

SPIRITUAL ARITHMETIC.

REGINALD T. NAISH.

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SPIRITUAL ARITHMETIC

BY THE SAME AUTHOR.

The Midnight Hour and After !

SECOND EDITION. (Sixth Thousand).

WITH PREFACE BY

Prebendary H. W. WEBB-PEPLOE, M.A.

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BY

REGINALD T. NAISH,

Author of "The Midnight Hour and After!"

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A HANDBOOK TO THE STUDY OF SPIRITUAL ARITHMETIC.

INTRODUCTION.

IN these last days when a turning away from God's inspired Word is so woefully evident all over the world, there can be no study more helpful and strengthening to the believer's heart than the subject of Spiritual Arithmetic, as revealed in God's Word. For the reason that it so clearly shows to any but the most wilfully hardened hearts that One Supreme Mind must have been the Author of all the books of which the Bible is composed.

It would have been a matter of absolute impossibility for men of different minds, surroundings and circumstances, and so widely separated by many hundreds of years in point of time, to have written unaided, books, which one and all, exhibit the same wonderful use of figures as a means of portraying deep spiritual truths. And which preserve uniformly the same meanings to these figures in books of entirely differing character and subject matter.

Spiritual Arithmetic thus proves that there is only one solution to the problem, and that is the solution given by God's Word itself:—"Holy men of old spake as they were moved by the Holy Ghost." The Holy Spirit was the One sole Writer of the Word of God from beginning to end, though many human pens were used in the actual transcribing of it. There is absolutely no escape to the conscientious student of Spiritual Arithmetic from the conclusion, that, in the original tongues in which the Scriptures were written, we have the very Words of God Himself.

How comforting a conclusion this is, in these days

of universal apostasy, when "mighty men are around us falling," and what a sure deep heart-rest and peace it brings to the believer, only those who have studied this enthralling subject can know! It assures the believer in God's Word, that he has no fallible writings of men like himself, who wrote of God, without being themselves infallible in what they wrote; but that in reading God's holy Book, he is reading the very words of the Holy Spirit of God, Who knows "the deep things of God," and Who wrote these things "that we might know the things which are freely given to us of God." The whole structure, then, of what is blasphemously called "Higher Criticism," falls with a crash to the ground. Built as it is, purely upon men's theories, which have no foundation in fact, it cannot stand before the majesty of God's pure Word, which reveals itself as *the* "Critic," which is "sharper than any two-edged sword," revealing to all those who prayerfully study it, "the thoughts and intents of the heart." It is indeed, as our Lord Himself declared, the "Judge" that shall judge the sinner "in the last day."

In pursuing our study we shall find there are certain rules or laws governing it, which will prove themselves as we advance, and which it may be well to state here, in order to get a clear grasp of the subject at the outset.

1. All the simple numbers from 1 to 10 have a spiritual meaning attached to them.

2. Numbers compounded of these simple numbers, *e.g.*, by doubling or trebling, generally carry the same spiritual meaning, only intensified.

3. Numbers compounded by adding two simple numbers together, usually carry the two meanings, of

such simple numbers, expressed together, bringing out a deeper spiritual truth.

4. Where a compound number is divisible by several factors, it will usually be found that its spiritual truth, if any, is hidden behind its simplest factors, that is, those which are incapable of further division.

5. The first use of a number in Scripture almost invariably gives the clue to its spiritual meaning.

6. A spiritual truth does not appear to be evidenced in respect of *every* place where a number appears. (There is an obvious reason for this.)

7. Numbers are used to convey spiritual truths in at least three ways:—(a) By the actual use of a number. (b) By the number of times a special word or phrase is used by the Holy Spirit. (c) By the gematria or numerical value of a word or phrase. (See Chapter I.)

With these guiding rules in mind, we can now proceed to our study. It should, however, be understood that the examples given of the use of numbers in this book are very far from exhaustive, and are only intended indeed, as examples, to help devout Bible students to pursue the subject further, and set them upon the track of what will prove a mine of spiritual wealth. It will illuminate in a wonderful way portions of Scripture which may have seemed rather dry reading in past days. It will further serve to convince them not only that "all Scripture is given by inspiration of God," but that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, fully equipped unto all good works."

CHAPTER I.

GEMATRIA.

WE have referred above to the gematria or numerical value of words, and a short explanation of this science must first be given for the benefit of those who are ignorant of it. Gematria means word-measuring, and is as a matter of fact familiar to almost everyone, though they may not have heard the term before.

The expression of numbers by figures is comparatively modern, and the ancients having no such symbols to express numbers used letters of the alphabet instead. The Romans used six of such letters only, namely, D to express 500, C to express 100, L to express 50, X to express 10, V to express 5, and I to express 1.* Most people have been made familiar with the gematria of these letters by the fact that they are still often used in the headings to chapters, and on the foundation stones of buildings. Roman gematria expressed other numbers by combinations of these letters, and by the order in which they were placed. For instance, a lower number before a higher meant that it was to be subtracted from

* The letter M often now used to express 1,000 was not used by the Romans, but is the outcome of the symbols which they used for this number, being eventually written as M. These symbols were CIO which written rapidly and joined together look very like an M.

that higher number, as for instance, XL meant $50-10=40$, whereas LX meant $50+10=60$.

The Hebrews and Greeks, however, went further than the Romans, and used *every* letter of their alphabets to express a figure. Hence it comes to pass, naturally, that any word in either the Hebrew or Greek languages can be expressed in figures, by the simple process of putting against each letter, the number or figure, which that letter of the alphabet stood for, and the addition of the values of these letters gave the gematria or numerical value of the word.

That this arithmetic is used in Scripture is certain from the fact that in Revelation xiii. 18 we read:—"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." It will possibly have been noticed by the reader that the addition of the values of the six letters used in Roman gematria as given above adds up exactly to this figure, 666. Thus the Lord Jesus made known to His Church that the "beast" or apostate organisation that should persecute His saints down the ages would come out of the Roman empire, and be of a distinctively "Roman" character. This is further emphasized by the fact that in the case of the word Roman or Latin, in the Greek language, *λατεινος*, *lateinos*, if the numerical equivalents given to the letters of this word by the Greeks are added together, as the student can prove by using the Greek alphabet table given at the end of this chapter, exactly the same total of 666 is reached!

Whilst the two principal characteristics of this

apostasy, (1) image worship, and (2) the substitution of the authority of the "church" for the authority of the Bible, or the teaching of "tradition" or "doctrines of men" as the final rule instead of the Word of God, is also shown by this very number! The Greek word *ευπορια* *euporia*, meaning wealth, occurs only once in the Bible, and that is in Acts xix. 25 in connection with the making of silver images of the goddess Diana at Ephesus, when Demetrius says to his fellow-craftsmen "Sirs, ye know that by this craft we have our wealth." Now the gematria or numerical value of this word, *euporia*, is 666, and image-making for the worship of the Virgin Mary and other "saints" with the payment of money for masses and indulgence has been a peculiar characteristic for centuries of the "Roman" apostasy. In Matthew xv. 6 occurs another Greek word, *παρδοσις*, *paradosis*, translated tradition. Our Lord says: "Thus have ye made the commandment of God of none effect by your tradition," and quotes from the prophet Isaiah: "But in vain do they worship Me, teaching for doctrines the commandments of men," as explaining what tradition means. Now this word, *paradosis*, meaning tradition, also has a gematria of 666! And the teaching of the "church," or in other words "the doctrines of men," as being of greater weight than the words of Scripture has been a tenet of the "Roman" organization for centuries past. Many Bibles having been burnt or destroyed by her orders.

Of several thousands of Greek words of which the numerical value has been calculated, these are *the only two words* having this special number! Thus we see

that God's Word makes use of this arithmetic of words, and expressly bids us have "understanding" to be able to "count," and so ascertain the spiritual truths hidden behind this science of numbers.

We thus learn authoritatively from the very words of our Lord in the Scripture itself, that a knowledge of spiritual arithmetic is necessary to a right and full understanding of the many wonderful truths contained therein. It is no question of imagination or fancy, but an actual fact, that numbers *are* used to teach us some of the many lessons that God would have us learn.

We give below the numeric values of the Hebrew and Greek alphabets, that is, the number which each letter of the respective alphabets stood for.

Hebrew				Greek			
Aleph	...	א—	1	Alpha	...	α—	1
Beth	...	ב—	2	Beta	...	β—	2
Gimel	...	ג—	3	Gamma	...	γ—	3
Daleth	...	ד—	4	Delta	...	δ—	4
Hei	...	ה—	5	Epsilon	...	ε—	5
Vav	...	ו—	6	Zeta	...	ζ—	7
Zain	...	ז—	7	Eta	...	η—	8
Cheth	...	ח—	8	Theta	...	θ—	9
Teth	...	ט—	9	Iota	...	ι—	10
Yod	...	י—	10	Kappa	...	κ—	20
Chaph	...	כ—	20	Lambda	...	λ—	30
Lamed	...	ל—	30	Mu	...	μ—	40
Mem	...	מ—	40	Nu	...	ν—	50
Nun	...	נ—	50	Xai	...	ξ—	60

Samech ...	ד— 60	Omicron ...	ο— 70
Ayin ...	י— 70	Pi ...	π— 80
Phé ...	פ— 80	Rho ...	ρ— 100
Tsaddi ...	צ— 90	Sigma ...	σ— 200
Kooph ...	ק= 100	Tau ...	τ— 300
Resh ...	ר— 200	Upsilon ...	υ— 400
Scheen ...	ש— 300	Phi ...	φ— 500
Sof ...	ת— 400	Chi ...	χ— 600
		Psi ...	ψ— 700
		Omega ...	ω— 800

From the above can be seen how the Name given to our Lord, Jesus, in Greek terms, has the numeric value of 888, as stated in the chapter on the number eight.

Iota	...	ι =	10
Eta	...	η =	8
Sigma	...	σ =	200
Omicron	...	ο =	70
Upsilon	...	υ =	400
Sigma	...	ς =	200

888

NOTE.—The Greek letter Sigma or s is written σ when in the middle of a word, and s when it occurs at the end.

Similarly, Damascus, the oldest city in the world, has a gematria or numeric value of 444, as follows:—

Daleth	...	...	ד	=	4
Mem	...	...	מ	=	40
Scheen	...	...	ש	=	300
Kooph	...	...	ק	=	100
					<hr/>
					444

The significance of this number will be seen when we come to discuss the number, four.

We might add another example in Hebrew, "*Beni-Ha-Elohim*," sons of God. The phrase occurs seven times in the Old Testament, and the following is its gematria.

Beth	...	...	ב	=	2
Nun	...	...	נ	=	50
Yod	...	...	י	=	10
Hei	...	...	ה	=	5
Aleph	...	...	א	=	1
Lamed	...	...	ל	=	30
Hei	...	...	ה	=	5
Yod	...	...	י	=	10
Mem	...	...	מ	=	40
					<hr/>
					153

The significance of this wonderful number, 153, is very fully discussed in the last chapter of this book, where it forms a most entrancing subject.

CHAPTER II.

ONE.

THE meaning attached to the number, One, in Scripture is clearly that of UNITY, with the further meaning of LIGHT. On the first day God created Light, and though there was a division of the light from the darkness, yet we are told that the evening and the morning taken together, made the one day.

We are also told in St. John's Gospel that this physical creation of Light on the first day is a spiritual picture of the truth that only as we let Him Who is "the Light of the world" come into our hearts can we have any day for our souls. That First day of spiritual birth, "Ye must be born again," must come to all who desire to receive "authority to become the sons of God." Light in the soul, spiritual birth, through the reception into the heart of Him, Who is the only Saviour, is the great lesson that the figure One teaches us. This is by the operation of the Holy Spirit of God, so that we read that "the Spirit of God moved upon the face of the waters," and the result was Light. So in Ephesians iv. 3-6 the great "One" passage of the Bible, we read of "the Unity of the Spirit," and are then told that "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, Who is above all, and through all, and in you all."

Just as the seven colours of the rainbow merged into one, produce the white ray of light, so the Unity of the Holy Spirit revealing Him Who is " the Light of the world " to our hearts, makes us members of that one Body of which Christ is the Head. The great proof to the world that Christ is the Son of God, and was sent by God the Father, is the Unity of believers through the Light of the world shining in their souls, so our Lord prayed in John xiii. 21-23 : " That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us : that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one : I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

First means primacy, and Light must come first, and the Lord Jesus come first, as Saviour to the soul, before there can be any First day of spiritual life. Thus this great foundation truth is enshrined in the use made in Scripture of the First number, nothing can be done with the sinner till he begins at the beginning, and learns that there is only One Saviour and that spiritual arithmetic begins with Him Who is the only One. To emphasize this important truth God actually changed the calendar for the Jews, and as soon as He had given them the great picture of the

slain Lamb, and the Blood-protected house in Egypt in the seventh month; He told them that they were henceforth to change the month from seventh to first. "This month shall be unto you the beginning of months: it shall be the first month of the year to you." To typify a new spiritual beginning.

Another very interesting fact in connection with this number, is that in Hebrew there are two words for One, "*Echad*" meaning a compound or collective unity, such for instance as, one crowd, one flock, etc., and "*yacheed*," meaning absolute unity or uniqueness. Whilst the former word is used some 250 times in Scripture, the latter word "*yacheed*" is only used 12 times, and seems always to refer in type to the Lord Jesus, the Only One. It first occurs in Genesis xxii. 2: "Take now thy son, thine only Isaac, whom thou lovest." And here we have the first clear type of Him Who is the Only Begotten Son. In Psalm xxii. 20, the Crucifixion Psalm, it again occurs, translated "my darling," literally, "My Only One." The last place where it occurs is in Zechariah xii. 10: "They shall look upon Me Whom they have pierced, and they shall mourn for Him as one mourneth for his only one," a clear reference to the Lord Jesus, the only Hope for poor hell-deserving sinners.

In Deuteronomy vi. 4 the other word "*echad*" is used for "One Lord," showing that God is a composite Unity. Three Persons in One God, thus early in Scripture giving proof of the great doctrine of the Holy Trinity.

Then the glorious Millennium so rapidly drawing near is singled out by the Holy Spirit to show, that

then, there will be unity of rule, Zechariah xiv. 9 reading: "And the Lord shall be King over all the earth; in that day shall there be one Lord, and His Name one." And it will happen on a special day as verse 7 tells us: "But it shall be one day, which shall be known to the Lord, not day nor night: but it shall come to pass that at evening time it shall be light." Thus the beginning of that glorious period of unity of rule under one King is marked by *one* day, "not day nor night" like the first Creation day, but on that day at evening time, *light*. In this wonderful way is the great lesson of number One, given in the first chapter of the Bible, carried through from the Creation to the Millennium—Unity and Light.

