our houses." (Ex. 12:24-27).

"These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the FOURTEENTH day of the FIRST month at even is the Lord's passover." (Lev. 23:4-5).

The number FOURTEEN is found three times over connected with Christ's coming into the world, and He came to SAVE, or DELIVER His people from their sins.

"So all the generations from Abraham to David are FOURTEEN generations; and from David until the carrying away into Babylon are FOURTEEN GENERATIONS, and from the carrying away into Babylon unto CHRIST are FOURTEEN generations." (Matt. 1:17).

The next verse tells about Mary, "Who being espoused to Joseph, before they came together, being found with child of the Holy Ghost." (v. 18). While

Joseph was thinking on what he would do the angel of the Lord appeared to him in a dream and said, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall SAVE His people from their sins." (Matt. 1:20-21). FOURTEEN is the number for DELIVERANCE or SALVATION. THREE is the number for the RESURRECTION. To SAVE His people it was necessary for Christ to die and be raised from the dead.

The SALVATION of the soul takes place when one believes, at which time he comes under the blood of Christ, "Our Passover". But the body will not be DELIVERED from the bondage of corruption until the resurrection from the dead. "The creature itself also shall be DELIVERED from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth together in pain until now. And not only they, but (1) OURSELVES also, which have received the first fruits of the Spirit, even we (2) OURSELVES groan within (3) OURSELVES, waiting for the adoption, to wit, the redemption of our body." (Rom. 8:20-23).

This explains why the numbers FOURTEEN and THREE are found together. FOURTEEN is for DELIVERANCE and THREE is for the RESURRECTION. In 1st Chron. 25:4-6 there are mentioned FOURTEEN sons of Heman, and THREE daughters who were for singers in the house of the Lord. Israel was DELIVERED from the plague in Egypt on the FOURTEENTH day. THREE days later they passed through the Red Sea, where is a figure of the resurrection. Then they sang a song unto the Lord. In that song they said, "The Lord is my strength and song, and He is become my SALVATION." (Ex. 15:1-2). This is in line with the FOURTEEN sons and THREE daughters of Heman who were singers in the house of the Lord. The children of God rejoice in the SALVATION of their souls, and sing for joy. And they rejoice in the hope of their RESURRECTION.

In Gal. 1:15-16 Paul tells about God revealing His Son in him that he might preach Him among the Gentiles. A few verses below he tells that FOURTEEN years after this he went up to Jerusalem with Barnabas and Titus. (Gal. 2:1). The record shows that Paul's mission on this occasion was to confer with the apostles and elders as to the question of circumcision being necessary to SALVATION. (Acts 15:1-12). Paul's name occurs the

FOURTEENTH time in this connection. If one begins to count where it is said, "Then Saul, (who is also called Paul) etc" (Acts 13:9) then the FOURTEENTH time Paul's name is found is in Acts 15:2 where it is said, "They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles about this question." The question was about circumcision being essential to salvation. But if the count commences in Acts 13:13 when Paul is no longer called Saul, but Paul only, then the FOURTEENTH time Paul's name is found is in Acts 15:12, just after Peter had said, "We believe that through the grace of our Lord Jesus Christ we shall be SAVED, even as they," (v. 11). In either case Paul's name is found the FOURTEENTH time in connection with the discussion about SALVATION. And Gal. 2:1-5 shows that this was FOURTEEN years after Paul himself was SAVED.

On his voyage to Rome Paul and his company were caught in a violent storm. (Acts 27:14-44). When the men had despaired of any being saved God sent His angel and told Paul that they would all escape alive. Upon the authority of God's word Paul told them none would die. (vs. 22-25). There were 276 on board the ship. (v. 37). In Rom. 1:29-32 we learn that 23 is the number for death. TWELVE, the number for Divine authority, goes into 276 exactly 23 times. 276 divided by 12 equals 23. They were saved from death in the storm on the FOURTEENTH day. (vs. 33-44). This is in keeping with the number FOURTEEN being the number for SALVATION.

NUMBER FIFTEEN

REST

FIFTEEN is the number for REST. REST is the result of DELIVERANCE, or SALVATION. Three times in the year Israel RESTED on the FIFTEENTH day of the month. "On the FIFTEENTH day of the same month (the first month, v. 5) is the feast of the unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day (15th) ye shall have an holy convocation: ye shall do no servile work therein." (Lev. 23:6-7). "The FIFTEENTH day of this SEVENTH month shall be the feast of the tabernacles for seven days unto the Lord. On the first day shall be an holy convocation:

ye shall do no servile work therein." (Lev. 23:34-35). On these two occasions they RESTED from their work on the FIFTEENTH day.

The third case is found in the book of Esther. "And Mordecai wrote these things, and sent letters unto all the Jews that were in the provinces of king Ahasuerus, both nigh and far, to establish this among them that they should keep the fourteenth day of the month Adar, and the FIFTEENTH day of the same, yearly, as the days wherein the Jews RESTED from their enemies." (Esther 9:20-22).

After the first creation God RESTED on the SEVENTH day. Add EIGHT, the number for the new birth, to SEVEN, the day God rested from the first creation, and you get FIFTEEN, the number for spiritual REST. SEVEN plus EIGHT equals FIFTEEN.

Perhaps the reader has observed that the study of Bible numbers, and their application to Bible truths, is like learning mathematics in the life of a child. He must learn the smaller numbers before he is ready to advance in his study of arithmetic. So our knowledge of the smaller Bible numbers helps us in our understanding of the larger ones.

The FIFTEENTH time the name of Naomi is found is where she said to Ruth, "My daughter shall I not seek REST for thee?" (Ruth 3:1). That rest came through Boaz, their kinsman redeemer. (Chap 4). The word KINSMAN is found FIFTEEN times in the book of Ruth.

NUMBER SIXTEEN

LOVE

SIXTEEN is the number that represents LOVE. In 1st Cor. 13:4-8 there are SIXTEEN things said about CHARITY or LOVE. (The Revised translations also render this word LOVE).

"Charity (1) suffereth long, and (2) is kind; charity (3) envieth not; charity (4) vaunteth not itself, (5) is not puffed up, (6) cloth not behave itself

unseemly, (7) seeketh not her own, (8) is not easily provoked, (9) thinketh no evil; (10) rejoiceth not in iniquity, (11) but rejoiceth in the truth; (12) beareth all things, (13) believeth all things, (14) hopeth all things, (15) endureth all things. Charity (16) never faileth."

There were EIGHT boards and SIXTEEN sockets in the west side of the tabernacle. "And there shall be EIGHT boards and their sockets of silver, SIXTEEN sockets, two sockets under one board, and two sockets under another board." (Ex. 26:25). In the EIGHT boards is given the number for the NEW BIRTH. In the SIXTEEN sockets under those EIGHT boards is the number for LOVE. "Everyone that LOVETH is born of God, and knoweth God." (1st John 4:7). How beautifully and perfectly these numbers fit into the whole pattern of the word of God.

SIXTEEN is two times EIGHT. The one who is BORN AGAIN (EIGHT) loves all other persons who are BORN of God (EIGHT). "Everyone that LOVETH Him that begat LOVETH Him also that is begotten of Him." (1st John 5:1).

The SIXTEENTH time Paul's name occurs is where he is called "BELOVED." (Acts 15:25).

NUMBER SEVENTEEN

VICTORY

SEVENTEEN is the number for VICTORY. In Rom. 8:35 there are SEVENTEEN things listed which shall not separate the Lord's people from His love, which is in Christ Jesus our Lord.

"Who shall separate us from the love of Christ? Shall (1) tribulation, or (2) distress, or (3) persecution, or (4) famine, or (5) nakedness, or (6) peril, or (7) sword." (v. 35). In these SEVEN things which shall not separate God's people from the love of Christ a complete security is pictured.

After listing the things above Paul said, "In all these things we are more than CONQUERORS through Him that loved us." (v. 37). To be conquerors is to be VICTORIOUS. Now watch how Paul adds TEN more things to this list.

"For I am persuaded, that neither (1) death, nor (2) life, nor (3) angels, nor (4) principalities, nor (5) powers, nor (6) things present, nor (7) things to come, nor (8) height, nor (9) depth, nor (10) any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (vs. 38-39).

These TEN show the number for the LAW. The LAW, which is the ministration of death and condemnation (2nd Cor. 3:7-9), cannot separate us from the love of God. This forever answers the argument of those who try to prove the apostasy of a child of God with Gal. 5:4.

By adding the SEVEN things in verse 35 to the TEN things in verses 38 and 39 the total is SEVENTEEN things which cannot separate those in Christ from the love of God, and in all of which they are more than CONQUERORS. This is complete VICTORY for the child of God.

Our Lord was crucified on the occasion of the celebration of the passover, which came on the fourteenth day of the month. (Lev. 23:5). Luke tells about our Lord eating the passover with His disciples the same night that He instituted His memorial supper. (Luke 22:13-20). That same night Judas betrayed Him. (1st Cor. 11:23). He was taken that night before the high priest. The next morning He was taken before Pilate and was delivered up to be crucified. (Luke 22:47 to 23:33). Remembering that God reckoned time from one evening to the next evening. (Gen. 1:5), then it was still the FOURTEENTH day of the month when Christ was crucified. He was dead THREE days and nights. (Matt. 12:40). These THREE days added to the FOURTEENTH day would bring it to the SEVENTEENTH day of the month when our Lord became VICTORIOUS over death and the grave.

After Israel went out of Egypt on the FOURTEENTH day of the month they made THREE days journey and crossed the Red Sea. (See Ex. 8:27; 12:1-13; 12:37; 13:20; 14:1-2). Thus in the night of the SEVENTEENTH day of the month they made the passage of the Red Sea making a picture of the resurrection. When they came out of that sea at the break of day they sang the song of VICTORY. (Ex. 15:1-21). In the opening of that song they said, "I will sing unto the Lord, for He hath TRIUMPHED gloriously." (v. 1). In that

great day when the saints of God shall have been made VICTORIOUS over the grave they shall sing God's praises and shout, "O death where is thy sting? O grave where is thy VICTORY? Thanks be unto God, which giveth us the VICTORY through our Lord Jesus Christ." (1st Cor. 15:55-57).

In Gal. 5:19-21 there are SEVENTEEN things listed as the works of the flesh. There is no VICTORY seen in these SEVENTEEN evil things, unless the reader studies the context more closely. Paul had just said, "Walk in the Spirit and ye shall not fulfill the lust of the flesh." (v. 16). The Spirit gives VICTORY over the SEVENTEEN works of the flesh.

The marvelous thing about these Bible numbers is that any way the scriptures place them they work out. Take the FIVE divisions that were shown in John 3:16, under the study of the number FIVE. By referring back to that place Christ will be found in the second part of that verse. The writer was asked, "How is it that Christ is found in the second part of this verse, if TWO is the number for DIVISION, as you have been teaching?" The answer can be located in Luke 12:51. These are the words of Jesus, "Suppose ye that I am come to give peace on the earth? I tell you, Nay; but rather DIVISION." This is marvelous! There are times when Christ fits into number TWO, which represents DIVISION. Whatever way one may look at it the numbers work. That is because the Lord's ways are perfect. The Bible has the answer for every problem in life. One may not always find that answer, but it is there just the same.

The SEVENTEENTH time the word "world" occurs in 1st John is where it is said, "Whatsoever is born of God OVERCOMETH the world." (1st John 5:4). This writer has found SEVENTEEN places where Christ is said to be at the right hand of God, of the Father, or at the right hand of power. In Revelation 3:21 Jesus said, "To him that OVERCOMETH will I grant to sit with me on my throne, even as I also OVERCAME, and am set down with my Father in His throne."

NUMBER EIGHTEEN

BONDAGE

EIGHTEEN is the number that stands for BONDAGE. In Luke 13:16 Jesus said, "Ought not this woman, being a daughter of Abraham, whom Satan hath BOUND, lo, these EIGHTEEN years, be loosed from this BOND on the Sabbath day?"

Jesus said, "Whosoever committeth sin is the servant of sin." (John 8:34). There were EIGHTEEN sinners, or people, who were in bondage to sin, in Luke 13:4-5. "Those EIGHTEEN upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell ye, Nay: but, except ye repent, ye shall all likewise perish."

On two different occasions in the book of Judges, the children of Israel are found in bondage to their enemies EIGHTEEN years. "So the children of Israel served Eglon the king of Moab EIGHTEEN years." (Judges 3:14). "And the anger of the Lord was hot against Israel, and He sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel: EIGHTEEN years, all the children of Israel that were on the other side of Jordan, in the land of the Amorites, which is in Gilead." (Judges 10:7-8).

Stephen said, "And God spake on this wise, That His seed (Abraham's) should sojourn in a strange land; and that they should bring them into BONDAGE, and entreat them evil four hundred years." (Acts 7:6). Stephen is quoting from Gen. 15:13. In the Old Testament there are EIGHTEEN places where this bondage is spoken about. They are found in the following.

1	Gen. 15:13-14,	7	Ex. 6:9,	13.	Deut. 8:14,
2	Ex. 1:14,	8	Ex. 13:3,	14.	Deut. 13:5,
3	Ex. 2:23,	9	Ex. 13:14,	15.	Deut. 13:10,
4	Ex. 2:23,	10.	Ex. 20:2,	16.	Deut. 26:6,
5	Ex. 6:5,	11.	Deut. 5:6,	17.	Josh. 24:17,
6	Ex. 6:6,	12.	Deut. 6:12,	18.	Judges 6:8.

By checking the above list it is found that the 5th time the word BONDAGE occurs is in Ex. 6:5, which reads, "I have also heard the groaning of the children of Israel whom the Egyptians keep in BONDAGE; and I have remembered my COVENANT." The covenant referred to here was the covenant made with Abraham, Isaac and Jacob. (v. 3). According to Gen. 15:17-18 Abraham offered FIVE sacrifices the day God made the covenant with him. Rom. 4:13-16 states that the promise to Abraham and his seed was through the righteousness of faith, and by faith, that it might be by GRACE. So the FIFTH time the word BONDAGE occurs is where God says He remembered the covenant made with Abraham, and He announced His purpose of redeeming Israel from BONDAGE.

By checking the above list the reader will also see that the TENTH place BONDAGE is mentioned is in Ex. 20:2. Read that verse and the next one. "I

am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of BONDAGE. Thou shalt have no other gods before me." Notice that the first word of the ten commandments is the word after the word BONDAGE. It will also be noticed that it is the TENTH time Israel's Egyptian bondage is mentioned. Paul calls the law the yoke of BONDAGE. (Gal. 5:1). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled in the yoke of BONDAGE." Only God could have arranged it so the TENTH time Israel's BONDAGE was mentioned would be followed by the first word in the TEN commandments (or law), which is called the yoke of BONDAGE.

The number THIRTEEN stands for a rebellious, sinful, depraved heart and nature. In Mark 7:21-22 Jesus mentioned THIRTEEN evil things that come out of the heart of man. The THIRTEENTH time the word BONDAGE is found in the above list is in Deut. 8:14. In that verse there is a warning to the Israelites that their hearts be not lifted up. "Then thine HEART BE LIFTED UP, and thou forgot the Lord thy God, which brought thee forth out of the land of Egypt, from the house of BONDAGE." So the THIRTEENTH time the word BONDAGE occurs is in a place where Israel is warned against a REBELLIOUS heart.

Let the reader consider the SEVENTEENTH time the word BONDAGE occurs in the above list, remembering that SEVENTEEN is the number that stands for VICTORY. This is found in Joshua 24:17 in which connection Joshua mentions Israel's VICTORY over all her enemies. "For the Lord our God, He it is that brought us up and our fathers out of the land of Egypt, from the house of BONDAGE, and which did those great signs in our sight, and preserved us in all the way we went, and among all the people through whom we passed: and the Lord drove out from before us all the people." (Josh. 24:17-18). This describes VICTORY for Israel over all her enemies, and occurs in connection with the SEVENTEENTH time Israel's BONDAGE is mentioned.

The EIGHTEENTH time the word BONDAGE is found in the above list is in Judges 6:8. "The Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of BONDAGE . . . And I said unto

you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice." (v. 10). At the time the prophet spoke these words the Israelites were in BONDAGE to the Midianites. (Judges 6:1-11). This is evidence that the number EIGHTEEN stands for BONDAGE. The EIGHTEENTH and last time Israel's Egyptian bondage is referred to was at the time they were in BONDAGE to the Midianites.

The EIGHTEENTH time Israel's bondage is referred to, which was in this place, completes the full number of times their Egyptian BONDAGE is mentioned. It came at a time when the Midianites had them in BONDAGE. Read now Judges 6:1, "The children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian SEVEN years." Since SEVEN stands for COMPLETENESS, then the time Israel was in BONDAGE to Midian SEVEN years completed the EIGHTEEN times their Egyptian BONDAGE is mentioned. This last reference COMPLETED the number (EIGHTEEN) that stands for BONDAGE.

Nothing short of Divine Wisdom could arrange things like this. EIGHTEEN stands for BONDAGE. SEVEN stands for COMPLETENESS. And the number SEVEN and the Midianite BONDAGE are found in the same connection where the EIGHTEENTH and last time their EGYPTIAN BONDAGE is mentioned. This COMPLETES the number for BONDAGE.

In addition to the word BONDAGE being used EIGHTEEN times concerning Israel's experience in Egypt, the word BOND- MEN is used FOUR times. FOUR is the number for the UNSAVED man. This shows that man in the flesh is in BONDAGE to sin. (Gal. 4:3 and John 8:34-36).

NUMBER NINETEEN

FAITH

NINETEEN is the number for FAITH. There are NINETEEN different persons referred to in Heb. 11:1-32. While the name of Joshua is not mentioned in verse 30, yet Joshua was the leader of Israel at the overthrow of Jericho. The list is as follows: Through FAITH

- | | | |
|---------------------------|---------------------|---------------------------|
| 1. We—Heb. 11:3, | 7. Isaac—v. 20, | 14. Barak—v. 32, |
| 2. Abel—v. 4, | 8. Jacob—v. 21, | 15. Sampson—v. 32, |
| 3. Enoch—v. 5, | 9. Joseph—v. 22, | 16. Jephthae—v. 32, |
| 4. Noah—v. 7, | 10. Moses—v. 23-29, | 17. David—v. 32, |
| 5. Abraham—v. 8-10
19, | 11. Joshua—v. 30, | 18. Samuel—v. 32, and 17- |
| 6. Sarah—v. 11, | 12. Rahab—v. 31, | 19. The Prophets- v. 32. |
| | 13. Gideon—v. 32, | |

Now, look at this list and at the number under which each occurs. Moses is the TENTH. TEN is the number that represents the LAW, and "The LAW was given by Moses." (John 1:17) Abel is found in number TWO, which is the number for DIVISION. It is said that he offered a more excellent sacrifice than Cain. This led to division between him and Cain. Enoch is found in number THREE, the number for RESURRECTION. Enoch's translation foreshadows the translation of the living saints at the resurrection of the sleeping saints. Noah is the fourth mentioned and number FOUR is the number for the CREATION, which was destroyed in Noah's time. "I will destroy man, whom I have created from the face of the earth; both man (1), and beast (2), and the creeping things (3), and the fowl of the air (4)." The ark Noah prepared saved Noah and his family from the destruction that came upon creation. Abraham is listed under number FIVE, which represents GRACE. He and his seed are to be heirs by grace.

Jacob who is number EIGHT, which is the number for the NEW BIRTH, was the second born of twins. This represents the second birth, or new birth. The name of Joseph is found in number NINE, representing the FRUIT OF THE SPIRIT. (Gal. 5:22-23). Jacob prophesied of Joseph and said, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." (Gen. 49:22). Jesus taught the woman at Jacob's well about the

well of water that would spring up into everlasting life. (John 4:5-14). Verse 5 says that Jacob gave this parcel of ground to Joseph. Joseph's name follows Jacob's in Heb. 11:21-22. NINE FOLLOWS EIGHT. The FRUIT of the Spirit follows the NEW BIRTH. Joseph's name follows Jacob's in John 4:5 and the well is mentioned next in verse 6. It was at this well Jesus instructed the Samaritan Woman about the WELL of water that brings everlasting life.

Just before this Jesus had talked to Nicodemus about the NEW BIRTH, the birth of water and the Spirit. Now read all this in connection with the statement that "Joseph is a FRUITFUL bough by a well" and see how it ties together.

David is the SEVENTEENTH listed in the heroes of faith. This is the number for VICTORY. David was victorious over all his enemies. (2nd Sam. 7:1). It was Jesus Christ, David's Son, who became victorious over death on the seventeenth day of the month.

The curtains of the court of the tabernacle were 100 cubits long on both the north and south sides, and were FIVE cubits high. (Ex. 27:9-18). FIVE represents GRACE. There were 20 pillars in each of these long sides. (v. 10). This gives NINETEEN spaces between the twenty pillars, and connects the number NINETEEN with the number FIVE, and Eph. 2:8 says, "By grace (5) are ye saved (14) through faith (19): and that not of yourselves: it is the gift of God."

In Heb. 11 verse 3 it is said, "Through faith we UNDERSTAND that the worlds were framed by the word of God." So it is through faith that we UNDERSTAND. In Rom. 1:29-31 Paul charges sinful men with 23 things. The NINETEENTH charge he brings against them is being "without UNDERSTANDING." Being without FAITH, which is represented by the number NINETEEN, they are without UNDERSTANDING, for it is by FAITH that men UNDERSTAND.

In Paul's discussion of justification by FAITH in Rom. 3:21 to 5:2 he used the word "FAITH" NINETEEN times. The reader may check on this for himself. The word FAITH is not found again in the book of Romans, until Rom. 9:30 when Paul is contrasting Israel's blindness with the FAITH of the Gentiles.

NUMBER TWENTY

REDEMPTION

TWENTY is the number that stands for REDEMPTION. The males of the children of Israel had to offer a ransom for their souls at the age of TWENTY. In connection with this ransom TWENTY gerahs are mentioned. "When thou takest the sum of the children of Israel after their number, then shall they give every man a RANSOM for his soul unto the Lord when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, half a shekel after the shekel of the sanctuary: (a shekel is TWENTY gerahs); an half shekel shall be the offering unto the Lord. Every one that passeth among them that are numbered from TWENTY years old and above, shall give the offering of the Lord." (Ex. 30: 12-14).

This money that was given for their RANSOM or REDEMPTION was SILVER money. This silver money was used to make the 100 silver sockets in the tabernacle, and the silver fillets and hooks for the pillars of the court. The reader will find that in Exodus 38: 25-28.