When we come to Revelation, that grand Apocalypse that leads up to the consummation scenes, and ends with the vision of Eternity, we find our Lord describing Himself in the first chapter as well as in the last chapter as "The First and the Last," and again, in the letters to the churches, He censures the Church of Ephesus in His first letter, because "thou hast left thy *first* love." This was the sin that led to an ever-widening gap between what the Church of Christ should be and what it is to-day. Christ is "the First," and He must come *First* in the hearts and lives of all His redeemed. He is the Light, and only as we walk in the Light, shall we have fellowship one with another, and thus manifest that Unity which was so marked a feature of Pentecostal days, when "the multitude of them that believed were of *one* heart and *one* soul." And again we read: "For by *one* Spirit are we all baptized into *one* body." And

thus through that same Spirit's working in the various ministries of the Church is the Body of Christ edified, "till we all come in the *unity* of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

The first quoted fulfilment of prophecy in the New Testament is in Matthew i. 23: "Behold a virgin shall be with child, and shall bring forth a son, and they shall call His Name Emmanuel." It is taken from Isaiah ii. 14, and is as we should expect about Him, Who is "the Light of the world," "the First and the Last."

There are also many words that occur only *once* in the Scriptures, which are deeply interesting to study. Here we have only room for a few examples. In Daniel viii. 13 the word "*palmoni*," translated "that certain saint," but really meaning "the Numberer of secrets," or "the wonderful Numberer," thus showing us at the outset of our study Who it is that has hidden this marvellous arithmetic in the Word of God.

In Matthew xi. 29 the word "*praos*," meek, "learn of Me; for I am meek and lowly in heart," shows us from Whom alone we can learn the secret of meekness, and obtain that "meek and quiet spirit, which is in the sight of God of great price."

In II. Timothy iii. 16, *theopneustos*=God-breathed, describes the unique Scriptures of God. The only God-breathed Book in the world, "All Scripture is God-breathed."

In conclusion, we see that the great lessons taught

by the first of figures, is that First things must come first. There can be no spiritual life without the first thing needed, birth. And spiritual birth is only possible by receiving Him Who is the Light into the soul, then the first day of the spiritual life begins, and through believing in Him we are brought into "the Unity of the faith." The command is "Seek ye *first* the Kingdom of God, and all these things shall be added unto you."

CHAPTER III.

TWO.

THE second number, Two, gives us the number of DIFFERENCE or DIVISION, with, hidden behind it, the thought of redemption, because when we trust in the Saviour's redeeming Blood, we become necessarily separated, or divided off, from those who are unsaved. Perhaps the best illustration of this is to be found in Exodus viii. 23, where we read that God said: "I will put a division between My people and thy people," the word "division" being given in the margin as "redemption," which is its nearest meaning.

This significance is again obtained, as in the case of One, from the first place where it occurs, namely, in the work of the second day in Genesis i., where the earthly waters are divided from the heavenly waters, thus giving the first hint of the "great gulf fixed" between those who receive the Light into their hearts, and those whose hearts are set upon earthly things, and who do not accept of that redemption so freely offered through God's infinite grace.

But there is a second way in which the number two is used in Scripture, and that is, in a good sense, to express WITNESSING. Just as, when two disagree

there must be separation or division, so when two agree they can "walk together," and in the unity of their walk and testimony they become witnesses for God. We will take the first sense in which the number is used first, and return to the other meaning later on.

What may be called the great separation chapter of the Old Testament is found in Genesis xix., where we have the separation of Lot and his daughters from those who are destroyed in their sins. The chapter is full of the figure Two.

In verse 1 we have "two angels."

In verse 4 we have two classes of age, "old and young."

In verse 8 we have "two daughters."

In verse 11 we have two classes of standing, "small and great."

In verse 17 we have two places, "the plain," the place of danger, and "the mountain," the place of safety.

In verse 24 we have two cities destroyed, Sodom and Gomorrah.

In the same verse we have two agents of destruction, "brimstone and fire."

In verses 3 and 30 we have two dwelling-places; verse 3, "his house," and verse 30 "a cave."

In verse 38 we have two children, Moab and Ben-Ammi.

The corresponding chapter in the New Testament is in Matthew vii., where we find in verse 3 the man with the mote, and the man with the beam.

In verses 13 and 14 the strait gate and the wide gate, the narrow way and the broad way; the way which

leadeth unto life, and the way which leadeth unto destruction.

In verse 17 the good tree and the corrupt tree.

And in verses 24-27 the wise man and the foolish man; the house built on the rock, and the house built on the sand; the house which stood, and the house which fell.

One of the most striking examples of the use of Two in the Word, is perhaps that in II. Kings v. 22, 23, where through two sins, covetousness and lying, Gehazi, the servant of the man of God, separates himself from the people of God, and becomes wholly leprous. The passage reads: "And he said 'All is well.' My master hath sent me, saying, 'Behold, even now there be come to me from Mount Ephraim *two* young men of the sons of the prophets: give them, I pray thee, a talent of silver, and *two* changes of garments.' And Naaman said, 'Be content, take *two* talents.' And he urged him, and bound *two* talents of silver in *two* bags, with *two* changes of garments, and laid them upon *two* of his servants; and they bare them before him." In this action of his, he appears to be a type of the wholly leprous "man of perdition," who is to appear in the Time of the End, and it is instructive to notice that this phrase "man of perdition" only occurs twice, in John xvii. 12 and II. Thessalonians ii. 3.

It is noticeable how often our Lord makes use of this number in his parables, as for instance in the two debtors, the tares and the wheat, the rich man and Lazarus, the Pharisee and the publican, the two sons of Matthew xxi. 28, etc. All through the Bible too,

there are instances of two persons, of one whom one was divided off from the other. Such are Cain and Abel, Ishmael and Isaac, Esau and Jacob, Orpah and Ruth, Vashti and Esther.

Very significant are some of the instances of words which are only used twice by the Holy Spirit, of which we can quote but a few.

In Genesis xv. 10 the word rendered "divided" Hebrew, "*bathar*," only occurs twice in this verse. It is the chapter where the "word of the Lord" first occurs, and is mentioned twice in verses 1 and 4. Then we are told that Abram "believed" that Word, and "He counted it to him for righteousness," and thus we get a picture of how faith in God's Word links us on to Christ's righteousness and divides us from the unbelievers. Then the animals are "divided," and Abram is given God's great unconditional promise of the Land to his seed, which is now in these last days just about to be fulfilled, when those who have been separated by faith as Abraham was, will then be finally separated in resurrection from the unsaved, and will reign with Christ over a sin-cleansed earth.

In Numbers xxiv. 20, 24 the word "perish" consists of a phrase of two words "*ade obed*," literally, "unto perishing," and is only used in these two verses, where the separation and destruction of the anti-Semitic nations at Armageddon is spoken of in Balaam's prophecy.

In Luke v. 7 the word "sink," Greek, "*buthizō*," occurs again only in I. Timothy vi. 9, where it is translated "drown." These two passages give us the

two forms of sinking, one, a boat heavy-laden with fish, picture of the earnest soul-winner carrying out his Lord's command to seek the lost, the boat only *begins* to sink, but is brought safe to land with its precious load of fishes. The other passage shows us a heart filled up with desire for the riches of this world, "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." When the Christ comes to dwell in the boat, an eager longing to win precious souls is the sure result, contrasting with the previous desire for earthly riches, which only fills the heart to eventually drown it in "destruction and perdition."

Another instructive example occurs in the same chapter of Luke, of a word only used twice. It is the word "catch" in the promise of our Lord in Luke v. 10 to Peter. "Fear not; from henceforth thou shalt catch men," or literally, "take men alive." That is, that, learning the lesson taught by our Lord to His disciples in the incident of the miraculous haul of fishes, of obedience to the Master's word, Peter would henceforth become one whose life would be devoted to catching men unto life eternal in the Gospel net. The only other place where it occurs is in II. Timothy ii. 26, where opposers of the Gospel are represented as being taken captive by the devil, that is, taken alive by him. But, keeping in view that the catching of the devil is unto death, and not unto life, it is probable that the passage should be rendered as suggested by the late Bishop Moule: "And that they may wake up and escape out of the devil's trap,

held willing captives henceforth by Him Who sets them free to do His Will, the Will of God." Thus this word again, by being used only twice, emphasizes the separation or division of those who are "taken alive" unto life eternal from those who are led captive to eternal death.

The second significance attached to the number "two" is that of witnessing, and this is clearly shown by the many cases where witness for God is given by two witnesses, "that in the month of two or three witnesses every word may be established." So our Lord said: "It is also written in your law, that the testimony of two men is true. I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me."

Among instances of two witnesses are:—Enoch and Noah in ante-diluvian times, Moses and Aaron, Caleb and Joshua, Elijah and Elisha, Peter and John, Paul and Barnabas. Our Lord also sent forth the "seventy" by "two and two," whilst at His Transfiguration Moses and Elijah were the heaven-sent witnesses. At His Resurrection "two angels in white" bore witness to that stupendous event, and at His Ascension "two men . . . in white apparel" testified to the glorious fact that He will one day return to this earth!

There are also many words referring to witness-bearing which are only used twice, the following are examples:—In Galatians iv. 16, and in Ephesians iv. 15 the Greek word, "*aletheuō*," is translated in the former place "tell the truth," and in the latter place "speaking the truth." In Matthew v. 18 the word "tittle," Greek, "*keraiā*," only occurs again in Luke

xvi. 12. In the former passage we have also two material witnesses "heaven and earth," and two written witnesses "one jot or one tittle" to the fact that all God's law shall be fulfilled, whilst the word "tittle," as we have noticed, is only used twice.

We might close this chapter by noticing that it is the *Second Person* in the Trinity, by Whom we are *redeemed*, and to Whom, as the Living Word, the whole written Word *bears witness*.

CHAPTER IV.

THREE.

WITH Three, we come to the first of the four *perfect* numbers, and its significance is that of DIVINE COMPLETENESS and PERFECTION. It is the number of the Holy Trinity. Three Persons in One God, and it is also the number of God's three great attributes: Omniscience, Omnipresence, and Omnipotence.

It is the symbol of the cube. It takes three dimensions to form a solid. With only length and breadth, you have a surface, a superficial area, but with the third dimension of height or depth, you obtain solidity. Alas! that so many Christians know so little of the reality and solidity of the Divine life in their souls. Their Christian life is superficial, they have no "deepness of earth," they have not dug into "the depth of the riches both of the wisdom and knowledge of God," and so "in time of temptation" they "fall away."

Examples of the use of Three throughout the Word of God are very numerous. One of the earliest is in Genesis xviii., the previous chapter to the 19th, which latter we saw gave a very striking example of the use of Two. This 18th chapter has a series of threes, because the picture is not that of separation of believers from unbelievers, but of a perfect or single-

mindful man, Abraham, walking before God. God had said to him, "Walk before Me, and be thou perfect," and so in all his ways he sought to shew forth the Divine perfection. So we read that "three men stood by him" in contrast to the two who came to Lot. We find him sitting "in the tent door," and this phrase "the tent door" is repeated three times. It is a picture of where we should all be sitting. Christ is the Door, and all who trust in Him become tent-door dwellers, pilgrims and strangers waiting for the glad moment when the tent shall be struck, and we depart to that "city which hath foundations, whose Builder and Maker is God." Then in verse 6 Abraham bids Sarah prepare "three measures of fine meal," and he himself prepares three things, butter, milk, and a calf. Whilst, too, we have three heavenly visitants in this chapter, we have also three earthly people mentioned, Abraham, Sarah, and "a young man." Thus we see the figure three used to emphasize a picture of Divine perfection, a man walking before God, and one with whom God can commune, and whom He can take into His confidence, because he keeps "the way of the Lord," and obeys God implicitly in all things.

There are only three definitions of God in His Word:—(1) "God is Spirit," (2) "God is Light," (3) "God is Love."

In Numbers vi. 23-27 Israel is given the Divine three-fold blessing; whilst in the Tabernacle the number three comes out very prominently, there being three divisions of that dwelling-place of God on earth, the Court, the Holy place, and the Holy of Holies.

There were three metals used in its construction, gold, silver, and brass, and three colours are again and again mentioned, as showing forth the Divine perfection of Christ, "blue, and purple and scarlet." It had three entrances, the Gate, the Door, and the Vail.

Our Lord was crucified at the "third hour" (Mark xv. 25), the Inscription over His Head was in three languages, for three hours there was darkness over all the land, and He lay in the grave for three days and three nights. All showing forth the Divinely perfect nature of the Atoning Sacrifice. The Holy Spirit came at Pentecost at "the third hour of the day" (Acts ii. 15). Our Lord's divinely perfect answer to the tempting of the devil was the three-fold "It is written," which shows us that the only weapon we need to parry his thrusts is that same "Sword of the Spirit, which is the Word of God."

The third book of the Bible is Leviticus, the book that shows the way in which alone a sinner can draw near to worship a perfect Holy God; whilst it has 27 chapters, or $3 \times 3 \times 3$. There were three great Feasts ordained for the Jews, the Feast of Unleavened Bread or Passover, the Feast of Weeks, and the Feast of Tabernacles, each setting forth one of those three Divinely perfect Events, the Atoning Sacrifice of the sinless Saviour at His First Coming, the Coming of the Holy Spirit, and the future Reign of Christ on earth at His Second Coming. During our Lord's life on earth, God's Voice was heard from Heaven three times (Matthew iii. 12; xvii. 5; John xii. 28), testifying to His pleasure in His Divinely perfect Son.

Our Lord raised three people from the dead.

Jairus' daughter, a young girl of 12 years of age. The widow's son at Nain, a young man of adult age. Lazarus, a full-grown man. Thus testifying to the completeness of His Divine power over every human stage of existence.

Turning back once more to the Old Testament, we find that great Divine Covenant that God made with Abraham marked with the figure three, for God tells him to take three animals, a heifer, a she-goat, and a ram, and each animal it is particularly specified is to be "of three years old."

When the spies were sent to search out the Land of Canaan, they returned with three things in their hands, grapes, pomegranates, and figs, as evidence of the Divinely-perfect nature of the Promised Land.

The river Jordan was three times divided miraculously. Firstly when the children of Israel crossed it on their entrance into the Land. Secondly when Elijah crossed it on his way to the "chariot of fire and horses of fire" that were to take him home to God. And thirdly when Elisha returned to his sphere of service with "a double portion" of the Spirit resting upon him.

Everywhere we turn we find evidence of the significance of this wonderful number. The Old Testament itself is always divided into three parts, the Law, the Prophets, and the Psalms or other writings (Luke xxiv. 44). Whilst the New Testament consists of the historical portion, Gospels and Acts, the Epistles, and the Apocalypse or Revelation, thus emphasizing the Divinely-perfect nature of both the Old and New Testaments.

Then the Divine perfection in over-ruling the history of the world and of His earthly people, the Jews, and His spiritual people the Church, is shown by the way three persons are linked together. Such are Shem, Ham, and Japheth. Abraham, Isaac, and Jacob. Gershom, Kohath, and Merari. Saul, David, and Solomon, who each reigned 40 years, and who show us in type the man-chosen king, Saul, the God-chosen king, David, type of Him Who is the Son of David in His rejection, and the God-chosen King, Solomon, type of Him Who is yet coming as Son of David to rule over this earth in glory.

Other examples are, Noah, Daniel, and Job (Ezekiel xiv. 14-20). Hananiah, Mishaël, and Azariah. Peter, James, and John.

We might here remark that just as the devil tries to imitate all God's workings, and as he had his false Bar-Abbas, which means "son of the father," when the real Divine Son of the Father presented Himself for the acceptance of His people, so in the Time of the End, as we are told in Revelation xvi. 13, will he have his unholy trinity of evil, "three unclean spirits," which come out of the mouths of that fearful trinity, the dragon, the beast, and the false prophet. This is the time when sin will reach its final consummation, the final perfection, if we may so say, of evil under the awful reign of Antichrist, "the Man of Sin," before his utter destruction at the Coming of Christ in glory.

Of words occurring three times only, the following are instructive:—Abba=Father, which only occurs in Mark xiv. 36, Romans viii. 15, and Galatians iv. 6.

Acheiropoiētos=made without hands; this word occurs in Mark xiv. 58, II. Corinthians v. 1, and Colossians ii. 11. In the two former places it refers to the perfect glorified body that God will give to each of His own at their resurrection. In the latter place it refers to the Divinely-perfect work of our redemption.

In the Old Testament we have the Hebrew word "*nard*," spikenard, occurring only 3 times, all in Solomon's Song, typifying the fragrance of the Divine perfection of the Bride of Christ. Another is "*taalumah*," secrets, occurring in Job xi. 6, xxviii. 11, Psalm xlv. 21.

But perhaps two of the most interesting are the following. "*Kapporeth*," mercy-seat, which occurs 27 times in the Old Testament, that is 3 times 3 times 3. It speaks of the Lord Jesus in type as being the Place where the sinner can obtain mercy, the place where the Divine perfection of the Saviour shines forth in all its glory. The other is in the New Testament, "*musterion*," a mystery, which also occurs 27 times, or $3 \times 3 \times 3$. We are told in I. Corinthians iv. 1 that we are "stewards of the mysteries of God," and in Matthew xiii. 11 our Lord tells His disciples that "it is given unto you to know the mysteries of the Kingdom of heaven." This figure, twenty-seven, or 3 carried to its third power, occurs in many instructive places, and deserves a study to itself. It marks the number of books of which the New Testament is composed, that book which tells of the Perfect Divine Sacrifice of the Son of God, "Who His own Self bare our sins in His own Body on the tree."

CHAPTER V.

FOUR.

FOUR marks God's CREATIVE WORKS, it is the number of Creation, the World number, the City number. The Fourth Day in Genesis finished the material creation, with the fifth day the peopling of it began.

The earth has four regions, North, South, East, and West. There are four divisions to our day, Morning, Noon, Evening, and Midnight. The earth has four elements, earth, air, fire, and water, whilst there are four seasons, spring, summer, autumn, and winter, and four kingdoms, mineral, vegetable, animal, and spiritual.

So, when we come to the Bible, we find this significance constantly appearing in connection with this number. In Genesis ii. 10 we read that the river which went out of Eden to water the earth "was parted and became into four heads." In Genesis x. 5, 20, 31 we find a fourfold description of the peopling of the earth, and this fourfold description is maintained in Revelation v. 9, vii. 9, x. 11, xi. 9, xiii. 7, R.V., xiv. 6, and xvii. 15.

In Ezekiel i. 5, 6 and x. 9, 11, 14, 20, 21, we read that the cherubim, the executive of God's Will in con-

nection with His creative works, had four faces, four wings, four sides, and four wheels.

In Daniel ii. 40 we read, under the picture of an image, of four world empires which were to rule before the Coming of the Lord Jesus to set up His glorious Kingdom. And in Daniel vii. 2, 3 of "four winds," and "four great beasts," in a similar picture of world government. There are also only four kings named in Daniel. Nebuchadnezzar and Belshazzar, the first and last kings of Babylon, Darius, the Median, and Cyrus, the Persian.

The fourth book of the Bible is Numbers, called in Hebrew "The Wilderness," because it gives the story of the children of Israel in the wilderness, a picture of our walk on the earth.

In Ezekiel xiv. 21 we read of God's "four sore judgments," the sword, the famine, the noisome beast, and the pestilence. Four women, Tamar, Rachab, Ruth, and "her that had been the wife of Urias" are mentioned in our Lord's earthly genealogy.

The rainbow, the token of God's covenant not to again send a flood to destroy the earth is mentioned four times in the Old Testament, in Genesis ix. 13, 14, 16, and Ezekiel i. 20. Whilst in Proverbs xxx. 18-31 there is a very instructive passage giving four sets of four things each, in connection with the earth.

In Matthew xiii. our Lord in His parable of the sower gives four different kinds of soil as that in which the seed fell :—the wayside, the stony, the thorny, and the good.

In I. Corinthians xv. 39 four different kinds of flesh

are instanced of God's created earthly beings, man, beasts, fishes, and birds.

In Revelation xx. 2, when the devil's power on earth is put an end to during the Millennium, he is given a fourfold description, as, "the dragon, that old serpent, which is the Devil, and Satan," to emphasize the fact, that, though he continues to exist, yet his earthly power is taken from him through his imprisonment during our Lord's Millennial reign. Again in Revelation v. 12, 13 the heavenly creatures in verse 12 give a sevenfold ascription of praise to the Lamb, whilst the earthly creatures of verse 13 only give a fourfold ascription of praise, thus very clearly bringing out the spiritual significance of the figure, four, and proving that it is given the same hidden meaning from Genesis to Revelation, a clear proof that the whole Bible is the work of One Supreme Mind.

These illustrations might be multiplied, but the list given will help to put the student on the track of many others, and cause greater interest in the study of God's wonderful Book.

Significant words occurring four times only are :—
 "*maskoreth*," wages or reward, Genesis xxix. 15, xxxi. 7, 41, Ruth ii. 12. "*Anthos*," flower, James i. 10, 11, I. Peter i. 24 (2), where the fleeting nature of man's earthly life is compared to a fading flower. "*Akris*," locust, Matthew iii. 4, Mark i. 6, where John the Baptist's earthly food is described, and Revelation ix. 3, 7, where the earthly plague of locusts is used to symbolise one of the three "woes" of the End-Time on earth. "*Akroatēs*," a hearer, Romans ii. 13, James i. 22, 23, 25), where mere earthly hearing

is warned against. The Word must be spiritually heard to be acted on, and bring forth fruit in the life. The Greek word, "*kurios*," Lord, occurs 44 times in the first Epistle, that to the Romans, showing the authority of the Lord Jesus over His Church on earth. It is not merely when we get to heaven that we are to recognise the Saviour as our Lord. He is our Lord now, and we must seek to obey Him now in every detail of our earthly lives.

Then in gematria we learn interesting facts of the significance of this number. Damascus is considered to be the oldest existing city on earth, and its gematria, or numerical value, as shown in chapter I, is 444! Again, in Revelation xiv. 15 "the harvest of the earth" is about to be reaped, and the word "*therison*," reap, has a value of 444!

In Psalm cxviii., the middle of the whole Bible, we are given a graphic prophetic picture of the Jewish nation, God's earthly people, restored to the Holy Land, but in deadly peril at the battle of Armageddon of being destroyed in that last great earth battle. And in verses 10, 11, 12 there occurs 4 times the Hebrew word "*sabab*," translated "compassed me about." The numerical value of this word is 64, or 4 times 4 times 4. It is at this time that the Lord Jesus Christ comes in glory to rescue the believing remnant of the Jews, who will then cry as in verse 26 of this Psalm: "Blessed be He that cometh in the Name of the Lord."

CHAPTER VI.

FIVE.

THE number Five is significant of God's wonderful GRACE and power. This is shewn in the work of the Fifth day. Not until this day is there any mention of life, but then in Genesis i. 20, 21 we find "life" and "living" creatures spoken of, whilst twice in these verses is it said that the bringing forth of these living creatures was "abundantly." Instantly reminding us of the words of Him Who said, "I am come that they might have life, and that they might have it more abundantly." It was God's grace and power that brought living beings into existence in the natural world, and it is through His infinite grace and power that spiritual life can come to all, who are willing to receive "the Light of the world" into their hearts. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." And again we read: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." So in this first chapter of Genesis the three Hebrew words translated life, living, and living thing, occur 5 times in all.

Life is a gift from God, and spiritual life is "the gift of God," which is available through God's won-

derful grace to any poor sinner who will accept it. Grace is favour shown to the unworthy; it is not something that can be merited, it can only be received with gratitude to the Giver for such wonderful love.

In Genesis vii. and viii. we read that from the time the Ark floated during the Flood, to the time it again rested on the mountains of Ararat, was exactly 150 days or 5 months, showing God's pure grace in saving Noah and his family, because he trusted in God's Word.

In Genesis xiv. we have a war of "four kings with five" (verse 9), the five kings are defeated, and then when helpless, by God's grace, through His faithful believing servant, Abraham, the four kings are themselves overthrown, and the five kings recover all their goods, and those who had been taken captive.

Again, when the children of Israel were, by God's infinite grace, set free from the cruel Egyptian bondage, we read that the "children of Israel went up by five in a rank (lit.) out of the Land of Egypt." And to this day the Egyptians have a rooted dislike to the number "five," God having so marvellously shown forth His grace and power in setting these poor slaves free from their cruel masters.

When we come to the erection of the Tabernacle in the wilderness, we find it very definitely marked with this number, as being the place where God's grace could be shewn to helpless sinners. The pillars supporting the hangings of fine twined linen of the surrounding Court were 5 cubits high, and 5 cubits apart, signifying to all that here was the place where God's free grace could be displayed. Again, when the

Israelites, trusting in God's Word, drew near to worship Him, bringing the little lamb, "without blemish," that was the picture of the sinless One Who was to come, the sacrifice when killed was laid upon the brazen altar, whose surface was a square of 5 cubits by 5 cubits, thus testifying that the acceptance of the sinner was due to no merit of his own, but solely to God's infinite grace extended to all, who trusted in His Word, and believed that One would come Who should offer Himself, without blemish and without spot to atone for their sins through His precious Blood.

Whilst the altar thus had a surface of 5 cubits by 5 cubits, it was 3 cubits high, speaking thus of the Divine perfection of the way of approach to God, provided through His grace to the unworthy sinner. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." And again: "No man cometh unto the Father but by Me." Christ alone, the Lamb of God, is the Only Way of Life to sinners, who cannot know anything of the Divine perfection save through Him, and by His infinite grace. The "Door" of the Tent was hung upon 5 pillars, telling of Him Who said, "I am the Door," and through Whom alone can we experience the saving efficacy of the Divine grace. The component parts of the Holy Anointing Oil, type of the Holy Spirit's sanctifying grace, were 5 in number, myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil, whilst the measurement of each constituent is a multiple of 5. The 500 shekels of the myrrh, and of the cassia being $5 \times 5 \times 5 \times 4$, and the

250 shekels each of the sweet cinnamon and sweet calamus being $5 \times 5 \times 5 \times 2$. Whilst the only liquid element, the olive oil, which dissolved the other constituents into one whole, was one hin, speaking thus of "the unity of the Spirit," which binds believers together in their "one faith."

Similarly the Incense was also composed of 5 things:—stacte, onycha, galbanum, frankincense, and salt (the word translated "tempered together" is literally "to salt"). For it is that same gracious Holy Spirit Who teaches us to offer prayer, of which the incense was a type, "for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered."

A very interesting instance of the use of "five" in the Old Testament is in connection with the giving of the Covenant of Circumcision, by which the seed of Abraham were separated unto God. God took the fifth letter of the Hebrew alphabet "h," and put it into the fifth place of Abram's name, thus changing it to Abraham, to show that it was all of God's pure grace that He was thus going to bless Abraham, and make him "a father of many nations." He did exactly the same thing, too, with Abraham's wife, Sarai, changing her name by the interposition of this same fifth letter "h" into the fifth place in her name, so as to make it read Sarah, or princess, giving her the promise that she should be "the mother of nations," and all who trust in God and obey His call and accept of His free grace, become spiritual

children of Abraham and Sarah, whose heavenly seed is now as the stars of heaven, innumerable!

In Leviticus xxvi. 8 we are told that obedience to God's Word would enable God to show His grace to the Israelites, so that "five of you shall chase an hundred."

And again in I. Corinthians xiv. 19 we read, "Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Illustrating the fact that God's grace and power must be manifested in our preaching, if our preaching is to bear fruit. It is "not by might, nor by power, but by My Spirit, saith the Lord of Hosts," and unless that "Spirit of grace and supplication" wings our speech, "ten thousand words" will accomplish less than "five" spoken in the power of the Holy Spirit, "the Spirit of wisdom and understanding." It is the Holy Spirit alone Who can make us "of quick understanding in the fear of the Lord."

When David slew Goliath, it was not in the might or strength of Saul's armour, but with "five smooth stones out of the brook," so it is with stones picked out of the brook which flows with living water, the Word of God, that we too, can, trusting in God's loving grace, slay our spiritual foes. "The Sword of the Spirit," there is none like that! May we learn to wield it well. Again in Daniel ii. 34 it is a Stone "cut out without hands" that smites the image, and, breaking it to pieces, brings in that glorious Fifth Kingdom of the Millennial Day!

In Ephesians iv. 11 we are told of the five ministries, through whom the Gospel of the grace of God is preached to the world, viz., apostles, prophets, evangelists, pastors, and teachers. But we have given enough instances to guide the student in the use of this beautiful number, and will close the chapter with a few examples of words and phrases used 5 times only.

Among such are the Greek word "*Paraklētos*," Paraclete, or One called alongside to help. It occurs in John xiv. 16, 26, xv. 26, xvi. 7, used of the Holy Spirit, and in I. John ii. 1 it is translated "Advocate," and used of the Lord Jesus. It is through His grace, through the working of the Holy Spirit in our hearts, that we are redeemed and sanctified.

Another is "*agalliasis*," exceeding joy or gladness. It occurs in Luke i. 14, 44, Acts ii. 46, Hebrews i. 9, and finally in Jude 24. These are very significant passages, and the student will find an hour's study of them, seeking the help of the Holy Spirit, will richly repay him.

Another is "*chriō*," to anoint, occurring in Luke iv. 18, Acts iv. 22, x. 38, Hebrews i. 9, of the Lord Jesus being anointed, and in II. Corinthians i. 21 of the Church being anointed.

Another is "*charis*," grace, which occurs 150 times, which is $5 \times 5 \times 3 \times 2$, speaking of grace in its Divine perfection, separating the redeemed from the unsaved.

"*Huiothesia*," adoption, occurs 5 times, and its gematria is 705 or 5×141 . It refers to the adoption of the Jews as God's covenant earthly people, and to

the Church as God's heavenly people. In both cases an act of pure grace on God's part.

Fivefold phrases are " Bless the Lord, O my soul," occurring in Psalm ciii. 1, 2, 23, civ. 1, 35. " Whosoever hath to him shall be given," occurring in Matthew xiii. 12, xxv. 29, Mark iv. 25, Luke viii. 18, xix. 26.

CHAPTER VII.

SIX.

Six is used all through the Bible as the number of MAN. It was on the sixth day that Man was created, and six is especially significant of man as glorifying himself, trusting in his own powers, and believing in himself as sufficient for all his needs, and well able to take care of himself without God's help or guidance. There are six generations given of Cain, "who was of that wicked one, and slew his brother," and it was "in the six hundredth year of Noah's life" that man, having filled up the cup of wickedness in exalting himself against God, was destroyed by the waters of the Flood.

So in the history of Lot we read of six downward steps of his progress toward Sodom. He (1) "lifted up his eyes," (2) "chose," (3) "journeyed east," (4) "dwelled," (5) "pitched his tent toward," and finally do we read (6) "Lot . . . dwelt in Sodom," and there he was living in a "home" and not a tent, having forsaken his character as "a stranger and a sojourner" (Genesis xxiii. 4), when the judgment fell upon those wicked cities, out of which he only escaped by God's mercy with his life.