This connects the number TWENTY with REDEMPTION, and the SILVER with REDEMPTION. There were TWENTY boards on each side of the tabernacle north and south. "And thou shalt make the boards for the tabernacle, TWENTY boards on the south side southward. And thou shalt make forty sockets of SILVER under the TWENTY boards. (Ex. 26: 18-19). The same is said about the north side. (v. 20-21). The number TWENTY is used in describing the boards for each side, both north and south. The SILVER sockets were also mentioned in connection with each side. This shows forth a two-fold REDEMPTION, a redemption for the soul and a redemption for the body.

The same thing is pictured in the TWENTY pillars with their SILVER fillets and hooks on the south and north sides of the court of the tabernacle. "And thou shalt make the court of the tabernacle; for the south side southward

there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: and the TWENTY pillars thereof and their sockets shall be of brass; the hooks of the pillars and their fillets shall be of SILVER." Ex. 27:9-10). The same is said about the north side. (v. 11). Here are the TWENTY pillars with their TWENTY SILVER fillets and TWENTY SILVER hooks, on each side of the court, south and north, the fillets and hooks being made of the SILVER that was given in REDEMPTION. Here again the number TWENTY and SILVER are connected with redemption.

On the TWENTY SILVER hooks of the TWENTY pillars hung the linen hangings one hundred cubits long and FIVE (grace) cubits high. (Ex. 27:18). It has already been seen that there were NINETEEN spaces in these hangings, and that this number is representative of FAITH. This connects GRACE, FAITH and REDEMPTION together. Rev. 19:8 says, "The fine linen is the righteousness of saints." This shows that the fine linen in the hangings represents righteousness. The FIVE cubit height speaks of GRACE. The NINETEEN spaces between the pillars speaks of FAITH. In the TWENTY pillars with their SILVER hooks and fillets there is a message of REDEMPTION. In the fine linen RIGHTEOUSNESS is portrayed. BRASS represents JUDGMENT, and in the TWENTY pillars set in sockets of brass Christ is shown purchasing our REDEMPTION through bearing our JUDGMENT.

The length of the court on the south and north is the same, and their pillars, hooks and fillets are the same in number. This teaches that as many as receive the REDEMPTION of their souls will also receive the REDEMPTION of their bodies. "Whom He justified, them He also glorified." (Rom. 8:29). The glorified equal the justified. The number in one neither exceeds nor is less than the number in the other. Jesus said, "This is the will of him that sent me, that EVERY ONE which seeth the Son, and believeth on him, may have everlasting life: and I WILL RAISE HIM UP AT THE LAST DAY." (John 6:40). This will glorify all who become justified. It will give the redemption of the body to EVERY ONE who receives the redemption of the soul. This is shown in the south and north sides of the tabernacle with their TWENTY boards to the side and also in the sides of the court, south and north, equal in length, and in number of pillars. Let those who teach that a child of God

can lose his salvation adjust these numbers and dimensions to his doctrine, if he can. It cannot be done!

In Ruth 4:1-10 there is the record of Boaz the kinsman redeemer redeeming the property that was Elimelech's and Naomi's, and purchasing Ruth to be his wife. The name of Boaz occurs TWENTY times in the book of Ruth. The names of TWENTY different persons are mentioned in the book of Ruth.

NUMBER TWENTY-ONE

THE EXCEEDING SINFULNESS OF SIN

The history of Israel's wilderness journey discloses that TWENTY-ONE sins were recorded against her from Egypt to Jordan. This number would seem to indicate THE EXCEEDING SINFULNESS OF SIN. A full discussion of these 21 sins can be reviewed by turning back to the study of number THIRTEEN, the number for DEPRAVITY. In that study it was seen that 13 multiplied by 21 equals 273, the number that needed to be redeemed with FIVE shekels per person. (Num. 3:46-47) These two numbers, THIRTEEN and TWENTY-ONE are so very closely associated it would seem that TWENTY-ONE is the outgrowth of THIRTEEN, which represents the DEPRAVED NATURE, and that TWENTY-ONE is the FRUIT of that nature.

I do not mean that 21 sins are all the sins one can commit, but God used that number to represent the exceeding sinfulness of sin.

In 2nd Tim. 3:1-5 Paul lists 21 things which men would do in the last times, and he warns against such. "In the last days perilous times shall come, for men shall be (1) lovers of their own selves, (2) covetous, (3) boasters, (4) proud, (5) blasphemers, (6) disobedient to parents, (7) unthankful, (8) unholy, (9) without natural affection, (10) truce breakers, (11) false accusers, (12) incontinent, (13) fierce, (14) despisers of those who are good, traitors, (16) heady, (17) highminded, (18) lovers of pleasure, (19) more (R. V. rather) than lovers of God, (20) having a form of godliness, (21) but denying the power thereof: from such turn away."

NUMBER TWENTY-TWO

LIGHT

TWENTY-TWO is the number that is connected with LIGHT. There were TWENTY-TWO bowls to hold oil in the candlestick in the tabernacle. There were THREE branches on each side of the shaft of the candlestick. Each branch had THREE bowls. This makes six branches, with eighteen bowls. In the candlestick itself (the shaft) were four bowls. (Ex. 25: 31-34). This is a total of TWENTY-TWO bowls serving the SEVEN lamps. The purpose of the candlestick with its lamps was to give light. In Matt. 5:15-16 Jesus said, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth LIGHT to all in the house. Let your LIGHT so shine before men that they may see your good works, and glorify your Father which is in heaven."

The saved are called the children of the LIGHT. "Ye are all children of the LIGHT." (1st Thess. 5:5). When FOURTEEN for salvation is added to EIGHT for the New Birth the sum is TWENTY-TWO, LIGHT.

In Acts 22:4-11 Paul was relating his experience on the Damascus road. He told about the great light that shone from heaven. He said he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" In this place the name of Saul occurs the TWENTY-FIRST and TWENTY-SECOND time.

NUMBER TWENTY-THREE

DEATH

TWENTY-THREE is the number that represents DEATH. This is found by reading Rom. 1:28-32. "And as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all (1) unrighteousness, (2) fornication, (3) wickedness, (4) covetousness, (5) maliciousness, (6) full of

envy, (7) murder, (8) debate, (9) deceit, (10) malignity, (11) whisperers, (12) backbiters, (13) haters of God, (14) spiteful, (15) proud, (16) boasters, (17) inventors of evil things, (18) disobedient to parents, (19) without understanding, (20) covenant breakers, (21) without natural affection, (22) implacable, (23) unmerciful: who knowing the judgment of God, that they which commit such things are worthy of DEATH, not only do the same, but have pleasure in them that do them."

By this it is seen that TWENTY-THREE is the number for DEATH. This is in harmony with all that has been learned about the numbers previous to this one. TEN represents the LAW, and THIRTEEN the DEPRAVED, REBELLIOUS heart of man. SIN through the LAW brings DEATH, and TEN plus THIRTEEN equals TWENTY-THREE. Paul said, "I was alive without the law (10) once; but when the commandment (or law) came, sin (13) revived, and I died." (23). (Rom. 7:9). "The sting of DEATH (23) is sin and the strength of sin (13) is the law." (10) (1st Cor. 15:56). It takes THIRTEEN plus TEN to equal TWENTY-THREE. So it takes sin plus the law to bring death.

This proves that depravity alone does not bring spiritual death. Babies come into the world depraved. We are "By nature children of wrath." (Eph. 2:3). So was Paul when he was a child. But THIRTEEN (sin) alone does not equal TWENTY-THREE. TEN more must be added. When the LAW (10) was added that made TWENTY-THREE (DEATH) and Paul died. This takes care of the charge brought against those who teach inherent depravity. They are accused of teaching infant damnation. But this charge falls to the ground in the face of Bible numbers and the statement of Paul in Romans 7:9-11.

Now work an equation with THREE for the RESURRECTION and TWENTY for REDEMPTION. When God's children are raised from the dead (Luke 20:35-36 and Rev. 20:4-6) they will be brought out from death. By subtracting THREE from TWENTY-THREE there are TWENTY left. This will give the saved the REDEMPTION of their bodies.

The numbers ELEVEN and TWELVE work in like manner. Only the constituted authority or judge can pronounce the judgment for any crime. ELEVEN for Judgment, plus TWELVE for DIVINE AUTHORITY equals TWENTY-THREE for DEATH. Read Rom. 1:32 again, "Who knowing the judgment (11)

of God (12 the Divine Judge), that they which commit such things are worthy of DEATH (23)", etc. (11 plus 12 equals 23). See how the equation holds good?

Will the skeptic please tell why the application of the Bible numbers always works like this? He surely cannot say that a finite being like this writer could frame up such a complicated system of Bible numbers, and make them fit in all the verses so perfectly. It is too far reaching, and too frequent to be accidental. There can be only one answer. The infinite mind of God devised this system of numbers, and inspired men from Genesis to Revelation to so record them that they would all fit in their places. The same God who inspired men to write these things in the Bible has enabled me, and others who have helped me, to discover them in His word.

The reader is asked to go back and check the list as they are numbered in Rom. 1:29-31. He can number them for himself. He will find that under number THIRTEEN men are said to be "Haters of God." How well this harmonizes with what has already been learned, viz, that THIRTEEN is the number for DEPRAVITY, or the REBELLIOUS NATURE of man. What more evidence could one ask for to prove the inspiration of the word of God? Genesis, Exodus, Numbers, Joshua, Esther, Jeremiah, Mark, Revelation and other books have borne witness to the fact that number THIRTEEN is the number for the REBELLIOUS NATURE of man. In Romans 1:29-31 Paul corroborates their testimony by placing "Haters of God" the THIRTEENTH in the list. Did this just happen? Let man be fair with himself and God and consider the abundance of evidence.

In discussing the resurrection in 1st Cor. 15th Chapter, Paul used the word "resurrection" four times, the word "raised" ten times, the word "risen" three times, the word "rise" four times, and the word "rose" twice. This is TWENTY-THREE in all and shows that the RESURRECTION will bring some out of the state of DEATH, which is represented by that number.

In Gen. 7:21-22 the record tells that all flesh died upon the earth. The next verse says, "Noah only remained alive, and they that were with him in the ark." This is the TWENTY- THIRD time the name of Noah is found. In Gen. 19:24-25 there is the record of God raining fire and brimstone on

Sodom and Gomorrah. In verses 27 and 28 it is said that Abraham got up early and looked toward Sodom and Gomorrah, and beheld the smoke of those cities going up. This is the TWENTY-THIRD time the name of Abraham is found. The TWENTY-THIRD time the name of Jacob is found is where his mother tells him that his brother Esau purposes to kill him. (Gen. 27:42).

In Rev. 20:12 John said, "I saw the DEAD, small and great. stand before God; and the books were OPENED." This is the TWENTY-THIRD time the word "OPEN" is found in the book of Revelation.

NUMBER TWENTY-FOUR

THE PRIESTHOOD

TWENTY-FOUR is the number associated with the PRIESTHOOD. If the reader will read 1st Chron. 24:1-18 he will find David distributing the priesthood among TWENTY- FOUR of the descendants of Aaron. After Nadab and Abihu died and left no children Aaron had two sons left, Eleazar and Ithamar. Among the sons of Eleazar there were 16 chief men, and of the sons of Ithamar there were 8 chief men. David made these to be governors of the sanctuary.

This number is carried over into the book of Revelation. "And round about the throne were FOUR and TWENTY seats: and upon the seats I saw FOUR and TWENTY elders sitting, clothed in white raiment; and they had on their heads crowns of gold." (Rev. 4:4). Later on these TWENTY-FOUR elders, together with the four beasts (or living creatures) are singing that Christ has redeemed them by His blood from every (1) kindred, (2) tongue, (3) people, and (4) nation; and has made them unto God kings and PRIESTS; and they shall reign on the earth. (Rev. 5:9-10).

A priest is one who intercedes for another, one who is a transgressor. There are TWENTY-FOUR hours in a day and night. Sinful man needs a priest every hour of his life. Notice how Job continually made offerings for his children and prayed for them. (Job 1:5). While reckless carefree boys and

girls are away from home, or while they are out at all hours of the night in places of danger, if not places of sin, godly fathers and mothers are interceding for them day and night.

Notice that Eleazar had SIXTEEN sons and Ithamar had EIGHT. These numbers stand for LOVE and the NEW BIRTH. To rightly intercede for others one must have LOVE toward God, and toward the ones for whom he is interceding, and he must also be BORN AGAIN.

Christ is our high priest. His people are eternally secure because He intercedes for them every hour (24) of the day and • night. "Behold He that keepeth Israel shall neither slumber nor sleep The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul." (Ps. 121:4-7).

NUMBER TWENTY-FIVE

THE FORGIVENESS OF SINS

TWENTY-FIVE is evidently the number for the FORGIVENESS OF SINS. Moses prayed for God to forgive the sins of Israel, and not to blot out that nation. He prayed, "Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." (Num. 14:13-19). Then God said to Moses, "I have pardoned according to thy word." (V. 20). This forgiveness took place as the result of the intercession of Moses, and because of God's great mercy, or GRACE. It followed the intercessory work of Moses. TWENTY-FOUR stands for the believer priesthood. TWENTY-FIVE is the next number after TWENTY-FOUR. Paul prayed for Israel that they might be saved. "BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1).

The number TWENTY-FIVE is connected with a pardon for Jehoiachin, king of Judah. "And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the FIVE and

TWENTIETH day of the month, that Evil-Merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon." (Jer. 52:31-32). Then Jeremiah went on to say that his prison garments were changed, and that he did eat bread before him all the days of his life. (v. 33). Here is a beautiful picture of a pardoned sinner. Christ forgives his sins, changes his garments and feeds him on the bread of life all his days.

When Eph. 1:7 is studied in the light of numbers the same thought is brought out. "In whom we have redemption (20) through his blood, the FORGIVENESS OF SINS, according to the riches of His GRACE" (5). This verse contains redemption, forgiveness of sins, and grace. TWENTY has been found to be the number for REDEMPTION, and FIVE the number for GRACE. When these two numbers are added it gives you TWENTY-FIVE for FORGIVENESS OF SINS.

The Levites were TWENTY-FIVE years old when they began their service at the tabernacle. "This is it that belongeth to the Levites: from TWENTY-FIVE years old and upward they shall go in to wait upon the service of the tabernacle." (Num. 8:24). We are not ready to do service for God until our SINS HAVE BEEN FORGIVEN. From that time onward we can serve Him.

NUMBER TWENTY-SIX

THE GOSPEL OF CHRIST

TWENTY-SIX seems to be the number that stands for the gospel of Christ. Paul said to Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the AFFLICTIONS OF THE GOSPEL according to the power of God." (2nd Tim. 1:8). In II Cor. 11:23-27 Paul listed TWENTY-SIX different afflictions which he had endured as a minister of Christ.

In 1st Cor. 15:1-4 Paul states that the gospel that he had declared was "That Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures." TWENTY-THREE is the number for death, and THREE is the number for the resurrection. These two numbers when added make TWENTY- SIX.

In John 3:16 there are exactly 26 words in the Greek language. Outos (1) gar (2) agapasen (3) ho (4) Theos (5) ton (6) kosmos (7) hoste (8) tov (9) huion (10) autou (11) tov (12) monogena (13) edoken (14) hina (15) pas (16) ho (17) pisteuon (18) eis (19) auton (20) mn (21) apolatai (22), all (23) exa (24) zoan (25) aioviov 26). "For God so loved the world, that He gave His only begotten Son, that whosoever believed in him should not perish, but have everlasting life." (John 3:16). There are only 25 words in the English translation, but 26 in the Greek. Number TWENTY-SIX stands for the gospel, which means good news. TWENTY-FIVE stands for forgiveness of sins, which comes through believing in Jesus Christ of whom the gospel speaks.

The TWENTY-SIXTH time the name of Noah occurs is in Gen. 8:11 where the dove returned to Noah with the olive leaf in her mouth. It goes on to say, "So Noah knew that the waters were abated from off the earth." Here was good news for Noah, and the word gospel means good news.

NUMBER TWENTY-EIGHT

ETERNAL LIFE

TWENTY-EIGHT is the number for ETERNAL LIFE. This is found by combining some numbers that are found in certain passages of scripture where the words "ETERNAL LIFE" are found.

"But where sin abounded, grace did much more abound: that as sin hath reigned unto DEATH (23), even so might GRACE (5) reign through righteousness unto ETERNAL LIFE by Jesus Christ our Lord." (Rom. 5:20-

21). These two numbers add up to ETERNAL LIFE, and the expression "ETERNAL LIFE" is in this passage.

Rom. 5:15 speaks of "The gift by GRACE." Rom. 6:23 says, "The wages of sin is DEATH (23); but the gift of God is ETERNAL LIFE through Jesus Christ our Lord." By adding 23 for DEATH and 5 for GRACE the sum obtained is 28, which stands for ETERNAL LIFE.

The same thing is seen in John 5:24. In this verse Jesus makes FIVE (5) positive statements. It has been proven that 5 stands for GRACE. In the FIFTH of these statements Jesus said, "But is passed from DEATH (23) unto LIFE (28)." An examination of this verse follows:

- 1. "He that heareth my word,**
- 2. And believeth on Him that sent me,**
- 3. Hath everlasting life,**
- 4. And shall not come into condemnation:**
- 5. But is passed from DEATH (23) unto LIFE" (28).**

In the FIVE divisions of the verse GRACE is displayed. In the FIFTH division man has "Passed from DEATH unto LIFE." The life under consideration is everlasting, or ETERNAL LIFE. It is God's GRACE by which one passes from DEATH unto LIFE. By adding 5 for GRACE to 23 for DEATH the sum is 28, the number for ETERNAL LIFE.

The same thing is found in an examination of John 10:27-29. In these verses there are SEVEN positive statements which were made by our Lord about His sheep.

- 1. "My sheep hear my voice, and**
- 2. I know them, and**
- 3. They follow me: and**
- 4. I give unto them eternal life; and**
- 5. They shall never perish,**

6. Neither shall any man pluck them out of my hand.

7. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."

Here are SEVEN positive statements Jesus makes concerning the security of His sheep. SEVEN is the number that denotes COMPLETENESS. What could a complete security denote but an everlasting security, or everlasting life? When the numbers from one to seven are added they equal TWENTY-EIGHT. 1 plus 2 plus 3 plus 4 plus 5 plus 6 plus 7 equals 28. In the fourth statement Jesus said, "I give unto them ETERNAL LIFE." The last statement is the seventh, and SEVEN denotes COMPLETENESS. When these two numbers are multiplied the product is TWENTY-EIGHT, the number for ETERNAL LIFE. (4 x 7 equals 28).

Another combination of numbers that make TWENTY-EIGHT, when added, is EIGHT for the NEW BIRTH, and TWENTY for REDEMPTION. Heb. 9:12 states that Christ obtained ETERNAL redemption for us. Certainly in the ETERNAL redemption, a child of God has eternal salvation. In the NEW BIRTH he receives the very life of God, which is ETERNAL.

The linen curtains in the tabernacle were TWENTY-EIGHT cubits long. "The length of one curtain shall be eight and twenty cubits." (Ex. 26:1-2). "The FIVE curtains shall be coupled together, one to another." (v. 3). This connects GRACE with the curtains TWENTY-EIGHT cubits long. And GRACE is connected with ETERNAL LIFE. In Rom. 5:21 Paul states, "That as sin hath reigned unto death, even so might GRACE reign through righteousness unto ETERNAL LIFE by Jesus Christ our Lord."

These seven statements of our Lord about His sheep will be considered one by one in the light of Bible numbers later on in this work. Then the reader will better understand why ETERNAL LIFE is in the 4th statement. Each one of the statements will glow with meaning.

The TWENTY-EIGHTH time Noah's name is found is in Gen. 8:15. "And God spake unto Noah, saying, Go forth of the ark, -thou, and thy wife, and thy sons, and thy sons' wives with thee." (Gen. 8:15-16). In Noah and his family going into the new age there is a picture of those who have eternal

life entering into the bliss of the age to come. Truly the word of God is marvelous.

This writer has just checked upon the number of Greek words in John 3:14-15 and he finds that there are exactly TWENTY-EIGHT, and the last two are the words for ETERNAL LIFE. Those words are "Kai (1) kathos (2) Mosas (3) Huposen (4) tov (5) opin (6) ev (7) to (8) eramo (9), houtos (10) upsothanai (11) dei (12) ton (13) huion (14) ton (15) anthropos: (16) hina (17) pas (18) ho (19) pisteuon (20) eis (21) auto (22) mn (23) apolatai (24), all (25) exa (26) zoan (27) aionian (28)," (John 3:14-15). The English reading is "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." While the English has more than 28 words, yet there are only 28 in the original language. These 28 words in John 3:14-15, together with the 26 words in John 3:16, as has been shown, make exactly 54 words, the exact number of pillars in the court of the tabernacle. This will be discussed later.

(Note: This writer is trying to check the number of words in the original language, as well as the English translation. Where the numbers are the same in the original and the translation only the English words are given. Otherwise the Greek is given. If the original words do not count out the number is not used.)

NUMBER THIRTY

THE BLOOD OF CHRIST

THIRTY is the number for the BLOOD OF JESUS CHRIST. Judas Iscariot betrayed Jesus for THIRTY pieces of silver. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for THIRTY pieces of silver." (Matt. 26:14-15).

After having betrayed Jesus for THIRTY pieces of silver Judas repented himself and brought the money back. "Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the THIRTY pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent BLOOD. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces (30), and said, It is not lawful for to put them in the treasury, because it is THE PRICE OF BLOOD. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, the field of BLOOD, unto this day." Matt. (27:3-8).

This teaches that THIRTY is the number for THE BLOOD OF CHRIST. REDEMPTION is through the BLOOD of Christ. "In whom we have REDEMPTION through His BLOOD." (Eph. 1:7). Christ came to redeem men from the law. "God sent forth His Son, made of a woman, made under the law, to REDEEM them that were under the LAW." (Gal. 4:4-5). By adding 20 for REDEMPTION to 10 for the LAW the sum is 30, the price of redemption from the law, which was the BLOOD of Christ.

Now add 25 for FORGIVENESS OF SINS to 5 for GRACE and the answer is 30 again. "In whom we have redemption through His BLOOD, the forgiveness of sins, according to the riches of His grace." (Eph. 1:7).