The giant, Goliath, was 6 cubits and a span in

height, he had 6 pieces of armour, and his spear's head weighed "600 shekels of iron." Whilst the "man of great stature" of II. Samuel xxi. 20. had "on every hand six fingers, and on every foot six toes."

In Daniel iii. we read of Nebuchadnezzar setting up "an image of gold" for everyone to worship, and this image was 60 cubits in height, and six cubits in breadth, whilst six kinds of musical instruments are mentioned, viz., "the cornet, flute, harp, sackbut, psaltery, and dulcimer," as giving the signal for this worship of the deification of man to begin.

An interesting instance of six, shewing its spiritual significance, is given in Psalms ix. and x., which, in the original Hebrew, are connected together by an acrostic, each verse of these two Psalms commencing with a letter of the Hebrew alphabet, the acrostic running consecutively through both Psalms. But in the middle of the acrostic, six letters of the Hebrew alphabet, mem, nun, samech, ain, pe, and tsaddi, are omitted! When we come to study the reason, we find that both these Psalms have as their subject, "the man of the earth" (Psalm x. 18), or Antichrist, "that wicked one," "who opposeth and exalteth himself above all that is called God, or that is worshipped." And the cry of the godly goes forth in that evil time, "Arise O Lord; let not man prevail; let the heathen be judged in Thy sight. Put them in fear, O Lord; that the nations may know themselves to be but men" (Psalm ix. 19, 20).

It is exceedingly interesting to see how this number six, man's number, is contrasted in many places in

God's Word with the next number, seven, the number of spiritual perfection. In Numbers xi. 5 we have six items given, of the food eaten by the Israelites in Egypt, fish, cucumbers, melons, leeks, onions, and garlick. Notice how they are all appetising, but not sustaining; they have much flavour and piquancy, but no strength-giving power. They are a type of the tasty but unsatisfying things of the world. Then in Deuteronomy viii. 8 we are given a list of Canaan's foods; they are seven in number, wheat, barley, vines, fig trees, pomegranates, oil olive, and honey. All nourishing, satisfying, and sustaining foods, calculated to build up and strengthen.

When, however, Sennacherib, the king of Assyria, trying to persuade the Jews to surrender Jerusalem to him, describes the land to which he proposes to deport them, he indeed describes it as "a land like your own land," but enumerating its foods, the number falls to six again, as in the case of Egypt, viz., "a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey," because it is man's land, in contrast with God's land. Happy are those who dwell in the heavenly Canaan, and have left the piquant but unsatisfying fruits of the world behind them. Truly their lot is blessed, for it is "a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year," and so their days are "as the days of heaven upon the earth," for it is "a land that floweth with milk and honey," and they drink "water of the rain of heaven."

Another very interesting instance of this contrasting

of six with seven bringing out the spiritual significance of each number is found in Hosea ii. 5, 8, 9, where in speaking of the spiritual wickedness of Israel in seeking her good things from idolatrous nations instead of from God, it gives in verse 5 a list of six things so sought, "I will go after my lovers, that give me my bread, and my water, my wool and my flax, mine oil and my drink." And then in verses 3 and 9 it enumerates seven things that God had given her:—corn, wine, oil, silver, gold, wool and flax.

Still another occurrence is in connection with the measurement of the Great Temple in Ezekiel. The "measuring reed" used was one "of six cubits long," but as we are told that the cubit was what is called the "great" cubit (xli. 8), and was of a "cubit and an hand breadth" ((xl. 5), and as 6 handbreadths went to one cubit, the reed was seven ordinary cubits in length. Thus we are shewn that in the Millennial age, under the reign of the Lord Jesus Christ, though man will still exist on the earth in human form as marked by his number, six, yet things will come in their completion (typified by measurement) to a state of spiritual perfection, as marked by the number seven.

There are six words used for "man" in the Bible, four in the Old Testament, and two in the New. They are Adam, Ish, Enosh, Geber; Anthropos and Anēr. Each bringing out some different phase or characteristic of man's nature.

In the great battle of Armageddon, when man puts forth his power in a final struggle against God's holy Will, we read that in the terrible destruction by God

of the northern armies, only "the sixth part" is to be left.

Of words connected with six, one is "*achuzzar*," possession, or what is held fast, which occurs 66 times. Its first occurrence is in Genesis xvii. 8, where God promises the land of Canaan to Abraham for "an everlasting possession," and the last is in Ezekiel xlvi. 22, where it is used in describing the possession of the Prince during the Millennial age.

Another example is "*ereunaō*," search, which occurs six times. The first occurrence is in John v. 39, where man is told to search the Scriptures, so that he may come to a knowledge of Him in Whose hand is the gift of eternal life, and the last is in Revelation ii. 23, where our Lord says "I am He which searcheth the reins and the heart." The other places are John vii. 52, Romans viii. 27, I. Corinthians ii. 10, and I. Peter i. 11. Truly only by allowing Him Who is the Resurrection and the Life to search out and reveal to man his proud and rebellious heart, can man ever hope to come to a true knowledge of himself, and learn that his case is hopeless without the atoning mercy of the Saviour's precious Blood.

Another word is "*rebah*," to grow, or make great. It occurs only in Daniel ii. 48, iv. 11, 20, 22, 23, picturing man's greatness. It will be remembered that in the Introduction interesting examples of the number 666 are given. Another instance of this number is the weight of gold received by Solomon yearly, which was 666 talents (I. Kings x. 14), showing man's wealth, and in Revelation xviii. 12, 13, where a list of the items of Babylon's wealth is given, the

list significantly commences with " gold " as being of greatest value, and ends with " souls of men " as being of least value !

CHAPTER VIII.

SEVEN.

THIS wonderful number is the second of the four perfect numbers. It stands so self-evident on almost every page of the Holy Scriptures, that everybody is quite familiar with it. Its significance is that of SPIRITUAL PERFECTION, and the Word of God being the work of the Holy Spirit, is spiritually perfect, hence its frequent occurrence. It is the hall-mark of the Holy Spirit's work, and as a watermark on paper shows the mill from which the paper came, so this wondrous number bears witness as a watermark to the fact that the Bible is the work of the Holy Spirit.

Illustrations of the use of this number are so numerous indeed that they would fill a book, here we need only cite a few outstanding examples. In the opening chapter of the Bible and in its first verse we get a wonderful example of this number in the fact that the verse contains seven Hebrew words, and these seven words have 28 letters, or 4×7 . Whilst the gematria or numeric value of the three nouns in the verse, "God," "heaven," and "earth" is exactly 777! The first 3 words have 14 letters, the last 4 words have 14 letters (or 2×7), the 4th and 5th words have 7 letters, and the 5th and 6th words have 7 letters.

There are in fact no fewer than 37 different combinations of seven in this first verse of the Bible! How clearly this shows its Divine Authorship, for the mind of the cleverest man that ever lived, is not capable of devising such a sublime mathematical problem, as that contained so artlessly in this simple verse, "In the beginning God created (*i.e.*, made out of nothing at all) the heaven and the earth." A simple statement of the most stupendous miracle, and yet its truth proved to the hilt by the hiding within it of a mathematical key, which it makes the brain reel even to consider!

The marking of the "seventh day" of earth's creation as the day of rest, is too well known to need comment.

Then we have seven men, who lived to over 900 years, Adam, Seth, Enos, Cainan, Jared, Methuselah, with Noah, the "perfect" man as the seventh. Whilst Lamech the father of Noah is marked by an age of 777 years. The story of the Flood in Genesis vii. begins with a series of sevens in the first 4 verses.

In Genesis xviii. and the account of Abraham's intercession on behalf of Sodom and Gomorrah, the "righteous" are spoken of 7 times. In Genesis xxii. 11 "the Angel of the Lord called out of heaven "Abraham, Abraham," and there are seven people through Scripture who received this double call, Abraham, Jacob, Moses, Samuel, Martha, Simon Peter, and Saul (Paul). We note that of the three in the New Testament, Peter and Paul were respectively the great apostles to the Jews and to the Gentiles, whilst Martha was the "certain woman" who

“received” Jesus into her house, and of whom it is said “Now Jesus loved Martha.” May every reader of this book be led to receive the Lord Jesus into their hearts to make His home there!

There are seven oak-trees specially mentioned in Scripture, in Genesis xxxv. 4, 8, Joshua xxiv. 26, Judges vi. 11, II. Samuel xviii. 9, xxxi. 13, I. Kings xiii. 14

There are also seven earthquakes:—(1) At Horeb (Exodus xix. 18). (2) At the victory of Jonathan and his armour-bearer (I. Samuel xiv. 15). (3) When God revealed Himself to Elijah at Horeb (I. Kings xix. 11). (4) In Uzziah’s reign (Amos i. 1, Zechariah xiv. 5). (5) At Christ’s death (Matthew xxvii. 54). (6) At Christ’s Resurrection (Matthew xxviii. 2). (7) When Paul and Silas were in prison at Philippi (Acts xvi. 26). The eighth, that is given special mention in Zechariah xiv., is yet future, and will occur when Christ comes to earth in glory for His Millennial reign to inaugurate earth’s new or resurrection Day. Meanwhile, we are told that “great earthquakes in divers places,” such as are now constantly occurring, was to be one of the special signs that that glad Millennial reign is about to commence!

In Isaiah xi. 2 there is a seven-fold description of the Holy Spirit, as resting upon the Saviour, “And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom, and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord.”

Seven “gifts” are mentioned in Romans xii. 6, 7, 8, prophecy, ministry, teaching, exhorting, giving,

ruling, and shewing mercy. This figure shines out, as we have said, constantly through the Word, whilst when we reach the last book, Revelation, that deals with the consummation of all things, and the bringing in of spiritual perfection on earth, we find it positively scintillates with sevens. There are "seven Spirits" before God's throne, "seven stars" in Christ's right hand, "seven golden candlesticks," seven Letters to the churches, a Book "sealed with seven seals," "seven angels" standing before God with "seven trumpets," "seven thunders," and "seven last plagues." The "Book of Life" is also spoken of seven times in this book.

A very large number of significant words are only used seven times or a multiple of seven times. Of these a few of the most instructive are:—"gan," a garden. It occurs 42 times (6×7), of which 14 or 2×7 are in Genesis, and 28 or 4×7 elsewhere. God's first act after Adam was created, was to plant "a garden eastward in Eden" to put Adam in, and there He loved to walk with Adam and Eve, till sin came, and broke that sweet communion. In Solomon's Song we have a picture of the Heavenly Bridegroom's delight again to walk with His Bride, whom He has redeemed with His precious Blood; Her heart is "a garden" made beautiful by the loving hands of the Master Gardener, and there He walks, delighting His eyes with the Eden of spiritual perfection wrought by His redeeming grace. "My Beloved is gone down into His garden to the beds of spices, to feed in the gardens, and to gather lilies." It is there He sees of "the travail of His soul" and is "satisfied."

"*Bar*," clean, clear, pure, choice. It occurs 7 times in Job xi. 4, Psalm xix. 8, xxiv. 4, lxxiii. 1, Proverbs xiv. 4, Song of Solomon vi. 9, 10. A study of these passages will be found most helpful.

"*Man*," manna, occurs 14 times (2×7). It is always translated manna, so can be easily traced in the Old Testament. Manna, that bread that came "from Heaven" is, as our Lord showed, a type of Himself, Who is "the true Bread from Heaven." "For the Bread of God is He Which cometh down from heaven, and giveth life unto the world."

"*Aphthartos*," immortal, incorruptible. It occurs in Romans i. 23, I. Corinthians ix. 25, xv. 52, I. Timothy i. 17, I. Peter i. 4, 23, iii. 4, making a very instructive little study.

"*Anastasis*," resurrection, occurs 42 times (6×7).

"*Agape*," love, occurs seven times in St. John's Gospel (v. 42, xiii. 35, xiv. 9, xv. 10, xv. 13, xvii. 26).

The phrase "a new song" occurs 7 times in the Old Testament, always in connection with the Second Coming of Christ (Psalm xxxiii. 3, xl. 3, xcvi. 1, xcvi. 1, cxliv. 9, cxlix. 1, and Isaiah xlii. 10). It is literally "a Song unheard of before."

In Psalm xxix. occurs "the Voice of the Lord" 7 times.

Instances of this significant number might be almost indefinitely multiplied, and as we shall have occasion to speak of it in combination with other numbers in later chapters, we will close these examples with the sevenfold "blessed" of Revelation. They occur in Revelation i. 3, xiv. 13, xvi. 15, xix. 9, xx. 6, xxii. 7, 14. A reason is given for each Beatitude,

except the central one in xix. 9, "Blessed are they which are called unto the Marriage Supper of the Lamb." It is so obvious that those who are called to this transcendent scene of bliss are "blessed," that no reason is given. May all who read this book be *ready* to go in, when that glad summons is given !

CHAPTER IX.

EIGHT.

WE now come to a number whose significance is very strongly marked in Scripture. Eight is the number of RESURRECTION, of regeneration, of coming out of an old life into a new. It first occurs in connection with Adam's age after he had begotten Seth, his godly seed. It is said: "And the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and daughters." So that the number is associated with new life, and a godly seed, after Cain's failure. Then we find that eight persons were saved in the Ark at the Flood, typifying resurrection only in Christ. "God . . . spared not the old world, but saved Noah the eighth person, a preacher of righteousness." And again, "the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

It is instructive here to notice that the sad refrain "and he died," which runs through Genesis v.,

occurs exactly 8 times, shewing that even behind that sad story of death, the result of sin, there lay the promise of a joyful resurrection, through One Who was to come, and Who through His atoning Blood would be "the Resurrection and the Life" to all who would put their trust in Him.

This chapter of Genesis begins with the phrase, "This is the book of the generations of Adam," in other words the sinner's book, detailing the result of sin, and the refrain is of death, "the wages of sin." But when we turn to the only other place where this phrase occurs (Matthew i. 1), "the book of the generation of Jesus Christ," that is, the Saviour's book, we find the phrase "and begat" is the glad refrain running all through the chapter, a refrain of life, because it is the book of Him Who is "the Resurrection and the Life." And this phrase occurs 39 times, and then "was born Jesus, Who is called Christ," making 40 times in all, or 5×8 , that is, the number of God's grace and power multiplied by the number of resurrection!

Then when in Genesis xvii. God makes an everlasting covenant with Abraham, the command is given, "he that is eight days old shall be circumcised among you." Thus was every male Jewish child to be brought into a new covenant relationship with God on the eighth day of his life, and any who was not so circumcised on the eighth day, was to "be cut off from his people."

In that beautiful type picture of Genesis xxiv., where Abraham's servant goes to seek a bride for Isaac, typifying the calling out by the Holy Spirit of

the heavenly Bride of Christ, we find Isaac's name mentioned exactly 8 times, and he is the type of Him Who is the heavenly Bridegroom, "the Resurrection and the Life." So too is the wife mentioned 8 times only, thus: 6 times as "a wife," then as "thy master's son's wife," and then the eighth time is when we read "she became his wife," which is the type of that "first resurrection" when the Bride is called to "the Marriage Supper of the Lamb."

The gematria or numerical value of our Lord's Name, Jesus, given by "the angel of the Lord" to Joseph as the Name by which He was to be called, is 888, thus in a remarkable manner confirming, not only the spiritual significance of this number, but the fact that God *does* use spiritual arithmetic in His Word. It is still more remarkable that the names of the four faithful Jews in a time of national apostasy, viz., Daniel, Hananiah, Mishaël, and Azariah, if added up together, come to the same numerical value of 888!

All the names of our Lord in the New Testament such as "*Sōter*," Saviour, 1408; "*Kurios*," Lord, 800; "*Christos*," Christ, 1480; "*Messias*," Messiah, 656, have numerical values which are all multiples of eight.

There are also eight individual cases of resurrection mentioned in the Bible (apart from our Lord's Resurrection and those saints who came out of their graves at that time). Three occur in the Old Testament, three in the Gospels, and two in Acts (I. Kings xvii. 17, 22, II. Kings iv. 32-37, xiii. 20, 21, Luke vii. 11-15, Mark v. 35-42, Luke viii. 49-55, John xi. 1-45, and Acts ix. 36-41 and xx. 9-12).

In writing the New Testament, that wonderful portion of God's Word, which records the Saviour's life, death, and glorious Resurrection, the Holy Spirit employed 8 writers, or "pens," viz., Matthew, Mark, Luke, John, Paul, James, Peter, and Jude.

It was of course on the eighth day or the new "first day of the week" that our Lord rose from the dead, whilst the Holy Spirit also came from heaven at Pentecost, on that same day. Thus is the lesson taught us that it is only by faith in Christ's Resurrection, through the baptism of the Holy Spirit, that there is hope of a joyful resurrection for any poor sinner.

This wonderful number, eight, will be found peeping out in many places in the Bible where the spiritual truth of resurrection or regeneration is hidden away, but we will content ourselves with but one more, before giving a few instances of words occurring 8 times.

In the New Testament our Lord applies to Himself the distinctive name of "Son of Man," always with reference to the fact, that, being the only sinless Man, He is the only One Who has the right to rule over the earth. In Matthew viii. 20 He remarks: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." This is the first occurrence of this title, and it shows the only One Who had the right to rule the earth unable in His rejection to lay claim to even a corner of His own earth! In Revelation xiv. 14 we get the last occurrence of this Name, where the Son of Man is seen sitting on a white cloud crowned with "a

golden crown, and in His hand a sharp sickle." He is coming to reap the harvest of the earth, or in other words to call unto Himself in a joyful resurrection all those who have washed their robes in His precious Blood, and this is the 88th time the name occurs! The angel cries to Him that the hour is come for Him to reap, "for the harvest of the earth is ripe." Now the words "the harvest" in Greek are ὁ θερισμος, "*Ho therismos*," and the gematria of these words is 704 which is 8×88 ! Thus does the same significance of this number shine out from Genesis to Revelation, a marvellous proof of the fact that the whole of God's Word was written by the same Master Mind, the Holy Spirit of God. We might perhaps remember here that the gematria of "reap" in this same verse (Greek, "*therison*"), is 444, showing that the harvest is from the earth, a taking up in joyful resurrection out of the whole earth of those who are redeemed by the Saviour's Blood.

Of words that only occur 8 times are:—"libbah," heart, occurring in Psalm vii. 9, cxxv. 4, Proverbs xv. 11, xvii. 3, xxi. 2, xxiv. 12, Isaiah xlv. 18, Ezekiel xvi. 30. "*Zakah*," be clean, be clear, count pure, cleanse, make clean. It occurs in Job xv. 14, xxv. 4, Psalm li. 4, lxxiii. 13, cxix. 9, Proverbs xx. 9, Isaiah i. 16, Micah vi. 11. A study of these passages shows how hopeless regeneration is except through receiving God's Word into the heart.

"*Enduma*," clothing, garment, raiment. It occurs in Matthew iii. 4, vi. 25, 28, vii. 15, xxii. 11, 12, xxviii. 3, and Luke xii. 23.

These passages emphasize the greater importance

of taking care to have on the right kind of garment on one's *soul*, than on one's body. For only those who are clothed with the robe of Christ's righteousness can look forward to a glad resurrection day.

CHAPTER X.

NINE.

THIS number is again extremely well-marked through Scripture. It is the number of FINALITY or completion. When we have counted up to this number we have used up all our digits, and have to use them over again to express higher numbers.

The first instance of the use of Nine in God's Word is in the opening sentence, where in Genesis i. 1 the words "In the beginning God" (Hebrew, *Brayshith Elohim*), have a numerical value of 999. Thus signifying that God fills and completes everything. "All things were made by Him, and without Him was not anything made that was made." Another instance of this use of the number is in the words "My wrath" in Hebrew iii. 11 (Greek, "*te orge Mou*"), the gematria of which is also 999, showing that the measure of the iniquity of the Israelites was completed, filled up, and God's wrath had to be manifested against them.

A remarkable instance of this number occurs in the use by our Lord of the word *amēn* (translated "verily"). He used this word 99 times (according to R.V.) and its numerical value is also 99! Thus we are shown by spiritual arithmetic that our Lord's words contain God's final offer of mercy to hell-

deserving sinners. If that offer is not accepted before this day of grace ends, then the just judgment of God must fall upon those who have rejected the free pardon through a Saviour's love. "He that rejecteth Me, and receiveth not My Words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day."

At the Crucifixion the Saviour's wondrous work was accomplished at the ninth hour, for we read: "There was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And 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."

There are nine "fruit of the Spirit," enumerated in Galatians v. 22, 23:—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Thus is expressed the fulness of the "fruit" wrought by the Holy Spirit's presence in our hearts. This "fruit" completes all, there is nothing more needed. Similarly the gifts of the Spirit are nine in number as we are shown in I. Corinthians xii. 8-10. They are, the word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues.

Abraham was "ninety years old and nine" when he was circumcised, and when he received the promise of a son, who was to be called Isaac, and with whom

God's covenant was to be established, "and with his seed after him."

In Luke xvii. 17 our Lord having cleansed ten lepers, only one of them comes back to thank him, and our Lord exclaims: "but where are the nine?" It was the filling-up of the cup of ingratitude.

When the Jubilee year was instituted, the Israelites were told not to sow nor reap in the seventh year, and God promised that if they obeyed Him He would make the sixth year "bring forth fruit for three years," and so they should "eat yet of old fruit until the ninth year," so that they would be provided for until what they had sowed in the eighth year came to maturity. Thus showing the fulness of blessing that would come to them through obedience to God's commands.

Of significant words occurring 9 times only, the following are instances:—

"*Raz*," a secret, occurs in Daniel ii. 18, 19, 27, 28, 29, 30, 47, 47, iv. 9.

"*Teknon*," a child, occurs 99 times, and its gematria is 495 or 9 times 55, whilst "*teknion*," a little child, occurs 9 times. Thus teaching us that if we listen to the words of Christ, as expressed in His 99 "verilys," we shall become "little children" and enter into the Kingdom of Heaven. To become a child of God through the new birth, is the only, the final way to enter the gateway of Heaven.

"*Abussos*," bottomless pit (Luke viii. 31, Romans x. 2, Revelation ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1, 3.

"*Katapausis*," rest (Acts vii. 49, Hebrews iii. 11, 18, iv. 1, 3, 5, 10, 11).

Thus nine teaches us the finality of judgment or grace. And in the word "*kindunos*," peril, which occurs 9 times in Romans viii. 25, and II. Corinthians xi. 26, we see the filling-up of "the afflictions of Christ" (Colossians i. 24).

CHAPTER XI.

TEN.

WITH this number we come to the third of the perfect numbers, ten signifying the PERFECTION OF ORDER, or ordinal perfection. We may trace its meaning at once in the first chapter of the Bible, where "and God said" occurs ten times, and His Word thus repeated brought perfect order out of a world of chaos. Thus there are only Ten Commandments, and if man would only keep them, he would have perfect order in his life.

Noah was the tenth of the antediluvian patriarchs, and we read of him that: "Noah was a just man, and perfect in his generations, and Noah walked with God." So we also read of that earlier patriarch, Enoch, that: "And Enoch walked with God after he begat Methuselah three hundred years." And 300 is $3 \times 10 \times 10$, or the number of Divine perfection multiplied by the number of perfect order squared.

In God's holy Presence there is perfect order, consequently we read of the Holy of Holies, where His Presence was manifested in the Shekinah Fire on earth, that it was a cube of 10 cubits in length and breadth and height. Whilst the inside linen curtains of the Tabernacle were ten in number. In this Tabernacle,

the picture of God's Word was the laver, which typified Christ in the Word of God, and we find this laver mentioned exactly 10 times. Similarly we find also a ten-fold mention of the laver, in connection with Solomon's Temple, whilst the number of lavers in the Temple was ten! Thus signifying that God's Word produces perfect order in the human heart.

There are ten Psalms that begin with Hallelujah, which is the Hebrew word for "Praise ye the Lord," signifying the perfection of order in God's praise.

The symbolised number of the saints of Christ is ten thousand, or $10 \times 10 \times 10 \times 10$, shewing the perfection of order wrought by Christ in their lives. This number occurs in Deuteronomy xxxiii. 2, Song of Solomon v. 10, Jude 14, and Judges iv. 6, 10, 14. In this latter place we have a type picture of the Lord Jesus coming with His saints at the battle of Armageddon to rescue the believing remnant of the Jewish nation in their extremity.

The Greek word, "*taxis*," meaning "order," occurs only 10 times in Luke i. 8, I. Corinthians xiv. 40, Colossians ii. 5, Hebrew v. 6, 10, vi. 20, vii. 11, 11, 17, 21.

The ten plagues visited upon Pharoah illustrate the perfection of order in God's judgments upon hardness of heart.

In the 119th Psalm there occur ten words, descriptive of God's Word, they are:—way, testimonies, precepts, commandments, sayings, law, judgments, righteousness, statutes, word. One of these occurs in every verse of this Psalm, except the 122nd verse which has the Name of the Saviour as our "Surety"

(Hebrews vii. 22). Thus the perfection of order produced in the human heart by God's Word is again here emphasized.

Significant words occurring 10 times are:—*"Hagiasmos,"* holiness, sanctification. It occurs in Romans vi. 19, 22, I. Corinthians i. 30, I. Thessalonians iv. 3, 4, 7, II. Thessalonians ii. 13, I. Timothy ii. 15; Hebrews xii. 14, and I. Peter i. 2. Holiness is the perfection of order produced in our hearts by the work of the Holy Spirit through the Word of God.

"Chrēstotēs," gentleness, goodness, kindness, good. It occurs in Romans ii. 4, iii. 12, xi. 22, xxii. 22, II. Corinthians vi. 6, Galatians v. 22, Ephesians ii. 9, Colossians iii. 12, Titus iii. 4.

The Divine perfection of order will be seen in the Millennium, which is a Sabbath day of 1,000 years, or $10 \times 10 \times 10$, that is 10 to its 3rd power, illustrating the perfection of order that will then be on earth under the rule of the Divine Saviour, the Son of Man.

In Revelation xvii. 12 we read that the last phase of human sovereignty over the earth will be of a ten-kingdomed form, man thus vainly trying by his own efforts to produce perfect order upon earth. The result will be such a terrible failure that the Lord Jesus will come from heaven to "destroy them which destroy the earth" (Revelation xi. 18), and set up His throne in Jerusalem to inaugurate earth's great Sabbath of rest.

CHAPTER XII.

TWELVE.

WE have now gone through all the prime digits, and we shall proceed to take a few more of the higher figures, choosing those of which the spiritual signification is very clearly marked, and which are frequently used to convey spiritual truth. Of such is the figure twelve, which is the last of the four perfect numbers. The others, as we have seen, are three, seven, and ten, which convey respectively the meaning of divine perfection, spiritual perfection, and ordinal perfection.

Twelve speaks of GOVERNMENTAL PERFECTION. It occurs first in Genesis xiv. 4, where we read: "Twelve years they served Chedorlaomer," thus stamping it as the number of government or rule. We next find that God promised in response to Abraham's prayer on behalf of Ishmael in Genesis xvii. 18, that, whilst the covenant blessings would come through Isaac, the chosen seed, yet He would make of Ishmael "a great nation," and he should beget "twelve princes." Thus again marking it out as the number associated with government. Then we remember that in the line of the covenant seed, Jacob had twelve sons of whom sprang the twelve tribes of Israel. And when our

Lord began His ministry on earth, we read in Luke vi. 13, "He called unto Him His disciples : and of them He chose twelve, whom also He named apostles." These were to be the twelve leaders or governors of His infant church. And at the close of His ministry, at the last Supper, He said to them, "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel." So they will share in the perfect government of the future Millennial kingdom.

Again, when St. John sees the throne of God in vision in heaven, we are told that "round about the throne were four and twenty seats (that is 2×12): and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Thus it is a multiple of twelve elders that are seen sharing in the heavenly government.

Then in Revelation vii. the symbolical number chosen to represent the believing remnant of the godly Jews on earth in the Time of the End is given as 144,000, which is twelve times twelve thousand, thus signifying that they have accepted the Lord Jesus as their Saviour, and submitted their hearts to the perfect government of the Lamb of God. The same symbolical number is chosen to represent the same truth in respect of "the firstfruits unto God and to the Lamb," "the hundred and forty and four thousand which were redeemed from the earth." And their entire submission of their lives to the perfect govern-

ment of the Lamb of God is emphasized by the words, "these are they which follow the Lamb whithersoever He goeth."

Then when we come to the vision of the "new Jerusalem," we read that it had "twelve gates, and at the gates twelve angels." Further "the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Then we find that the length, breadth and height of the city were each 12,000 furlongs, and finally the wall of the city (a wall is what keeps out evil government) was "an hundred and forty and four cubits," that is twelve times twelve. All this repetition of twelve is to bring out the fact that God's city is perfectly governed in every detail, so we are told that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life." Then in the last chapter of Revelation we find that "the tree of Life . . . bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." The imperfect systems of present-day government of the nations will be healed, and all will be of a perfect nature under the reign of the Son of Man.

When Peter in the garden of Gethsemane cut off Malchus' ear, the Lord in His rebuke explained that were it not for the necessity of the Scriptures being fulfilled in His Crucifixion, He could pray to His Father, "and He shall presently give Me more than twelve legions of angels."

Solomon, whose reign was a type of the Millennial

reign of the Lord Jesus Christ, "had twelve officers over all Israel, which provided victuals for the king and his household." He had also "twelve thousand horsemen," and he "made a great throne of ivory, and overlaid it with the best gold," and then we read that: "twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom." Thus the perfect form of government that will characterise the Lord Jesus Christ's reign over the earth is typically set forth.

Our Lord was "twelve years old" when His first words are recorded on His visit to Jerusalem, when He was found "in the Temple sitting in the midst of the doctors, both hearing them, and asking them questions." The Temple was the headquarters of government of the Jewish nation, where the law of God was taught.

In the book of Judges we are given the history of the 12 judges who judged Israel, again shewing the typical significance of this number as the number of government.