The goat's hair curtains on the tabernacle were THIRTY cubits long. "Thou shalt make curtains of goat's hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be THIRTY cubits." (Ex. 26:7-8). The ELEVEN curtains of goat's hair represent Jesus bearing the judgment for our sins, since ELEVEN is the number for JUDGMENT. He did this when His BLOOD was shed on the cross. The BLOOD is represented by the THIRTY cubits, the length of the curtains.

Five of the goat's hair curtains were coupled together, and the other six were coupled together. (Ex. 26:9). These two broad ones were fastened together with 50 taches of brass. (vs. 10-11). The sixth curtain was doubled over the forefront of the tabernacle. This made the brass taches in the goat's hair curtains, as well as the gold taches in the linen curtains, to come over

the veil. "Thou shalt hang up the veil under the taches." (Ex. 26:33). See also verse 9. This veil represented the flesh of Jesus that was rent on the cross. (Heb. 10:19-20). Thus in the veil is displayed a picture of the cross. The BLOOD of the cross is portrayed in the length of the goat's hair curtains, 30 cubits, meeting at the veil. Judgment being met by the BLOOD of Christ, which was shed on the cross, is shown by the number of goat's hair curtains, ELEVEN. What wondrous wisdom is displayed in all this! Was there ever such a book as the Bible? With what surprising wisdom did God plan all these things!

The THIRTIETH time the name of Noah is found is in Gen. 8:20 where he built an altar unto the Lord and offered of every clean beast unto the Lord. In this connection it is said that God smelled a sweet savour, and He promised not to curse the ground any more for man's sake. Paul said that Christ gave "Himself for us an offering and a sacrifice unto God for a sweet smelling savour." (Eph. 5:2). So the THIRTIETH time Noah's name is mentioned there is a picture of the blood of Christ being shed.

NUMBER FORTY

TEMPTATION

FORTY is the number associated with TEMPTATION or TRIAL. Our Saviour was tempted FORTY days and nights. "And Jesus, being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being FORTY days tempted of the Devil." (Luke 4:1-2).

Moses was in the mountain of Sinai FORTY days and nights receiving the law. (Ex. 24:18). While he was gone these FORTY days the people became impatient and said to Aaron, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us out of the land of Egypt, we wot not what has become of him." (Ex. 32:1). This led to the making of the golden calf of Exodus 32:2-7. Thus Israel fell under this FORTY days of

testing. After this they were tried FORTY years in the wilderness. (Num. 14:34).

The natural man, represented by number FOUR, falls under temptation. Rom. 8:3 tells how the law (10) was weak through the flesh (4). "For what the law could not do in that it was weak through the flesh. God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Number FOUR, which represents the natural man, multiplied by TEN, which represents the law, equals FORTY, and shows the man in the flesh falling under temptation.

EIGHT, the number for the NEW BIRTH, multiplied by FIVE, the number for GRACE, equals FORTY, and shows the child of God standing up under temptation. "God is faithful, who will not suffer you to be tempted above that ye are able to bear it." (1st Cor. 10:13).

TWENTY, redemption for the soul, added to TWENTY, redemption for the body, makes FORTY, and puts those who are redeemed beyond the reach of temptation.

NUMBER FORTY-TWO

ISRAEL'S OPPRESSION AND THE LORD'S COMING

FORTY-TWO is the number that is associated with ISRAEL'S OPPRESSION, and the LORD'S ADVENT to the earth; both His first and second coming.

There were FORTY-TWO generations from Abraham to the first advent of Christ. "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." (Matt. 1:17). Three times fourteen generations are FORTY-TWO generations. Therefore, Christ came into the world the first

time FORTY-TWO generations from Abraham. This connects His first advent with the number FORTY-TWO. Is this without significance? Certainly God arranged it that way. It was His plan and purpose that it would be just FORTY-TWO generations from Abraham until the promised seed, Christ, who is the seed of Abraham (Gal. 3:16), should come the first time. "When the fullness of time was come, God sent forth His Son, made of a woman." (Gal. 4:4).

In the quotation from Matthew 1:17 both the word "David" and "Babylon" are found twice. TWO is the number for DIVISION; and those forty-two generations are divided into three periods of fourteen generations each. THREE is the number for RESURRECTION, and FOURTEEN is the number for DELIVERANCE. How well this fits with the passage in Heb. 2:14-15, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power over death, that is, the devil; and DELIVER them who through fear of death were all their lifetime subject to bondage."

It is through death and the resurrection that Christ brings this deliverance. THREE for the resurrection multiplied by FOURTEEN for deliverance makes FORTY-TWO, the fullness of time spoken of in Gal. 4:4.

Our Lord's second advent to the earth will also be associated with the number FORTY-TWO. At the end of the FORTY-TWO months of Israel's oppression by the beast, Christ will make His second advent to the earth. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (2nd Thess. 2:8). "And power was given unto him (the beast) to continue FORTY and TWO months." (Rev. 13:5). "But the court that is without the temple leave out and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot FORTY and TWO months." (Rev. 11:2). "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and half a time from the face of the serpent." (Rev. 12:14). "It shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Dan. 12:7).

The time, times, and half a time the woman (remnant of Israel) is in hiding is three and an half years, or FORTY-TWO months. It is the same FORTY-TWO months the holy city (Jerusalem) shall be trodden down. It is the same FORTY-TWO months the beast will continue in his beastly power. Christ, at His second advent to the earth, will destroy the man of sin, who is the beast. (2nd Thess. 2:4-8 and Rev. 19:11-21). This connects our Lord's second advent to the earth with the number FORTY-TWO.

Our Lord's return to the earth at the end of the FORTY-TWO months of the reign of the beast must not be confused with His appearing in the air to catch away His saints.

NUMBER FIFTY

THE HOLY SPIRIT

FIFTY is the number connected with the Holy Spirit and His work. The Holy Spirit was poured out on the day of Pentecost, which was FIFTY days after the resurrection of Christ. In Lev. 23:9-16 there is a very beautiful and enlightening passage on the resurrection of Christ and the coming of the Spirit FIFTY days after His resurrection. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and ye shall reap the harvest thereof, then ye shall bring a sheaf of the FIRSTFRUITS of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath (that is, the FIRST day of the week.) the priest shall wave it." (Lev. 23:9-11).

This is a picture of the resurrection of Christ, which took place on the FIRST day of the week, or the morrow after the sabbath. "In the end of the sabbath, as it began to dawn toward the FIRST day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." (Matt. 28:1-2). Then the angel said to the women, "Fear not ye: for I know ye seek

Jesus, which was crucified. He is not here: for He is risen." (Matt. 28:5-6). Then in 1st Cor. 15:20 it is said, "But now is Christ risen from the dead, and become the FIRSTFRUITS of them that slept." Thus the waving of the FIRSTFRUITS of the harvest on the day after the sabbath was a picture of the resurrection of Christ.

Now, go back to the passage in Leviticus, and see the outpouring of the Spirit typified. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number FIFTY days; and ye shall offer a new meat offering unto the Lord." (Lev. 23:15-16). This is a picture of the outpouring of the Spirit who came on Pentecost, FIFTY days after Christ arose from the dead.

Now go back to an examination of the tabernacle again. There were FIFTY taches of gold connected with the linen curtains. There were ten linen curtains, fastened together FIVE in one group, and FIVE in another group. These two groups of FIVE each were coupled together with the FIFTY taches. (Ex. 26:1-6). The taches came over the veil (Ex. 26:33) which represents the crucifixion of Christ. (Heb. 10:19-20). This connects the work of the Spirit with the work of the cross, and with the grace of God, represented with the number FIVE.

The court of the tabernacle was FIFTY cubits wide. (Ex. 27: 12-13). In the west end there were TEN pillars. Between these TEN pillars there were NINE spaces in the hanging that was FIFTY cubits long. NINE represents the fruit of the Spirit. The FRUIT of the Spirit (9) comes through the work of the Spirit (50), even as the NINE spaces are found in the curtain of FIFTY cubits length.

The number FIFTY is also connected with Israel's return and restoration to their land which God gave them. The FIFTIETH year was a year of jubilee unto the people of Israel. It was a year when every man returned and repossessed any land that he may have had to sell because of debts. "And ye shall hallow the FIFTIETH year, and proclaim LIBERTY throughout all the land unto the inhabitants thereof: it shall be a jubilee unto you; and ye shall

return every man to his possession, and ye shall return every man unto his family." (Lev. 25:10).

The final and complete return of the Israelites unto their land is connected with their receiving the Spirit. "Therefore, thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the WHOLE house of Israel (twelve tribes), and will be jealous for my holy name; after they have borne their shame, and all their trespasses against me, when they dwell safely in their land and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their OWN LAND, and have left NONE of them ANY MORE there. Neither will I hide my face any more from them: for I have Poured out my Spirit upon the house of Israel, saith the Lord God." (Ezek. 39:25-29).

This teaches a return of the Israelites to their own land that will not leave any of them in the Gentile countries. God speaks about a time when He will leave NONE of them ANY MORE there. This will take the last living Jew out of the Gentile countries and put them in their own land again. And they shall not ANY MORE be scattered among the Gentile countries. As long as one Jew still walks the streets of Gentile countries that prophecy is yet to be fulfilled. Then the Lord will pour out His Spirit upon them when they shall have all been regathered. The 29th verse shows exactly that.

Thus, the FIFTIETH year, a year of jubilee, when every man returned to his possession, was a picture of the time when all Israel will have returned to their possessions: the land God gave to that people. And the Spirit (50) will be poured out upon them. For Israel that will be a time of jubilee or great joy. "And the ransomed of the Lord shall return, and come to Zion (their possession) with songs and everlasting joy (jubilee) upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10).

NUMBER SIXTY

PRIDE

SIXTY seems to stand for PRIDE. The image which Nebuchadnezzar set up was SIXTY cubits (90 feet) high. (Dan. 3:1). PRIDE prompted him to erect this image. He dreamed of a great image (chapter 2) whose head was of gold. Daniel told him that he (Nebuchadnezzar) was that head of gold. (Dan. 2:36-38). This, along with his greatness, filled him with PRIDE, as recorded in chapter 4, verse 30. "Is not this great Babylon, that I have built for the house of my kingdom by the might of MY power, and for the honor of MY MAJESTY." While he was yet speaking a voice came from heaven saying, "O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." (v. 31). For seven years he was deprived of his reason and he was made to eat grass with the beasts of the field. This was God's punishment upon him for his PRIDE. This record follows immediately after his erection of the great image, SIXTY cubits high.

SIXTY is SIX times TEN, the numbers for Satan and the LAW. Satan fills those with PRIDE and boasting who are under the law. "Where is boasting then? It is excluded. By what LAW? Of works? Nay: but by the law of faith." (Rom. 3:27).

NUMBER SIXTY-SIX

IDOL WORSHIP

SIXTY-SIX is the number connected with IDOL WORSHIP. The image which Nebuchadnezzar erected to be worshipped was SIXTY cubits high, and SIX cubits broad. "Nebuchadnezzar the king made an image of gold, whose height was threescore (60) cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon." (Dan. 3:1). The verses that follow this show that Nebuchadnezzar commanded all people to worship

his golden image, or be cast into the burning fiery furnace. (Dan. 3:23). This connects SIXTY-SIX with IMAGE WORSHIP.

Jeremiah prophesied that Judah would be carried into Babylonian captivity because of their IDOLATRY. He said unto the people, "The Lord hath sent unto you all His servants the prophets, but ye have not harkened, nor inclined your ear to hear. They said, Turn again now, every one from his evil way . . . and go not after OTHER GODS to serve them and to worship them, and to provoke me to anger with the works of your hands; and I will do you no hurt. Yet ye have not harkened unto me, saith the Lord. Therefore thus saith the Lord of hosts, because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land and against the inhabitants thereof, . . . and this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon SEVENTY years." (Jer. 25:4-11).

From this it is seen that Judah went into Babylonian captivity SEVENTY years because of idol worship. It has already been seen that the number SIXTY--SIX is connected with IDOL WORSHIP. Now see how their idol worship and the SEVENTY years of Babylonian captivity was forecast in the numbers in Jacob's family that went into Egypt. "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were THREESCORE and SIX (66); and the sons of Joseph, which were born to him in Egypt, were two souls; all the souls of the house of Jacob, which came into Egypt, were THREESCORE AND TEN." (Gen. 46:26-27).

SIXTY-SIX of Jacob's descendants went with him into Egypt. Jacob himself, Joseph, and Joseph's two sons made SEVENTY in all who were in Egypt. Their sojourn ended in bondage. In the number SIXTY-SIX, the number found in verse 26, there is foreshadowed the reason why Judah would go into Babylonian captivity, that is for idol worship, represented by SIXTY-SIX. The SEVENTY in verse 27 forecasts the duration of the Babylonian captivity, SEVENTY years. Was this an accident? If so, why did all those numbers exactly correspond to the number for idol worship, and to the

number of years they were in Babylonian captivity? Jeremiah's prophecy was spoken about eleven hundred years after Jacob went into Egypt.

It was in the reign of Josiah, in the THIRTEENTH year, that Jeremiah was called to prophesy against Judah's evil rebellious ways, Jer. 1:2; and 25:3. This is the number for REBELLION.

NUMBER SEVENTY

ISRAEL'S PUNISHMENT AND RESTORATION

SEVENTY is the number connected with God's punishment of Israel for her disobedience. II Chron. 36:20-21 shows Judah's Babylonian captivity was due in part to their refusal to keep the sabbath year. "And them that escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept the sabbath, to fulfill THREESCORE AND TEN."

In Lev. 25:1-4 God commanded Israel to keep a sabbath year, every seventh year. Because they had failed to keep SEVENTY sabbaths the land had to lie idle SEVENTY years. Their idolatry had caused them to also disobey God's law concerning the sabbath year SEVENTY times.

Since a sabbatical year was supposed to be observed every SEVENTH year then SEVENTY sabbatical years would reach over a period of 490 years, or SEVENTY times SEVEN. This throws light on our Lord's statement to Peter in Matt. 18:21-22 and on Daniel's prophecy in Dan. 9:24-27. Peter asked the Lord, saying, "How oft shall my brother sin against me, and I forgive him? Till seven times." Then Jesus said, "I say not unto thee, until seven times, but until SEVENTY times SEVEN." Then the Lord said to Daniel, "SEVENTY weeks (or SEVENS) are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make rec-

conciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most Holy." (Dan. 9:24).

Notice these SEVENTY weeks, or SEVENTY times SEVEN years, were to bring an end to the sins and transgressions of Daniel's people, the Israelites. The application of the Bible system of numbers will help to understand this passage which has been the source of much controversy.

First of all, notice that these SEVENTY weeks, or SEVENTY times SEVEN years equal exactly the duration of time in which Israel failed to observe her sabbatical years. SEVENTY times SEVEN years equals 490 years, the duration of time in which a sabbatical year was not observed. Since this period of time had to do with the land which God gave to Israel one would expect to find the SEVENTY weeks, or 490 years connected with God's blessing upon the land of Israel. Israel sinned in failing to observe God's law concerning God's sabbatical year. Consequently when the full time of Israel's punishment for her sins had run its course one would expect to find God's blessings upon Israel's land again. In this connection it is well to study the 85th Psalm. "Lord, thou hast been favorable unto THY LAND: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered ALL their sin. Selah. Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger." (Ps. 85:1-3). Verse 12 reads, "Yea, the Lord shall give that which is good; and our land shall yield her increase."

These verses teach that Israel's return from captivity, and the forgiveness of Israel's sins is connected with God's blessing upon the land, the same land where Israel refused for 490 years, or SEVENTY times SEVEN years, to observe a sabbath year. That would be SEVENTY sabbath years that were not kept. "The Lord said to Daniel, SEVENTY weeks (70x7) are determined upon (1) thy people and upon (2) thy holy city (Jerusalem), (3) to finish the transgression, and (4) to make an end of sins (the sins of Israel, Daniel's people), and (5) to make reconciliation for iniquity, and (6) to bring in everlasting righteousness, and (7) to seal up the vision and prophecy, and (8) to anoint the most Holy."

In the above there are eight things connected with the SEVENTY weeks that are determined upon Israel, Daniel's people. EIGHT is the number for the new birth, and points to a time when Israel's transgression has been finished; her sins have been ended, when that people have been reconciled with God; when the prophecies concerning them have been fulfilled; when they have been born again; when they have been anointed with the Spirit from on high; and when they have been brought back from captivity; and when God's blessing is once more poured out upon her land.

One thing that must be considered in connection with Daniel's prophecy about the SEVENTY WEEKS (70x7 years) is the prayer of Daniel that just preceded this prophecy. Daniel was praying that God would forgive Israel's sins. "O my God, incline thine ear, and hear: open thine eyes and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord hear: O Lord forgive; O Lord hearken and do: defer not for thine own sake, O my God: for thy city and thy people are called by thy name. And whiles I was speaking and praying and confessing my sin and sin of my people Israel, yea, whiles I was speaking in prayer, even the man Gabriel, . . . touched me about the time of the evening oblation. And he informed me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved: therefore understand the matter, and consider the vision. SEVENTY WEEKS are determined upon thy people." etc. (Dan. 9:18-24).

Thus the vision of the SEVENTY weeks was given in answer to Daniel's prayer for God to forgive Israel's sins. For this reason one should expect Israel's sins to be forgiven and Israel to be restored at the end of the SEVENTY WEEKS.

All these things are foretold in Ezekiel's prophecy. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." (Ezek. 36:24). This is Israel's return from captivity and to their own land. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." (Ezek. 36:25). Here an end will be brought to Israel's transgression

and sins, and they will be reconciled to God. This fulfills the words of God to Daniel when He said, "To finish the transgression, to make an end to sins, and to make reconciliation for iniquity." (9:24). This is in keeping with what the Lord said through Ezekiel, "A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh." (Ezek. 36:26). This is the new birth for Israel. Now notice what follows, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments." (v. 27). Everlasting righteousness will be brought in and Israel will be anointed with the Spirit. (Dan. 9:24).

Next, Israel's land will be blessed. "And ye shall dwell in the LAND that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field." (Ezek. 36:29-30).

Opponents of the Pre-millennial position on Daniel's SEVENTY weeks have assumed that when the anointing of the most holy was referred to Christ was under consideration. It is this writer's opinion that the people of Israel are under consideration. In Deut. 7:6 Moses said to them, "For thou art an holy people unto the Lord thy God: the Lord hath chosen thee to be a special people unto himself, ABOVE (most holy) all people that are upon the face of the earth." In two other places Daniel refers to Israel as the holy people. (Dan. 8:24 and 12:7). When God has finished punishing them He promises to pour out His Spirit upon them. "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, after they have borne their shame, and all their trespasses whereby they have transgressed against me, . . . neither will I hide my face anymore from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." (Ezek. 39:25-29). Here is the anointing of that people by the Spirit of God after they have borne the punishment for their sins, and after their sins and transgressions are ended.

Another thing to be considered is that there are THREE divisions to the SEVENTY weeks of Daniel: SEVEN weeks, THREESCORE AND TWO (62) weeks, and ONE week. (Dan. 9:24-27). There are SEVEN weeks of SEVENS

(49 years) until the going forth of the commandment to build the city. This probably refers to the time of Nehemiah, who rebuilt the walls of Jerusalem in troublous times. Daniel said, "The street shall be built again, and the WALL, even in troublous times." See Neh. 4:6. The rest of the chapter tells of the opposition the Jews had while building the wall, and how they continually had their swords and spears with them as they worked. (vs. 7-23).

SIXTY-TWO more weeks of the SEVENTY ends with Israel's rejection of Christ, and His crucifixion. "After THREESCORE and TWO weeks shall Messiah be cut off, and not for himself." (Dan. 9:26).

This leaves ONE more week, or a period of SEVEN years, to finish the SEVENTY. This is the THIRD of the THREE divisions of Daniel's SEVENTY weeks, viz: SEVEN weeks, SIXTY-TWO weeks, and ONE week. THREE is the number for the resurrection. Therefore, according to the Bible rule of numbers, one would expect the THIRD division of Daniel's SEVENTY weeks, or the ONE week, (SEVEN years), to come beyond the resurrection of the saints. This is confirmed by the closing words of the Lord to Daniel, "But go thy way till the end be: for thou shalt rest (die), and stand in thy lot (be raised again) at the end of the days." (Dan. 12:13).

To understand why the SIXTY-NINE (7 plus 62) weeks ended when Christ was crucified and the last week is yet future, it must be kept in mind that Israel was cut off when Christ was rejected and crucified, to be grafted in later on. Just a few days before His crucifixion Jesus wept over Jerusalem and said, "Behold your house is left unto you desolate." (Matt. 23: 37-38). Israel's time clock stopped at the end of SIXTY- NINE weeks. Then Jesus said, "For I say unto you, ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord." (v. 39). Israel is now cut off from her tame olive tree.(Rom. 11:11-25). Temporary blindness has come upon them which is to last until the fullness of the Gentiles has come in. (v. 25). When the fullness of the Gentiles has come in, then the time will have come for Israel to be grafted in again. Israel's time clock will start once more and the SEVENTIETH week, or last SEVEN years, will come in.

Dan. 9:27 shows the last week, the SEVENTIETH, will be divided into TWO periods of three and an half years each. "And he shall confirm the covenant with many for ONE week: and in the midst of the week he (the Little Horn or Beast) shall cause the sacrifice and the oblation to cease, and for the over- spreading of abominations he shall make it desolate, even until the consummation (the end of the SEVENTIETH week) and that determined shall be poured upon the desolate." The last half of this week will be the FORTY-TWO months the holy city (Jerusalem) shall be trodden down, according to the prophecy of Rev. 11:1-2. It will be the 42 months of the universal power and persecution of the beast of Rev. 13:4-8. At the close of the 42 months of the cruel reign of the beast Christ will return in glory to the earth and the beast will meet his doom. (Rev. 19:11-21). This will end Israel's SEVENTIETH week. It will usher in the thousand years reign, and Israel's wanderings will be over. (Rev. 20:1-6).

Isaiah said to Israel, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people shall be ALL righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. I the Lord will hasten it in his time." (Isa. 60:20-22).

When this is accomplished Israel's transgression will be finished, an end will have been made to their sins; reconciliation will have come for them; everlasting righteousness will have been brought in; and the vision and prophecy concerning them will have reached its fulfillment, according to Daniel's SEVENTY weeks determined upon that people.