Of words used 12 times only are:—"oikodespotēs," master of the house, good man of the house, householder. It occurs in Matthew x. 25, xiii. 27, 52, xx. 1, 11, xxi. 33, xxiv. 43, Mark xiv. 14, Luke xii. 39, xiii. 25, xiv. 21, xxii. 11. "*Luchnia*," candlestick, occurs in Matthew v. 15, Mark iv. 21, Luke viii. 16, xi. 33, Hebrew ix. 2, Revelation i. 12, 13, 20, 20, ii. 1, 5, xi. 4. It is used to typify a believer, and a church or company of believers, who are governed by Him Who is the Light of the world.

CHAPTER XIII.

THIRTEEN.

THIS number is constantly used by the Holy Spirit in God's Word to bring out REBELLION, APOSTASY, SIN. It first occurs in Genesis xiv. 4, the same passage where twelve occurs. The one, where twelve occurs, shows government submitted to, the other thirteen, shows government resisted. "Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled." From this starting point, thirteen runs right through God's Word as typifying rebellion and sin.

In Genesis xvii. 25 we read that Ishmael "was thirteen years old when he was circumcised in the flesh of his foreskin." Thus was foreshadowed what was spoken of him before his birth, that he would be "a wild man, his hand will be against every man, and every man's hand against him." Ishmael, "the son of the bondwoman," is a type, as we are told in Galatians iv. of him who is "born after the flesh," in rebellion against God, as contrasted with those who are "born after the Spirit," and thus reconciled to God. There is no other way of dealing with sin than by the new birth, only thus can sinners receive authority to become "sons of God" (John i. 11).

Whilst Solomon was seven years in building the Temple, God's house, the type of spiritual perfection, yet we find that "Solomon was building his own house thirteen years," and thus the shadow of the coming rebellion and division of the nation fell upon that glorious reign in consequence of Solomon's apostasy in his later years, "and Solomon did evil in the sight of the Lord" (I. Kings xi. 6).

Whilst, as stated in the previous chapter, only 12 judges are spoken of in the book of Judges, yet there is another who is not called a judge, but a "king." He was the usurper Abimelech, he slew his brethren, and got the people of Shechem to make him king, the result being anarchy. Thus twelve as the number of righteous government, and thirteen as the number of apostasy and rebellion are brought out in the same book.

Of the 20 kings (including Athaliah) who reigned over Judah, 7 of them were righteous rulers, and 13 of them turned away from following in God's law, and led the people astray.

In Esther iii. 12, 13 we have another illustration of the use of this number. For the letters written at Haman's instigation commanding the destruction of the Jews, were written on the thirteenth day of the month, and in the thirteenth year of king Ahasuerus, thus emphasizing the nature of this attempt to render void all God's promises of blessing to the world through Abraham's seed, by exterminating the nation.

In Isaiah vii. 8 we have this number associated with the final break-up of the apostate kingdom of Israel, where we are told "within threescore and five years

shall Ephraim be broken, that it be not a people." And 65 is 13 times 5!

In speaking of the number seven, we noticed how remarkably that number is stamped upon the first verse of Genesis i., thus laying stress on the spiritual perfection of God's creative work in the beginning. But in the second verse, we read: "And the earth became a waste and void, and darkness was upon the face of the deep." There are 14 Hebrew words in this second verse, or twice seven, but the number of letters is 52 or 4×13 , thus shewing that it was rebellion or apostasy of which faint hints are given in some other parts of Scripture, that seems to have caused the once beautiful earth to become a chaos, necessitating the re-creation detailed in the succeeding verses of the chapter.

A remarkable instance of the use of thirteen occurs in Genesis x. In verses 22-25 Joktan is mentioned the 13th in order of the children and descendants of Shem; then in verses 26-29 we find the names of Joktan's 13 children! Further the gematria of Joktan's name is 169 which is 13 times 13, and the gematria of his 13 sons' names comes to 2,756, which is 212×13 ! Joktan seems to have been the ancestor of the Saracens, who have held the Holy Land longer in thrall than any other nation, and thus early is this fact of enmity towards Abraham's seed foreshadowed by means of spiritual arithmetic. How clearly it brings out the Divine Authorship of God's Word. For it is incredible that this combination of thirteens in the history of one man should be a mere fortuitous coincidence.

Of significant words used only 13 times by the Holy Spirit there are many striking examples.

“*Mabbul*,” Flood, occurs 12 times in the actual history of the Flood in Genesis, and then for the 13th time in Psalm xxix. 10, which looks forward to the time when the Lord Jesus will come to put down rebellion against God with a strong hand, and rule as King over a sin-cleansed earth.

“*Dianoia*,” imagination, mind, occurs only 13 times. In Luke i. 51 we read, “He hath scattered the proud in the imagination of their heart.” And this “imagination” is a prophetic statement of the rebellious imagination of the anti-Semitic nations to destroy the Jews in the Time of the End.

“*Kleptō*,” to steal, is another example. Stealing is rebellion against God’s law, it is taking what God has not seen fit to give us.

“*Empaizō*,” to mock. It occurs first in connection with our Lord’s birth in Matthew ii. 16, where God frustrates Herod’s attempt to destroy the Lord Jesus, and then in every instance but one is used of men mocking the Saviour. The exception is where our Lord uses it in a parable regarding the believer who fails to count the cost of following Christ.

“*Zume*,” leaven, occurs 13 times, and its gematria is 455 or 13×35 . This fact shows very clearly that leaven is always used as a type of sin, and that in the parable in Matthew xiii. 33 the woman who puts leaven (*i.e.*, evil) into the three measures of meal (*i.e.*, God’s Word), is a type of religious apostasy destroying the purity of Christ’s Church by wrong doctrine.

“*Anastrophē*,” conversation, but literally meaning

a turning up and down. In Ephesians iv. 22 we are told to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." Whilst I. Peter i. 15, 16 tells us to be "holy in all manner of conversation" because we have been redeemed "from your vain conversation received by tradition from your fathers."

Two significant words each used 13 times only, are, "*therismos*," harvest, and "*harpazō*," to snatch away. The latter is the word used of our being "caught up" in I. Thessalonians iv. 17. We are snatched away in accordance with the loving promise of our Saviour to be with Him in safety, before the awful storm of God's righteous judgments on sin breaks upon this earth, when sin has reached its high-water mark under the reign of Antichrist. The harvest likewise is a harvest of separation from the presence of sin, when the Son of Man separates the wheat from the tares. We have already seen under the number eight, that the gematria of "the harvest" is 704 or 8 times 88, shewing that the harvest is one of resurrection, when the saints are finally delivered from the presence of sin, from whose penalty and power they have been already set free. They only await "the completion of the purchased possession," when the Saviour comes in the air to receive them unto Himself!

But perhaps the most wonderful proof of the meaning of this number is found in the fact that all of Satan's names in the Word of God have gematria that is always a multiple of thirteen. For instance, "*drakōn*," dragon, has a gematria of 975,

or 13 times 75, and it also occurs exactly 13 times. Other names are "*peirazōn*," tempter, gematria 1053, or 13 times 81; "*Belial*," gematria 78 or 13 times 6; "*anthrōpoktonos*," murderer, gematria 1820, or 13 times 140; "*ophis*," serpent, gematria 780, or 13 times 60. Whilst the phrase used by the Holy Spirit in Revelation xii. 9, "*Ho kaloumenos diabolos kai ho Satanas*," "called the Devil and Satan," has a gematria of 2197, or 13 times 13 times 13!

It is remarkable, too, that when our Lord hung upon the Cross as our Sin-Bearer, the name given Him in mockery, "*Iēsous ho Nazōraios*," Jesus of Nazareth, has a gematria exactly similar, viz., 2197, or 13 times 13 times 13. The reason of this is obvious, for when the Saviour hung upon the Cross, He was bearing the penalty of all the awful work the Devil had wrought in the world. "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." In those hours of darkness when God the Father hid His Face from Him as He hung there, He was offering Himself as "the Propitiation for our sins, and not for ours only, but also for the sins of the whole world." Alas, alas, that so many will not avail themselves of the result of His finished work on Calvary, but refuse to come unto Him, Who alone can free them from their burden of sin, and give them everlasting life.

It is a remarkable fact that, whilst, as we have noticed, all the New Testament names of our Lord show gematria that are multiples of eight, the resurrection number, except His title when He hung upon the Cross, which has the same gematria as Satan's

title in Revelation, viz., thirteen to the third power, thus showing the Lord dealing with Satan's work through His wonderful Atoning Sacrifice. Yet, when we look at the Old Testament, we find the four Names by which the Lord Jesus is spoken of, shewing gematria that are all multiples of thirteen! The reason is the same as the reason for the gematria of the title over the Cross, viz., to shew forth the nature of the work for which the Son of God was coming into the world, "for this purpose the Son of God was manifested that He might destroy the works of the devil."

These four Names are. *Jehovah*, 26 or 13 times 2, showing the Incarnation to be accomplished through the Second Person of the Holy Trinity, the One Who by His having borne the penalty of our sin, separates or divides off all who believe on Him, from those who reject Him and perish.

"*Adonai*," 65 or 13 times 5. This title is used of our Lord as carrying out His purposes of blessing in the earth. "By grace ye are saved, through faith," and so here we see that it is only through infinite grace (5) that our sin (13) can be dealt with, and atoned for.

"*Ha-Elohim*," 91 or 13 times 7. In this title the spiritual perfection (7) of God's method of dealing with sin (13), through the death and Resurrection of His only Begotten Son is brought out. We shall see this still more clearly when, later on, we consider the phrase, *Bēni Ha-Elohim*, the sons of God.

Messiah, 364, or $13 \times 4 \times 7$. This title is applied to our Lord as the One Who is coming to cleanse the

earth (4) of sin (13) and bring in a state of spiritual perfection (7).

Thus before Christ came and accomplished His Atoning Work, the gematria of His Names look forward prophetically to the work He was coming to do. After He came His Names, by gematria, are stamped with the number 8, telling of the work accomplished, and that a joyful resurrection is now assured to all those who trust in the merit of His Atoning work.

CHAPTER XIV.

SEVENTEEN.

IN this number we get an example of how the Holy Spirit uses more advanced arithmetic to bring out spiritual truths. Seventeen is a very well-marked number in Scripture. It is the seventh prime or indivisible number, and therefore we might expect that it would bear a special significance in God's Word. Thirteen is the sixth prime or indivisible number, and just as six is the number of man, and specially of man without God, glorying in his own strength, so the sixth prime number, thirteen, shows the result of man following the imaginations of his own haert, that is, sin, rebellion against God's perfect, holy Will. So, seventeen being the seventh prime number, and seven the number of spiritual perfection, we should expect to find seventeen bearing some relation to that meaning, and that is exactly what we do find, for all through God's Word, both the Old and New Testaments, shew seventeen as bearing the significance of **THE PERFECTION OF SPIRITUAL ORDER**. It is a number usually compounded in Scripture of the numbers seven and ten. Now seven signifies spiritual perfection, and ten the perfection of order, so the two combined have the deeper significance of the perfection of spiritual order.

We learn this at the very beginning of God's Word, for in the first chapter of Genesis we find a refrain running through it, as we previously noticed when studying the figure ten, "and God said," it occurs 10 times. But when we come to study the two answering refrains, and to enquire what happened as the result of God speaking, we find that both refrains are limited to the number seven! They are "it was so," and "it was good," lit., beautiful. God's Word brings things to pass, and always beautiful things. Thus the Word spoken 10 times produces a sevenfold result, and a beautiful result, and the perfection of spiritual order comes into being, in the creation of a world where all is order, beauty, and harmony, and man, the crown of God's creative works walks in communion with His Maker in a world unstained by sin. We might here notice in passing that these two answering sevenfold refrains of this first chapter are beautifully divided into six and one. Once we get "there was light," and then six times "it was so," and six times we get "it was good," and then once when man is created, "it was very good." Light is thus marked out, because light is a type of the Lord Jesus, Who is "the Light of the world." And man is marked out by the "very good" because he is made in the Image of God. Alas, that sin should have marred that Image, but glory to His Name, "the Light of the world" can again lighten man's dark, sinful heart, and dispel the gloom, and bring order out of chaos. If only man will listen to God's Word, which, producing in the beginning a physical world of beautiful order out of chaos, can also produce a like spiritual

transformation in the soul, and make us "a new creation in Christ Jesus." Hallelujah!

Seventeen being thus marked as illuminating the whole nature and purpose of God's Word, which is, to produce in the chaos of man's sinful heart, a new creation of the perfection of spiritual order, we find it used in the seemingly dry details of the patriarchs' ages in chapter v.; for when we come to the oldest man who ever lived, the son of the man who "walked with God," and therefore presumably the godly son of a saintly father, we can divide his age by 17, and it will leave no remainder, 969 being a multiple of 17, whilst his age when his son Lamech was born, viz., 782 years will also divide by 17. Of none of the other patriarchs is this true, the only other age in the chapter that will so divide is Lamech's age at the birth of his son, Noah, another antediluvian who "walked with God," Lamech's age was 187 then, and this also is a multiple of 17.

Now Methuselah's name means "when he is dead it shall be sent," and a little calculation will show that he died just before the Flood year, so God in the ages of these two men, one to be the one whose death should be the signal of the dread judgment to come, and the other of whom was born the godly man to be preserved through the Flood, marked with this significant number seventeen, the fact that in spite of all the accumulating wickedness of man, His purpose of producing the perfection of spiritual order in the hearts of His created beings would yet be carried out, and made the very Flood itself, and the safety of the Ark

amidst the stormy waters a type-picture of the way of salvation.

Then amongst the ante-diluvian patriarchs we only read of two, who are said to have "walked with God," one, Enoch, was raptured to heaven, the other preserved in the Ark through the waters of judgment. Now Enoch was "the seventh from Adam," and Noah was the tenth, so here again we get the perfection of spiritual order brought out by these two numbers added together making seventeen!

Further in the actual story of the Flood, not only ages of men and order of descent, but calendar dates are made use of to bring out this truth. The day the Ark floated safely on the rising waters, when the fountains of the great deep were broken up, was the "seventeenth day" of the second month, and the day it came safely to rest on "the mountains of Ararat" was the same "seventeenth day" but of the seventh month!

It was on this very same day, the seventeenth day of the seventh month, that, years later, God again showed His mighty power, and swept away the host of the Egyptians in the returning waters of the Red Sea, whilst the Israelites stood safely on the farther shore. To mark the spiritual truth that lay behind this wonderful salvation, redemption by blood and power, God bade them alter the month from seventh to first. "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exodus xii. 2). Thus did God early in His Word emphasize the same truth that the Lord Jesus brought home to Nicodemus' heart, "Ye must be

born again." A new birth, a new beginning, a recreation, is essential to all who would escape from the judgment to come.

Yet a third time was this significant day chosen to fulfil the pictures drawn years before by the hand of the Holy Spirit. And on the seventeenth day of the month, now the first month of the Jewish sacred year, did God the Father break the bars of the tomb, and "for our justification raise His only Begotten Son from the dead, now no more to return to corruption." Well may we rejoice then at the glorious truth taught us by this number, seventeen. Our very hope of a joyful resurrection shines through it, for "if Christ be not raised, your faith is vain; ye are yet in your sins." It is in virtue of our belief in what happened on that glad seventeenth day, that we "rejoice in hope of the glory of God."