The opponents of the Pre-millennial position on Daniel's SEVENTY weeks stop the SEVENTY weeks with the destruction of Jerusalem by Titus. They end them with Israel still in sin and unbelief. They ignore Daniel's prayer for forgiveness for Israel. They ignore the end of Israel's transgression and sins about which Daniel speaks. They ignore the reconciliation Daniel foretells for his people. They ignore Israel's restitution. They ignore the part concerning the land of Israel, which was connected with the sabbath years, plays in all this prophecy. They do not take into consideration a forgiveness of sins for Israel after her punishment has ended. They pay no attention to the Bible

rule of numbers. Jesus connected SEVENTY times SEVEN with forgiveness of sins in Matt. 18:21-22. Israel failed to keep SEVENTY sabbath years. (2ndChron. 36:21). A sabbath year came every SEVENTH year. "In the SEVENTH year shall be a sabbath of rest unto the land." (Lev. 25:4). Thus Israel sinned against the law of the sabbath for 490 years, or SEVENTY times SEVEN years. (SEVENTY sabbath years would stretch over a period of 490 years, or 70 x 7 years). This coincides with the SEVENTY weeks, or SEVENTY times SEVEN years of Dan. 9:24. When this period of Israel's time has run her sins will be pardoned, and they (Israel) will be restored to the land, and the land will be blessed.

The opponents of the Pre-millennial doctrine do not consider those SEVENTY sabbath years, and what Jesus said about forgiving SEVENTY times SEVEN. Surely these numbers and their connection must be considered in studying this passage in Daniel. Without doing so one is left in the dark as to understanding this prophecy.

NUMBER ONE HUNDRED

GOD'S ELECTION OF GRACE

ONE HUNDRED is the number that stands for GOD'S ELECTION OF GRACE, or THE CHILDREN OF PROMISE. Isaac, a child of promise, was born when his father was an HUNDRED years old. "And Abram was an HUNDRED years old when his son Isaac was born unto him." (Gen. 21:5). Isaac was a type of the children of promise, or promised seed. "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28). "In Isaac shall thy seed be called. That is, they which are children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." (Rom. 9:7-8).

The number ONE HUNDRED is connected with Isaac's sowing, and reaping, and God's blessing. "Then Isaac sowed in that land, and received in

the same year an HUNDREDFOLD: and the Lord BLESSED him." (Gen. 26:12). Isaac received this HUNDREDFOLD in the harvest time. In His parable about the tares Jesus said, "The harvest is the end of the world." (Gr., Age.), (Matt. 13:39). Then the Lord will gather His wheat (harvest) into His barn. (Matt. 13:30). This reaping will be at the end of the kingdom age.

Jesus likened those whom He would save unto an HUNDRED sheep, gathered into a fold. "For the Son of man is come to save that which was lost. How think ye? If a man have an HUNDRED sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matt. 18:11-12). He said, "Other SHEEP I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ONE FOLD and one shepherd." (John 10:16). By this Jesus compares His OWN to SHEEP, which shall be gathered into one FOLD. In the parable in Matt. 18:11-12 He used an HUNDRED sheep to illustrate those whom He would save.

Now, having seen that our Lord compared His own to sheep gathered into ONE FOLD, let us apply this to the tabernacle. The court of the tabernacle was an enclosure round about the tabernacle and its furniture, like unto a sheep fold. That court was an HUNDRED cubits long, FIFTY cubits broad, EVERYWHERE, and the height was FIVE cubits of fine twined linen, and their sockets of brass. See Ex. 27:18.

In the HUNDRED cubits in length the doctrine of ELECTION is taught. In the FIVE cubits is GRACE. In the length and height together is GOD'S ELECTION OF GRACE. The FIFTY cubits in the width of the court teach of the Holy Spirit being given to ALL of God's ELECTION OF GRACE. In speaking of the Holy Spirit Peter said, "The promise is unto you, and to your children, and to all that are afar off, even AS MANY AS THE LORD OUR GOD SHALL CALL." (Acts 2:39).

There were ONE HUNDRED sockets of silver in the tabernacle, which were made of ONE HUNDRED talents of silver, which money had been given in redemption. "And the silver of them that were numbered (Ex. 30:12-14) of the congregation was an HUNDRED talents, and a thousand seven hundred and fifteen shekels, after the shekel of the sanctuary." (Ex. 38:25). "And of

the HUNDRED talents of silver (redemption money of Ex. 30:12-14) were cast the sockets of the sanctuary, and the sockets of the veil; an HUNDRED sockets of the HUNDRED talents, a talent for a socket." (38:27).

Thus the total number of talents of redemption money (silver) that was used in the tabernacle was ONE HUNDRED, and the silver sockets were ONE HUNDRED. This was the sum total enclosed by the court and in the tabernacle itself. Therefore this ONE HUNDRED is expressive of the full number of ELECT, or ALL those who will be saved.

Let not the reader get the idea that only 100 people will be saved. The number ONE HUNDRED is that number that signifies the ELECT. Only God Himself knows how many that will be.

But there was some redemption money over and above that which went into the HUNDRED sockets of silver in the tabernacle. There were one thousand, seven hundred and seventy-five shekels above the HUNDRED talents. This went into the making of the hooks and fillets for the pillars and chapiters of the court. "And of the thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their chapiters and filleted them." (Ex. 38:28). All this went on top of the pillars around the court. The hooks of the pillars in the veil and the door of the tabernacle were made of gold. (Ex. 26 :32 and 37). This extra amount of silver on the pillars around the court teaches an offer of redemption to all people. But in the HUNDRED silver sockets in the tabernacle, and in the court being ONE HUNDRED cubits long, there is a lesson picturing only those who will avail themselves of God's offered redemption. These are the HUNDRED sheep in the fold.

Perhaps the reader has noticed that the number ONE HUNDRED occurs twice in the court, once in the hanging for the south side, and once for the hanging for the north side. Those hangings of ONE HUNDRED cubits, hung upon the TWENTY pillars on each side. TWENTY represents REDEMPTION. See Ex. 27:9-11. There is a two-fold redemption for the ELECT: the redemption for the soul, and redemption for the body. The sides are equal, teaching that as many as receive redemption for their souls will likewise

receive the redemption of their bodies. "Whom he justified, them he also glorified." (Rom. 8:30).

There were also ONE HUNDRED taches in the curtains of the tabernacle. In the linen curtains there were FIFTY taches of gold. (Ex. 26:6). In the goats' hair curtains there were FIFTY taches of brass. (v. 11). This makes ONE HUNDRED TACHES, or two times FIFTY. FIFTY is the number for the Holy Spirit. This teaches that the Spirit is given to every child of promise. "The promise is to you, and your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39). The Holy Spirit not only witnesses to salvation (Rom. 8:16), but He guarantees the redemption of the body. (Eph. 1:13; 4:30; 2nd Cor. 5:5).

NUMBER SIX HUNDRED

WARFARE

SIX HUNDRED is the number that is connected with WARFARE. Pharaoh pursued Israel with SIX HUNDRED chariots. "And he took SIX HUNDRED chosen chariots, and all the chariots of Egypt, and captains over every one of them." (Ex. 14:7).

Israel, under Shamgar, slew SIX HUNDRED of the Philistines with an ox goad. (Judges 3:31).

SIX HUNDRED of the soldiers of the tribe of Benjamin escaped slaughter in a battle and hid in the rock of Rimmon. (Judges 20:46-47).

The Danites sent up SIX HUNDRED men with weapons of war to take the city of Laish. (Judges 18:7-11).

Goliath's spear weighed SIX HUNDRED shekels of iron. (1st Sam. 17:7).

David had about SIX HUNDRED men with him when he was being pursued by Saul. (1st Sam. 23:13).

With SIX HUNDRED men David pursued and defeated the A malekites. (1st Sam. 30:1-18).

NUMBER SIX HUNDRED AND SIXTY-SIX

THE NUMBER OF THE BEAST

SIX HUNDRED AND SIXTY-SIX is the number that the Bible definitely states is the NUMBER OF THE BEAST. "Here is WISDOM. Let him that hath understanding COUNT the number of the BEAST: for it is the number of a man; and his number is SIX HUNDRED THREESCORE AND SIX." (Rev. 13:18).

Now that a knowledge of the meaning of the various numbers has been acquired the NUMBER OF THE BEAST can be COUNTED, and the Bible shows just where to start counting. (Rev. 13:18), which gives the number of the beast, and tells the reader to count that number, starts by saying, "Here is WISDOM." Rev. 17:9 opens by saying, "And here is the mind WHICH HATH WISDOM." That statement is followed by a series of numbers which add up to 666, the number of the BEAST. The passage must be read and counted to Rev. 17:14. That verse says, "These shall make WAR with the Lamb, and the Lamb shall overcome them." The number for WARFARE is 600.

In verse 9 there are 7 heads, 7 mountains, and 1 woman. In verse 10 there are 7 kings: 5 are fallen, 1 that is, and 1 that is not yet come. In verse 11 it is said that the beast was the 8th, and was of the 7, and that he goeth into perdition. In verse 12 there are 10 horns, and 10 kings, and 1 hour. In verse 13 they have 1 mind, and give their strength and power to the beast. Then in verse 14 there is war, and the number for that is 600. 7 plus 7 plus 1 plus 7 plus 5 plus 1 plus 1 plus 8 plus 7 plus 10 plus 10 plus 1 plus 1 plus 600 equals 666.

Thus, 7 heads, 7 mountains, 1 woman, 7 kings, 5 that are fallen, 1 that is, 1 that is to come, the 8th, which is of the 7, the 10 horns, 10 kings, the 1 hour, the 1 mind, and 600 for warfare equals 666, the NUMBER OF THE BEAST. These numbers are all taken from the Bible itself.

In the beast who is the 8th, and is of the 7, there is seen the NEW head of a revived form of the great world powers seen by Daniel in Dan. 7:1-8. When this passage is compared with Rev. 13:1-2 and Rev. 17:9-13 the reader will see all the elements in the one beast of Revelation that are found in the four beasts of Daniel's prophecy, viz. the lion, the bear, the leopard, the 10 horns and 7 heads. Daniel saw 4 beasts, one of which had 4 heads. This would be 7 heads on the 4 beasts. John saw 7 heads on 1 beast. All this indicated a world government in the last days, which will combine all the elements of the 4 kingdoms Daniel saw into one great nation. This seems to be what is in the making in the world today.

If the reader will refer back to the numbers that add up to 666, he will find that the 5th number in the list is FIVE, the 8th number is EIGHT, and the 10th number is TEN. John said, "Let him that hath understanding COUNT the NUMBER of the BEAST. The numbers 5, 8, and 10 are the numbers that coincide with themselves in the list. These three numbers when added together, equal 23, or DEATH. Those who refuse to submit to the authority of the beast will be killed, unless they go into hiding. It is said, "He had power to give life unto the image of the beast, that he should both speak, and cause that as many as would not worship the image of the beast should be killed." (Rev. 13:16).

But those who read and understand will go into hiding and save themselves from martyrdom. Jesus said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth LET HIM UNDERSTAND) then let them which be in Jerusalem flee into the mountains." (Matt. 24: 15-16. "Let him that understandeth COUNT the NUMBER of the BEAST." (Rev. 13:18). Put that with what Jesus said in the verse above about understanding, and light comes. In Matt. 24:13 Jesus said, "He that shall endure to the end, the same shall be saved." People who read and understand will be able to flee to the mountains in hiding in time to save themselves from physical death. The

way to read and understand is clearly shown in the 5 and the 8 in the above list, and stands out in vivid contrast with the other equations given. FIVE, the number for GRACE, shows that the ones who will understand will be those who have grace. Grace when worked into the heart by the Trinity, brings the NEW BIRTH, or number 8, (8 is three numbers down the list from 5, and 3 is for the Trinity). Scriptural discernment is possible only to those who are born again. These are not saved people left when the rapture takes place, but they are people saved during the Great Tribulation, after the rapture of the saints. The number for salvation is FOURTEEN. It takes FOURTEEN numbers (Rev. 17:9-14) to enable one to COUNT the NUMBER of the BEAST. 7 plus 7 plus 1 plus 7 plus 5 plus 1 plus 1 plus 8 plus 7 plus 10 plus 10 plus 1 plus 1 plus 600 equals 666. Those who are able to COUNT (add) these numbers will understand, and by understanding they can save themselves from the physical death which the beast will inflict on those who refuse to bow to him. They will save themselves by going into hiding. See Matt. 24:15-22 and Rev. 12:14.

By going back to Rev. 17:9 and counting to the end of verse 11, the reader may find the number for PERDITION, or the LAKE OF FIRE. In those verses are found 7 heads, 7 mountains, 1 woman, 7 kings; 5 of which are fallen, 1 that is, and 1 that is to come, and the 8th, who is of the 7. These numbers, when added, make 44, and the last verse ends with the word PERDITION. 7 plus 7 plus 1 plus 7 plus 5 plus 1 plus 1 plus 8 plus 7 equals 44, PERDITION.

The BEAST'S NUMBER can also be reached by adding 66, the number for idol worship, and 600, the number for warfare. Both idol worship and warfare will be connected with the beast. "And he (the false prophet) doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by means of those miracles which he hath power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an IMAGE to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not WORSHIP THE IMAGE of the beast should be killed." (Rev. 13:13-15).

In Rev. 19:19 John said, "I saw the beast, and the kings of the earth (10 of them, Rev. 17:12-14), and their armies gathered together to make WAR against him that sat upon the horse (v. 11) and against his army (v. 14)."

The NUMBER of the BEAST also equals 60 for pride, plus 6 for the Devil's influence, plus 600 for warfare, total: 666.

At the end of the 42 month's reign of the beast, who will be associated with the false prophet, Christ will return to the earth, and the beast (1) and the false prophet (2) will be cast into the lake of fire, which means eternal separation from God. (Rev. 13:5 and 19:20). TWO is the number for DIVISION or SEPARATION. When 2 is added to 42 the sum is 44, for PERDITION. This number is 4 times 11. FOUR is for the natural man, and ELEVEN is for judgment. Therefore, ETERNAL JUDGMENT is for the natural man, and will take him into PERDITION, if he remains in his unsaved condition.

BIBLE EQUATIONS

In closing this part of the book it is interesting to notice some Bible equations, and how different numbers add up to make other Bible numbers.

The number THREE has been seen to represent both the Trinity and the resurrection. FOUR is the number for creation. "God said, let us (the Father, the Son and the Spirit) make man (the creature) in our image, after our likeness." (Gen. 1:26). When FOUR for creation is added to THREE for the Trinity the result is SEVEN, the number for completeness. After God had created man, the FOURTH party, He rested on the SEVENTH day from His work which He had finished. (Gen. 2:1-2). After the record of creation is given then the account of the serpent's (Satan's) work is given as he brought about man's rebellion against God. (Gen. 3:1-15). When SIX, the number for Satan's influence, is added to the number SEVEN found above the result is THIRTEEN, the number for rebellion or depravity.

God made man for the purpose of having DOMINION over the works of His hands. The number for rule or dominion by Divine authority is TWELVE. How perfectly the numbers in Gen. 1:26 fit in here. "And God (the Trinity, 3) said, Let us make man (the creature, 4) in our image, after our likeness: and let them have DOMINION:

1. OVER the fish of the sea, and
2. OVER the fowl of the air, and
3. OVER the cattle, and
4. OVER all the earth, and
5. OVER every creeping thing that creepeth upon the earth.

Here are FIVE things over which man was to have DOMINION. FIVE is the number for GRACE. "Much more they which receive abundance of GRACE and of the gift of righteousness shall REIGN in life by one, Jesus Christ." (Rom.5:17).

When THREE for the Trinity, FOUR for the creature (man) and FIVE for grace are added, the sum is TWELVE. This is the number for rule or Dominion by Divine authority, which God purposed that man should exercise over His creation. Is this accidental?

But when the numbers in Gen. 1:28 are run and added to those found in Gen. 1:26 it becomes the more amazing. "And God blessed them, and God said unto them, (1) Be fruitful, and (2) multiply, and (3) replenish the earth, and (4) subdue it: and (5) have dominion . . .

- (1) OVER the fish of the sea, and
- (2) OVER the fowl of the air, and
- (3) OVER every living thing that moveth upon the earth."

Here God is seen blessing man whom He had created. David said, "For such as are blessed of Him shall inherit the EARTH." (Ps. 37:22). Then the number FIVE for grace is found in this verse. This shows that those who are blessed by the grace of God (FIVE) shall inherit the earth, and have

dominion over it. The FIFTH division in Gen. 1:28, which is "Have DOMINION", has THREE sub-divisions. THREE is the number for resurrection. This shows that those who are blessed by God's grace, will, after their resurrection from the dead, have DOMINION or rule over the earth. When this number FIVE, and the number THREE are added to the number TWELVE, found in Gen. 1:26, the total is TWENTY, the number for redemption. Thus after those who are blessed with the grace of God are raised from the dead, and have their redeemed bodies, they will reign with Christ on the earth. (Rev. 5:9-10; 20:6).

It has been shown that FOUR stands for the first creation, and man in his natural state. It has also been shown that TEN represents the LAW, under which natural man was placed. In Gal. 4:21-24, which has already been quoted, Paul states that Agar, or Hagar, represents the LAW. In Gen. 16:3 it is found that Sarah gave Hagar to Abram to be his wife after Abram had dwelt TEN years in Canaan. In the same connection where Paul shows that Hagar represented the LAW, he also states that "He who was of the bondwoman was born after the flesh." (Gal. 4:23). The number for the man after the flesh was FOUR. God foretold FOUR things about Ishmael, Hagar's son. God said:

- (1) He shall be a wild man;
- (2) His hand will be against every man, and
- (3) Every man's hand against him, and
- (4) He shall dwell in the presence of all his brethren."

(Gen. 16:12).

The numbers 1 to 4 when added equal TEN, the number for the LAW. 1 plus 2 plus 3 plus 4 equals 10, LAW. (See above).

Six is the number for SATAN'S influence over men. TWENTY-ONE sins were recorded against Israel in her wilderness journey. The numbers 1 to 6 when added equal that number:

1 plus 2 plus 3 plus 4 plus 5 plus 6 equals 21, the number for Israel's sins.

It has been shown that SEVEN denotes completeness, and that TWENTY-EIGHT is the number for ETERNAL LIFE. The numbers 1 to 7 when added make that number.

1 plus 2 plus 3 plus 4 plus 5 plus 6 plus 7 equal 28, Eternal Life.

The number for redemption is TWENTY. The number for the blood of Christ is THIRTY. The number for the Holy Spirit's work is FIFTY. These three (20 plus 30 plus 50 equals 100) equal the number for God's election of grace.

FIVE, the number for grace, when multiplied by TWENTY, the number for redemption, equals ONE HUNDRED, the number for God's election of grace.

PART THREE

THE TESTIMONY OF BIBLE NUMBERS TO THE TRUTH

The world has reached a stage in history when everyone is number conscious. Every wage earner, as well as others, has a social security number. The men in the army and navy have their numbers, and when their dead bodies are found, they are identified by their numbers. Every life insurance policy, sick and accident, or hospital policy, has its number. When food was rationed, every ration card bore a certain number. Cars and trucks are identified and traced, both by the numbers on the license plate, and by the serial number of the motors. Football and baseball players have their numbers on the back of their uniforms by which each player can be identified. Even so has the time come for the Lord's people to distinguish by numbers between what is true and what is false; what is of God and what is of the Devil.

Grace has a number, and sin has its number. The Holy Spirit has His number, and so does Satan. There is a number for eternal life, and there is a number for death. There is a number for the new man, and there is one for the old man. The beast, the Devil's superman, has his number. It is by his number that he is to be identified. Since all this is so then may not the children of God make use of the Bible numbers to identify that which is true, and that which is false. This part of this book, and the next division of the book will be taken up in distinguishing the true doctrines, and the false ones, by using Bible numbers.

THE INSPIRATION OF THE WORD

The first doctrine that would claim our attention is the doctrine of the inspiration of the Bible, or the word of God. Enough internal evidence has already been presented to baffle the wisdom of this world, and to shut the mouth of all critics of the Bible. Such a vast system of numbers, running from Genesis to Revelation, cannot be gainsaid. The agreement and harmony of the different writers, from one

end of the Bible to the other on the meaning of such numbers as THREE, FOUR, FIVE, SIX, SEVEN, EIGHT, NINE, TEN, ELEVEN, TWELVE, THIRTEEN, and so on, present an argument for the inspiration of the word of God that can never be met. Somewhere the various writers of the different books, men who lived in different ages, and most of whom never saw the others, would have crossed up each other had they not all have been guided by a master mind, ONE, Who never made a mistake, and Whose knowledge and wisdom comprehended the events of all time.

The precision with which the Bible numbers all fall in their places cannot be accounted for except by the supernatural power and wisdom of a God Who is infinite.

Why does the number for the first creation always come around on FOUR? Why does FIVE stand for grace from beginning to end? Why does FIVE, the number for grace, when subtracted from THIRTEEN, the number for rebellion and depravity, leave the number for the new birth, that is EIGHT? Why does it happen that when the number for the Trinity, THREE, when added to the number for the first creation, FOUR, equals the exact number for completeness, SEVEN, and we find God, after completing His work, resting on the SEVENTH day? Then why does the Devil's number, SIX, when added to the above number, make the very number that stands for rebellion, that is, THIRTEEN?

Could this writer, or any other man, or any number of men working together, have devised such a scheme of numbers and have made them fit from one end of the Bible to the other? It has scarcely been a year since this writer saw this vast design of numbers. As he has studied on these things almost continuously for the past eleven months he has been made to see a divine pattern unfold in the word of truth which he knows no enemy of the word of God can answer. The infidel or modernist who would seek to debate this issue would soon be buried so deep beneath an avalanche of scriptural texts that he would not know how to start to evade the argument. Before the wisdom of the Almighty God, Who devised this system of numbers, the mind of man is helpless.

Who but God could control the birth rate and death rate and fix it to where just ELEVEN groups of people would spring from Canaan, Ham's son, upon whom a judgment, represented by the number ELEVEN, was pronounced? How did it happen that Moses wrote that there were ELEVEN dukes in the house of Esau (Gen. 36: 40-

43) when the judgment pictured by the ELEVEN dukes, was not pronounced until about twelve hundred years from that time?

How did it happen that the number for the law when added to the number for sin, or rebellion, equals exactly the number for death? Why did it happen that the number for judgment plus the number for Divine authority equal the number for death?

How did it happen that Shem, the son of Noah through whom Christ came, had just FIVE sons, representing the grace that was to come through Christ? How did it happen that Arphaxad, through whom Christ came, was the THIRD son of Shem, thus representing the resurrection which came through Christ?

Christ came of the tribe of Judah. (Heb. 7:14). Grace came through Christ. (John 1:17). How did it happen that Judah had just FIVE sons?

How is it that two of the FIVE died early in life, leaving exactly THREE to picture the resurrection that comes through Christ?

Was it a mere accident that the 273 of the firstborn who were redeemed in Num. 3:39-47 equal exactly the number for Israel's rebellious nature multiplied by the number of sins they committed in their wilderness journey, (13 x 21 equals 273)? Will the doubter answer? Who but God could time the numbering of the Levites and the firstborn to make the equation come out evenly, especially when many of the 21 sins had not yet been committed?

These things bring man face to face with God, the Author of the Bible, and the One before Whom those who reject His word will some day be brought to judgment. These things challenge the infidel and agnostic to account for what could not possibly have been done by human wisdom and ingenuity.

VERBAL INSPIRATION

Not only does this system of Bible numbers establish the doctrine of the inspiration of the Bible, but it also establishes the doctrine of VERBAL INSPIRATION. By verbal inspiration we mean that not only did God inspire the thoughts of the

Bible, but that He also inspired men to use the very words which they wrote. There have been some among us who claimed that God only inspired the thoughts of the Bible, and that men were left to choose their own words to convey those thoughts. That theory of inspiration crumbles to dust beneath the weight and evidence of Bible numbers, and the doctrine of VERBAL, or word inspiration stands, stronger than the rock-ribbed hills.

Paul said, "The LAW worketh WRATH." (Rom. 4:15). The number for LAW is TEN. In the works of the flesh as given by Paul in Gal. 5:19-21, the TENTH one is "WRATH". Neither was this a mere coincidence. THIRTEEN is the number for rebellion and depravity. In the things Paul listed in Rom. 1:29-31 the THIRTEENTH is "Haters of God." Here is seen the depraved nature of man, represented by number THIRTEEN.

There were EIGHTEEN references to Israel's Egyptian bondage given in the Old Testament. The TENTH time that bondage is referred to is in Ex. 20:2. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of BONDAGE." The very next word begins the TEN Commandments, which is called the "yoke of BONDAGE." (Ex. 20:3; Gal. 5:1).

John 1:17 states "The law was given by Moses." In the list in Heb. 11:1-23 of those who accomplished things by faith, Moses is the TENTH, and TEN is the number for LAW.

Six is the number that represents Satan's influence over man. The SIXTH time Job's name is mentioned it was mentioned by Satan, and Satan slandered Job with a question of SIX words: "Doth (1) Job (2) serve (3) God (4) for (5) nought (6)? (Job 1:9).

THREE is the number for the resurrection. When Jesus raised Lazarus from the dead He spoke just THREE words to him. They were: "Lazarus (1) come (2) forth (3)." (John 11:43). Was John given the exact words to write or was he left to give the thought in his own words? Surely the Spirit of God gave him the exact words to write.

The THIRD beatitude is "Blessed are the meek: for they shall inherit the earth." (Matt. 5:5). It is stated in Ps. 37:11 that "The meek shall inherit the earth; and shall delight themselves in the abundance of PEACE." This

connects PEACE with the inheritance of the earth by the meek. In Matt. 5:5 their inheritance of the earth is connected with the THIRD beatitude. The THIRD thing mentioned by Paul as the fruit of the Spirit is PEACE. "The fruit of the Spirit is (1) love, (2) joy, (3) peace," etc. (Gal. 5:22).

THREE is the number for the resurrection of the body. The meek will not inherit the earth until after the resurrection. That is why the THIRD beatitude is "Blessed are the meek: for they shall inherit the earth." When they are raised from the dead and inherit the earth they shall have an abundance of PEACE. How well this fits in with the word PEACE being the THIRD mentioned in Gal. 5:22.

In Matt. 19:29 our Lord said, "Every one that hath forsaken (1) houses, or (2) brethren, or (3) sisters, or (4) father, or (5) mother, or (6) wife, or (7) children, or (8) lands, for my name's sake shall receive an hundredfold, and shall inherit everlasting life." Here we have the number EIGHT to picture those with the new birth. It is the same in Mark's account, Mark 10:29-30. On the other hand Luke only mentions FIVE. "There is no man that hath left (1) house, or (2) parents, or (3) brethren, or (4) wife, or (5) children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke 18:29-30).

In this may be seen the leadership of the Spirit of God. Matthew and Mark were inspired to list the number (EIGHT) which would show the new birth. Luke was inspired to list the number (FIVE) which would show the GRACE of God. It took the EIGHT listed by Matthew and Mark, no more, and no less, to show that the one who would forsake these things for Christ is a born again person. It took the FIVE listed by Luke, no more, and no less, to picture the grace of God that would enable a person to forsake all for Christ. All three of the writers were given the exact words to use.

Thus the doctrine of the Verbal Inspiration of the word is established by the numbers. The numbers fall in their places because of the verbal inspiration of the word.

THE TRINITY

The doctrine of the Trinity is established by the use of Bible numbers. Over and over it has been seen how THREE for the Trinity fits into the pattern of divine numbers. Recently this writer was handed a pamphlet which denied the Trinity. It said that Jesus was both the Father and the Son, and that the Holy Spirit was not a person. In that case, man, the creature, would have been the second character in the Bible, and not the FOURTH. SATAN would have been the FOURTH, and not the SIXTH. Thus the whole Bible system of numbers would have been thrown out of balance. One for the Godhead plus FIVE for grace would not have made EIGHT for the new birth, but SIX, which has been found to be Satan's number.

John said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." (John 1:1-2). It will be noticed that the WORD is found THREE times, and that GOD is found THREE times in this quotation. Why the number THREE if not to show that there were THREE in existence in the beginning, and that Christ, the WORD was in the beginning and was one of the Divine TRINITY.

In Dan. 4:17 it is stated, "This matter is by the DECREE of the watchers, and by the demand of the holy ONES (plural): to the intent that the living may know that the most High ruleth in the kingdom of men." Here is a plurality of persons in the most High.

Many other scriptures could be advanced to show forth the doctrine of the Trinity, but the main purpose of this book is to establish the truth with Bible numbers.

THE INCARNATION OF THE WORD

Both the pre-incarnate existence of Jesus Christ, and His incarnation are proven by Bible numbers. "In the beginning was the (1) WORD, and the (2) WORD was with (1) GOD, and the (3) WORD was (2) GOD. The same was in the beginning with (3) GOD." (John 1:1-2). As has already been pointed out, we find Christ, the WORD, mentioned THREE times in this connection, and the word GOD occurring THREE times. This shows the existence of Christ, the WORD, in the beginning as one of the THREE persons in the Godhead. This establishes the pre-incarnate existence of Christ.

The FOURTH time the "WORD" is found is in John 1:14. "And the WORD was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth." John 1:14. FOUR is the number for the flesh, or first creation. So the first THREE times Christ is called The Word is in the place where He existed as one of the Trinity in the beginning. The FOURTH time it is mentioned is where the WORD became FLESH. Here there is set forth the doctrine of the incarnation of Christ. This verse connects the doctrine of His incarnation with number FOUR. Here the Creator became also the creature. John said, "He was in the world, and the world was made by him, and the world knew him not." (John 1:10). This shows Christ as the Creator. In Col. 1:15 He is said to be "The image of the invisible God, the first born of every creature." So He is the creature as well as Creator. He became the creature, when He, the WORD became flesh.

THE OMNISCIENCE OF GOD

Surely no one can study this system of numbers and question the fact that God knew all things from the beginning. The God who could devise so vast a system of numbers and make it fit in so perfectly in His word from beginning to end is unlimited. The numbers fit in the births, lives, and deaths of Bible characters in such a way as to unfold God's pattern through the ages. To fix the numbers in such a way God had to be infinite in power and wisdom. There had to be exactly sixty-six of Jacob's descendants to go down into Egypt with him to foreshadow the future idol worship of the nation. (Gen. 46:26; Jer. 25:4-11). Had not two of Judah's sons died before this, that number would have been sixty--eight, which would not have represented Israel's idol worship. Then Jacob, Joseph and Joseph's two sons, who were already in Egypt," made seventy, which number is the exact number of years they went into Babylonian captivity because of their idol worship. (Jer. 25:4-11) All this had to be foreseen and worked out beforehand by the Lord. No wonder the Psalmist said, "Great is our Lord, and of great power: his understanding is INFINITE." (Ps. 147:5).

Job said of man, "His days are determined, the NUMBER of his months are with thee (God), thou halt appointed his bounds that he cannot pass." (Job 14:5). Again Job said to God, "Thou numberest my steps." (Job 14:16) Then Jesus said to His disciples, "The very hairs of your head are ALL NUMBERED." (Matt. 10:30).

Thus God has numbered the stars and named them. He has numbered men's days, their months and their steps, and even the hairs of their heads. In the face of such evidence how can one accept the Bible and question the knowledge of God?

On the other hand how can one see God's vast system of numbers running throughout the Bible, the created universe, and the lives and actions of men from start to finish, and keep from believing the Bible, and the infinite wisdom of God. His unlimited foreknowledge and wisdom enabled Him to devise a system of numbers which would fit into every detail of the Bible, and in human lives, from beginning to end. While finite man is too limited to comprehend the thousandth part of it all, yet enough has been brought out to convince the most skeptical. Then let man cease his cavellings and bow in the dust before such wisdom.

DEPRAVITY

The doctrine of total depravity is established by Bible numbers. In Mark 7:20-23 Jesus mentions THIRTEEN things which come out of the hearts of men, and defile them. "And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed (1) evil thoughts, (2) adulteries, (3) fornications, (4) murders, (5) thefts, (6) covetousness, (7) wickedness, (8) deceit, (9) lasciviousness, (10) an evil eye, (11) blasphemy, (12) pride, (13) FOOLISHNESS: all these evil things come from within, and defile the man."

Over and over again it has been shown the number THIRTEEN is connected with rebellion. The THIRTEEN things mentioned above show the rebellious, sinful heart of mankind. The reader will notice that the THIRTEENTH in the list, which is FOOLISHNESS, was capitalized by the writer. When that is connection with what Solomon said in Prov. 22:15 the depravity of the child is seen.. "Foolishness is bound in the heart of a child."

In the list of things Paul mentioned in Rom. 1:29-31 the THIRTEENTH is "Haters of God." In this the depraved, rebellious nature of mankind appears.

God had some good reason to have Paul place "Haters of God" the THIRTEENTH in the list. It was to show the enmity of the fleshly mind against God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7).

Peter taught that the fleshly birth was brought about by a corruptible seed. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, NOT OF CORRUPTIBLE seed, but of INCORRUPTIBLE, by the word of God, which liveth and abideth forever. For all FLESH is as grass, and all the glory of man as the flower of the grass." (1st Pet. 1:22-24).

Here are the two births, the one of the flesh, which was of a CORRUPTIBLE seed; and the birth of the Spirit, which was of INCORRUPTIBLE seed. Thus the flesh is born in depravity.

Whereas, Mark records THIRTEEN evil things that come out of the heart of man and defile him, Matthew only gives SEVEN. "For out of the heart proceed (1) evil thoughts, (2) murders, (3) adulteries, (4) fornications, (5) thefts, (6) false witness, (7) blasphemies: these are the things that defile the man." Matt. 15:19-20). SEVEN is the number of completeness. Thus in Mark and Matthew's account we have a picture of the completeness of man's depravity.

The natural man resents this indictment of the word of God against him. But his very unwillingness to believe the account of God's word is only further proof of his depravity, and his enmity against the word of God.

THE CHILD, THOUGH DEPRAVED, NOT LOST

Though the child has the depraved nature he is not condemned. This is also proven by Bible numbers. THIRTEEN is not the number for death, but

TWENTY-THREE. THIRTEEN lacks TEN of being TWENTY-THREE. The law must be added to bring the other TEN and make TWENTY-THREE for death. Paul said, "I was alive without the law (10) once: but when the commandment came sin (13) revived, and I died (23)." (Rom. 7:9). "For sin (13), taking occasion by the commandment (10), deceived me, and by it slew me." (Rom. 7:11). So it is seen that the sinful nature, represented by THIRTEEN cannot bring spiritual death until the law adds TEN more, making TWENTY-THREE, the number for death.

Israel sinned several times between Egypt and Sinai, where the law was given. But there is no record of God sending death or a plague upon them from Egypt to Sinai. It takes the law plus sin to bring death.

THE NEW BIRTH BEFORE BAPTISM

The believer's new birth before baptism is taught in the Bible numbers, as well as by other scriptures. It has been shown that EIGHT is the number for the new birth, and that NINE is the number for the fruit of the Spirit.

Jesus said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt A good man out of the good treasure of the heart bringeth forth good things." (Matt. 12:33-35). The good fruit follows the good tree, and comes as the result of the same. Good things come out of the good heart, and as the result of the heart being good. The good heart comes through the new birth, represented by number EIGHT. God said, "A new heart will I give unto you." (Ezek. 36:26). When we add THREE for the TRINITY to FIVE for grace, we have EIGHT for the new heart, or new birth. NINE, which represents the fruit of the Spirit, comes after EIGHT, even as good fruit follows after the good tree. When the people came to John to be baptized of him he demanded good fruit before he would baptize them. "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who bath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, And now the axe is laid at the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." (Luke 3:7-9). Thus

John demanded good fruit, which comes as the result of the new birth, before he would baptize a person.

NINE words are used concerning those baptized on the day of Pentecost. "Then (1) they (2) that (3) gladly (4) received (5) his (6) word (7) were (8) baptized (9)." (Acts 2:41).

The first NINE times the name of Saul of Tarsus is found in Acts, (1) Acts 7:58; (2) Acts 8:1; (3) Acts 8:3; (4) Acts 9:1. (5-6) Acts 9:4; (7) Acts 9:8; (8) Acts 9:11, and (9) Acts 9:17. NINE has been seen to be the number for the FRUIT of the Spirit. In this NINTH place it is said, "Ananias went his way, and entered into the house; and putting his hands on him said, "Brother SAUL, the Lord, even Jesus, who appeared unto thee in the way as thou camest hath sent me. that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9:17). After this he was baptized, (v. 18). So Saul had the Spirit, and the FRUIT of the Spirit, represented by NINE, before he was baptized. This puts the NEW BIRTH before baptism."

Those who would put baptism before the new birth put NINE before EIGHT and the good fruit before the good tree. They get their numbers backwards, and they get the effect before the cause. EIGHT for the new birth must come before NINE, the good fruit, which qualifies one to be baptized.

FREEDOM FROM THE LAW

The freedom of a child of God from the law is taught by Bible numbers. "Sin (13) shall not have dominion over you; for ye are not under the law (10), but under grace (5)." (Rom. 6:14). The LAW (10) plus sin (13) brings death, (23). But the child of God has passed from death (23) unto life (28). (John 5:24). Since the child of God is not under the law then the number TEN cannot be added to him to bring death.

The LAW was given to the natural man, represented by the number FOUR. It brings judgment and death. In 2nd Cor. 3:7-9 Paul calls the LAW the ministration of death and condemnation. Jesus said the one who

believed "Shall not come into condemnation; (R. V. judgment) but is passed from death unto life." (John 5:24).

GRACE, represented by FIVE, has set the believer free from law observances. "Let no man therefore judge you (1) in meat, or (2) in drink, or (3) in respect of an holy day, or (4) of the new moon, or (5) of the sabbath days." Since he is not under a HOLYDAY then the commandment, "Remember the sabbath day, to keep it HOLY", (Ex. 20:8) does not apply to him.

The sabbath commandment was the FOURTH commandment, and was not given to the one born again, represented by EIGHT, but to the natural man, represented by FOUR. Hagar, who represents the law, together with Ishmael, her son, who represents the one born of the flesh, was to be cast out. "What saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." (Gal. 4: 30). Hagar's number was TEN, representing the law. (Gal. 4:21-24; Gen. 16:3). Ishmael's number was FOUR, representing the flesh. (Gal. 4:23).

The sabbath day was the SEVENTH day. The commandment concerning the sabbath was the FOURTH. SEVEN plus FOUR equals ELEVEN, the number for judgment. There is a concrete example of this FOURTH commandment and the SEVENTH day bringing judgment and death upon a man, in Num. 15:32-35: "While the children of Israel were in the wilderness, they found a man gathering sticks upon the Sabbath day." (The SEVENTH day, and the FOURTH commandment) "And they put him in a ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp." (Num. 15:32-35).

Thus, the FOURTH commandment, which was about the sabbath day, or SEVENTH day, brought judgment upon the man. FOUR plus SEVEN equals ELEVEN, the number for judgment. That judgment, which was the sentence of death, was pronounced by the Lord Himself, or by Divine authority. ELEVEN for judgment, plus TWELVE for Divine authority, equals TWENTY-THREE, the number for death. Thus it is seen that the FOURTH

commandment, which concerned the SEVENTH day, brought judgment, represented by ELEVEN. That judgment (11), being pronounced by Divine authority (12), brought death (23).

Why is it that the numbers work out like this? Surely God fixed it so. This shows where the modern sabbath observer places himself. Surely as Paul said, he understands neither what he says, nor whereof he affirms. (1st Tim. 1:7).

SALVATION IS OF GRACE, NOT OF WORKS

"Even so then at this present time also there is a remnant according to the election of (1) grace. And if by (2) grace, then it is no more of (1) works: otherwise (3) grace is no more (4) grace. But if it be of (2) works, then it is no more of (5) grace: otherwise (3) work is no more (4) work." (Rom. 11:6).

In the above passage grace is found FIVE times, and work FOUR times. Grace is of God. Works, represented by FOUR, belongs to natural man, whose number is FOUR, and whose works are dead works. Works for salvation belong to the natural man. They fall short of FIVE, the grace of God.

The number of times the word "work" is found in the above quotation, that is FOUR, shows us where works for salvation belong. That is the natural man's way, since FOUR is his number. Grace is a gift from God, the Divine Trinity. The one who possesses grace (FIVE) also possesses the Trinity (THREE) and is in possession of the new birth (EIGHT). Through grace God bestows upon him the new birth. But God does not bestow the new birth through FOUR, man's work, but through FIVE, His grace. THREE and FIVE, not THREE and FOUR, make EIGHT.

THE SECURITY OF GOD'S CHILDREN

The security of the Lord's people is shown over and over again by Bible numbers. It has been shown that ONE HUNDRED is the number which represents the children of promise, or the ELECT. "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28). In both Gen. 21:5 and 26:12 the number ONE HUNDRED is connected with Isaac. In both Matt. 18:12 and Luke 15:4-7 Jesus connects this same number with His sheep. It has also been shown that there were an hundred silver sockets in the tabernacle. (Ex. 38:27). The court of the tabernacle was also an hundred cubits long. (Ex. 27:9-11, 18). All this pictures the believer chosen in Christ, and built in Christ. Take one silver socket from the tabernacle and the whole pattern is marred. The boards and pillars for the veil rested in those 100 silver sockets. Take one silver socket from the veil and the picture of the work of the cross is marred. Take one socket out from under the boards and the picture of redemption is marred. Remove several of the 100 sockets and the walls would not hold up, the coverings would not hang right, the bars would be loosened, and the whole tabernacle would become a ramshackle affair. The symmetry and beauty of the structure would be gone. The hundred silver sockets must all remain in the tabernacle. Even so, if one of God's elect is lost out of the circle, God's elective purpose falls apart like an old garment ripped at the seams.

In the parable in Luke 15:4-7 it took the hundredth sheep to fill the full number, and to enclose the hundred sheep in the fold. Without that one sheep the number would be incomplete. ONE HUNDRED is the number we use to denote the entirety of a thing. When one speaks of an hundred per cent of anything he means the whole of that thing. God will not be satisfied with anything short of one hundred per cent of those who come to Christ. "All the Father giveth me shall come to me (100%); and him that cometh to me I will in no wise cast out. FOR (because) I came down from heaven, not to do mine own will, but the will of Him that sent me. AND THIS IS THE FATHER'S WILL which hath sent me, that of all (100%) which He hath given me I should lose nothing (no %), but should raise it (100%) up again at the last day. And this is the will (purpose) of him that sent me, that every one (100%) which seeth the Son, and believeth on Him, may have everlasting life (100%): and I WILL raise him (100% of them) up at the last day." (John 6:37-40).

So the full number of the elect must remain and shall remain intact to fulfill the word of God, and God's elective purpose.

Jesus said. "Other sheep I have, which are not of this fold: them also I MUST (Christ's obligation) bring, and they (100%) shall hear my voice; and there shall be one fold (a completed one), and one shepherd." (John 10:16). "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out." (Ezek. 34:11). The work of the Lord in seeking out His sheep is now going on through the preached word and the work of the Spirit. It will continue to go on until His last sheep, Jew or Gentile, answers the call and is safely sheltered in the fold. This is the meaning of the hundred silver sockets, and the court which was an hundred cubits long. The court of the tabernacle was a picture of a sheepfold. It was built an hundred cubits long to picture the enclosure of God's full number of ELECT. This court was enclosed on every side by an hanging FIVE cubits high. (Ex. 27:18). This shows us that the Lord's people are shut in by GRACE on every side. When the Lord shuts one in no man can open. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth and shutteth, and no man openeth." (Rev. 3:7). Only Christ can open to let His sheep go in. And when He shuts them in no one can open to let them out.

Now the reader is better prepared to understand that wonderful passage in John 10:27-29, which Jesus spoke to show the security of His sheep. In that passage Jesus makes SEVEN positive statements about His sheep. Every statement is in the indicative mood, both in the Greek and English. The one who would insert an "if" in all this passage would change the mood of these Bible statements from indicative to subjunctive. The mood of the Bible sentences were inspired as well as other things, and he who would change the mood by placing the word "If" anywhere in John 10:27-29 is changing the word of God.

Those SEVEN positive statements are as follows:

- 1. "My sheep hear my voice, and**
- 2. I know them, and**
- 3. They follow me; and**
- 4. I give unto them eternal life; and**
- 5. They shall NEVER perish,**
- 6. Neither shall any man pluck them out of my hand, an'?**
- 7. No man is able to pluck them out of my Father's hand."**

(John 10:27-29).

These SEVEN positive statements give to us a picture of the completeness of the security of the Lord's own. Because they are completely secured none shall ever perish. The life which they have is eternal life. Since that life is eternal it is impossible for them to ever perish.

ONE stands for unity. In John 10:16 Jesus "said, "They shall hear my voice, and there shall be ONE fold, and ONE shepherd." The FIRST of the SEVEN statements in John 10:27-29 is "My sheep hear my voice." This guarantees that all His sheep shall hear His voice, and that there will be ONE fold.