Among the Old Testament types of the Lord Jesus, by far the fullest and most outstanding is Joseph, and very strikingly does this number lend its aid to bring out this fact. We read in Genesis xxvii. 2 that Joseph was "seventeen years old" when his father, Jacob, sent him out of the vale of Hebron to Shechem to "see the peace of thy brethren" (verse 14, marg., lit.). Here we have a type picture of the Lord Jesus leaving heaven to do the Father's will, and coming down to earth to His brethren according to the flesh, the Jewish nation. He was rejected, as Joseph was, at this His first Coming. But presently He is coming again, and this time it will be to rule the whole world, and His brethren, the Jews, will be reconciled to Him. So when next Jacob sees his son Joseph again, it is

to find him "lord of all Egypt," and when he goes down to see him, we read, "and Jacob lived in the land of Egypt seventeen years." Thus are both the type-pictures in Joseph's life, of Christ's First Coming, and His Second Coming marked by the figure, seventeen, to bring out the truth that God is over-ruling all things to bring about the perfection of spiritual order in the earth! Jacob sees Joseph for seventeen years at the beginning of Joseph's life, and then again he sees him for another seventeen years before he dies. Each period pointing, one to the First, and the other to the Second Coming of the Lord Jesus Christ, and stamping both Comings as revealing the perfection of spiritual order, first, "the Sufferings," and then "the Glory that should follow." Both needful to free this poor earth from the hateful effects of sin.

In the last chapter of Joshua there is a remarkable address made to the tribes of Israel at Shechem, who are at this time settled safely in the Promised Land. In this address which Joshua repeats from the mouth of "the Lord God of Israel," God recounts all that His mighty power has accomplished for the children of Israel from the days of Abraham to the present time, and in it there is a repetition of exactly seventeen "I's," beginning with "I took your father Abraham," and closing with "and I have given you a Land for which ye did not labour," thus bringing out that the perfection of spiritual order was in all God's wondrous dealings with His chosen people.

You will find the same number of exactly seventeen

“ I’s ” in Ezekiel xvi. 6-14 describing God’s blessing on Jerusalem !

In I. Chronicles xiii. David thinks good to bring up the Ark of God to Jerusalem, a very laudable intention, but apparently having put God’s Word on one side and forgotten God’s definite instructions as to how the Ark was to be carried, he has it put “ in a new cart,” doubtless intending to honour God by the trouble he was taking. But God will be obeyed, and it is worse than useless for us to attempt to worship Him, but in the way He has laid down in His law. The oxen stumble, Uzzah attempts to steady the Ark, and God strikes him down. Why? Because Uzzah was spoiling God’s pictures, and millions might afterwards have been led astray by his act to believe that they too could do something towards their own salvation, could add something of their own merits to Christ’s finished work of Atonement. Christ, typified by the Ark, needs no help from sinful man, He by Himself alone finished the work, and is now “ the Way, the Truth, and the Life ” by Whom alone can poor sinners come unto the Father. David learns the lesson of his neglected Bible, and evidently starts studying it again, for in chapter xv. we read that he tells the Levites “ the Lord our God made a breach upon us, for that we sought Him not after the due order.” He then reminds them that they must sanctify themselves to carry the Ark upon their shoulders by means of the staves, so that no human hand touches it at all, and then further he tells them to appoint singers with instruments for the purpose of “ lifting up the voice with joy,” and the Levites

having evidently copied their royal master's example, and studied God's holy Word, appoint exactly 17 singers to sing before the Ark! The leader of these singers was Heman (verse 17), and then in chapter xxv. 5, 6, we are told that Heman had 17 children, "fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God."

Then in the next verse we are told of the enlargement of the number of singers for the permanent worship of God, "so the number of them with their brethren, that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight." To this number, if we add David himself, "the sweet psalmist of Israel," the best singer of them all, type of Him Who is our "Song," and without Whom there can be no real music in our hearts, we get 289 singers, and that is exactly 17 times 17! Thus is the perfection of spiritual order in the worship and praise of God strikingly typified by spiritual arithmetic!

When we turn onward to the book of Psalms, we find that the name of the Holy City, Jerusalem, occurs just 17 times in the Psalms, whilst the third or Leviticus book of Psalms, that is specially the book of Worship, has exactly 17 Psalms (73-89), and the fourth or Numbers book, the Wilderness book, has also 17 Psalms only (90-106). Thus is this great truth again brought out, that the perfection of spiritual order in worship and walk is learnt through the study of God's Word.

When we move forward to the Prophets, we still find the same significance attaching to this number. Doubtless many have noticed when reading Isaiah and Jeremiah, that whilst the former is never recorded as praying, Jeremiah's first chapter records a prayer, and from thence Jeremiah constantly records his prayers to God, until the 32nd chapter is reached, and then it will have been noticed that his prayers suddenly cease, and though his book continues through another 20 chapters, yet never a prayer is found therein. Why this sudden silence? Perhaps the "higher" critics, who have already in the foolish imagination of their hearts, supposed a second or deuterio-Isaiah to have written the evangelistic portion of that book, would find evidence in this cessation of prayers of a second Jeremiah, who composed the last half of that book! Truly these blind, ignorant, leaders of the blind fall into many a self-dug ditch! The reason of this absence of prayers in the latter half of Jeremiah is a part of the evidence of the Holy Spirit's Authorship of the whole Word of God.

The prayers of Jeremiah will be found to number exactly 17! And when we come to the 32nd chapter which contains the 17th prayer, we find a remarkable scene. The city of Jerusalem is closely invested by the army of Nebuchadnezzar, and God has already said, through His prophet Jeremiah, that the city is to fall into the hands of the Chaldeans. Jeremiah is a close prisoner "in the court of the prison which was in the king of Judah's house." But God's Word comes to him that his cousin, Hanameel, is going to come to him, to ask him to buy his field in their native

village of Anathoth, a few miles north of Jerusalem.

Now seeing that the whole country was in the hands of the Chaldeans, and there was apparently no chance of taking possession of the property, it would seem a very foolish way of spending money. Evidently Jeremiah thought so too, and perhaps wondered whether it could really be of God's Word, but Hanameel duly comes to him and puts this curious request, and Jeremiah says, "Then I knew that this was the word of the Lord." So, prisoner though he was, he bought the field, "and weighed him the money, even seventeen shekels of silver," or as it literally is "seven and ten shekels of silver," thus dividing this number into its significant constituent parts of the seven of spiritual perfection, and the ten of the perfection of order!

Jeremiah has read his Bible to some purpose, and has learnt his lesson, and having paid the significant purchase price for a piece of land that presumably he would never possess, he drops upon his knees and prays his 17th prayer!

It begins in the 17th verse, and in it he tells God all his perplexity and wonder at being told to do such a seemingly foolish thing as to pay 17 shekels for a field even then in the possession of an invading enemy. Then God answers him, and shows him the vision of the present time in which we live, the time when God would gather His earthly people out of all countries whither He had driven them, and would bring them again to the Holy Land and cause them to dwell safely, "and they shall be My people, and I will be their God," and fields should again be bought

and sold for money, and they should again be planted in the Land which God had given them. This vision so satisfies Jeremiah's heart, that he never prays again; he knows that amidst all the affliction of his people, God is surely working out in His own time and way, the perfection of spiritual order.

In the 25th chapter of Jeremiah, God shows that a great world-wide war in the Time of the End would be over-ruled by Him to carry out this purpose of mercy toward Abraham's earthly seed, and having seen this struggle take place, and duly release Jerusalem and the Holy Land from thralldom, we too can fill our hearts with the same Vision Glorious, and look up for the Coming of the Promised King!

When we turn to the New Testament we find still the same significant use of this number, seventeen. We have already mentioned that our Lord's Resurrection took place on the 17th day of the 1st sacred month. And when we come to the Day of Pentecost we find the number again shining out only in a different way. For Acts ii. 9, 10, 11 tells us that 17 tongues were spoken on that great day that marked the Coming of the Holy Spirit from heaven.

In Romans viii. 35, 38, 39, we are given a list of 17 things which are unable to "separate us from the love of Christ." These are divided again into two lists of seven and ten to bring out the full meaning of the number.

In reading I. Corinthians the book will be found full of things "of God," beginning with "the Will of God" in i. 1, and ending with "the knowledge of God" in xv. 34. There are 17 in all, and a further

inclusive phrase in xi. 12, "all things of God," showing that 17 includes the completeness of the perfection of spiritual order. We must note here *not* to include in the list two phrases that are only used by the Holy Spirit in irony, "the foolishness of God," and "the weakness of God" in i. 25. These are no attributes of God, it is rebellious man that deems God foolish and weak, "for the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God."

In I. Peter will be found another list of things "of God." It is almost entirely different from that in I. Corinthians, but it likewise is exactly 17 in number!

Words only used 17 times by the Holy Spirit are generally of great significance, for instance:—
 "charisma," gift, always spoken of God's gifts, its gematria too is 952, 17 times 7 times 8.

"Kethab," Scripture, occurs 17 times in the Old Testament.

"Semeion," sign, often translated miracle, occurs 17 times in St. John's Gospel. All the 8 miracles in that Gospel are signs, that is, they have a hidden typical meaning behind them.

"Agape," love, occurs 17 times in the first epistle of St. John.

"Aphesis," remission, occurs only 17 times in the New Testament. A study of the passages is replete with interest, and shows us that remission or putting away of sins is impossible without "shedding of blood," so that there is no hope for those who refuse to shelter under God's Red-Cross flag.

"Aiōn," eternal, occurs 102 times, or 6 times 17,

emphasizing the perfection of spiritual order in eternal things.

We now pass on in the next two chapters to multiples of seventeen, choosing two numbers that well illustrate how the Holy Spirit makes use of higher arithmetic to bring out still deeper spiritual truths, and our wonder and awe at God's marvellous Word will surely increase as we study these indisputable evidences of its Divine Authorship.

We might perhaps, however, conclude this chapter by showing how the constituent numbers of seventeen are sometimes used in such a manner, that, while separated, they yet suggest the fact that the passages in which they occur are intended to be read together, to be as it were added to one another, so that the significance of both the numbers seven and ten may bring out the full deep meaning of seventeen, such as we have already noticed in the case of Enoch and Noah.

There is for instance a phrase only used *twice* by the Holy Spirit, and in one case the number seven is inserted, in the other the number ten. In Ruth iv. 15 occurs the phrase "better to thee than seven sons," and in I. Samuel i. 8 it occurs for the second time, only here it reads "better to thee than ten sons." Now these passages occur in separate books, and yet in *consecutive* chapters, one is in the last chapter of Ruth, the other is in the first chapter of I. Samuel, which follows Ruth! The stories are entirely different, and yet both are typical of the Time of the End, when the Lord Jesus Christ, the heavenly Lord of the Harvest will take unto Himself His Bride.

Hannah's song, indeed, in the second chapter, which is prophetic of the Second Coming of the Lord Jesus to reign over all the earth, contains the first mention of Messiah's Name in the Old Testament, in the tenth verse, "His Anointed," (lit.) "His Messiah." It mentions Christ's "throne of glory," and gives a graphic picture of Armageddon, before the setting up of that glorious throne. Thus does seventeen again point forward to that glad time when the perfection of spiritual order will be established on earth.

CHAPTER XV.

ONE HUNDRED AND NINETEEN.

IN this number we have a striking instance confirming the fact that even in the numbering of chapters and verses, which was done in comparatively modern times, God overruled the minds of those who did it, so that the same hidden meanings of numbers might be carried out. I suppose that everyone has noticed how frequently the same number of chapter and verse brings out an important truth, and these verses seem to be specially marked in this way to draw our attention to them.

Who does not know John iii. 16, that wondrous Message of salvation, then Matthew iii. 16 gives us the descent of the Holy Spirit like a dove upon the Son of God, to anoint Him for that glorious work of salvation. Luke iii. 16 gives witness to the fact that this Anointed Messenger should be the One Who would baptize "with the Holy Ghost and with fire." Acts iii. 16 emphasizes that "faith in His Name" works wondrous miracles of grace and healing. I. Corinthians iii. 16 tells believers that they are "the Temple of God" through the indwelling of the Spirit of God. Ephesians iii. 16 tells us that it is the Holy Spirit that strengthens "the inner man." Colossians

iii. 16 gives the occupation and behaviour of the believer. II. Thessalonians iii. 16 tells that "the Lord of peace Himself" gives peace to His disciples. I. Timothy iii. 16 gives the whole Gospel in a nutshell, and II. Timothy iii. 16 lays it down that "all Scripture is given by inspiration of God." Whilst I. John iii. 16 speaks of "the love of God" in laying down "His life for us." Three speaks of Divine perfection, whilst sixteen, being the double of eight, has its significance of resurrection, only intensified.

Similarly is the number seventeen often used in the same way. There are 17 verses in the first chapter of Leviticus, which gives the first detailed instructions for the Burnt Offering, "an offering made by fire, of a sweet savour unto the Lord," as we are told three times over, emphasizing its Divine perfection. Type of the Lord Jesus offering Himself an Acceptable Offering to God the Father, by which He became the Accepting-Place of sinners. The 17th chapter of Genesis is devoted to the Everlasting Covenant which God made with Abraham through the rite of circumcision, by which the Jews were set apart as God's earthly people. The 17th chapter of Exodus gives us the story of the Smitten Rock out of which came water for the thirsty multitude, "they drank of that spiritual Rock that followed them: and that Rock was Christ." In the 17th chapter of Leviticus we read that "the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh atonement for the soul." In the 17th of Numbers, the rod of Aaron buds and "bloomed blossoms, and yielded almonds,"

telling us of life only "in Christ." "He that abideth in Me, and I in him, the same bringeth forth much fruit. The 17th Psalm is one that speaks of God in the words "Thine eyes," "Thy lips," "Thine ear," "Thy right hand," "Thy wings," "Thy face," and "Thy likeness," with which we shall be satisfied when we awake! Whilst finally we might add the 17th chapter of John, which is devoted to the great High-Priestly prayer of our Lord for His Church. Many other instances might be given, of this interesting characteristic of the divisions of God's Word, but this chapter must now be devoted to a single instance only, and that a very striking one.

The longest chapter in the Bible is the 119th Psalm, which contains no less than 176 verses. It is more than double the length of any other chapter, and it is devoted wholly to one subject, the Word of God! Moreover it is in the very heart of the Bible, the actual middle verse of the Word, being the 8th verse of the preceding Psalm. The Jews call it the Great Alphabet, because every verse begins with a letter of the Hebrew alphabet, one section of verses all beginning with *aleph*, another section with *beth*, and so on. Thus does the Holy Spirit teach us that the alphabet of spiritual knowledge is contained in God's Word. If we neglect to learn God's great alphabet, we shall not come to a knowledge of spiritual life, or, having been born again, we shall make no progress, shall not grow in grace, unless we devote time to the study of that same alphabet. It is the alphabet of all true spiritual understanding.

Now we learnt that ten is the number of the per-

fection of order, and the next lesson taught us in this Psalm, is through the fact that ten special words are used, one of which occurs in every single verse of this long Psalm, except the 122nd verse, which contains instead the very Name of Christ as our "Surety," "a Surety of a better Testament" as we learn in Hebrews vii. 22. These ten words are, way, testimonies, precepts, commandments, saying, law, judgment, righteousness, statutes, and word. It will be noted that they are all descriptive of God's Word, and their number, ten, tells us that only through God's Word can we obtain perfect order in our lives. It is the same lesson that the "Ten" commandments teach us. These ten words occur 204 times in all or 17 times 12, that is the number of the perfection of spiritual order multiplied by the number of perfect government. It is by the perfect government of our Master submitted to in our lives that the perfection of spiritual order is wrought out in us.