Two stands for division, or separation. The SECOND statement of Jesus was, "I know them." His knowledge of His sheep enables Him to seek out His sheep and separate them from those who are not His sheep. It enables Him to say to His critics, "But ye believe not, because ye are not of my sheep." (v. 26).

THREE stands for the resurrection. The THIRD statement was, "They follow me." This guarantees that Jesus will raise them all up at the last day. THREE times over Jesus said of those who come to Him, "I WILL raise him up at the last day." (John 6:40; 6:44; 6:54).

FOUR stands for the natural man. When Jesus said, "Other sheep I have, which are not of this fold: them also must (future) I bring, and they shall (future) hear my voice," He had in mind people who were yet in their natural

state. We were all in that state when He called us. The FOURTH statement was, "I give unto them eternal life."

FIVE is the number for grace. The FIFTH statement is, "They shall never perish." God's grace keeps His people from perishing. That is the meaning of the hanging FIVE cubits high that enclosed the tabernacle court on every side. Here is shown the Lord's sheep enclosed by grace on every side so they cannot perish. Grace makes the promise sure to all the seed. "Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to ALL the seed." (Rom. 4:16).

When we eliminate the four italicized words (words supplied by the translators) from John 10:27-29 there are exactly the same number of words in this passage as there are pillars in the court of the tabernacle. This writer, along with others, constructed a miniature tabernacle, and he has counted the pillars, and the words. (Keep in mind that the corner pillars in the four corners of the tabernacle, and the two side pillars in the gate are used twice. This reduces the actual number of pillars to fifty--four). When the italicized words are omitted there are exactly fifty-four words in John 10:27-29. With those 54 pillars the court of the tabernacle was enclosed. With these 54 words our Lord safely enclosed His sheep.

Examining the Greek text on John 10:27-29 (in Dr. G. R. Berry's Interliner Translation) we find there are exactly 54 words in the original text. It has already been shown that there are 54 Greek words in John 3:14-16. That teaches the security of the Lord's people, even as does John 10:27-29. God knew what He was doing when He said to Moses, "Make all things according to the pattern shewed thee in the mount." (Heb. 8:5). He knew what He was doing when He placed 54 pillars in the court. Jesus knew what He was doing when He used just 54 words to picture the eternal safety of those within His fold. God knew what He was about when He had the court of the tabernacle made ONE HUNDRED cubits long. And Jesus knew what He was doing when He was speaking of His sheep, the ONE fold, and the eternal security of His own. God told Moses to make all things according to the pattern shown him in the mount. It took all those 54 pillars in the court to make it according to the pattern. One less or one more would not do. The pattern would have been marred. One word less, or one MORE, in John

10:27-29 will mar the pattern. That is exactly what apostasy teachers do when they seek to add an "If" to John 10:27-29.

SIX is the number for Satan's influence. The SIXTH statement of John 10:27-29 is, "Neither shall any pluck them out of my hand." This safely secures the Lord's own from all the power of the Devil.

SEVEN denotes completeness. The SEVENTH statement is, "No man is able to pluck them out of my Father's hand."

This gives to the Lord's sheep complete security for all time. `Whom He justified, them (100%) He also glorified." (Rom. 8:30). The justified and the glorified are equal in number.

(Note: The Westcott-Hort text has only 53 Greek Words in John 10:27-29, but the Vatican text, the oldest in existence so far as is known, and Dr. Berry's Interliner have 54 words in these verses. The last word "Mou" translated "My", while in these other two texts, for some reason is not found in the Westcott-Hort text. This word goes with "Father" in the words "Out of my Father's hand.")

ISRAEL'S RESTORATION

Israel's restoration to her land, and the conversion of that people is set forth in Bible numbers. This has already been touched upon but it is well for the Bible student to consider this question still further.

"And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. (1) If I shut up heaven that there be no rain, or (2) if I command the locusts to devour the land, or (3) if I send pestilence among my people; (4) if my people, which are called by my name shall (1) humble themselves, and (2) pray, and (3) seek my face, and (4) turn from their wicked ways; then will I (1) hear from heaven, and (2) will forgive their sin, and (3) will heal their land." (2ndChron.12-14).

First we have the words IF used THREE times concerning what God will do to the land and people. Here we see the work of the TRINITY in punishing

Israel. The 4th IF applies to Israel. Here we see Israel in the flesh. FOUR is the number for the first creation or man in the flesh. As such he needs to repent. In their (1) humbling themselves, (2) praying, (3) seeking God's face, and (4) turning from their wicked ways, there is a picture of the repentance of that people. Then God promised that (1) He would hear, and (2) He would forgive, and (3) He would heal their land. In these THREE we see the work of the Trinity. (1) The Father hears. (2) Their sins are forgiven through Christ. (3) The Holy Spirit's work heals the people and the land.

When the FOUR things Israel is to do are added to the THREE things the Trinity will do that makes SEVEN which denotes a complete restoration for Israel. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins They (Israel) are beloved for the fathers' (plural) sakes." (Rom. 11:26-28).

Let not the reader think this writer is teaching the salvation of every Jew, believers or unbelievers. In the passage in Romans Paul is telling about what will happen to Israel after the fullness of the Gentiles has come in. This has nothing to do with any Israelite who may have died in unbelief before that time. It applies to such Israelites who shall turn to the Lord after the fullness of the Gentiles has come in. Out of them God will completely restore and rebuild the nation of Israel; all the tribes. Out of a small portion of the cotton seed a farmer raises this year he can grow as large a crop next year. So out of the number who repent in the latter days God can and will rebuild the whole nation of Israel.

Israel is to be re-gathered and they are to become a born- again people. "And it shall come to pass in that day, that the Lord shall set His hand again the SECOND time to recover the REMNANT of His people, which shall be left (1) FROM Assyria, and (2) FROM Egypt, and FROM Pathros, and (4) FROM Cush, and (5) FROM Elam, and (6) FROM Shinar, and (7) FROM Hamath, and (8) FROM the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the FOUR corners of the earth." (Isa. 11:11-12).

In the EIGHT places from which they will be regathered we see a new birth for Israel. EIGHT is the number for the new birth. God promises to do just that for Israel. "I will take you from among the heathen, and gather you out of all countries, and bring you into your own land. . . . A NEW spirit will I put within you." (Ezek. 36:24-26). This NEW heart, which God promised to give Israel when he gathers them out of all countries and brings them to their own land, will come through the NEW birth. That new birth is pictured in the EIGHT places mentioned by Isaiah out of which they shall be regathered. The Bible numbers cannot be evaded.

After Isaiah mentioned the EIGHT places from which they are to be regathered he also mentions the FOUR corners of the earth. EIGHT plus FOUR equals TWELVE, the number for rule by Divine authority. This will put Israel under the reign of Christ, which Isaiah foretold in the beginning of that very chapter. (Isa. 11:1-5). In the fourth verse Isaiah spoke about Christ, (the "Branch", Isa. 11:1) judging the poor with righteousness, and reprovng with equity for the meek of the earth. This is THAT DAY Isaiah had under consideration in Isa. 11:10.

The numbers will fit the right doctrines, but they cannot be made to fit the wrong doctrines. When the numbers are applied to Heb. 8:8-10 that passage becomes very enlightening. "Behold the clays come, saith the Lord, when I will make a new covenant with the house of Israel (1) and with the house of Judah (2): not according to the covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt; For this is the covenant that I will make with the house of Israel (1) after those days," etc.

First the Lord mentions both the house of Israel, which had ten tribes, and the house of Judah, which had two tribes. TWO is the number for division. In this the division of that nation stands out. But in the 10th verse the house of Judah is not mentioned. It is simply the house of Israel. Here is shown the union of those two houses into ONE. They will have been made into ONE nation again, in keeping with Ezek. 37:22. This new covenant will abolish the DIVISION, and bring UNITY.

THE PRE-MILLENNIAL POSITION

The Premillennial position with regard to the THOUSAND YEARS is proven by Bible numbers, and their opponents are left out of the picture.

The Premillennialists have always taught that the first resurrection was the bodily resurrection of the saved, and that the Lord's coming and their resurrection must take place before the reign of the thousand years. Their position is vindicated by the use of Bible numbers.

The expression THOUSAND YEARS is found SIX times in Rev. 20: 1-7. Each time it occurs the meaning of the numbers from ONE to SIX is fitting.

The FIRST time the thousand years is mentioned in this place is in Rev. 20:2. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a THOUSAND YEARS." (Rev. 20: 1-2).

ONE is the number for unity. Men have been working for unity, harmony, and peace among the nations of the earth, and they have failed. There is a good reason why they have failed. The DEVIL is not yet bound. Not until he is bound can there be UNITY, harmony and peace on earth. The Devil will be bound so that unity can be brought to pass.

The SECOND time the THOUSAND YEARS is found is in Rev. 20:3, "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the THOUSAND YEARS should be fulfilled: and after that he must be loosed a little season."

TWO is the number for DIVISION. When the Devil is shut up and sealed that will put an end to his work of division until the thousand years are over.

The THIRD time the THOUSAND YEARS is found is in the 4th verse. "And I saw thrones, and they sat upon them, and judgment was given unto them:

And

I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands,

And

They (both groups mentioned above) lived and reigned with Christ a THOUSAND YEARS." (Rev. 20: 4).

The writer has divided this verse so the reader can see that the martyred saints are not the only ones who will live and reign with Christ a thousand years. Opponents of the Pre-millennial position always ignore the first group in this verse. "I saw thrones, and they sat upon them, and judgment was given to them." This is the first group. The conjunction AND, which follows this statement, adds the martyrs of the tribulation period, that is, those who will be killed by the beast, to the first group in this verse. It is unfair to take the second group only and ignore the group in the first statement. But that is the method used to evade the Premillennial position.

THREE has been found to be the number connected with the bodily resurrection of Christ and His people. This is the THIRD time John mentions the THOUSAND YEARS. In the very next verse John refers back to this and calls it the FIRST RESURRECTION. "This is the first resurrection." (v. 5). The opponents of the Premillennial position have tried to insist that the first resurrection is the new birth. Here is where the Bible system of numbers blasts their theory to pieces. EIGHT, and not THREE, is the number for the new birth. The first resurrection is found connected with the THOUSAND YEARS the THIRD time John mentions this time period. THREE is definitely the number that is connected with the bodily resurrection of the saved dead.

It has been shown that John divides the ones in the verse under consideration into TWO groups. TWO is the number for division. The first resurrection is the one that will divide between the saved and unsaved dead. It will bring the children of God out from among the other dead. In every cemetery there will be a division when the saints are raised. The bodies of the sleeping saints will be separated from the unsaved dead.

There is still a further meaning to be found in these TWO groups. But time and space forbids going into that in this place.

The FOURTH time the THOUSAND YEARS occurs is where it is said, "But the rest of the dead lived not again until the THOUSAND YEARS were finished." These are the unsaved dead. FOUR is the number for the unsaved, or fleshly man. Those who die in that state will not be in the first resurrection. They will not be raised until the thousand years are over.

The FIFTH time the THOUSAND YEARS is found is in Rev. 20:6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a THOUSAND YEARS."

FIVE is the number for GRACE. Those who received grace will reign with Christ. "Much more they which receive the abundance of GRACE and the gift of righteousness shall REIGN in life by one, Jesus Christ." (Rom. 5:17). That the saints do not reign in this present time is made plain by Paul when he said, "I would to God ye did reign, that we also might reign with you." (1st Cor. 4:8). If Paul did not count himself and his brethren to be reigning during their life time, then how dare others claim that they are now reigning with Christ? Those who receive grace are to reign in life by Christ, and with Christ, but not until after the resurrection of the saved has taken place. We cannot now live a thousand years in our bodies. But we can live that long, and longer, in our glorified bodies.

There is a FIVE-fold division in Rev. 20:6. Here is GRACE in the reign, and in the FIFTH time the thousand years is mentioned.

1. Grace makes people blessed and holy.
2. Grace will give one a part in the first resurrection.
3. Grace will save from the second death.
4. Grace makes priests unto God and Christ.
5. Grace will give a part in the thousand years reign.

When all these numbers are added they make FIFTEEN, the number for REST. 1 plus 2 plus 3 plus 4 plus 5 equals 15. Grace and the resurrection are both found in this verse. THREE is the number for the resurrection, and FIVE is the number for grace. THREE times FIVE makes FIFTEEN, the number for REST. This period of time will be a time of REST. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea: and in that day there shall be a root of Jesse, which shall stand for an ensign (national banner or flag) unto the people; to it shall the Gentiles seek: and his REST (Number 15) shall be glorious." (Isa. 11:9-10).

"The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land and it shall come to pass in that day that the Lord will give thee REST (1) FROM sorrow, and (2) FROM thy fear, and (3) FROM the hard bondage wherein thou wast made to serve." Here Israel will be given REST from THREE things. THREE, the resurrection number, comes in again with Israel's REST. That REST will not come until the first resurrection has taken place. (Isa.14:1-3).

When a person gets on the right doctrine the Bible numbers automatically fall into place. Not until recently had the writer noticed the number THREE in this verse. For some time he knew the word REST was there, and believed it had reference to Israel's rest in the thousand years. When he turned to it he saw the number THREE showing up again.

Israel will then have rest

1. FROM sorrow,
2. FROM fear, and
3. FROM bondage.

The SIXTH time the THOUSAND YEARS occurs is in Rev. 20:7. Since SIX is Satan's number the reader should expect to find his work and influence connected with this passage, and that is just what is found. "And when the THOUSAND YEARS are expired, SATAN shall be loosed out of his prison, and shall go out to deceive the nations in the four quarters of the earth." Rev. 20:7-8. Here Satan's work comes in again under the number SIX. This is the

SIXTH time the thousand years is mentioned by John. Since SIX is the number connected with Satan his work appears again in this connection.

Thus the reader can see the precision with which the Bible numbers fall in their places to teach their lesson.

LUKE 20:27-38

Having examined Rev. 20:1-8 from the standpoint of numbers the writer wishes to consider the passage in Luke 20:27-38. For some good reason the opponents of the Premillennial position always ignore this passage. They can find no way to twist it to fit the idea of a general, or simultaneous resurrection. This writer has examined many books written to refute the Premillennial position of two separate resurrections. In none of them has he ever found the passage in Luke 20:27-38 considered. They try to evade the argument of the first resurrection in Rev. 20:4-6 by classifying it as the new birth, or referring it back to Matt. 27:52-53. But John was called upon to give a prophecy of future things, not things already past. (Rev. 1:3; Rev. 22:7, 18).

In the passage in Luke the Sadducees, who did not believe in the resurrection of the body, came to Jesus with a question which they thought would catch Him on the subject of the resurrection. They presented to Jesus a case where seven brothers had married the same woman, and they had all died, the seven men and the woman. They wanted to know whose wife she would be in the resurrection. Here is a case of EIGHT dead persons. EIGHT is the number for the NEW BIRTH, and none but born-again people, or children of God can be found in this resurrection. Our Lord's reply is full of meaning: "They which shall be accounted worthy to obtain that world, and the resurrection FROM the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection. Now that the dead are raised, even Moses being shewed at the bush, when he calleth the Lord the God of (1) Abraham, and the God of (2) Isaac, and the God of (3) Jacob. For He is not God of the dead, but of the living: for ALL LIVE unto Him."

The reader's attention is called to several outstanding things in this passage. First, we have under consideration the subject of the resurrection

of the body. The seven men and the woman were dead. The Sadducees were not trying to trap Jesus on the new birth, but on the subject of the resurrection of dead bodies.

Second, there were EIGHT persons dead; the seven men and the woman. EIGHT is the number for the NEW BIRTH. So we may only expect to find saved people in this resurrection.

Third, Jesus said that those who would obtain this resurrection were accounted worthy. This leaves the lost out of this resurrection.

Fourth, Jesus said those who were in this resurrection can not die anymore. That is not so with the lost. After they are raised and judged they will be cast into the lake of fire, which is the second death. (Rev. 20:12-15). So the people in this resurrection who cannot die any more, are the same identical ones who will be in the first resurrection, over whom the second death bath no power. (Rev. 20:6).

Fifth, Jesus plainly calls those in this resurrection, "The children of God." The unsaved dead are not God's children. So there are no unsaved in this resurrection.

Sixth, Jesus calls this a resurrection FROM THE DEAD. It is a resurrection which will separate the dead who belong to Christ from the dead who belong to Satan. When God said to His people, "Come out FROM among them, and be ye separate", He was calling on them to separate themselves from others. Dr. Berry's Interliner translates this passage, "The resurrection which is FROM AMONG the dead." Page 222. So this will be a resurrection which will separate the saved dead from the unsaved dead, or bring them out from the dead that belong to Satan.

Seventh, Jesus said, "They all live unto Him, that is to God." The unsaved do not live unto God, and their resurrection is not called a resurrection of life, but of damnation. (John 5:28-29).

Eighth, God, by calling Himself the God of THREE persons, (1) Abraham, (2) Isaac, and (3) Jacob, was shewing forth the resurrection of His people, and His people only. He is the God of the saved, not the unsaved.

Ninth, a resurrection FROM the dead (dead persons) excludes the idea of a general resurrection. If all were raised at the same time, both saved and unsaved, then where would there be a resurrection FROM the dead? In that case the resurrection of the saved would not bring them out FROM the other dead, but it would bring them out with them. To come out FROM certain ones does not mean to come out with those same ones. We do not come out with those from whom we come out.

Tenth, Jesus called this a resurrection FROM the dead. Therefore the dead will not all be raised at the same time, but the SAVED ONLY.

Eleventh, those who will be raised FROM the dead will leave others behind when they are raised. If the others are raised at all their resurrection must be at another time.

Twelfth, if others are raised at another time, that puts an interval of time between the resurrection of the saved and unsaved. That interval of time will be at least a thousand years. "But the rest of the dead lived not again until the thousand years were finished." (Rev. 20:5). This being the FOURTH time the thousand years is mentioned it shows that these are the unsaved dead. In John 5:28-29 there are TWO resurrections the one which is unto life, and the one which is unto damnation. "The hour is coming in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the (1) resurrection of life; and they that have done evil, unto the (2) resurrection of damnation." Here the word resurrection is found TWO times. TWO is the number for DIVISION, or separation. It is not said they will be raised the same hour any more than John 5:25 teaches that all believers will be saved at the same time. The Bible rule of numbers gives us two separate resurrections here, even as it is taught in Rev. 20:4-6, and Luke 20:27-38.

Jesus connected the resurrection of the dead in John 5:28-29 with His VOICE. The THIRD time the VOICE of Jesus is heard speaking in Revelation is in Rev. 4:1. First, His voice spoke to John from the candlesticks. Second, His VOICE speaks at a door where He is knocking. (Rev. 3:20). Third, His VOICE speaks to John from the open door in heaven, and said, "Come up

hither." (Rev. 4:1). Here we have a calling up into heaven. THREE is the resurrection number. Here is pictured the resurrection of the saved dead, and the translation of the living saints. Immediately John saw a throne in heaven, and ONE on the throne. Around this throne he saw 24 elders, with CROWNS OF GOLD (glory). Peter said to the ELDERS (1st Pet. 5:1) that "When the chief Shepherd SHALL APPEAR, ye shall receive a CROWN OF GLORY." (1st Pet. 5:4). It was right after the VOICE of Jesus spoke the THIRD time, (Rev. 4:1) that John saw the ELDERS with their CROWNS of gold, or GLORY. (Rev. 4:2-4).

It has already been shown that the THIRD beatitude is "Blessed are the meek; for they shall inherit the earth." This puts their inheritance of the earth after the resurrection. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it." (Ps. 37:34). When the beast and his evil associates are destroyed, and the Devil is chained, then the meek shall inherit the earth, and reign with Christ. (Rev. 19:11-20).

No scripture has ever been found that states the unsaved will be raised at the Lord's return, while passages like 1st Cor. 15:22-23, Phil. 3:20-21 and 1st Thess. 4:16-17 definitely say the Lord's people will be raised at His coming.

Neither does 1st Cor. 15:24 say that the end will come at the time of our Lord's coming. It says, "Then cometh the end." The English word "Then" means "At another time", or "later", as well as "at that time." But the Greek word "Eita" in this place never means "At that time." On page 188 of his lexicon Mr. Thayer has this to say about this word. "Eita", "Then", "Next", "After that", a word used to mark a sequence depending either on temporal succession as in Mark 4:28; 1st Cor. 15:5-7; 1st Cor. 15:24; 1st Tim. 2:13; or the nature of things enumerated. On page 629 Mr. Thayer gives the adverb "Tote" as the word for "At that time." But the word in 1st Cor. 15:24 is "Eita", and not "Tote." So this definitely shows that the end does not come at Christ's coming, but later. Goodspeed's translation reads, "After that will come the end." William's translation reads, "After that comes the end."

One more thing needs to be mentioned in this connection. The FIRST RESURRECTION is mentioned twice in Rev. 20:5-6. TWO has been proven to be the number that represents DIVISION. So the first resurrection will be a resurrection that will DIVIDE the dead. It will DIVIDE the saved dead from the unsaved dead, when the CHILDREN OF GOD (Luke 20:35-36) shall be raised FROM the dead, viz, out from among the dead.

THE RESURRECTION OF THE UNSAVED

This writer has been unable to find the resurrection of the unsaved dead connected with the number THREE. But it has been shown that it is connected with the resurrection of the saved. It has been shown that TWENTY-THREE is the number for death, and TWENTY is for redemption. The number THREE is connected with the resurrection of the saved. THREE from TWENTY-THREE leaves TWENTY, for the redemption of the body of the saved. If number THREE is also applied to the resurrection of the wicked then when they are raised we would have to subtract this number from TWENTY-THREE, which would leave TWENTY, and would also give to the unsaved the redemption of their bodies. Is there any hint in the scriptures that there is redemption for the bodies of the unsaved?

The resurrection of the unsaved is referred to in four places in the New Testament: John 5:29; Acts 24:15; Rev. 20:5, and Rev. 20:12-13. The THIRD time it is referred to is in Rev. 20:5 where the expression THOUSAND YEARS occurs the FOURTH time. In this place it distinctly says, "The rest of the dead lived not again until the thousand years were finished." This disconnects the resurrection of the wicked from the number THREE. Their resurrection is a separate resurrection, both in nature and point of time. No scripture can be quoted that states that they will be raised when our Lord returns. Those who teach that they will are without a quotation of scripture which proves their claim. All their argument is builded upon deduction, and human inference. For lack of scripture they substitute human reasoning. So their doctrine is builded on human reason, not the scripture.

We have abundantly connected Bible numbers with the teaching of the Premillennialists. The numbers are there for the other man if he can use

them. If he cannot use them there must be something wrong with his doctrine. It would be interesting to see the general resurrectionist try to apply the numbers to his theory about the resurrection. Can he make THREE apply to the NEW BIRTH? It is easy to apply number THREE to the resurrection of the bodies of the saved. Now if the NEW BIRTH is also a resurrection as they claim, then just where in the Bible is number THREE associated with the NEW BIRTH? It is easy to find number EIGHT connected with the NEW BIRTH. So that false doctrine, started by Augustine years ago, by which he hoped to escape the argument of two separate bodily resurrections, is forever exploded with Bible numbers.

What will Postmillennialists, Amillennialists, and Antimillennialists say to this? They can easily see that these numbers bring the infidels face to face with an argument they can never answer. They can never account for this vast system of numbers except by admitting that the Bible was inspired of God. Now that the general resurrectionists are confronted with a like problem what will they do? Here we have before us a vast system of Bible numbers running from Genesis to Revelation. They fit in the doctrine of the incarnation of Jesus. They fit into grace, redemption, the new birth, the security of the believer, the law, depravity, and other doctrines. They refute the infidel's claim that the Bible is just a man-made book. All this the Postmillennialists, Amillennialists, and general resurrectionists can see, and would be willing to concede. Then why is their theory of the resurrection and the thousand years reign so out of harmony with the Bible system of numbers? Is there any place in which the Premillennial position can be said to be out of harmony with the numbers? How is it that this writer has been able to fit the numbers in with the Premillennial position so harmoniously unless God fixed it that way?

PART FOUR

FALSE RELIGION AND THE DEVIL'S NUMBER

It has been shown over and over again where the number SIX is connected with Satan and his influence. That number is also associated again and again with false religion and worship.

The number was connected with Israel's worship of the golden calf. "And they (1) rose up early on the morrow, and (2) offered burnt offerings, and (3) brought peace offerings; and the people sat down (4) to eat, and (5) to drink, and (6) rose up to play." (Ex. 32:6).

This number was associated with the dedication and worship of Nebuchadnezzar's golden image. "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth of it was SIX cubits." (Dan. 3:1).

"Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of (1) the cornet, (2) flute, (3) harp, (4) sackbut, (5) psaltry, (6) dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up." (Dan. 3:4-5). So SIX different kinds of musical instruments were used in the dedication of that image.

Belshazzar and his drunken associates were honoring SIX kinds of false gods. Daniel said unto him, "Thou, and thy Lords, and wives, and concubines, have drunk wine in them (vessels from the temple); and thou hast praised the gods of (1) silver, and (2) gold, of (3) brass, (4) iron, (5) wood, and (6) stone." (Dan. 5:23).

In Rev. 9:20 men are seen worshipping SIX things. "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship (1) devils, and idols of (2) gold, and (3) silver, and (4) brass, and (5) stone, and of (6) wood."

SIX things are seen in Paul's account of false doctrines of the latter times. "Now the Spirit speaketh expressly, that in the latter times some shall

depart from the faith, giving heed to (1) seducing spirits, and (2) doctrines of devils; (3) speaking lies in hypocrisy; (4) having their conscience seared with a hot iron; (5) forbidding to marry, and (6) commanding to abstain from meats, which God hath created to be received with thanksgiving." (1st Tim. 4:1-3).

There is a religious group among us today which forbids their religious leaders and workers to marry. They also command their people to abstain from meats on certain days.

There is also another religious group which preaches against their members eating certain kinds of meats. God has them stamped with His numbers so we may know them.

The great harlot of Revelation is stamped with the number SIX. "And there came one of the seven angels which had seven vials, and talked with me, saying unto me, Come hither; I will chew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns. And the woman was arrayed in (1) purple, and (2) scarlet colour, and decked with (3) gold, and (4) precious stones and (5) pearls, having (6) a golden cup in her hand full of the abominations and filthiness of her fornication." (Rev. 17:1-4)

The angel said to John, "The woman which thou rawest is that great city which reigneth over the kings of the earth." (Rev. 17:18). Then John heard the merchants of the earth saying, "Alas, alas, that great city, that was clothed in (1) fine linen, and (2) purple, and (3) scarlet, and decked with (4) gold, and (5) precious stones, and (6) pearls." (Rev. 18:16).

John saw this woman sitting upon a beast with 7 heads and 10 horns. He saw her arrayed in 6 things. John was called to witness what would befall this woman. DEATH was to come upon her. "Therefore shall her plagues come in one day, DEATH, and mourning, and famine." (Rev. 18:8).

When the above numbers, Seven, Ten, and SIX are added, the sum is TWENTY-THREE for DEATH. 7 plus 10 plus 6 equals 23—death.

In the same verse where it is said that DEATH had come upon this great city or woman it is said, "Strong is the Lord God who JUDGEETH her." (Rev. 18:8). When ELEVEN for judgment is added to TWELVE for the Divine authority, which passes judgment upon the whore, again the sum is TWENTY- THREE for death. 11 plus 12 equals 23—death.

There is a striking significance in the similarity of the harlot's attire to the materials found in the veil of the tabernacle and in Aaron's clothing.

THE VAIL, EX. 26:31		THE HARLOT, REV. 18:16	
1.	Fine Linen	1.	Fine linen
2.	Purple	2.	Purple
3.	Scarlet	3.	Scarlet
4.	Blue	4.	Gold
5.	Cherubims	5.	Precious Stones
		6.	Pearls
AARON, EX. 28:1-21		THE HARLOT	
1.	Fine linen	1.	Fine linen
2.	Purple	2.	Purple
3.	Scarlet	3.	Scarlet
4.	Gold	4.	Gold
5.	Precious Stones	5.	Precious Stones

		6.	Pearls
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In all this is revealed the counterfeit work of the great religious prostitute. In the fine linen we see her seeking to counterfeit the righteousness that comes from Christ. She substitutes church salvation for salvation through Christ. In the purple, which denotes royalty, there is seen her false claim to be ruling and reigning in Christ's stead. In the scarlet she is seen counterfeiting the blood of Christ, by claiming to actually change the wine into the blood of Christ. In the gold she is seen taking unto herself the glory that belongs only to Christ. In the precious stones which she has, and which Aaron had in his breastplate, she is seen assuming unto herself the place of a mediator, which place belongs only to Christ. This picture is enough to make one's hair rise on his head, and his blood to chill in his veins. No wonder God has decreed judgment and death for this false system.

The things that were in the vail which the woman does not have are the blue and the cherubims. The blue speaks of the heavenly origin of Christ. The harlot has no such origin. The cherubims were also connected with the mercy seat and speak of GRACE. The cherubims were the FIFTH things in the vail. The cherubims are not found in the harlot's attire. GRACE is not to be found in all her system of teaching. Instead of GRACE it is water salvation, church salvation, human works, and merits.

The number SIX, which is associated with the religious harlot, shows the work of Satan in her teachings and practices.

There is among us today a religious body which teaches SIX things as conditions of being a child of God. You must, so they claim:

1. Hear the word.
2. Believe the word.
3. Repent.
4. Confess

5. Be baptized, and

6. Be in THE CHURCH.

When they claim you must be in THE CHURCH, they mean the particular one of which they claim to be members.

Can they deny any one of these SIX without ruining their whole platform? Over and over they have been heard making all these SIX things essential to being a child of God. According to them if you leave off any one of these SIX you are not a child of God. The Devil's number stares them in the face.

Over and over again in debates they have been seen to take just SIX words out of the middle of 1st Pet. 3:21, write those SIX words on the board, and try to score a point with them. Those SIX words are (1) Baptism (2) doth (3) also (4) now (5) save (6) us." They ignore what Peter says about baptism being like a figure, and what he says about it not putting away the filth of the flesh. They need to study Bible numbers.

SATAN'S NUMBER AND LEGALISM

SIX, Satan's number, is found connected with LEGALISM. All Bible students know that Paul's letter to the Galatians was written for the purpose of offsetting the efforts of certain false teachers who were seeking to bring the Galatians in subjugation to the law again. Paul said to them, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of BONDAGE." (Gal. 5:1). This word bondage is found SIX times in Galatians. (Gal. 2:4; 4:3; 4:9; 4:24; 4:25; and 5:1). This number SIX shows Satan's influence in LEGALISM. In Gal. 2:4 Paul spoke of "False brethren unawares brought in, who came in privily to spy out the liberty which we have in Christ Jesus, that they might bring us into BONDAGE." These false brethren were under the influence of Satan. They were ministers of Satan transformed as ministers of righteousness. (2nd Cor. 11:14-15). The SIX times the word BONDAGE occurs shows them to have been under Satan's influence.

The number far. BONDAGE is EIGHTEEN. In this very book, written to combat the BONDAGE of legalism, the number EIGHTEEN is found. "After THREE years I went up to Jerusalem to see Peter, and abode with him

FIFTEEN days." (Gal. 1:18). (3 plus 15 equals 18). This visit came 3 years after Paul had escaped from the BONDAGE of legalism (vs. 15-18) and had found rest in Christ, represented by the number FIFTEEN mentioned above. How marvelous is the word of God! In the number THREE in this connection there is shown the Divine THREE who made Paul free from the bondage of the law. In the FIFTEEN days Paul spent with Peter there is set forth the REST which came to Paul when he was made free from the law. THREE plus FIFTEEN equals EIGHTEEN, the number for BONDAGE. In the first verse of the next chapter Paul said, "FOURTEEN years after I went up again to Jerusalem with Barnabas, and took Titus with me." (Gal. 2:1). FOURTEEN is the number for SALVATION. So 14 years after Paul was saved from the bondage of the law he went up to confer with the apostles about circumcision as a condition of salvation. WHERE THE DEVIL'S NUMBER MEETS BAPTISM

It has been shown that the serpent, or Satan, was the SIXTH character in the Bible. His number SIX was found connected with the worship of the golden calf. The image of Nebuchadnezzar was SIX cubits high, and SIX different musical instruments were played when the image was dedicated. Belshazzar praised SIX false gods. The SIXTH time Job's name appears it was used by Satan who slandered Job with a question of SIX words. The mixed multitude in the wilderness lusted after SIX things. Goliath had SIX pieces of armor when he went out to defy the army of the living God. Omri's wicked reign of twelve years was divided into two periods of SIX years each. He reigned SIX years in Tirzah, and SIX in Samaria. In both Matthew and Luke the Devil's name appears SIX times in the temptation of Jesus. Jesus told the Pharisees, "Ye are of your father the devil." (John 8:44). This is expressed in the Greek with just SIX words. "(1) Humeis (2) ek (3) patros (4) tou (5) diabolou (6) este." These same sons of the devil said of Jesus "(1) Who (2) is (3) this (4) which (5) speaketh (6) blasphemies?" (Luke 5:21). The number SIX is used twice in John's description of the great whore. In Rev. 9:20 men are found worshipping SIX things. In the reign of the beast all men (1) small and (2) great, (3) rich and (4) poor; (5) free and (6) bond will have to receive the mark of the beast to buy or sell. (Rev. 13:16-17). In the face of all this who can deny that the number SIX is associated in some way with the Devil's very work?

Satan seeks by first one means and another to make the preaching of the cross of none effect. With the Greeks he used the wisdom of men. With the wisdom of men he seeks to discredit gospel truths in the eyes of some. With religious groups he perverts the ordinances, or places works in the wrong place. But one way and another he is ever seeking to make the preaching of the cross of Christ and His resurrection of none effect.

There were some among the Corinthians who were denying the resurrection of the dead. Without the resurrection there could be no gospel. Paul said to them, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (1st Cor. 15:12). In 1st Cor. 15:4 it is stated that Christ rose again. In verse 12 the reader finds the words "rose from the dead", and the word "resurrection." In v. 13 the words "resurrection" and "risen" are found. This makes FIVE references to the resurrection. In the next verse it occurs the SIXTH time. "If Christ be not risen, then is our preaching VAIN, and your faith also vain.'

Who can deny that in this place the work of the Devil is seen in seeking to make the preaching of the gospel in vain by discrediting the doctrine of the resurrection? His same work of trying to make the cross in vain is seen in his misuse of baptism. This will be seen by examining 1st Cor. 1:13-17.

In this place Paul used the word "BAPTIZE" SIX times. "Is Christ divided? Was Paul crucified for you? Or were ye (1) BAPTIZED in the name of Paul? I thank God I (2) BAPTIZED none of you, but Crispus and Gaius (TWO); lest any should say I had (3) BAPTIZED in mine own name. And I (4) BAPTIZED also the household of Stephanus: besides, I know not whether I (5) BAPTIZED any other. For Christ sent me NOT TO (6) BAPTIZE, but to preach the gospel; not with wisdom of words, LEST the cross of Christ should be made of NONE EFFECT. For the preaching of THE CROSS is to them that perish foolishness; but unto us WHO ARE SAVED it is the power of God." (1st Cor. 1:13-18).

An examination of this passage, and the SIX times the word "Baptize" occurs, is very enlightening when viewed in the light of numbers.

In the 10th verse of this chapter Paul was pleading for unity. He admonished them to be of the same mind and judgment. ONE is the number for UNITY. When he asked, "Were ye baptized in the name of Paul, he was seeking to abolish the division in the church and bring UNITY.

When Paul mentioned baptism the second time he thanked God that he had baptized none but (1) Crispus and (2) Gaius. He later states that he also baptized the household of Stephanus. Until this writer understood Bible numbers this passage puzzled him. Why should Paul thank God that he had baptized none of them but Crispus and Gaius, and later on state that he had also baptized the household of Stephanus. Now it is clear. There was DIVISION in the church. Paul asked "Is Christ DIVIDED?" TWO is the number for DIVISION. Had Paul mentioned Crispus, Gaius, and Stephanus all in the same statement the numerology of the passage would have been marred. The TWO he mentioned, Crispus and Gaius, together with the second time baptism was used, set forth the division in that church.

The THIRD time Paul used baptism was when he said, "LEST any should say I had baptized in mine own name." THREE is the number for the Trinity and the resurrection. Jesus commanded baptism in the name of the Father, and of the Son, and of the Holy Ghost. The THREE shows that baptism is performed in the name of the Holy Trinity. THREE is also a picture of the resurrection which the Trinity will bring about. So the word of caution "LEST" is put in this place.

The FOURTH time Paul mentions baptism he states that he also baptized the household of Stephanus. FOUR is the number for the old creation, or old man. Baptism represents a burial. The old man (number FOUR) being dead, is buried by baptism. When the old man becomes dead, the NEW man has become alive. "Reckon ye also yourselves to be dead indeed unto sin, but ALIVE unto God through Jesus Christ our Lord." (Rom. 4:11).

The FIFTH time the word "Baptize" occurs is where Paul said, "Besides I know not whether I baptized any other." FIVE is the number for grace. None are found baptized in this place. This shows that GRACE does not come through baptism. None receive grace through baptism.

The SIXTH time Paul mentions baptism is where he said, "For Christ sent me not to baptize, BUT TO PREACH THE GOSPEL: not with wisdom of words, LEST the cross of Christ should be made of none effect." Here is SATAN'S number, SIX. Here is seen his cunning work in perverting the ordinance to make the cross of Christ of none effect. Paul gives the reason why God did not send him to baptize. That reason was "LEST the cross of Christ be made of none effect." God knew that Satan would use baptism to make the cross of none effect with some. He wanted His people to know that baptism was not of equal importance with the preaching of the cross. Therefore He did not send Paul to baptize, but to do the more important thing of preaching the gospel. In having Paul to record this when he used the word "baptize" the SIXTH time He was showing the work of Satan in having people center their hopes in baptism, rather than in the cross of Christ. Then he goes on to state that to those who are saved the preaching of the cross is the power of God.

So the Devil's number SIX meets baptism in 1st Cor. 1:17, where Paul said, "Christ sent me not to baptize, but to preach the gospel."

The one who advocates baptism as a 'condition of pardon may use the infidel's tactics and try to disregard this kind of evidence, but he can never meet the argument. He can see where Bible numbers confound the infidel. He the see the work of Satan in 1st Cor. 15: 14 in trying to make the preaching of none effect by discrediting the resurrection. Well, if the number SIX in 1st Cor. 15: 14 shows up Satan's work, then why does not SIX in 1st Cor. 1: 17 show up Satan's work in putting baptism on a level with the preaching of the cross? Nowhere can those who advocate baptism for salvation tie baptism up with number FIVE, the number for GRACE. In Eph. 4: 4-6 baptism is the SIXTH in the list. In Heb. 6: 1-2 it is the THIRD in the list. That is because baptism is performed in the name of the TRINITY, but nowhere can it be tied up with number FIVE. In the FIFTH place in 1st Cor. 1: 13-17 Paul said, "Besides, I know not whether I baptized any other. So no one was said to be baptized in the FIFTH PLACE. So baptism does not bring grace.

WHERE THE APOSTASY TEACHER MEETS NUMBER SIX

The apostasy teacher runs head on into SIX, the Devil's number in Heb. 6:1-2. The whole passage from Heb. 5:12-6:20 should be closely studied. In Heb. 5:12 it is seen that the ones addressed had not made any spiritual advancement. Instead of being to where they could teach others, they, themselves, needed to be taught again the first principles of the oracles of God. They were unskilled in the word of righteousness. (v. 13). They were still babes when they should have been teachers. (v. 13). When these things are kept in mind the verses that follow are more easily understood.

First, the writer tells them to do a thing they had not done. Then he tells them not to do what they had been seeking to do. The thing he told them to do was to leave the first principles (first principle Heb. 5:12) and go on unto perfection, or to a stage of maturity.

Next, the writer told them to Not lay again "The foundation of (1) repentance from dead works, and of (2) faith toward God, of (3) the doctrine of baptisms, and of (4) the laying on of hands, and of (5) the resurrection of the dead, and of (6) eternal judgment."

No one but those who believe that a child of God can lose his salvation would ever try to do the SIX things mentioned above. Those who believe in the eternal security of the believer are never found trying to get a person saved the second, or third, or fourth time. It is the people who believe a person can lose his salvation who are found trying to lay that foundation again. The SIX things mentioned in the above passage shows the work of the Devil in the teaching of such a doctrine.

"UNKNOWN" TONGUES AND NUMBER SIX

Recently this writer spent about two weeks in a Bible School with Pastor S. E. Moore of Hixon, Tenn. While there we studied these numbers together. Only a few days ago a letter was received from him telling of what he had found. Since he found this I shall give it just as he wrote in his letter. It is worthwhile.

"I wonder if you have noticed this? I have Satan's number again. The term unknown tongue is found 6 times in the Bible. All 6 times it is in 1st Cor. 14th ch. where the subject of tongues is under discussion. Each time,

as you know, the word unknown is in italics, indicating that it was added by the translators. Number 6 is Satan's influence! So there is Satan's influence again, even in the translation of the Bible. If that misleading word "unknown" had been omitted it would have saved untold confusion among God's people. I am studying Bible numbers daily. It is a marvelous study."

This writer readily agrees with Bro. Moore's statement. If the reader will examine his Bible he will see that Bro. Moore is correct. The word unknown is always supplied by the translators in the King James Version. Others do not have the word unknown. This has caused untold confusion among people.

BIBLE NUMBERS AGAINST THE THEORY OF EVOLUTION

The inspiration of the Bible has been proven beyond the shadow of a doubt. The evidence that has been brought showing the vast system of numbers on which the whole Bible is built, from Genesis to Revelation, a system that is harmonious in every place, has so established the Divine inspiration of the scriptures that it can never be refuted. God has been shown to be the author of the Book of all books. His hand has been seen guiding the writers of the various books of the Bible through more than fifteen centuries, causing each and every writer to be in harmony with the others in the use of numbers.

Since the Omniscient God, Who knew from the beginning, and Who foretold the end from the beginning, speaks in the Bible, then His word and authority is SUPREME and FINAL. There can be no appeal from His testimony to the finite and limited opinions and theories of men. He Who bringeth out the stars by number, and calleth them all by name, Who knows the numbers of the hairs of our heads, is not to be compared with any. (Ps. 147:4-5; Matt. 10:30; Isa. 40:18).

It has been shown that TEN is the number for LAW. This same number is connected with God's law of reproduction. In Gen. 1:11 God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, whose seed, was in itself, AFTER HIS KIND." Then in Gen. 1:24 God said, "Let the earth bring forth the living creature AFTER HIS KIND, and

cattle, and creeping thing, and beast of the earth AFTER HIS KIND, and it was so."

TEN times the expression AFTER HIS KIND, and AFTER THEIR KIND, are found in the record of creation. The expression AFTER HIS KIND is found once in Gen. 1:11; twice in Gen. 1:12; once in Gen. 1:21; twice in (Gen. 1:24; twice in Gen. 1:25. The expression AFTER THEIR KIND is found once in Gen. 1:21 and once in Gen. 1:25, making TEN in all. So God's record of creation and His LAW of reproduction is in harmony with His system of numbers that have been found throughout the Bible. No wonder Paul said, "Beware lest any man spoil you through philosophy and VAIN DECEIT, after the traditions of men, after the rudiments of the world, and not after Christ." (Col. 2:8)

PART FIVE

TESTIMONY OF HEAVENLY BODIES AND NATURE

The heavenly bodies which God created and placed in the sky agree in their testimony with the word of God. David said, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth KNOWLEDGE. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." (Ps. 19:1-4). Paul said, "That which may be known of God is manifest unto them. For the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and God-head." (Rom. 1:19-20).

When God created the heavenly bodies and placed them in the sky He said, "Let them be for SIGNS, and for seasons, and for days, and for years." (Gen. 1:14). A star gave to the wise men a SIGN of the birth of Jesus. (Matt. 2:1-2). The sun gave a SIGN as to how long Jesus would be dead. While Christ was on the cross the sun refused to shine for THREE hours. (Matt. 27:45). Jesus, the "Sun of righteousness (Mal. 4:2) was dead for THREE days." (Matt. 12:40). The sun, moon, and stars will witness to the return of Christ. "Immediately after the tribulation of those days shall the SUN be darkened, and the MOON shall not give her light, and the STARS shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the SIGN of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:29-30). In Luke 21:25 we read, "There shall be SIGNS in the SUN, and in the MOON, and in the STARS." (Luke 21:25). When we view these verses in the light of what God said in Gen. 1:14, "Let them be for SIGNS", we see that the sun, moon, and stars in Matt. 24:29-30 and Luke 21:25 are to be understood literally as the Premillennialists teach and that these verses are not to be explained away by a fanciful interpretation that opponents of the Premillennial position use to dodge the truth that our Lord's return to earth will come immediately after the great tribulation. Was it not a literal star that witnessed to our Lord's first advent into the world? Was not the sun literally darkened for

THREE hours? Then why should it not be expected that there will be literal SIGNS in the sun, moon, and stars, before our Lord's return to earth? Did not God set these in the heavens for SIGNS?