Now we come to the number of the Psalm itself. Why is it the 119th Psalm and not some other number? Well, in our fourth guiding rule in the introduction we learnt that the spiritual truth hidden in a compound number will usually be found in its simplest factors. But 119 has only two factors, that is there are only two numbers by which it is divisible, and these are 17 and 7! Seven times seventeen is 119. What does this teach us? Probably the primary lesson is that both spiritual perfection and the perfection of spiritual order are found in God's Word.

But a deeper truth even than this seems to be hidden in this number, for we remember that there is one

special day marked out by three epoch-making events given in the Bible, and that is the 17th day of the 7th month! The wonderful day on which the Ark rested safely on the mountains of Ararat, after the storms of God's judgments had cleansed the earth. Also, the day of that marvellous deliverance which God wrought for the children of Israel in bringing them through the Red Sea upon the dry ground, and overwhelming their foes behind them in the returning waters. Both these exhibitions of God's mighty power were also designed as type-pictures or foreshadowings of that greatest Event of all, when the Crucified Saviour rose from the dead, the bars of death were broken, and witness was given by God that, He Who shed His precious Blood for us, and poured out His soul unto death, was accepted as "the Propitiation for our sins," and had been raised from the dead "for our justification." Oh! glorious day! It is solely through what happened on that 17th day of the 7th month that we too can look forward through faith in Him to a like joyful resurrection. "For as in Adam all die, even so in Christ shall all be made alive." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Thus we see that this 119th Psalm bears hidden in its very number the same glorious truth of salvation through faith in a Risen Saviour. And this Psalm which is all about the Word of God bears witness in its number to the *one great subject* of God's Word, the Living Word, a Saviour to come Who should be "delivered for our offences," and "raised again for our justification."

But there is more even than this, for it will be noticed that whilst the number of the Psalm marks the day; the number of verses in each alphabetic section mark what happened on that great day, Resurrection. For each section has 8 verses only, and 8 is the number of resurrection! On that first 17th day of the 7th month there were 8 persons saved in the Ark, and it was on the new First day of the week, the eighth day as it were, that our Lord rose from the dead. And it was again on that eighth day that the Holy Spirit came from heaven, through Whose gracious work in our hearts, we can walk in resurrection life day by day.

Thus this whole great Psalm is designed by the Holy Spirit to be a kind of kinder-garten alphabet lesson to teach the bedrock foundation truths, which God's Word in all its parts reveals to us, by such simple illustrations as the alphabet letters, and numbers. How it strengthens one's faith in that wonderful revelation to see that in its very warp and woof the same glorious message of love from God to man is recorded.

A very significant word where gematria brings out this number, 119, is "*charisma*," gift. It is always used of God's gifts, and it occurs, as we noticed, exactly 17 times. Its gematria is 952, which is 119 times 8! Thus the same two significant numbers, giving the all-important date, the 17th day of the 7th month, and what happened on it, the Resurrection of our blessed Saviour, occur here together again! The lesson here is that resurrection life is the gift of God, it cannot be merited, it can only be received as a gift,

“for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” All must come just as they are in all their sin, and receive pardon from the pierced Hand of Him, Who alone can bestow the gift of eternal life.

Another instance of the use of these numbers in conjunction by the Holy Spirit is in Genesis xi., where the posterity of Shem, through whom the chosen race was to come, is given. Nahor is the seventh descendant from Shem to be born after the Flood, and as soon as he bears the *eighth*, Terah, Abraham's father, we are immediately told “and Nahor lived after he begat Terah an hundred and nineteen years.” Thus again are these two significant numbers brought together just prior to the birth of Abraham, in whom all families of the earth were to be blessed. “And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.” So Christ was in due time raised again for the justification of the heathen who should believe on Him, on the 17th day of the 7th month, on the 8th day of the week.

In the Greek word, “*deute*,” come, we have another example of the use of this number. This word occurs exactly 13 times, and its gematria is 714 or 6 times 119. Six speaks of man, and 119 or 7 times 17, of how he can be separated from his sins (13) by faith in a Saviour, Who was raised from the dead on the 17th day of the 7th month. The places where it occurs make a very interesting Bible study. They are:—Matthew iv. 19, xi. 28, xxi. 38, xxii. 4, xxv.

24, xxviii. 6, Mark i. 17, vi. 31, xii. 7, Luke xx. 14, John iv. 29, xxi. 12, Revelation xix. 12. In every case the passage refers to the Lord Jesus Christ, but in three instances the word is used by the enemies of Christ, who desire to make away with Him, and the last 'Come' is the invitation to the judgment scene of Armageddon, when God's righteous wrath will fall on those who will not accept the 'Come' of mercy.

The first occurrence in Matthew iv. 19 is translated "Follow Me, and I will make you fishers of men." It is literally "Come behind," and shows us that if we would be used in His service we must be hidden behind Him. Our work is to exalt Christ, and for that the messenger must be hidden in Him.

The next place is the loving Saviour's invitation to the burdened sinner, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Because of His work on the Cross, and of that glorious Resurrection on that glad 17th day of the 7th month, the Saviour can give relief from the burden of sin, and sure hope of a joyful resurrection.

We have already noticed that the Greek word "*agapē*," love, occurs 7 times in St. John's Gospel, whilst we noticed that the Holy Spirit inspires the same "pen," St. John, to use it again 17 times in his first epistle, thus again linking up these two numbers, to bring out the truth that God's love to man is clearly revealed by what happened on that 17th day of the 7th month, when the Lord Jesus Who had been delivered for our offences, was "raised again for our justification." The figure 8 too, significant of the Resurrection, again comes in as usual, in the fact

that there are only eight miracles or " signs " recorded in St. John's Gospel, and the eighth is the only miracle performed by our Lord after He " rose from the dead " ! How clearly design is shewn all through this marvellous Revelation of God to man.

CHAPTER XVI.

ONE HUNDRED AND FIFTY-THREE.

WE now come to a number that perhaps exhibits in a more striking manner than any other figure, the use which the Holy Spirit makes of arithmetic in God's Word to teach deep spiritual lessons. It confirms in a marvellous way the fact of the God-breathed nature of the Word, for no human mind could possibly have devised such a means of binding the whole of the Word together, and proving beyond the shadow of a doubt in any but the wilfully blind heart, that the whole of the Bible is the work of a Supreme Master Mind, the work of One Who alone "searcheth all things, yea, the deep things of God," that Divine Person Who is called "the Spirit of God."

We noticed in a previous chapter that all the miracles recorded in St. John's Gospel are called "signs," that is that there is a hidden prophetic meaning lying behind each one, and when we come to the only one recorded there as performed by the Lord after His Resurrection, we find a mention in it of this special number, for in John xxi. 11 we read "Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken."

The fact that the number of fishes mentioned was not a round one, such as 150 or 200, early attracted the attention of God's saints, and it was clearly seen that there must be some special spiritual significance hidden in the careful way the exact number of fishes is detailed. Augustine seems to have been one of the first to find the key, though even he does not seem to have seen what spiritual significance attached to it. He noticed, however, that if you put down all the numbers from one upwards in a perpendicular line so as to make an addition sum of them, and if you stop when you have put down seventeen, and then draw a line and add them all up, the addition comes to exactly "one hundred and fifty and three"! Thus this special number is the sum of all the digits from one to that very number, seventeen, which we have seen stands for the perfection of spiritual order, and is so frequently used by the Holy Spirit throughout the whole of God's Word!

When we then turn to the story, we soon see that it is a little parable, acted out by the seven disciples, and full of deep spiritual lessons for all the Lord's people down the ages, and especially for those living in the Time of the End, as we now are.

The disciples have been told to go into Galilee, and there wait for our Lord, but they appear to have got tired of doing so, and so they revert to their old occupation of fishing. The result of a long night's toil is an empty net! Just so have *we* been sent into Galilee, the place of everyday life, but with one sole object, "to wait for His Son from Heaven, Whom He raised from the dead, even Jesus, which delivered

us from the wrath to come." Like the disciples, we too have got tired of waiting for His "glorious Appearing," and many cry, "Where is the promise of His Coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The Church has thus decided that it is no use waiting, and that the best thing to do is to go into the world, and try and produce a man-made Millennium. She has lost her separated character, and instead of living in heart-touch with the Master, labouring in the harvest-field to win precious souls for the Lord, and waiting patiently for His Coming, she has lost her "first love," and become lukewarm. She thinks herself to be well-off and having need of nothing, and knows not that she is "wretched, and miserable, and poor, and blind, and naked." Her net is empty, no souls are being won for Christ, because she is not seeking that enduement of "power from on high" without which all her labours are nothing worth.

Then we read "when the morning was now come, Jesus stood on the shore." So our Saviour stands even now on the Heavenly shore, at the dawn of the glad Millennial morning, and His Word is now as then, "Cast the net on the right side of the ship, and ye shall find." Use your daily labour for my glory, and in accordance with My Word. We, who are redeemed by the precious Blood of Christ, are not sent into the world to earn our living, but to glorify God, to do His Will. It is "seek ye *first* the kingdom of God and His righteousness, and all these things shall be added unto you." Food and drink is not

to be the object of our lives, "your Heavenly Father knoweth that ye have need of all these things." "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

The sphere of life in which God has placed us is to be used as a Gospel net to win the precious souls, with whom we come in contact, for the Saviour. Obedience to the Saviour's slightest word as it comes from the Heavenly shore is the first supreme lesson for the Lord's people to learn. Though the Saviour has left this earth, He still walks here in His sanctified people's hearts, and when His Word is obeyed, the result is a net full of fishes. Thus is the perfection of spiritual order wrought out in the world by the work of the Holy Spirit in and through the hearts of believers.

But there is more in the picture than this, for as another of God's saints points out, this number 153 is 17 multiplied by 9. Now 9 as we have seen, is the number of finality or completion, and so this number 153 signifies the perfection of spiritual order brought to completion. That is the number of the elect made up, and the Church of Christ completed. The net is full, and is drawn to land, "and for all there were so many, yet was not the net broken." Every single fish is brought safely ashore, none are lost, "those which Thou gavest Me I have kept" says our Lord, and again, "no man is able to pluck them out of My Father's hand."

Thus we are given here a beautiful picture of the final completion of the Church of Christ. God's new

creation, the perfection of spiritual order, is here seen brought to final fruition.

The next thing is resurrection and rapture, and so when we take the gematria of some of the typical words used here by the Holy Spirit, we find that this next stage of God's purposes of grace and mercy towards His redeemed is again shown forth by spiritual arithmetic. The fishes that are brought safely to shore are typical of the redeemed, and the Greek word for fishes is "*ichthues*," and the gematria of this word is 1224, or 8 times 153! That is when the number of the redeemed is complete as signified by 9 times 17, or 153, then 153 multiplied by the resurrection number 8, shows the redeemed ascending in joyful resurrection to their heavenly Home.

Again, the means employed to catch the fishes is the net, type of the Gospel net or Message, and this consists of two Greek words, "*to diktuon*," the net, whose gematria is identical with that of the word "*ichthnes*," fishes, viz., 1224 or 153 times 8! A joyful resurrection for a completed Church! Then the little parable goes on in the next verse to our Lord's invitation to His disciples, "Jesus saith unto them, 'Come and dine,' " type of the Marriage Supper to which the elect are summoned on that glad Resurrection day. "Blessed are they that are called to the Marriage Supper of the Lamb."

And now we come to another instance of the remarkable way in which the Holy Spirit draws together widely separated portions of the Word by spiritual arithmetic to teach the full meaning hidden within them. When the Lord from heaven to His

beloved apostle sends those seven Letters to the churches, he gives not alone messages to individual gatherings of believers of those early days, but clearly through all the Letters gives His Message to His Church through each succeeding phase of its existence on earth, so that we have as it were in these Letters a prophetic historical record of what should befall the Church through the entire Gospel Age.

When we come then to the Letter to the Church of Laodicea, we are face to face with a picture drawn by the Lord Himself of the characteristic features of the Church just before the final scene, and its completion prior to the Rapture of all true believers. Our Lord designates Himself as "the Amen," and the gematria of Amen, as we know, is 99, signifying completion. Then He gives Himself another title, that of "the Beginning of the creation of God." Now God's spiritual creation, His "new creation in Christ Jesus," is the Church of Christ, and the Lord is the Head or Beginning of that Church, "the Firstborn from the dead." So here He speaks of Himself as both Beginning and End. He is the First to rise from the dead, and He is the One Who is coming to reap His harvest of redeemed ones, and take His Church to Himself at its completion. Now if we take the gematria of the words, "*ktisis*," creation, and "*theou*," of God, and add them together, we find they come to 1224, or 153 times 8, again showing, for the third time, the completed church of true believers taken up in joyful resurrection in Laodicean times of lukewarmness and apostasy to be "for ever with the Lord."

In Romans v. we have yet another illustration of the same significance of this number, 153. For in verse 11 occurs the phrase "by Whom we have now received the atonement." Shewing that through the Atonement made by our Lord Jesus Christ, we become by faith members of His Church. This phrase in Greek is "*di ou nun tēn katallagēn elabomen*," (lit., through whom now the reconciliation we received), and the gematria of this passage is 1989, or 13 times 153, signifying the completed Church of Christ (153) redeemed from all its sin (13) through the Atonement made by the Lord Jesus Christ.

Again in Romans viii. 17 (note the numerical significance of chapter and verse!) we are given a progressive description of the privileges of a redeemed sinner. We become first "children of God," then "heirs of God," and finally "joint-heirs with Christ," sharing with Him all "the unsearchable riches of Christ"! The term "joint-heirs" is in Greek "*sugklēronomoi*," and its gematria is 1071 or 7 times 153, signifying the spiritual perfection (7) of the completed Church (153).

Significant words, showing this number in gematria, are the Hebrew "*Beni Ha-Elohim*," sons of God, (as given at the end of chapter I), a descriptive term for those who belong to Christ, for "as many as received Him, to them gave He power" (lit., the privilege) "to become the sons of God, even to them that believe on His Name." The gematria of this Hebrew phrase is 153!

Another word in Greek is "*graphē*," Scripture, which is always used of God's Word alone. Its

gematria is 612, or 4 times 153, signifying that it is out of the earth (4) that the completed Church (153) is redeemed by its faith in the message of salvation contained in the Holy Scriptures of God.

With this wonderful number then we bring this short study of a veritable mine of wealth to an end. The object of the book will have been served, if it leads many to see the wisdom of devoting more time to the reverent study of this great Revelation, and brings those whose faith in the Divine Inspiration of every part of Scripture may have been shaken by the poison of higher criticism, to see that they may safely rest their belief in the Impregnable Rock of God's infallible Word. Then will they learn to sing joyfully with the Psalmist, "O how love I Thy law! it is my meditation all the day." And then will they realise, as so many have done, that "Great peace have they that love Thy law: and they shall have no stumbling-block" (marg.), and prove the truth of that other statement, "The entrance of Thy Words giveth light; it giveth understanding unto the simple." Blessed simplicity of a heart lit up by the Light that shines from the sacred pages of the God-breathed Word!

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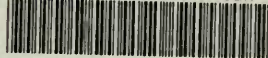
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