The sun, moon, and stars testify to the truthfulness of the resurrection. Paul said, "There is one glory of the (1) sun, and another glory of the (2) moon, and another glory of the (3) stars: for one star differeth from another star in glory. So also is THE RESURRECTION OF THE DEAD." (1st Cor. 15:41-42). These heavenly bodies rise and move across the face of the sky to go down out of sight. So man comes on the scene to pass across this stage of action to go down in darkness of death. But the sun, moon and stars rise again. So will man rise again.

The sun and moon testify to the work of CREATION. We have seen that the number for creation is FOUR. There are FOUR seasons in the year. There are FOUR quarters to the moon. There are FOUR tides a day, two high tides, and two low tides. The moon controls the tides.

The sun and moon testify to the Divine rule. TWELVE has been found to be the number for Divine rule or authority. Jesus said, "Are there not TWELVE hours in the day?" (John 11:9). In Gen. 1:16 we read, "God made two great lights, the greater light to RULE the day, and the lesser light to RULE the night." Thus the sun rules for TWELVE hours, and the moon for TWELVE hours. Thus their rule of TWELVE hours each corresponds to the number TWELVE for Divine rule or authority.

The sun and the moon as they pass through the heavens, varying north and south as they pass along the section of the sky where the TWELVE signs of the Zodiac are located. God, in speaking to Job, mentioned the SIGNS of the Zodiac. God asked Job, "Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the DOMINION (OR RULE) thereof in the earth?" (Job 38:32-33). The marginal rendering of the word Mazzaroth is "THE TWELVE SIGNS." Bible dictionaries tell us that this word refers to the signs of the Zodiac. Thus God, centuries ago, spoke of the TWELVE signs of the Zodiac, and of their dominion or rule in the earth. These twelve signs were not created by the imagination of man, but they came from God Himself. He

set them in the heavens to speak of His Divine rule. The number of the signs, TWELVE, agree with the Bible number for rule by Divine authority, TWELVE.

In Judges 4:1-6 we read where Israel, under Deborah and Barak defeated the army of Sisera, who had nine hundred chariots of iron. The 15th verse said, "The Lord discomfited Sisera and all his chariots." Then in the song of Deborah and Barak we read, "They fought FROM HEAVEN. The STARS in their courses (mg., paths) fought against Sisera. The river Kishon swept them away." (Judges 5:20-21). This indicates that a great sudden downpour of rain overflowed the river Kishon, and destroyed a great part of Sisera's army. If the STARS in their paths fought against Sisera, then the influence of the stars on the weather caused that great flood at the proper time to destroy the enemies of the Lord's people. How little does man know in comparison with God, and of what God has revealed in His work and nature!

There are TWENTY-FOUR hours in a day, that is, in a day and night. This is the number for the priesthood of believers. In Rev. 4:4 John tells us he saw TWENTY-FOUR elders sitting on TWENTY-FOUR thrones. In Rev. 5:9-10 he tells us that they sang that Christ had made them unto God kings and priests and that they should REIGN on the earth. The TWELVE hours the sun rules the day and the TWELVE hours the moon rules the night (Gen. 1:16) when added would equal TWENTY-FOUR, the number of elders who said that they should REIGN on the earth. Jesus said to His TWELVE apostles that they should sit upon TWELVE thrones, judging the TWELVE tribes of Israel. (Matt. 19:28). Perhaps the other TWELVE represents the authority of those who will, under Christ, rule over the Gentile nations.

The moon testifies to the eternal life and the eternal security of God's children. "His seed shall endure for ever (ETERNAL LIFE), and his throne as the sun before me. It shall be established for ever AS THE MOON, and as a faithful witness in heaven." (Ps. 89:36-37). "Let them be for SIGNS." (Gen. 1:14). On the TWENTY-EIGHTH day the moon completes its circuit around the earth, or from new moon to new moon. TWENTY-EIGHT is the number for ETERNAL LIFE. The moon in its course makes a circle around the earth. There is no end to a circle. Neither is there any end to eternal life.

NATURE'S TESTIMONY

Nature itself bears testimony of the truthfulness of Bible NUMBERS and doctrines. This writer has before him at the present moment a box of wheaties put out by a well known company that puts out different kinds of cereals. On the box is a picture of a grain of wheat. It shows THREE parts to the whole kernel of wheat. The THIRD part is the germ from which comes the vitamins. This is the life giving part of the grain. It is this THIRD part of the kernel, the germ, which quickens the planted kernel of wheat and makes it to sprout and produce a new life in the plant which comes from this planted grain of wheat. Here is a picture of the resurrection and the number for the resurrection. In speaking of His death and resurrection Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24). As the germ in the kernel of wheat sprouts and pushes the new plant through the ground, even so will the life giving Spirit of God which dwells in the children of God push their bodies out of the grave in the day of resurrection. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you." (Rom. 8:11). It is that THIRD part of the grain of wheat which brings forth the new life. Here there is a picture of the resurrection, and nature's number, THREE, corresponds with the Bible number for the resurrection. The same God who speaks to men through nature also speaks to them through His word, and what He speaks through one is in harmony with what He speaks through the other.

ADDITIONAL NUMBERS

After turning the manuscript over to the printer this writer has uncovered some things which he believes should be added to this book. These additional things he is putting in under the above heading. It will include some new numbers as well as some very convincing things on the numbers already considered. These new things serve to strengthen and to confirm the position previously taken. They help to establish a bulwark against which all critics and unbelievers can only level their guns in vain.

TWENTY-NINE — DEPARTURE

Number TWENTY-NINE is a number that is associated with DEPARTURE, or going away. The 29th time the name of Noah is found is in the place where he, and all that were with him, went forth out of the ark. (Gen. 8:18-19). The 29th time the name Abram occurs is where the kings who defeated the kings of Sodom and Gomorrah took Lot and all his goods and DEPARTED. (Gen. 14:12). The 29th time the name of Abraham (not Abram) occurs is where he tells Abimelech the agreement he had with Sarah when he left his father's house. (Gen. 20:11-13). The 29th time the name of Isaac occurs is where he WENT unto Abimelech in Gerar. (Gen. 26:1). Before this he had dwelt by the well, Lahairoi. (Gen. 25:11). The 29th time the name of Jacob is found is in the place where Jacob had left Canaan and had gone to Padan-aram. (Gen. 28:7). The 29th time the name of Laban is found is in the place where God told Jacob to leave Laban's place and to return to the land of his father's. The 29th time the name of Sampson occurs is where he awoke out of his sleep and WENT AWAY with the pin of the beam and the web. (Judges 16:14).

THIRTY-ONE — OFFSPRING

THIRTY-ONE is a number that is connected with OFFSPRING. The 31st time Noah's name occurs is where God said to him and his sons, "Be fruitful, and multiply, and replenish the earth. (Gen. 9:1). The 31st time the name of Abram occurs is where it speaks of his trained servants, BORN in his house. (Gen. 14:14). The 31st time the name Abraham occurs is where he prayed for the house of Abimelech, and the wife and the maidservants of Abimelech bare children. (Gen. 20:17-18). The 31st time the name of Jacob is found is when he awaked out of his sleep after God had told him that his SEED would be as the dust of the earth. (Gen. 28:13-16).

THIRTY-ONE is the next number after THIRTY, which it seems stands not only for the blood of Christ, but blood in any case. The 30th time Noah's name occurs is where he offered sacrifices unto the Lord. (Gen. 8:20). It has already been shown that 30 is connected with the BLOOD of Christ in three places. (Matt. 27:3-8). The 30th time Samuel's name occurs is where he offered a lamb for a burnt offering. (1st Sam. 7:9). In the same connection

where Paul said that God had made of one BLOOD all nations of men he spoke about men being the OFFSPRING of God. The statement about the OFFSPRING follows the statement about the BLOOD, even as THIRTY-ONE follows right after THIRTY. See Acts 17:26-29.

THIRTY-TWO — COVENANT

The number THIRTY-TWO is associated with a COVENANT. The 32nd time Noah's name is found is where God made a covenant with him. There are 32 references in the book of Deuteronomy to the Abrahamic covenant. The covenant was made with Noah and his seed (OFFSPRING) right after God gave to Noah and his sons the command to be fruitful and multiply. (Gen. 9:1-9).

The name of Boaz, who redeemed the property of Naomi and Elimelech (Ruth 4:1-10), is found 20 times. The name of Ruth is found 12 times in the same book. These two numbers when added make 32, and Christ, through whom God's covenant to Abraham is fulfilled, was a descendant of Boaz and Ruth.

THIRTY-THREE—PROMISE

THIRTY-THREE is the number that is associated with a promise. The 33rd time Noah's name is found is where God gave the rainbow as a token of His promise to never again destroy all flesh with a flood. (Gen. 9:13-17).

Isaac was a child of promise. "Now we, brethren, as Isaac was, are the children of PROMISE. (Gal. 4:28). Abraham's name is found the 33rd time in the place where Isaac, the child of PROMISE was born. In the same place the record speaks of God visiting Sarah as He had spoken, or PROMISED. (Gen. 21:1-2). The 33rd time the name of Jacob is found is where he PROMISED to give God a tenth of all God gave to him. (Gen. 28:20-22).

THIRTY-FIVE — HOPE

THIRTY-FIVE is the number connected with HOPE. "And now abideth faith, HOPE, charity." (1st Cor. 13:13). The number for faith is 19, and the number for charity, or love is 16, and these two numbers make THIRTY-FIVE. Should the critic object to adding the numeralic value of words in this

manner, then let him consider how they work in Eph. 2:8. "By grace are ye saved through faith." The number for grace has been shown to be 5, and the number for salvation 14, and these two numbers when added make 19, the number for faith. In 2nd Thes. 2:18 Paul states that good HOPE comes through grace. In Eph. 1:7 he shows that grace comes through the blood of Christ. When 5 for grace is added to 30 for the blood of Christ the resulting sum is 35, the number for HOPE.

Heb. 4:9 states "There remaineth therefore a rest for the children of God." That rest will be entered when our bodies are redeemed. In Rom. 8:23-24 the redemption of our body is connected with HOPE. When 15 for rest is added to 20 for redemption, the sum is 35 for HOPE.

THIRTY-SIX — ENEMY

The number THIRTY-SIX stands for ENEMY. After Esther had told king Ahasuerus of the plot to destroy her people the record goes on to state "Then king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so." (Esther 7:5). This is the 36th time the name of Esther is found. Then she said, "The adversary and ENEMY is this wicked Haman. Then was Haman afraid before the king and queen"(v. 6). In this place the name of Haman occurs the 36th time.

The 6th time Haman's name occurs is where he purposed to destroy all the Jews. (Esther 3:6). This was a violation of the 6th commandment which says, "Thou shalt not kill." (Ex. 20:13). (The Devil's number is 6, and Jesus called him a murderer, John 8:44). SIX times SIX is THIRTY-SIX.

The 36th time David's name is found in 1st Samuel is where he overcomes Goliath, his ENEMY. (1st Sam. 17:50). The number SIX is found connected with this giant twice. The number SIX is found in his height. (v. 4). He had SIX pieces of armor. (vs. 5-7). SIX times SIX is THIRTY-SIX. David went out to meet him with his faith fixed in God, and gained the VICTORY. (1st Sam. 17:37-50). When 19 for faith is subtracted from 36 for ENEMY the remainder is 17, exactly the number for VICTORY. Will the modernist and infidel tell us why it works out this way. (Only a few days ago this writer discovered the meaning of 36 by reading the book of Esther, and counting names).

In Rev. 12:7-11 the Dragon is pictured as an ENEMY. He fights against Michael and his angels. He accuses the brethren. John said, "They OVERCAME (victory) him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the DEATH." When 23 for DEATH is added to 30 for BLOOD of Christ the sum is 53. When 36 for the ENEMY (the one overcome) is subtracted from 53 the remainder is 17 for victory.

Death is an ENEMY. "The last ENEMY that shall be destroyed is DEATH." (1st Cor. 15:26). "Sin entered the world, and DEATH by SIN." (Rom. 5:12). When 23 for DEATH is added to 13 for SIN the sum is 36 for ENEMY. The believer has the promise of a resurrection which will take him out of DEATH, the ENEMY. When 33 for promise is subtracted from 36 for ENEMY the remainder is 3, the number for the resurrection. Now we are enabled to see the marvelous wisdom of God in arranging His system of numbers.

The 36th time the name of Abram occurs is where God said, "Fear not Abram: I am thy shield." (Gen. 15:1). A shield is for protection from an enemy. None but God could so arrange these things.

DEATH

The evidence that 23 stands for death continues to accumulate. There was a plot to kill king Ahasuerus. It was known to Mordecai, who informed Esther. "And the thing was known to Mordecai, who told it unto Esther." (Esth. 2:22). This the 10th time the name of Mordecai occurs and the 13th time the name of Esther occurs. Here are the numbers for Law and Sin. When added they make 23 for DEATH. The 23rd time the name of Haman occurs is where it is said, "And the thing pleased Haman; and he caused the gallows to be made." (Esth. 5:14). On this gallows Haman hoped to put Mordecai to death, but he was put to death himself on that gallows. Haman had the 13th day of the month set for the destruction of the Jews. (Esth. 3:13). On that 13th day of the month Haman's 10 sons were put to DEATH. (Esth. 9:1-11). Here again are found the numbers for SIN and the LAW, and when added they make 23 for DEATH.

Right after Peter's name occurs the 23rd time in the book of Acts, (Acts 9:34), Tabitha or Dorcas dies (vs. 36-37). Then Peter's name occurs THREE

more times (v. 38: v. 39 & v. 40), and he raised Dorcas or Tabitha from the dead. So here is 23 for death, and 3 for the resurrection. This makes the 26th time Peter's name occurs when he raises Tabitha from the dead.

TWENTY-SIX is the number for the gospel, and the gospel is good news about our Lord's death for our sins, and His resurrection after THREE days. (1st Cor. 15:1-4). TWENTY-THREE for His death plus THREE for His resurrection make TWENTY-SIX for the gospel. Those same numbers are found in connection with the death and resurrection of Dorcas. Her death follows the 23rd time Peter's name is found. When his name is mentioned THREE more times she is raised from the dead. That puts her resurrection the TWENTY-SIXTH time Peter's name is found in the book. So here is the number for GOOD NEWS, or the gospel. It certainly was good news to the saints when Peter presented her to them alive. (v. 41). This presentation follows the 27th time Peter's name occurs, which suggests that TWENTY-SEVEN may stand for the preaching of the good news of the gospel.

In connection with the record of the death and resurrection of Dorcas there were THREE men. When she died the saints sent TWO men after Peter. (v. 38). When Peter returned with these two that made THREE men who made the return trip. Then Peter raised her from the dead. How marvelous is the word of God!

ADDENDA ON THE NUMBER OF THE BEAST

This writer has more important information on the number of the beast that he feels should be put into this work before closing this book. It adds further information on the meaning of the numbers that have been already discussed, and it gives the death blow to Postmillennialism, Amillennialism, and Antimillennialism and firmly establishes the Premillennialism position concerning the reign of Christ and His saints.

It has been shown that THIRTY-SIX is the number for enemy. When the numbers 1 to 36 are added the sum is 666, the number of the beast.

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Total 666

The beast will be an enemy of the Lord and His saints of the tribulation period. He will get his power from the Devil; or Satan, who is THE GREAT ENEMY. (Rev. 13:1-2). It is no accident that the numbers from 1 to 36 which stands for ENEMY, add up to 666, the number of the beast.

Paul said in Eph. 5:13 "Whatsoever doth make manifest is LIGHT." Number 22 has been shown to be the number for LIGHT. Number 600 has been seen to be the number for WARFARE.

The beast will be cast into the lake of fire, or perdition at the battle of "The great day of God Almighty", usually spoken of as the battle of Armageddon. (Rev. 16:13-16 and 19:11-21). "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse (Christ, vs. 11-16), and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he had deceived them that had received the mark of the beast, and them that worshipped his image. These were both cast alive into a lake of fire (Perdition) burning with brimstone." At that time the true character of the beast, and his alliance with the Devil or Satan will be brought to light. When 22 for LIGHT is added to 600 for the battle or WARFARE, and 44 for PERDITION the sum is 666, the number of the beast.

Christ will come in the midst of the battle of Armageddon, or the great day of God Almighty. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew

tongue Armageddon." Immediately after the beast is cast into the lake of fire at the coming of the Lord in this battle Satan is to be bound for a thousand years. (Rev. 20:1-3). FORTY-TWO is the number for the coming of Christ. SIX HUNDRED is the number for warfare, or the battle. EIGHTEEN is the number for bondage, or binding. (Luke 13:16). SIX has been found to be Satan's number. When these numbers are added the sum is 666, the number of the beast, to whom Satan will give power.

42 —THE COMING OF CHRIST

600 —WARFARE

18 —BINDING, or BONDAGE

6 —SATAN

Total 666

Thus it can be seen that this combination adds up to 666, the number of the beast, who will be closely allied with Satan. It takes the number for the coming of Christ, the number for warfare (The battle of Armageddon), the number for binding, and the number for Satan to add up to 666 in this place. Leave out any one of these factors and the equation would not equal this number. This proves that the coming of Christ, the battle of the great day of God Almighty, and the binding of Satan are all in the same connection. This forever establishes the Pre-millennial position that Christ must return to earth before Satan is bound, and that that return will be connected with the battle of Armageddon. Thus Christ must return before the binding of Satan, which will be for the thousand years. If He returns before Satan is bound for a thousand years, then Christ will return before the thousand years, since the thousand years reign will take place during the period of time when Satan will be bound for a thousand years.

Let the opponents of the Premillennial position grapple with the above argument. Numbers do not lie. God has so arranged His number system that the truth may be identified and error branded. Let the opponents of the Premillennial position take the numbers and prove their position if they can. They cannot do so, and they will never attempt it. There is one good reason. They can never make it to fit in with their false theories.

The Lord's people are admonished in God's word to count the number of the beast. "Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." (Rev. 13:18). This would not be possible without a knowledge of the Bible system of numbers. But a knowledge of this system, and that alone, can enable one to properly make that count. This writer has brought several combinations of Bible numbers, all taken from the word of God, and all connected with the beast, which add up to 666, the number of the beast. Some of these combinations have been worked out in the past few days before going to press with this book. Neither did the writer have to revise the system of numbers which he had already found. What will the doubter say? Will he laugh at God's admonition to count the number of the beast? If not, then he must accept this system of numbers and the count.

When this writer undertook the work of writing this book it was his hope that he would put out something that no modernist or infidel could ever answer. Now he has been made to feel that this hope has been realized, even beyond what he expected when this work was begun. It has required many hours of study and work, both day and night, but the writer has been repaid many times over in his own life. His appreciation of the INFINITE wisdom of God and of His marvelous word has been broadened and deepened. He has always believed and taught that God is all wise. But never before has he been made to so bow before God in such wonder and amazement. How could God so arrange such a book as the Bible and make such seemingly insignificant events and statements fit into the great plan of the book as to set forth the glorious plan of redemption is something far beyond the ability of the finite creature to comprehend. But we can see the fitness of things in every book in the Bible and realize that only the INFINITE God could put a book together such as He has. This writer knows that in himself he could never have brought to light these hidden treasures that are concealed in the Divine word of truth. He gives thanks to Almighty God that He has seen fit to use him in this way, and to enable him to see these things and bring them forth to His honor and glory. It is his sincere desire and prayer that this work may be used of God to put a foundation under the young people of this day that can never be shaken by the spirit of unbelief that is so rampant today. If they will learn the things put out in this work

they will be able to resist all the fiery darts which may be thrown at them by the modernistic professors of today, who, in their fancied wisdom delight to treat the Bible with ridicule and scorn. Truly, as God's word tells us, "Professing themselves to be wise, they became fools." (Rom. 1:22).

Finally, in these closing words, the writer wishes to exhort any who may chance to read these pages, if he has not already done so, to prepare to meet Him who is the great Author of the BOOK of books, the Bible. Turn away from the wisdom of men. Cease to depend on the wisdom and works of the flesh, and turn to Him who is higher than the heavens, and whose wisdom and power can never be measured. Repent of your sins and place your trust in Him who died on the Roman cross to redeem us from sin, and who rose again three days later. Now "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. AMEN". (Rev. 1: 5-6).

ACKNOWLEDGEMENT

I wish to acknowledge the help of my wife, the preacher boys in the Jonesboro Bible School, and other brethren in various places where I have taught these things, in helping me to gather the material for this book. But above all I want to give honor to the Holy Spirit of whose leadership I have been conscious in all my study and teaching on this line. I realize that this work is far from being complete. What God has not seen good to give to me and to my wife, and others who have helped us, He will to some extent give to others.

This book has gone far beyond the fondest expectations the writer had when he first undertook the work. He humbly believes that it will open up an avenue of study that will broaden and deepen the convictions of all who read its pages. No infidel or heretic can meet the Bible proof that has been brought out in this work. If our Lord tarries for twenty-five more years the numerical method of studying the word of truth will be the one most accepted among those who hold to the truth. It will not be popular with false teachers, because they cannot use it. But it will be greatly feared by them.

This system of numbers can be used to set the Bible apart from all other religious works as the one book that is inspired of God. It can be used to detect the errors of copyists that may have crept into some manuscripts. In the writer's examination of John 10:27-29 he found 54 words in two different texts. The Vatican manuscript, which is the oldest known Greek manuscript has 54 words. Dr. Berry's Interlinear has 54 words. On the other hand the Westcott-Hort text has only 53. It does not have the last word for "My". It is evident that the court of the tabernacle is a picture of a sheepfold. In John 10:1-29 Jesus was speaking about Himself as the Shepherd, about His sheep and the fold. The 54 words exactly correspond with the number of pillars in the court. If the reader will erect a miniature model of the tabernacle, as this writer has done, and count the pillars, he will find exactly 54 in all.

May the Spirit of God Who inspired the Bible bless this work to the enlightenment of many and make it a bulwark to their faith. May those who

may find themselves out of line with Bible numbers see their error and get right before they stand face to face with the One Who inspired those chosen to write the Bible.

—G. E. JONES.

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